

CLASS TWENTY ONE

We continue on our Tawheed class and this topic is a continuation of Walaa' and Baraa' and let me say that each point we mention or even sub point that we mention, is worthy of an independent class or even possibly many classes or lessons. The explanation of elucidation that we do expounds on the book more than any of the 'Ulamaa that taught me and I told you in the beginning that I have learned it with many of the 'Ulamaa. The reason we expound to this extent is because this is our first chapter as part of an on going curriculum that we plan, Inshaa Allah Ta'aala. We are building a foundation and it saves us time in the future when we could refer to matters that we took here or at least, the least of it is it will make difficult matters that we may be studying in the future, easier to understand and comprehend. Nas'alullah An Yutimma 'Ala Khayr (نسأل الله أن يتم على خير).

I make this comment here in response to the many brothers and sisters who ask to elaborate on issues of interfaith. Since interfaith is nothing but a cannon directed at Laa ilaaha illallah and Walaa' and Baraa', they have a right to ask, that that is a very good question and Inshaa Allah like I said we will probably do classes just for that.

TYPES OF PEOPLE WHO PROMOTE INTERFAITH

Those who attend interfaith or go to programs under the banner and platform of interfaith, those are one of two categories. They are either ignorant people who may love Da'wah but they are ignorant, they love to spread Islam and they think that is the proper way to do it, that is their ideal way of doing it or one of their ways of doing it. Those are the type of people who should temporarily withdraw from Da'wah and the Da'wah field and arena and sit back and learn, before they misguide and get sins instead of the deeds that they are expecting. We are pro Da'wah, I said it many times, our life roams around it. I said convey what you know of 'Ilm, that is true, solid 'Ilm. No matter how much you know, even if it is a little bit, convey it. We spoke in this class on how to be kind and wise in conveying the Da'wah so you can open the hearts and your message can reach them, but interfaith and Da'wah are two opposites.

A group of those who promote this and attend these and their platforms, they are Islamically untaught. Their idea of Da'wah is a photo shoot sitting and standing with a priest and a Rabbi and then at the end of the day returning to their wives on a full meal, thinking they have accomplished something big in Da'wah. They have accomplished nothing more than getting the title of being total losers as a declaration by Allah from on top of seven skies.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

Allah says to the Prophet sallallahu 'alayhi wa sallam, shall We tell you, the greatest of the losers?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا
﴿١٠٤﴾

They are those whose efforts have been wasted in this life, while they thought that they were acquiring good by their deeds. They thought they were doing good deeds and acquiring good deeds but in reality what they were doing was sins. They are losers, Allah said they are losers.

If one does not know the difference between Da'wah and interfaith, the origin and root and history behind it, there is a history behind it. If one does not know that, how it started in Judaism and how it started in Christianity and then how some of the so called Muslims began to promote it and who and why and their agenda, it is a history behind it, then one at the end then he goes to interfaith and blames you, why you talk about interfaith, I am doing Da'wah, these are true losers. They do not know what they are doing, they are accumulating sins and thinking they are doing something noble which is Da'wah. They are ignorant and they should withdraw until they learn, ask them the history behind it, they could never tell you.

The second is the category of those who promote the history and the ideology behind it. The second is those who promote it with knowledge of aspects of it, or believers of it, and like I say, that is a total belief yet they still promote it. These are the Ruwaybidhah and the Munaafiqeen of this Ummah and of our time, they believe in this ideology, they are the ones that help the enemies of Islam stop the spread of the true, real Islam, The Islam. They are seeking a version of Islam that pleases the enemies of Islam, when in fact they are supposed to please Allah.

NEVER WILL THE JEWS NOR THE CHRISTIANS BE PLEASED WITH YOU

Listen to what Allah says:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ... ﴿البقرة:

﴿١٢٠﴾

It is a verse in the Qur'an. Never will the Jews and Christians be pleased with you sallallahu 'alayhi wa sallam, Allah is telling the Prophet sallallahu 'alayhi wa sallam, until you follow their religion. So now if followers of any faith or ideology or religion, they say that Muslim, that preacher, that Shaykh, that group, that organisation, that is good, they are not Muslims and they say that, that means one of two things. That means either number one, they are liars, they are just saying that. Or number two, if they are truthful, that means that person, that Shaykh, that organisation is not on the path and the Islam of the Prophet sallallahu 'alayhi wa sallam because Allah said:

وَلَنْ تَرْضَىٰ...

Allah does not lie.

...وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا... ﴿النساء: ١٢٢﴾

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ... ﴿البقرة:

﴿١٢٠﴾

So if they will never be pleased with you, should we join them? The next part of the Ayah, what do we do? Allah keeps giving us guidance, Allah says:

...قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ... ﴿البقرة: ١٢٠﴾

Tell them the guidance, all the guidance, the only guidance, is the guidance of Allah. Do not follow in that interfaith and in their footsteps, all the guidance is the guidance of Allah. Interfaith is a Kufr ideology, Da'wah is the path of our beloved Muhammad sallallahu 'alayhi wa sallam. Comparing between the two is like attempting to compare between apples and oranges, the oranges being the interfaith and a rotten orange for that fact.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا
أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَفْلَحُونَ ﴿المائدة: ١٠٠﴾

Never will they be equal, they are not equal, the things that are filth, the filth can never be equal to the good. The filth for example like interfaith can never be equal to the good, Tayyib, like Da'wah.

...وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ...

The next part of the verse is, even though the abundance of the filth may dazzle you. When you look around, actually that is what scores points for Du'aa today.

...وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ...

Even if it dazzles you.

THE STATEMENT OF ABUL-WAFAA' IBN 'AQEEL
Abul-Wafaa' Ibn 'Aqeel who died 513 years after the Hijrah said:

إِذَا أَرَدْتَ أَنْ تَعْرِفَ مَحَلَّ الْإِسْلَامِ مِنْ أَهْلِ الزَّمَانِ...

If you want to see the status of Islam in any era.

...فَلَا تَنْظُرْ إِلَى زِحَامِهِمْ فِي أَبْوَابِ الْجَوَامِعِ...

Do not look to how crowded they are at the doors of the Masaajid.

...وَلَا ضَجِجَهُمْ فِي الْمَوْقِفِ بِلَبَّيْكَ...

Nor look at their loud wailing of Labbayk during Hajj, that is not what you look at.

...وَأِنَّمَا أَنْظُرْ إِلَى مُوَاطَّاتِهِمْ أَعْدَاءَ الشَّرِيعَةِ...

Rather, look to their status in Walaa' and Baraa'. So he is saying, if you want to see the status of Islam in an era, do not go to the doors of the Masjid to see how crowded they are over there. Do not go see how loud they are in Labbayk, go to their level of Walaa' and Baraa' and see what level it is at.

Like I said last week, Walaa' and Baraa' was such a simple matter until the underdeveloped minds wanted to give their input and cast doubts, so the 'Ulamaa had to stand up and show the pure form of this matter. Now we have the modernists and all kinds of groups who have been casting doubts and if we respond to them, we would stay here in this topic for weeks to come. I advise those who can read in Arabic and I am not sure if it is translated, a great book on this topic by Shaykh Bakr Abu Zayd on interfaith, may Allah raise his rank to Firdaws. And there is also another book better than that one, a four volume, in depth book by a professor called al-Qaadhi, on interfaith, amazing book that talks in depth about it.

A RESPONSE TO THOSE WHO SHED IN THEIR 'AQEEDAH AND CLAIM TO BE LIKE ASH-SHAAFI'EE

The next point I want to mention, I mentioned last class that many had drastic change in their Walaa' and Baraa' in the past decade and they moulted in their belief like snakes moult their skin. We spoke on that, this happened in both the Muslim world and in the west, in the past decade or so. What I needed to finish off mentioning, that I said I will talk about, is that some of them attribute their drastic change in Walaa' and Baraa' and justify it by using the change of ash-Shaafi'ee in his Madhab. Some of them, you hear them say we changed like ash-Shaafi'ee changed, ash-Shaafi'ee changed, we changed.

What happened is ash-Shaafi'ee basically has two Madhabs. Initially in his early part of his life, he was in Iraq, he had his rulings, his teachings, his writings and his students there. Then he travelled to Masr later on in his life, then he had his rulings, teachings and writings and students there. Many of those who changed in their 'Aqeedah say they changed like ash-Shaafi'ee changed. Let me respond quickly to that so we will not be fooled by that, oh yeah ash-Shaafi'ee changed so yeah later on you want to change your Deen and moult in your Deen, you can change.

Ibn al-Qayyim in I'laam Al-Muwaqqi'een (إعلام الموقعين) said a Faqeeh, to give a ruling, in addition to the textual knowledge of the Qur'an, Sunnah, Ijmaa', he has to know the tradition, the timing and the custom, the settings that surround the matter he is going to be talking about. A Faqeeh must know that, but that is in Fiqh. 'Aqeedah does not change and even in Fiqh, the entire Madhab does not change like ash-Shaafi'ee changed, based on traditions or customs or timings or places. It may be a few issues that those timings and settings and the people and the status, a few issues that may affect them, may, you have to know it.

The change that happened with the Madhab of ash-Shaafi'ee was due to exposure to more proof, because when he left Iraq, he went and accumulated more proof. Number one, if you analyse the Madhab of ash-Shaafi'ee, he did not change after he got to Egypt, his reform and change began before he left Iraq. Right before he left Iraq he began to change, the

change in Iraq before he left to Egypt was because more proof was reaching him. His change was not to make the inhabitants of a country happy or make it easier or to please authorities or anything of that nature, it was because of more exposure to proof and it started where? It started in Iraq.

Second point, had ash-Shaafi'ee intended on making two Madhabs, one for each country that he was at, one in Iraq, one in Masr, based on traditions or to please western authorities there or whatever it may be, what other factor they may claim, he would have said I wrote this in Egypt and that is for Egypt and what I had wrote in Iraq, that is for Iraq. Had he said that, we would have understood that every country has its own circumstances and different set of rulings from the Qur'an and Sunnah. That is not ash-Shaafi'ee, that is not the way ash-Shaafi'ee works. Ash-Shaafi'ee actually is quoted as saying the opposite to that, because that is now how ash-Shaafi'ee works. Ash-Shaafi'ee is quoted, az-Zarkashi in Al-Bahr Al-Muheet (البحر المحیط) quotes ash-Shaafi'ee saying it is prohibited for anyone to narrate any of my old Madhab when I was in Iraq. He did not base his new change on circumstances, climate, lifestyles and wishes of the people, or to make it easier to please authorities, but rather on more proof that he was exposed to. He clearly abrogated his old Madhab.

A third point on this matter, had it been that he changed because different Fatwas suit different people in different countries, his students who know him best in Iraq would have kept promoting his work in Iraq and they did not do that. Number four, the real, genuine followers of ash-Shaafi'ee and they know him best, never mentioned that he changed because of a different country or different people or circumstances or any of that. In fact, if you analyse and read carefully you would realise that when and if his students adopted opinions from his old Madhab, because some of his students became Mujtahideen. If any of them adopted opinions from his old Madhab that he changed from because they deemed it strong, they adopted that opinion because as Mujtahideen they deemed that opinion strong, they would take that opinion but not attribute it to their Shaykh because he retracted his entire Madhab. If they preferred one of his old opinions and they chose it, because they are Mujtahideen, they would use it without attributing that to him, why? Because he abrogated it, they are doing it on their own, they do not want to attribute something to him that he did not want.

Fifth point, if ash-Shaafi'ee changed his Fiqh based on change of countries and nature of people or circumstances or whatever reason people claim, if it was not based on proof, then he would have said only the people of Egypt follow this Madhab and if you are in Iraq, follow the Madhab in Iraq, and no one else. He would not have allowed followers from any portion outside of that country where he was in, to follow the Madhab he was forming and teaching and outlining. That never happened, in fact an-Nawawi Rahimahullah, you know that he is a Shaykh, Shaafi'ee, Imaam in the Shaafi'ee Madhab, he said in his book Al-

Majmoo', any time you see two opinions for ash-Shaafi'ee, the correct opinion is the new one, meaning the one where he was after he travelled.

The seventh point I wanted to mention on this matter is that those who use the Shaafi'ee change, when they say it, they say it to justify their change of being astray and to making matters easy or popular, they will choose the popular matter at that time to please others, because that scores points. They do that even if it is against the Qur'an and the Sunnah, so they want to make matters easy to please people. Not only do they do it in Fiqh, they took it a step up to doing it in 'Aqeedah and it is bad in both, to please people, make it easier, Yassiru. But if you analyse the works of ash-Shaafi'ee in Egypt and Iraq, his overall views in the new Madhab are considered harsher, tougher, so he changed to a harsher view and he did not shed out of his principles in 'Aqeedah. How so? Look at his Usool, his principles that he founded his new Madhab on, the changes that took affect.

A, in his new Madhab he based a lot on precaution, when you base a lot on precaution that makes matters tougher. B, he did not use the principle of al-Masaalih al-Mursalah (المصالح المرسلة), the consideration of public interest which makes matters slightly easier, he did not use that in his new Madhab. C, 'Urf (عرف), he used more of text that reached him over 'Urf which is custom. You understand more what I mean when he changed those principles, how he changed to a harsher view, not harsher but the correct view, but it was harsher than the old view.

In Iraq he used to for example dislike using silver and gold plates, when he went to Masr he said it is Haraam. So in Iraq it was Makrooh, in Masr it is Haraam, he changed to a harsher view. In Iraq he adopted that if one forgets al-Faatihah in Salah, he does not have to make it up. In Egypt he said one must make it up, meaning if you remember afterwards you have to make it up, so he changed to a harsher view. In Iraq he used to say that washing from the saliva of a dog is not obligatory, it is not Waajib. When he went to Masr he changed to the opinion that was obligatory, he went to a harsher view so do not use ash-Shaafi'ee as justification. Another example, in Iraq he used to say if one does not follow the order in Wudhu, like if he does his feet before his face, that is acceptable in the Madhab, it is not preferred but it is acceptable. When he went to Egypt, he said if you do not do the Wudhu in order then that invalidates the Wudhu and you must repeat it. In Iraq he used to say that one's sleeping does not negate Wudhu, when he got to Egypt he changed that view and he said sleeping negates one's Wudhu.

In Iraq he ruled that if a woman has a husband, you know how they used to go on a journey back then, sometimes they would not return, he said after four years expire, she can consider him dead and do the 'Iddah automatically. His new Madhab in Egypt, he ruled that she cannot make her 'Iddah after four years nor marry, she has to keep waiting, absolutely

wait until he returns, it could be ten years or more. Of course there is other ways around it but before he said automatically four years, now he said no, not even four, ten years, it does not matter. Like I say there is other detailed ways around the matter, where she can go to a Khaleefah or a judge. This particular Fiqh matter has two opinions by Sahaabah, Ibn Abbaas had the same view that ash-Shaafi'ee had in his old Madhab, which is the easier of the two. Ibn Abbaas had his opinion in Iraq, four years. There is another opinion on this matter by Ali Ibn Abi Talib radhiallahu 'anhu, that she must wait no matter how long, which is the harsher of the two. The opinion of Ali radhiallahu 'anhu is harsher than the first one by Ibn Abbaas. There is a choice between the opinions of two Sahaabah, in the new Madhab, he left the easier opinion. He could have chose either one because this is the view of the Sahaabah, he chose the opinion of you got to keep waiting and waiting, it could be ten years, fifteen years.

The point of all this is, do not disrespect ash-Shaafi'ee and change and then claim that your change is like ash-Shaafi'ee. The change of ash-Shaafi'ee was because he left Iraq and he travelled through Makkah and al-Hijaz, and when he travelled he went through towns and he was exposed to more proof, they had little to work with back then. His change was in Fiqh not in 'Aqeedah and Walaa' and Baraa', and when you ask these people who change in Walaa' and Baraa', they claim loosely, oh we are like ash-Shaafi'ee.

Back then, they did not have an iPhone with six thousand volumes on it and you could click search on a word and get all the references on that, they had little to work with, they had to travel continents to get a Hadith. Imaam Ahmad who is considered a student of ash-Shaafi'ee said as in Manaaghib ash-Shaafi'ee by al-Bayhaqi, he said ash-Shaafi'ee began to outline his new Madhab at the end of his time in Iraq, like I said earlier, but he was not able to affirm it until he got to Egypt so stick to his teachings in Egypt, and you know Imaam Ahmad is a student of ash-Shaafi'ee. Like I say, ash-Shaafi'ee changed because of exposure to more proof and he changed to a harsher view, not for Nifaaq and pleasing the enemies of Islam, and not even in 'Aqeedah, it was in the Fiqh matters.

THE WAR ON CHANGING ISLAMIC TERMINOLOGY

The next point that I wanted to talk about is, part of understanding Walaa' and Baraa' today is to understand that there is a war on changing the Islamic terminology, manipulating it, or deleting it and cancelling it out altogether. It is both a Shaytaan, Fir'awnic tactic, and the Munaafiqeen of today follow in no other than the footsteps of the Shaytaan and Fir'awn. They either change the terms or they change the meaning, the definition of it, or they try to cancel it out. When the Shaytaan told Adam 'alayhis-salaam to eat from the tree, he did not just say eat from the tree, he masked it with something nice, made it look good.

...يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى طه: ١٢٠ ﴿١٢٠﴾

Oh Adam, shall I lead you to the tree of eternity. He did not just say tree, he said tree of eternity, making it seem like it is good. Shaytaanic terminology, it is a scheme to convince one that something doomed is actually good. That is how they convince people, changing the terms, the Islamic titles, it is a prophecy by the Prophet Muhammad sallallahu 'alayhi wa sallam.

لَيُشْرِينَ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا

In Sunan Abu Dawood.

There is another narration in Ibn Maajah:

لَا تَنْتَهَى اللَّيَالِي وَالْأَيَّامُ حَتَّى تَشْرَبَ طَائِفَةٌ مِنْ أُمَّتِي الْخَمْرَ وَيُسَمُّونَهَا
بِغَيْرِ اسْمِهَا

These Hadith, the Prophet sallallahu 'alayhi wa sallam is saying there is going to be a group in this Ummah who will drink alcohol, yet name it some other name. Like alcohol and name it another name, and likewise usury and name it interest. When you change the name of alcohol to spirits or in Arabic they call it today Mashrubaat Roohiyyah (مشروبات روحية), you feel a different feel about it. Khamr, you know all the Hadith that the Prophet sallallahu 'alayhi wa sallam cursed people for it, it hits your heart, but when it is Mashrubaat Roohiyyah or spirits it is a different thing. New names for Shoora for example, now they call Shoora democracy, why? When you call Shoora democracy and democracy Shoora, it justifies all the Kufr of democracy to seem like it is Islamic, it is a mental game. Before saying anything they call it Shoora, it has already manipulated the minds of the masses into thinking that Shoora is democracy and the opposite so then everything about it is good. That is good, we have a chapter about it, it is commanded.

You hear some who change and reform and they say Islam says you can reform, we are reforming our speech. Then you look at it, it is not reforming their speech or the way they are talking or presenting Islam, they are in reality reforming the teachings of Islam, not the way they are conveying it. There is room to use technology, to develop, I do not have to use the same sentence you used to bring someone to Islam. We do not have to use the same sentence, we do not have to use the same subject to bring them to Islam, you can use English, you can use social media, but there is no room to reform Islam or the teachings of Islam. What they have been doing is reforming the teachings of Islam and saying oh I am just reforming the way I am presenting it.

Fir'awn like the Shaytaan, as powerful as he was, he could not get the control he got without using this devilish, Fir'awnic tactic, the ones that the Munaafiqeen of today use. What did he say? He used to tell them:

﴿وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾ غافر: ٢٩

I show you that which is the correct path, I am guiding you. Sabeel ar-Rashaad (سَبِيلِ الرَّشَادِ), the correct path, so now they take the correct path as the path of Fir'awn. He changed Sabeel ar-Rashaad, the path of right policy, to being his path. That is what the masses think, the ignorant people assume it is Fir'awn, the right path. It is embedded in their mind, he defined it as that. That changed the evil path to being the path of Musa 'alayhis-salaam and Haroon. In fact he went to explicitly say so, when he said:

﴿إِنْ هَٰذَا إِلَّا لِسَٰحِرِينَ... طه: ٦٣﴾

Now when you see Musa and Haroon, oh those guys are magicians, they are bewitched.

﴿إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا﴾ الإسراء: ١٠١

Then he went further to change the definition of Lord, to mean he himself, so now when one says Lord, it is Fir'awn.

﴿أَنَا رَبُّكُمْ الْأَعْلَىٰ﴾ النازعات: ٢٤

Changing and twisting the definitions of words, the Shaytaan, Fir'awnic tactic of yesterday and the Munaafiqeen tactic of today is to flip the meanings of terms and give Islamic terminology new definition to cover the truth, to dismiss the usage of the terms altogether. With that truth becomes Nifaaq and Nifaaq becomes truth, and you do not know which is which. Taa'ah is Fisq and Fisq is Taa'ah, you do not know what is going because they played around with the terms and their definitions.

CHANGING THE TERMINOLOGY IN THE AREA OF WALAA' AND BARAA'

Changing and tampering with the terms is one of the biggest causes of leading people astray in 'Aqeedah, in Walaa' and Baraa', one of them. The entire aspect today, I say today and in the west, the entire aspect of changing the terms or their definition or deleting them, that aspect itself is a missile aimed at Walaa' and Baraa'.

To give you this scenario, if you tell a true, knowledgeable Raafidhi of the group of Rawaafidh that are closest to Ahlus-Sunnah, you know there is many sects to ar-Rawaafidh, you tell him I do not believe in your twelve Imaams like you do. They will tell you you are a Kaafir, if they know what they are talking about. And if you do not want to hear it from them, go open Al-Kaafi Al-Kulayni, one of their top references and it will clearly tell you, if you do not believe what they believe and they have you know special belief in them, then you are a Kaafir. You have to believe in all twelve Imaams. If you tell a Christian I only believe in 'Isa as a Prophet, not as in Allah or saviour or that he was crucified, to them you are a Kaafir. They will tell you that, the ones who are truthful, they will tell you that. In fact, you can do every imaginable sin and believe 'Isa is a saviour to them and you have hope. You do all the good and you do not believe that and they will believe that you are a Kaafir, you are a disbeliever.

Muslims have deemed a word Allah used, too harsh on their Namby Pamby hearts. Every bit of mercy you see anywhere, you heard of or will hear of in the future or that happened in the past from the time of the creation until the time of the Judgment Day is one portion of a hundred portions of the mercy of Allah, and He reserved ninety nine for the Judgment Day. May Allah subhaanahu wa ta'aala grant us His mercy on that Day. When they take Kaafir out of our vocabulary, they are tampering with the terms and claiming that they have more mercy than the All Merciful Who called them Kafara.

Kaafir is in the Qur'an, Kufr and Kaafireen and Kuffaar and Allatheena Kafaru (الَّذِينَ كَفَرُوا).

That is in the Qur'an more than four hundred times. Just like the word Kaafir and its derivatives, Shirk and Mushrik and its derivatives are in the Qur'an over two hundred times. Kuffaar is in the Qur'an fourteen times, its plural Kaafireen is in the Qur'an fifty five times, Allatheena Kafaru is in the Qur'an a hundred and fifty two times. A term repeated so many times to know that a believer is a believer and a Kaafir is a Kaafir. Part of Walaa' and Baraa', you must know that, you must believe that and you must believe in the terms too. In Kishaaf

Al-Qinaa' (كشاف القناع) by Bahuti, he said, and of course others said the same thing,

whoever does not believe one who took another religion, whoever takes another religion out of Islam like Christianity of Judaism, whoever takes those kind of religions, whoever does not believe that is a Kaafir, then he is a Kaafir.

Those who want Kaafir out of our vocabulary or tamper its definition not only claim with that act that they are doing, that they think that they are more merciful than Allah, but they think they are in the position to proofread and edit the Qur'an.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

﴿آل عمران: ٨٥﴾

Whoever seeks a religion other than Islam, it will never be accepted from him and in the Hereafter he will be among those who are losers. Whoever chooses a path other than Islam. You cannot edit or change the Islamic terminology, no matter how hard you try.

Look at the verse of Allah in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُّؤْمِنٌ... ﴿التَّغَابُن: ٢﴾

He created you, some of you are disbelievers and some of you are believers. Allah said there is two groups, there is no third, that is Walaa' and Baraa'. Allah the Creator declared His creation are two groups, not a third. Then you get one who is created from a despicable semen, saying that no Yaa Allah I believe You got it wrong. Their actions say that, there is a third category, and many of you heard that. Many of you asked me about that because you have heard it elsewhere, that is in reality what they are saying, Ma'aath Allah Wa Ta'aal Allahu 'An Thaalika 'Aluwan Kabeera.

Ibn al-Qayyim back in the days wrote about this, he said about those who play with the terminology, he said they added to the sin of committing a sin, the sin of playing trickery with Allah. He said that is Khidaa' (خداع), that is Ghish (غش), that is Nifaaq. That is deception, that is cheating, that is hypocrisy, changing the terminology, but you know what he was talking about? Back in the day, they were not playing with the terms of 'Aqeedah. They were playing with the terminologies of prohibitions which is bad as well, like alcohol, changing its name to justify it. He said in addition to whatever sin they did, they added to it a bigger sin which is playing tricker and games with Allah by changing the name. Imagine if he lived to see those who are here today changing the terms, not in matters of Halaal and Haraam, but at the core of Laa ilaaha illallah and words inside the Qur'an. Ayyub said what do they think they are doing playing tricks with Allah like kids play tricks with their parents, and of course he was talking about the same things, matters of Halaal and Haraam. Imagine if they lived to see in 'Aqeedah.

CATEGORIES OF WALAA' AND BARAA'

The next point, so far we took number one for your outline, a brief introduction. Number two, we took the statement of Abul-Wafaa' Ibn 'Aqeel on knowing the level of the Ummah by looking at their level of Walaa' and Baraa'. Number three, we took a brief reply of those who shed in their 'Aqeedah and then they claim they are like ash-Shaafi'ee. Number four, we took the danger of playing games with Islamic terminology and that that is a cannon aimed at Walaa' and Baraa'. Walaa' and Baraa' protects the overall terminology of Islam, in general, and Walaa' and Baraa' is to protect the real meanings in terms of matters that pertain specifically to Walaa' and Baraa', so it is a general and specific matter.

Now point number five is, I am going to give you a very simple and easy way to understand and never forget the categories of Walaa' and Baraa', you have to know them all. Some pick and choose and that is why they go astray in this matter.

THE FIRST CATEGORY: TAWALLI

Number one, Tawalli (تولي), the scholars refer to it as Tawalli. Tawalli is the Kufr category, the one that takes one, wal-'Iyaathu Billah out of Islam. This is what is meant in many proof on this, but the main proof or one of the main proof is:

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

If anyone amongst you takes them as Awliyaa', then he is one of them.

One must be free and immune from the enemies of Allah and that which they worship besides Allah.

Hudhayfah Ibn al-Yamaan, and we told you last week who Hudhayfah Ibn al-Yamaan was, he said:

لَيَتَّقِي أَحَدُكُمْ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَشْعُرُ ، ثُمَّ قَرَأَ : وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

Hudhayfah said I warn you that one of your fear of becoming Jewish or Christian, meaning that one of you fear leaving Islam without even knowing it, without even perceiving it, and he recited:

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

Take a few examples to know. So we said this is a category that any proof that you see where it is Kufr, then it is this category. Those of you who write, write precisely or wait for the recording because a word could throw you off with the examples. Let us take a few examples. One of them is for example, love of Shirk. Love of Shirk in itself is a negator and a deficiency in Walaa' and Baraa'. Another example, love of the people of Shirk for their Shirk, that is automatically a negator. A third example, love of Kufr, like the first one we mentioned, like Shirk. Even if he is by the Ka'bah holding the gates of the Ka'bah, even if he is supplicating, that is a negator. If one is on his prayer carpet offering Salah while at the

same time loves Kufr, we mean the belief Kufr, then he negated his Deen, wal-'Iyaathu Billah. The next one is similar, fourth one, love of the people of Kufr for their Kufr. Love of the people of Kufr for their Kufr, even if one is laying down in his bedroom or standing on the prayer carpet or holding on the gates of the Ka'bah without doing anything, that in itself right there is a negator, wal-'Iyaathu Billah. You see why Hudhayfah warned? Because it is a minor thing.

For this category, he does not have to help Kufr or promote the Kufr or join them in their worship in their place of worship or any way support. That in itself is a negator, there does not need to be additional factors. Another fifth example, aiding the enemies of Islam to manifestation and emergence over Islam negates one's Imaan. All these examples and anything falling under this is Tawalli, this is the Kufr category. That is the Kufr Akbar, the major Kufr that renders one an apostate, negating his Deen. Note, aiding the enemies of Islam to manifest and emerge over Islam, even if one hates Shirk and Kufr, that in itself is Kaafir. Aiding the enemies of Islam to manifest and emerge over Islam, even if one really hates Shirk and Kufr, that is a negator of his faith.

In more recent times, some people added a prerequisite to this one and they said that if one aids the enemies of Islam to manifest and emerge over Islam, that he is not a Kaafir unless he loves Kufr and Shirk. They added, he has to love Kufr and Shirk. However in reality, love of Shirk and Kufr in that scenario, that is not a prerequisite at all. The talk on the story of Haatib Ibn Abi Balta'ah which both sides use is very lengthy and we really cannot go through it because it is very lengthy. If it happens that one aids the enemies of Islam to emerge over Islam and at the same time loves their Kufr, then he has fell in a combo of negators, two. Kufr on top of Kufr, negator of aiding in the manifestation over Islam, and the negator of loving Kufr. So then he fell in two, it is not a condition, it is two separate ones.

Ibn Hazm mentioned the Ijmaa' in his book Al-Muhalla, he mentioned the verse:

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

He said that is a Kaafir, major Kufr, no two Muslims can disagree on that.

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

That is a Kaafir, major Kufr, no two Muslims can disagree on that. Ijmaa', note here that we mentioned Ijmaa', Ijmaa' is proof but not only is it proof but it is decisive proof. It is one of three pillars of proof, Qur'an, Sunnah, Ijmaa'. Ijmaa' means consensus and it is a clear, solid statement to prove a matter, that means they agreed on it.

Ash-Shawkaani in his book *Irshaad Al-Fuhool* (إرشاد الفحول), and this is more of an Usool thing, or more of a book structure thing. Ash-Shawkaani and Imaam al-Haramayn and the author of *Al-Minhaaj*, they used to have the opinion or possibly not the opinion, but when they wrote, they would mention *Ijmaa'* before the verse and the Sunnah. They said and the 'Ulamaa made consensus, and some of them actually had statements that they do that. Why? Because Qur'an and Sunnah, the proof, may have *Ta'weel*, it may be abrogated. We said some people can go read a book from *Sahih al-Bukhari* and think it is proof and throw it at an 'Aalim, and the 'Aalim will tell him that is abrogated. The meaning is not like you see it, it has a different meaning. The verses of the Qur'an and the Hadith, they are like that, but that is not how *Ijmaa'* is. *Ijmaa'* is a clear statement, solid statement, firm and to the point, there is consensus on this matter, and that is why they chose to mention that before. You need to know that if you read books and many of you have started reading books, to see why they mention that.

As it pertains to our class, there is a solid *Ijmaa'* this matter, the matter of the Kufr of the one who does *Tawalli*. That is of course in addition to the proofs of the Qur'an and the Ayaat and the Ahaadith. You will find when you start reading books of the many 'Ulamaa and some of you already did that, one of you asked me about that. They will mention *Ijmaa'*, Qur'an and Sunnah, now you know why they do that and it is many 'Ulamaa who do that, even some contemporary ones.

They do not mean that *Ijmaa'* is more sacred than a verse in the Qur'an but when it is mentioned and it is proof on a matter, it is a direct proof, it is clear, it is solid, that is it. You can read it and go and say ok there is *Ijmaa'*, I am done here. That is why some 'Ulamaa compiled a book on the matters that have *Ijmaa'* on them. Whereas the Qur'an and the Sunnah, they are subject to *Ta'weel* (تأويل) and *Khusoos* (خصوص) and 'Umoom (عموم)

and *Nasikh* (نسخ), special and general and abrogation. So that is our first category, *Tawalli* is the Kufr aspect under *Walaa'* and *Baraa'*. The first one is *Tawalli*, that is anything with proof that it is Kufr.

THE SECOND CATEGORY: AL-MUWAALAAH

Number two is *al-Muwaalaah*, *Muwaalaah* is the second category and this is the Haraam portion of it. It is everything where the proof indicates that it is short of Kufr, which means it is Haraam, it is prohibited. Matters that pertain to *Walaa'* and *Baraa'* that fall short of Kufr, they are Haraam, they do not reach the level of a negator. For example, giving *Salaam* to a non Muslim, saying *As-Salaamu 'Alaykum Wa Rahmatullah* to a non Muslim. That is a special *Salaam* you only initiate to a Muslim, there is actually a specific Hadith on that. That is a matter that pertains to *Walaa'* and *Baraa'*, however it does not reach the matter of Kufr so it

falls under category number two. As-Salaamu 'Alaykum Wa Rahmatullah, you cannot say it to a non Muslim, however there is flexibility in greeting non Muslims in other ways and that is what confuses many.

In Arabic, there is a difference between at-Tahiyyah (التحية) and as-Salaam (السلام). As-Salaam means As-Salaamu 'Alaykum Wa Rahmatullahi Wa Barakaatuhu, that is only for Muslims, in Arabic that is for Muslims. At-Tahiyyah is like saying Hi or in Arabic Marhaba or Ahlan Wa Sahlan. There is flexibility in giving the greeting but not in As-Salaamu 'Alaykum Wa Rahmatullah, however it does not reach the category number one which is Kufr. Another example is for example, purposely imitating something of the non Muslims in matters that are not Kufr. Merely for example, greeting non Muslims in their holidays with no additional factors to it, that falls under this. Ibn al-Qayyim in Ahkaam Ahl Al-Thimmah, in the first volume he says it is Ittifaq, also this matter has Ijmaa', he says it is Ittifaq that all scholars agree that it is Haraam. Mere greeting, there could be additional matters to the greeting that make it the first category but the mere greeting falls under this.

One of the main proofs for this is the verse in Surat al-Mumtahanah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ... ﴿الْمُمْتَحَنَةُ: ١﴾

Oh you who believe, take not My enemies and your enemies as Awliyaa', showing Mawaddah towards them while they have disbelieved in that which has come of truth to you. This is the first verse in the Surah, note how it starts off saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا...

He called them believers, even though in the next sentence He says, showing Mawaddah:

...تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ...

You show them Mawaddah. He addressed them as believers, otherwise He would have called them something else, but when He addressed them as believers and He said:

...تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ...

You give Mawaddah to them, that means they are still believers because it is the Mawaddah that you are not supposed to do but it falls short from the first category because He called them believers. So this is the prohibited one.

THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON MUSLIMS

The third and last category is a permissible part, the permissible kind of relationship with the non Muslims, and that is in the verse:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ...

Allah does not forbid you to deal justly and kindly with those who did not fight against you on the account of your religion, nor drove you out of your homes. Allah loves those who deal with equity:

...إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

This is in the same Surah, this verse is clear on this matter, very clear, this is the third category. Many tried to deny Walaa' and Baraa', the first two, because they do not understand Walaa' and Baraa'. Part of Walaa' and Baraa' is that there is permission to be kind and just to others, that is part of the understanding of Walaa' and Baraa'. Some think, and I do not know if we will get to it today or next week Inshaa Allah, the statement of al-Qarraafi on this matter, some think that Walaa' and Baraa' means every time you see your neighbour you have to spit on him or take the trash and dump it on his porch every day or break his car windows, as they used to do to us when we moved in certain neighbourhoods. They will say that because of their misunderstanding of Walaa' and Baraa'. The thing is that we have solid, firm Walaa' and Baraa' but at the same time, we treat them as we are ordered. For example, in visiting and giving gifts and Da'wah.

I guess it is Salah time, I do not know if we will continue or maybe next week we will finish, I want to talk a little bit more on this third category. This one actually, that way others who are ignorant do not have room, you do not have to argue with them, tell them this is a category and we believe in this, but what about the other two that you are in denial of? We will talk about it, Inshaa Allah we will continue next week. Jazakum Allahu Khayr.