

## CLASS TWENTY TWO

Last week, we started off taking an introduction into Walaa' and Baraa', then we took a statement of Abul-Wafaa' Ibn 'Aqeel on knowing the status of the Ummah through Walaa' and Baraa', then we took a brief way of replying to those who shed in their 'Aqeedah and then they claim they are like ash-Shaafi'ee Rahimahullah. We took after that the danger of playing with the Islamic terminology and that is a cannon aimed at Walaa' and Baraa'. Then we stopped off at the categories of Walaa' and Baraa', I gave you a simple way to understand the main categories of Walaa' and Baraa'. We said that there is the first one which is at-Tawalli, at-Tawalli is the Kufr category of Walaa' and Baraa', the one that if one does it, it takes him out of the folds of Islam, wal-'Iyaathu Billah. And this is what is meant in the verse:

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

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

One must be free and immune from the enemies of Allah and all that which is worshipped besides Allah. We took examples on that, loving Shirk or Kufr, loving the people of Shirk and Kufr for their Shirk and Kufr, aiding the enemies of Islam to manifest and emerge over Islam even if one does not love them for their Kufr, and that was the first category.

The second category that we spoke about was al-Muwaalaah, this second category is the Haraam portion of it, matters that proof indicate that they are Haraam as it pertains to Walaa' and Baraa'. This falls short of Kufr, the category that falls short of Kufr. And examples of that we mentioned I believe was giving Salaam to non Muslims, As-Salaamu 'Alaykum is only for Muslims, imitating them in some things that are special of them and that are unique of them. Greeting them in their holidays with no additional factors, because there may be additional factors that make this matter worse, but just merely greeting them is Haraam.

Then we took the third category which is the permissible dealings, you can call it several things, the permissible dealings, the exceptional dealings of Walaa' and Baraa'.

## THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON MUSLIMS

This is where we stopped off and the main proof for that is:

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 have not fought against you or against your religion, nor drove you out of your homes.

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

Allah loves those who deal with equity.

This is the main proof for this category, there is plenty of other proof but that is the main proof. Like I said we left off right here in the beginning of this, and this is where we will take off today Inshaa Allah.

Many tried to deny Walaa' and Baraa' because they do not understand Walaa' and Baraa'. Part of Walaa' and Baraa' is permission to be kind and just with others. Some think that Walaa' and Baraa' means you have to spit on the face of your neighbours every time you see them, or throw trash in their front yard every time you leave your house, or break their windows every morning. Ignorance of people causes them to deny portions of Walaa' and Baraa', especially the modernists. They deny totally the first and second category, that is not in their belief. We have Walaa' and Baraa' but at the same time, we treat them the way Allah ordered us to treat them. Take the examples with proof.

#### DA'WAH TO NON MUSLIMS

Da'wah to non Muslims, we have Walaa' and Baraa' yet at the same time, we convey this message to them of Da'wah. There is no conflict, there is no inconsistency because our feelings, our emotions, our actions, every part of us is restrained by Allah who told us how to act. Having wisdom and mercy in conveying Da'wah does not in any way contradict with Walaa' and Baraa'. And Da'wah is not just preaching, many think that Da'wah is just to go and preach to them. That is one of the forms of Da'wah but being kind so that opens the hearts of other people, that is part of Da'wah. That does not conflict with the heart belief of Walaa' and Baraa' and the love and despise portion of Walaa' and Baraa'. There is many verses in the Qur'an that back this up:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ... ﴿النحل: ١٢٥﴾

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... ﴿العنكبوت: ٤٦﴾

When Allah sent Musa to Fir'awn and he ordered them to convey the message:

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ ﴿طه﴾

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ... ﴿آل عمران: ١٥٩﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

Many verses show that the Prophet sallallahu 'alayhi wa sallam was lenient in Da'wah or was ordered to be lenient. He was a mercy to mankind and not even mankind, he was a mercy to mankind and even inanimate matters, he was ordered to speak to them in the best words. And even when Allah sent Musa to Fir'awn, he was ordered to speak to him kindly.

#### EATING FROM THE SLAUGHTER OF THE PEOPLE OF THE BOOK

Another example of this category is eating from the slaughter of the People of the Book.

...وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ... ﴿المائدة: ٥﴾

That is a second example.

#### MARRIAGE FROM THE PEOPLE OF THE BOOK

A third example in this matter is marriage from the People of the Book.

...وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ... ﴿المائدة: ٥﴾

I want to talk about this point in a little bit more detail towards the end of the class Inshaa Allah.

## EXCHANGING GIFTS

A fourth example, accepting gifts or giving gifts to show them Islam or open their hearts to Islam. This is speaking generally, however we do not exchange gifts on their holidays and say oh this is to convey Da'wah. And we also do not exchange gifts that are prohibited but overall, exchanging gifts is permitted.

The verse I mentioned:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ  
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ الممتحنة:

In Surat al-Mumtahanah, the first verse we took for this category.

Imaam Bukhari in his book, he has a section, a title named:

بَابُ قَبُولِ هَدِيَّةِ الْمُشْرِكِينَ

Bukhari, remember we talked about his sections, his chapters. He has a chapter called accepting gifts from Mushrikeen, and remember we mentioned that how Bukhari titles his book is something scholars refer to.

Ibn Umar narrated that his father Umar Ibn al-Khattab seen a silk cloak been sold by some merchant. So Umar told the Prophet sallallahu 'alayhi wa sallam, buy this and wear it when congregations come to meet you, when the delegates come to meet you and they visit you, when you go to Jumu'ah wear it. The Prophet sallallahu 'alayhi wa sallam said this is only worn by those people who have no share of the Hereafter, people doomed to Hellfire are the ones who wear this.

هَذِهِ يَلْبَسُهَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ

Later on, some silk cloaks were given to the Prophet Muhammad sallallahu 'alayhi wa sallam as a gift, so he sent one to Umar radhiallahu 'anhu. Umar went to the Prophet sallallahu 'alayhi wa sallam, he said how can I wear it while you are the one who just earlier told me that it is for the people who have no share in the life after. The Prophet sallallahu 'alayhi wa sallam said I did not give it for you to wear it, but rather for you to sell it or to give it to someone as a gift. Here is the point, the Prophet sallallahu 'alayhi wa sallam said he gave it to him to give away or to sell it, and if a Muslim does not wear silk then where is it going to go? To a non Muslim.

So that is the established rule that Islam permits overall, exchanging gifts, with no additional factors, there is maybe additional factors that make it prohibited. What Umar did was Umar sent it to his pagan brother in Makkah, before he migrated and before he embraced Islam. Umar gave a gift to his non Muslim brother and no one needs to tell you that Umar is the definition of Walaa' and Baraa' and that the Prophet sallallahu 'alayhi wa sallam told him to give it as a gift or sell it. He left it open and Umar understood that he can give it to a non Muslim, and the Prophet sallallahu 'alayhi wa sallam did not object.

## **VISITING NON MUSLIMS**

Also an example of this category is visiting non Muslims for Da'wah. You have the Hadith in Sahih Muslim when the Prophet sallallahu 'alayhi wa sallam visited the son of a Jewish neighbour, he was on his death bed. The Prophet sallallahu 'alayhi wa sallam sat by his head and he told him say Laa ilaaha illallah Muhammadar-Rasoolullah, the boy looked at his father and the father said listen to Abul-Qaasim, sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam left happy saying Alhamdulillah Allah rescued someone from Hellfire with me:

الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ

In two narrations. When I mentioned two classes ago that there is those who crop out proof or portions of Walaa' and Baraa', this is what I meant. There are those who take this category and make it as if it is everything, and deny category number one and two of Walaa' and Baraa'. This category explains the dealings, you have Walaa' and Baraa' in your heart but it explains the dealing parts. We treat them in that manner in obedience to Allah who also told us that we must despise them and that which they worship at the same time. They have cursed Allah and transgressed on the boundaries of Allah, so they are the enemies of Allah because of their belief, yet at the same time we are restrained in our dealings with them.

## **TREATMENT OF NON MUSLIMS**

Al-Qarraafi in his book Al-Furoo', he mentioned and he said that non Muslims living under Muslim rule have rights upon us because they are our neighbours and they are under our protection and custody. He said that protection is a protection Allah offered them and the Messenger sallallahu 'alayhi wa sallam, we are dutiful to them while keeping the hearts free from Mawaddah, the heart must not get tainted with Mawaddah to them. He said it only gets worse and dangerous if one's relationship to them causes him Mawaddah and to honour them or sacred their Kufr and their rituals, he said that is a dangerous part there. Once any of the heart, any portion of the heart is affected and is tainted, then it turns to

Muwaalaah. He also said being dutiful to them in matters that do not create deficiency in one's Baraa' from them and what they believe is permissible, and he gave examples similar to the examples that I gave earlier. And he also added on to that, he said being gentle to their elder, feeding their hungry, but look what he said, you got to keep the heart portion of it. Giving clothes to their needy, being kind to them in speech, being gentle and merciful as long as it does not come out of fear or lowliness. Al-Qarraafi even said being patient to your non Muslim neighbour if he harms you, being fully aware that you are at power to remove it yet you are gentle to them not out of fear or lowliness, but for the sake of conveying this message.

And note, this treatment is emphasised by the 'Ulamaa and more so before that, by the Prophet Muhammad sallallahu 'alayhi wa sallam, to Ahl ath-Thimmah who are non Muslims living under Muslim rule. For example, you have al-Bukhari Rahimahullah in Kitaab Ad-

Diyaati (كتاب الديات) said, he has a section:

إِثْمٌ مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

One who kills a non Muslim living under Muslim rule for no reason. Why is that emphasised? He mentions the Hadith:

عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Whoever kills a non Muslim living under Muslim rule will not smell the smell of Heaven even though the smell goes the distance of forty years. Why is it emphasised so much to non Muslims living under Muslim rule, even though the Muslims may mingle with them elsewhere? The reason is because when they are living under Muslim rule they are weak and they are vulnerable, unlike when they are elsewhere where they are strong, where they have family, they have backing and they have support.

In fact to back this up, the Sahaabah gave Sadaqah and charity to Mushriks, Sadaqah to win their heart to Islam, if they need it. Ibn Abbaas did it, Ibn Umar did it radhiallahu 'anhum. Aishah in the famous Hadith in Musnad Ahmad and at-Tirmidhi and in Bukhari, the famous Hadith when Aishah was approached by a Jewish woman who came to her house and asked her for charity. And the Jewish woman after Aishah gave her charity, said may Allah protect you from the punishment of the grave, the Jewish woman telling Aishah radhiallahu 'anha. Aishah informed the Prophet Muhammad sallallahu 'alayhi wa sallam what happened, she was surprised at what the Jewish woman told her so she explained the situation and told him what the Jewish woman told her. He said yes there is the punishment of the grave,

everyone hears it, even the animals, except the human beings. Had there been anything wrong with her giving the Sadaqah, the Prophet sallallahu 'alayhi wa sallam would have informed her because he is legislating and his silence is approval. Not having Baraa' from them as in category one, the Kufr aspect of it, or the second one, the Haraam aspect, does not conflict with treating them with the justice of the Qur'an and the Sunnah.

I do not recall since I was a child that we ever had a neighbour to my father, next door to my father, who did not become Muslim by the will of Allah and then after that on the hands of my father, may Allah grant him a long life full of deeds. I remember in the mid seventies as a child a neighbour who used to fix my bike, an old man retired from the navy, my father would always talk to him Islam. And I remember as a young, young kid, this is back in the days when Islam was not as common as you hear today, it is rare for someone to say I am Muslim or to know or hear of what Islam is. The neighbour took his Shahaadah and as a child I remember that my father never left his bedside when he was on his deathbed, and he made sure to take a few Muslims to bury him the Islamic way. He said his Shahaadah in his final moments and my father asked him while he was on his deathbed when he was no longer able to speak, he put his hand on his hand, he said squeeze my hand if you feel pleasure and he did.

Just a few weeks ago I was walking into the house of my father on Friday and the neighbour told me tell your father thank you, an older lady, and I said for what? She said every Friday he puts some groceries in front of my house for a long time, Wallahi I nor any member of our family knew that he has been doing it for a very long time. As I began to speak to her, this old woman who her own relatives do not even visit her, she told me she took her Shahaadah, she is Muslim and she is working on her Deen, her own sons and daughters do not do this for her. Does this treatment of kindness contradict with Walaa' and Baraa'? Absolutely not, that is why we need to understand all three categories taken together. Number one, Tawalli. Number two, Muwaalaah. Then the permissible type of dealing which you can call exceptions or the permissible type of treatment.

## LOVE AND HATE IS AT THE CORE OF WALAA' AND BARAA'

Now the next point, at the core of Walaa' and Baraa' is love and despising, or love and hate. Look what the Prophet sallallahu 'alayhi wa sallam said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ ، وَوَالِدِهِ ، وَالنَّاسِ  
أَجْمَعِينَ

You will not be a believer until I am more beloved to you than your children, your parents and every human. Love is at the core of Walaa' and Baraa', love of Allah entails love of the Prophet Muhammad sallallahu 'alayhi wa sallam.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ... ﴿آل عمران: ٣١﴾

If you love Allah, follow the Messenger. Love, at the same time where there is love, one must despise, hate or despise. Despise the enemies of Allah and those who hate Allah and hate the Messenger, they are most worthy of despising. The eminent creed of Walaa' and Baraa' is the strongest bond of Imaan. Mujaahid said the strongest bond of Imaan is love for the sake of Allah and hatred for the sake of Allah, it is in Musnad Ahmad:

أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ ، وَالْبُغْضُ فِي اللَّهِ

A side issue here, this statement that I just mentioned has a chain that is attributed to the Prophet Muhammad sallallahu 'alayhi wa sallam on the authority of al-Baraa' Ibn 'Aazib. It is an authentic statement of Mujaahid, but when it is attributed to the Prophet sallallahu 'alayhi wa sallam it has some issues with its chain.

If your heart does not have and feel Imaan, one of the strongest ways to rejuvenate your Imaan is establishing Walaa' and Baraa' in your heart. If your heart does not feel Imaan, one of the biggest ways to rejuvenate that Imaan in your heart is through the 'Aqeedah of Walaa' and Baraa'. When your love becomes founded on being for the sake of Allah, your heart will then experience the beauty of Imaan and absolute assurance. How? By direct teachings of the Prophet Muhammad sallallahu 'alayhi wa sallam. Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam said, whoever possesses the following three qualities will have the sweetness, the delight of faith. What are the three qualities? The one whom Allah and His Messenger become dearer to him than anything else. They become dear to you, you love them more than anything else. Number two, the one who loves a person, he only loves him for the sake of Allah. Number three, the one who hates to revert to disbelief just like he hates to be thrown in a fire.

Hub (حُب), love is at the core of Walaa' and Baraa', in order to have truthful loyalty. In order to have Baraa' from someone you despise that person or belief, therefore loving and despising is at the nucleus or kernel of Walaa' and Baraa'. Al-Walaa' and Baraa' is an integral part of Imaan and it is necessary for its perfection, you cannot perfect your Imaan without Walaa' and Baraa'.

Listen to this authentic Hadith in Mustadarak, Abu Dawood, Ahmad, at-Tirmidhi, in Sahih al-Jaami':



مَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ...

Whoever loves for the pleasure of Allah and hates or despises for Allah.

The Prophet sallallahu 'alayhi wa sallam said:

وَأَبْغَضَ فِي اللَّهِ

And hates for the sake of Allah. Today, the majority want this out of our vocabulary. If you do not think that despising for the sake of Allah is part of Islam, you have the wrong version of Islam, you do not know what Islam you are talking about.

...وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

The next portion of the Hadith says, who donates for the sake of Allah and deprives for the sake of Allah, then that person has perfected his Imaan. You have to have all that to perfect your Imaan.

Ibn Taymiyyah Rahimahullah has so much statements and so much sections on this issue, it is beyond that which we could cover. But let me give you one of his sentences and you remember what we mentioned on Ijmaa', you remember when we spoke on Ijmaa', what it is.

He said:

وَمَنْ لَمْ يُحَرِّمِ التَّدْيِينَ - بَعْدَ مَبْعَثِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَدِينِ الْيَهُودِ  
وَالنَّصَارَى بَلْ مَنْ لَمْ يُكْفِرْهُمْ وَيُبْغِضْهُمْ فَلَيْسَ بِمُسْلِمٍ بِاتِّفَاقِ الْمُسْلِمِينَ

Whoever does not consider it prohibited to follow any faith after the Messagehood of the Prophet Muhammad sallallahu 'alayhi wa sallam. You cannot follow any faith other than the faith of the Prophet Muhammad sallallahu 'alayhi wa sallam. And whoever does not consider other faiths Kuffaar and despises them, he is not a Muslim by the consensus of all the 'Ulamaa. By the consensus, by the Ijmaa', bit-Tifaaq (بِاتِّفَاقٍ) he said.

A practical example on how you can understand this, I will give it to you in this scenario. You love your father, your father gave you a business, he opened a business for you. He owns one like it, he owns one and he opened one for you. You love your dad for all he did for you, then there is this common employee or manager, he works part time for you and part time

for your father. That employee is very, very bad to your father, he curses your father, he cheats him, disrespects him, harms him, but to you he is very good when he works with you and you and him get along. With your father he is an oppressor, he is a liar, he is a scammer, but with you he is good. Do you love him because he is good with you and then you say who cares what he does with my father? Or does your love for your father entail you to despise him because he is bad with your father, even though he is good with you?

The answer is not really that simple, it is only simple for those Allah blessed with guidance. If you have no loyalty to your father, you will say I do not care about my father, he is doing good in my business and that is all that matters, that is all I care about. That same scenario is with the right of Allah, that is how you look at it. A disbeliever, even if he is good to you, if your loyalty is strong to Allah, even if he is good to you, he is not good with Allah, you cannot say I do not really care. Islam regulated everything, who to love, who not to love, who to dislike, who to despise.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ  
وَفَسَادٌ كَبِيرٌ ﴿الأنفال: ٧٣﴾

Disbelievers beloyal each other, listen to the verse. Those who disbelieve, ally one another:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ...

If you Muslims do not become allies:

...إِلَّا تَفْعَلُوهُ...

This speech is for you, if you Muslims do not beloyal each other, what will happen Yaa Allah? Tell us what will happen.

...تَكُن فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

There will be great Fitnah and oppression on this earth. Mischief, corruption, oppression, the solution to your trials is in the Book we abandon. They beloyal each other, you beloyal each other.

#### **BARAA' FROM KUFR AND KAAFIREEN**

The next point on this issue is on despising. Some edit the Qur'an and like I just said earlier, they want to eliminate it out of the vocabulary of the Qur'an and the Sunnah. And you

remember what I said, some want to eliminate, some want to change the definition. Some defined it as only despising those who kill and massacre Muslims, and that is a Dhalaal (ضلال), that is being astray in 'Aqeedah. That is the Munaafiqeen and the Ruwaybidhah and the ignorant people who want you to believe that, and it is also part of the agenda of the interfaith. Those who say that despising and Baraa' is only for those who massacre Islam and Muslims are making transgression on themselves, their lands, their nations or their family, a bigger transgression than it would be if it was on Allah. Basically, whoever defines despising and Baraa' narrow like that, they say we despise and we do Baraa' on anyone who transgresses upon us, but if they transgress on Allah it is ok with us.

If one loves Tawheed and Muwahhideen, it is immediate in his heart that he estrange himself from every opposite of it. You love your parents so you estrange yourself from those who curse them. You love your wealth so you estrange yourself from those who transgress on it. You love your wife, you estrange yourself from anyone who speaks in her honour. Let me ask you this, would anyone truly love his wife, tell her I love you sweetheart day and night, and then someone calls her a prostitute but that husband who tells her I love you day and night says I cannot hate that guy who called you a prostitute, I cannot despise him, he called you a prostitute but I love him. You know what is the result? She is going to pack up her belongings and walk away and say all that talk of you loving me, that means nothing. Love for your kids makes you estrange from anyone attempting to hurt them or speaks ill of them or wants to harm them. What about Allah?

In Bukhari:

يَشْتُمْنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتُمَنِي وَيُكَذِّبُنِي وَمَا يَنْبَغِي لَهُ أَمَّا  
شَتْمُهُ فَقَوْلُهُ إِنَّ لِي وَلَدًا وَأَمَّا تَكْذِيبُهُ فَقَوْلُهُ لَيْسَ يُعِيدُنِي

How can one not have Baraa' from one who curses Allah and transgresses on the rights of the oneship of Allah subhaanahu wa ta'aala, he transgressed on the rights of Allah. Allah said they cursed Me, Allah is saying this in the Haidth Qudsi. Allah said the son of Adam has cursed Me, and it is not his right to do so. Shatamani (شَتَمَنِي) means he cursed Me, he insulted Me. As for his cursing Me, it is when he claims I have a son. With your wife, if someone curses her you estrange yourself from him, what about someone who curses Allah? Inanimate objects have more Walaa' and Baraa' than the hearts of many of those who call themselves believers today.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ  
السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ  
دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ ﴿مريم﴾

They say Allah got a son, indeed you have brought forth something terrible, something evil. Allah said because of those words, the Heavens are almost about to be torn and the earth is about to be split, and the mountains are about to fall in ruins, what word? Because they say Allah has a son.

Imaam Ahmad, Ibn Taymiyyah and others have statements on this issue that are amazingly stunning. We do not have time to go through them but I will give you a summary of it. There is also no need to go through it because those who cannot comprehend this part, this principle of belief, are those who cannot accept the text of Allah and His Messenger sallallahu 'alayhi wa sallam. They are not entering Islam from the door, the door to Sharee'ah is through the text of it, and those who have an issue with this matter have an issue with the text of Sharee'ah. They are those who gave their undeveloped minds and devilishly tainted emotions precedent over the Qur'an and the Sunnah. They understand the text as they wish, not as the first generation understood it. The desires of both heart and mind threw them off the course and off the track, the mind has its desires and the heart has its desires. The whim of the hearts are the desires, the whim of the minds is renegating against the textual revelation. Hearts without Walaa' and Baraa' are diseased, corrupted hearts, the hearts of the Munaafiqeen.

Look at this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ...

Take not your relatives as Awliyaa'. It names your father, your son, it named individuals. It is not saying the Kufr in them, it is naming individuals. They are inseparable, Kufr does not have two legs to walk on, Kufr is in someone. Then go further with me in that verse:

...إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ... ﴿التوبة: ٢٣﴾

If they merely prefer Kufr over Islam. That is where the issue is, He did not say if they fight you, He did not say if they kill you, if they harm you, if they take your land, if they stop you from Da'wah. He said if they prefer Kufr over Islam, you do not take them as Awliyaa', you do not take them as Awliyaa' for just merely preferring Kufr over Islam. How can one who honours the Qur'anic text deny this clear, unequivocal meaning and change it to mean only

one who fights and kills Muslims, or Kufr and not Kuffaar themselves? They give their own rights a superiority over the rights of Allah.

Listen to this verse and go with me with it, step by step.

**قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ...**

Indeed there has been an excellent example for you in Ibraheem and those with him. He is telling us in Ibraheem is a great example to follow, and pay attention to this verse because this is a solid verse on this whole entire matter. If the verse just started off normal we would follow the footsteps of Ibraheem, because Ibraheem is the Tawheed we follow, that is why we say Millat Ibraheem Haneefa (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا), the pure Tawheed is Ibraheem, the founder, the reviver of Tawheed. But in this verse it is to add more emphasis, to show you follow in the footsteps of Ibraheem 'alayhis-salaam. Why? To show more emphasis He said:

**قَدْ كَانَتْ لَكُمْ أُسْوَةٌ...**

What did they do? When they said to their people, we are free from you and whatever you worship besides Allah:

**...إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ...**

Baraa' from Kufr and Kaafireen, from the Kuffaar and what they worship, both. He said you and what you worship, both, so that is not leaving any room for the modernists to say it is that which they worship but not the individuals itself.

**...كَفَرْنَا بِكُمْ...**

We have rejected you, the verse goes on to say.

**...وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا...**

And there has started between us and you hatred forever. Hatred forever, why? Baghdhaa' (بَغْضَاءُ) is hatred. Here is another key point in this verse, until when Yaa Allah does this Baghdhaa' continue? Did He say until they stop fighting you? No. Until they stop oppressing you? No, that is not the issue. Until when you get your lands back? That is not the issue.

## ...حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ... ﴿الْمَمْتَحَنَةُ: ٤﴾

Until you believe in Allah alone. That is the point when despise changes to love, and we control it because we are not animals, we are human beings. What many do not understand is that we must despise them and their Kufr by a clear Ayah right here, and the proofs that I mentioned earlier.

### OUR HATE IS RESTRAINED BY THE GUIDANCE OF ISLAM

What many do not understand is yes we despise them, but it is regulated. When animals or animalistic things despise, they harm and oppress, we despise them and their Kufr but it is regulated on the account of the Qur'an and the Sunnah. Refer to the third category of Walaa' and Baraa', it is regulated. We are not animalistic with no guidance, even our despise is regulated. We despise them and their faith but we do not go to our neighbour and harm them, that is not something they understand because when they hate someone it is a total different story. What causes problems and what youth ask a lot about is that they do not understand when you despise it is a heart feeling, the treatment of Ihsaan is another issue. Ihsaan and Da'wah is another issue, we spoke about it in the third category. One can be a student among Kuffaar or have a job amongst them or neighbour them, despise them yet at the same time treat them as we mentioned in the third category.

Ka'ab Ibn 'Ujrah in At-Tabaraani and many 'Ulamaa authenticated this narration, he went to visit the Prophet sallallahu 'alayhi wa sallam and it appears that the Prophet sallallahu 'alayhi wa sallam looked weak. He said oh Prophet of Allah what is wrong? The Prophet sallallahu 'alayhi wa sallam said, I did not eat for three days. Ka'ab said I went to a Jewish man who was selling or giving water or something to his camels, and for every bucket that I helped him take for his camels he gave me a date, so I collected the dates and I gave it to the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam asked him where did he get the dates from and he informed him. The Prophet sallallahu 'alayhi wa sallam asked him, do you love me? Ka'ab said I defend you with my father oh Prophet of Allah, so the Prophet sallallahu 'alayhi wa sallam approved it.

There is also the story and it is also authentic when Ali worked for a Jewish man and for every bucket he carried for him, he gave him a date. The Prophet sallallahu 'alayhi wa sallam was informed of that, so when the Prophet sallallahu 'alayhi wa sallam was informed of that, his silence is approval. We are a disciplined Ummah, in every single, tiny detail of our life, even our hate is disciplined and regulated. I say from the mercy of Allah is that it raises generations of men where even their despising is regulated. Al-Qarraafi and others spoke on this matter like we mentioned, that we despise them but at the same time when they are Ahl ath-Thimmah we may have to protect them.

Look what Hasan al-Basri said, he said:

## زوج بنتك لتقي ، إن أحبها أكرمها وإن كرهها لم يظلمها

He said marry your daughters off to someone who is a man of Deen and at-Taqwa. Why? Because if he loves her, he is going to honour her. If he hates her, you know sometimes a husband and wife they got issues, he is not going to oppress her. It is regulated, why did he say that? Because a believer even when he hates, his hate is regulated, it is indoctrinated by the guidance of the Qur'an and the Sunnah.

## ISLAM RECOGNISES NATURAL LOVE AND HATE

Now let us take the next point that causes confusion. The people who like to deny Walaa' and Baraa', they say Islam permitted one to marry a non Muslim woman, how can he marry her and despise her? All these doubts are brought by those who do not, and I know they have not read a single book in depth on this matter or looked at the Tafaseer of the 'Ulamaa in these issues, or what the 'Ulamaa spoke about them. You have love for your religion, if one loves a non Muslim for his Deen he is a Kaafir, but then there is a limited, conditional love where Islam made an exception or permitted it. That is al-Hub al-Fitree al-Mawjood Fee Thaath al-Insaan (الحب الفطري الموجود في ذات الإنسان), the Fitrah love, the instinct love that is instilled in you. And it is not just in a wife that is not Muslim, it is in relatives that are not Muslim, someone may have a mum and a dad who are not Muslim.

When Asmaa' the daughter of Abu Bakr asked the Prophet sallallahu 'alayhi wa sallam about her mother, can she visit her, can she have good relationship with her, first of all why did she ask? Because she knew overall the principle of Walaa' and Baraa' applies, she wanted to know if this could be an exception.

إِنَّ أُمِّي قَدِمَتْ وَهِيَ رَاغِبَةٌ , أَفَأَصِلُهَا ؟

The Prophet sallallahu 'alayhi wa sallam said:

نَعَمْ , صِلِي أُمَّكَ

She said can I maintain good ties with my mother, she is coming to visit me. The Prophet sallallahu 'alayhi wa sallam said yes and that is when the verse was revealed, the proof we mentioned for the third category:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ  
أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الْممتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you, Allah loves those who deal in equity.

Love of a Kitaabiyyah (كتابية), non Muslim wife or parents who are non Muslim is natural love. There is natural love and there is natural hate, Islam recognises both. Take for example matters that Allah legislated, if you hate a matter Allah legislated because Allah legislated it, that is Kufr that negates one's belief. But Allah said about matters that He legislated, that they are disliked and He was speaking to the believers, Jihad.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ... ﴿البقرة: ٢١٦﴾

Holy fighting in the cause of Allah is ordained for you, though you dislike it. Allah said you dislike it:

كُرْهُ لَكُمْ

It is a natural not a religious dislike, it is not the religious dislike some people claim. Had it been dislike because it was revealed from Allah, that is Kufr. Al-Qurtubi said it is disliked because one leaves his family, one leaves his town, one subjects himself to wounds, loss of limbs and death, and that is why it is disliked, not because it is a revelation or a command from Allah. It is disliked but they were considered believers, now had they disliked it because it was from Allah, that would have been Kufr. So there is a natural dislike that Islam recognises, just like there is a natural love that Islam recognises, like what we are talking about here.

Another example that Islam recognises natural love or dislike, is what the Prophet sallallahu 'alayhi wa sallam said about Wudhu:

إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ

Making Wudhu on the disliked parts, it may be cold, maybe one has to wake up and wash his face, that is natural dislike. Had it been dislike for Wudhu because it is commanded by Allah or the Prophet Muhammad sallallahu 'alayhi wa sallam, that would have been Kufr and a negator, but there is a natural dislike. Now that we established that Islam recognises natural love and natural hate, a man marries a woman from the People of the Book, there is



going to be natural love. You are going to love your wife even if she is a non Muslim, that is natural love, there is no conflict between the natural love and the Sharee'ah love and despise that we have.

Look at the love of the Prophet sallallahu 'alayhi wa sallam to his uncle:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ... القصص:

٥٦

Verily you Muhammad will not guide whom you like, or you love, but Allah guides whom He wills.

Pay attention, according to one opinion that love here was for his uncle, you cannot guide those who you love to guide. The love was his uncle and that would have been the natural love like the love of a man for his non Muslim wife, his parents, and relatives that are non Muslim. I adopt the other opinion by other Mufasssireen who said that love in this verse is the love that Allah guides him, other Mufasssireen said that. They said the meaning of the verse is:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ هِدَايَتَهُ

They said the verse means you guide not whom you love to be guided, his love was for guidance for him, not for he himself. But even if we adopt the first opinion of the Mufasssireen, it would be the natural love that we are talking about here. The natural love for non Muslim parents of a Muslim, his mum gave birth to him, his dad took care of him, there is going to be natural love.

That natural love may not entail acceptance of what they do in disobedience to Allah, that part you got to hate it. He does not go and carry their crosses or wears it around his neck or condone or participate in any of those rituals or activities. He does not go to his parents for dinner and sit on a dinner table and if they want to initiate a prayer to Jesus, to 'Isa 'alayhis-salaam, he sits, no he does not sit. There is natural love but his Sharee'ah love and his Walaa' to Allah overwhelms the natural love for his parents, he will walk away because he does not want the curse of Allah to befall on them while they are supplicating to 'Isa. When the love of Allah is put at a test, the natural love like that of a parent or of a wife submerges, and the real, ultimate love of Allah surfaces leaving no traces of that natural love.

**THE SON OF ABDULLAH IBN UBAYY IBN SALOOL**

Let me conclude with this story that explains the whole issue of natural love. The head of the hypocrites in Madinah, he had a son who was one of the dearest and greatest Sahaabah. Both the name of the father and the son was Abdullah. The father Abdullah Ibn Ubayy Ibn Abi Salool seen a dispute among the Sahaabah in the Battle of Bani al-Mustaliq and as the hypocrites always do, they try to blow it out of proportion and instigate problems within this Ummah to create divisions, he said:

**وَاللّٰهُ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ**

Allah quoted a portion of that statement in the Qur'an, in Surat al-Munaafiqeen. If we return to Madinah, indeed the honourable, he is talking about himself, Abdullah Ibn Ubayy Ibn Salool, the honourable me who was the chief of the hypocrites, will expel the low one.

Al-Athal (الأَذَلَّ), the Prophet sallallahu 'alayhi wa sallam, he called him the low one. When the Prophet was told of this, he summoned the hypocrites who gave oath after oath, they lied in their oath that they never said any of that. So the Prophet sallallahu 'alayhi wa sallam judging by what is apparent, let it go, he can only judge by that which is apparent, sallallahu 'alayhi wa sallam. And that is a lesson to us to judge only by that which is apparent, and he is the Prophet of Allah.

His son went to the Prophet sallallahu 'alayhi wa sallam and listen carefully, he said oh Prophet of Allah, the people of Madinah will tell you there is no man more dutiful than me to his father, and if it pleases you Yaa Allah I will bring you the head of my father. The son was a great Sahaabi, Yaa Allah I will bring you the head of my father, the summit peak of Walaa' and Baraa'. Walaa' and Baraa', but there was natural love. Of course the Prophet sallallahu 'alayhi wa sallam deterred him from killing his father, he said:

**بَلْ نَرَفُقُ بِهِ وَنُحْسِنُ صُحْبَتَهُ مَا بَقِيَ مَعَنَا**

The Prophet sallallahu 'alayhi wa sallam will be good to him as long as he is living amongst us, and this is from the kindness and wisdom of the Prophet sallallahu 'alayhi wa sallam. That shows you how one can have natural love yet at the same time have a strong belief in Walaa' and Baraa'. When they got to Madinah, he went to his father and he said you will not shade in Madinah nor step a foot in there until the Prophet sallallahu 'alayhi wa sallam gives you permission, you are the low one and the Prophet sallallahu 'alayhi wa sallam is the honourable. And again he went to the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam let him go to his house safely and told him not to harm him. It shows you how you can have both. In an extended narration of this, he said:

فَوَاللَّهِ لَقَدْ عَلِمْتُ الْخَزْرَجُ مَا كَانَ لَهَا مِنْ رَجُلٍ أَبْرَّ بِوَالِدِهِ مِنِّي ، وَإِنِّي  
أَخْشَى أَنْ تَأْمُرَ بِهِ غَيْرِي فَيَقْتُلَهُ ، فَلَا تَدْعُنِي نَفْسِي أَنْظُرُ إِلَى قَاتِلِ عَبْدِ  
اللَّهِ بْنِ أَبِي يَمَشِي فِي النَّاسِ ، فَأَقْتُلَهُ فَأَقْتُلَ مُؤْمِنًا بِكَافِرٍ ، فَأَدْخُلَ النَّارَ

He said Wallahi the Khazraj will tell you there is not a man more dutiful to his father than me, if you are going to order someone to kill him let it be me. I fear that I will not be able to handle seeing a killer of Abdullah Ibn Ubayy, he named his father by name, he did not say my father. I will not be able to see a killer of Abdullah Ibn Ubayy, I will see that killer who is a believer walking around in Madinah, you ordered him to kill, and then I will end up killing him out of anger of him killing my father. So if you want anyone to kill my father let it be me, and I do not want to kill a believer for killing my father.

There is natural love but there is the ultimate Sharee'ah love that is part of Walaa' and Baraa'. Islam recognises natural love as we have said, but it is restrained and it is controlled. When love of Allah is put at the test, the natural love submerges and the real, ultimate love to Allah surfaces leaving no traces of natural love.

## CONCLUSION OF HALAQAH

There is much more to mention on this topic, the problem is Walaa' and Baraa' here in this booklet is just a small part of the curriculum of this booklet. If Allah blesses me with time and the situation is better, we will take an entire course on Walaa' and Baraa'. From the questions I got, it is almost definite that we need to take a course on Walaa' and Baraa'. And we will respond through that to the deviants and what they say on this matter, and the doubts they put in it.

Several weeks ago in my personal study time, I collected Ahaadith that say the Prophet sallallahu 'alayhi wa sallam deterred us from being similar to other faiths, and that is part of Walaa' and Baraa'. Be different from this faith and do that, like the beard, like wearing your shoes when you pray and other matters. I compiled the Hadith on that matter from Bukhari and Muslim and from the Sunan and the six books of Hadith, and then in addition to those I went to al-Haakim and Ibn Abi Shaybah and Musannaf Abdur-Razzaaq. I collected all the Hadith that I was able to get that say be different, that is an aspect of Walaa' and Baraa'. I was able to come up with between forty five to forty seven Hadith that tell us to be different than other faiths. That is a principle of Walaa' and Baraa', being different than other faiths. A group of it that I found was of course in 'Aqeedah, be different from them in 'Aqeedah. A group of it was to be different from them in tradition, in 'Aadaat (عادات), to

protect our Islamic manners and heritage and traditions. To be different from them in our appearances even, so it is a principle.

And when I told the brothers both online and I told you, and many wanted us to go over it. That is a part of Walaa' and Baraa', being different from other faiths because like we said, Walaa' and Baraa' is to shield and protect our identity. That is a principle, the overall principle of being different from other faiths. You be different and that does not say we cannot get along, they cannot live under Muslim rule, for example you can have Ahl ath-Thimmah living under Muslim rule but we have to be different. We have to protect our identity and I spoke about the danger of not having our own identity two classes ago. When we have grandkids that are going to grow up non Muslims if we do not implement that, you be different from them.

Today I compiled over forty five Hadith of being different from other faiths in different matters and some of them are different narrations of similar Hadith, however when the Prophet does that and says that over forty five times it is a principle of Walaa' and Baraa'. Now the Munaafiqeen come to you, the people of interfaith say be like them. When you ask them, they say one of the purposes of interfaith is to bridge the gap in belief, there is no bridge in the gap in belief.

## لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿الْكَافِرُونَ: ٦﴾

You got your faith that I believe will land you into Hellfire, I have my faith that will land me to Jannah and I want to be distinct and I want to shield it with Walaa' and Baraa' so I can make sure my kids, my grandkids will grow up to be Muslim wherever they are brought up.

The reason I mention that is just to go over those Hadith as many asked me to go over, that is going to be several Halaqaat and really we cannot afford to do that within our Sharh on Al-Usool Ath-Thalaathah. So Bi'ithnillah Ta'aala in the future we will have a Walaa' and Baraa' series if you remind me about that. Part of that would be to go over such Hadith and to refute more doubts that the Munaafiqeen and the ignorant people put and cast, because many who do not understand it like to put their input in it, in a whole series by themselves. Jazakum Allahu Khayr.