

Aqeedat Al-Walaa wal Baraa: The Belief of Allegiance and Renunciation

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Abstract

This research explores the meaning of Al-Walaa and Al-Baraa, and argues that the translation of the terms given by most books is problematic; it proposes a different translation: allegiance and renunciation. It also draws parallel lines between these two concepts and Emaan and monotheism. It also delineates those deserving of Al-Walaa and those deserving of Al-Baraa. It explains what may be considered as exceptions to Al-Walaa and Al-Baraa including the rights of NonMuslims who do not fight us. Then it embarks on exploring evidence from the Quran, Seerah, and previous nations who came before the Prophet ﷺ. The researchers also discuss the applications of Al-Walaa and Al-Baraa and some of the attacks against and criticisms of this Aqeedah and its followers.

Keywords: Muslim, Kuffar, Al-Walaa, Al-Baraa, allegiance, renunciation, rights, responsibilities, relation, intimate friends, jihad, peace.

Paper Type: Exploratory

Introduction

Before the battle of Al-Qadisiyyah between the Muslims and the Persians, Saad bin Abi Waqaas sent Rab3iy bin 3amir ربيع بن عامر and two other companions in the following two days upon the request of Rustum, the chief of the Persian army, to negotiate with Rustum. Rab3iy bin 3amir was asked by Rustum, “Who are you, and why did you come?” Rab3iy responded with a statement that was repeated by the other two companions the two following days and that stays with us until today to teach us our duties and goals in Islam. He said,

نحن قوم ابتعثنا الله لنخرج العباد من عبادة العباد إلى عبادة رب العباد، ومن جور الأديان إلى عدل الإسلام، ومن ضيق الدنيا إلى سعة الدنيا والآخرة، فمن قبل منا قبلنا منه ورجعنا عنه، ومن حال بيننا وبين دعوة الناس إلى دين الله قاتلناه حتى نقضي إلى موعود الله.

قال رستم : وما موعود الله؟ قال ربيع : الجنة لمن مات في سبيل الله، والنصر لمن بقي منا على ذلك.

“We are people sent by Allah to bring forth the creations of Allah from the worship of people to the worship of the Creator of people, from the injustice of other religions to the justice of Islam, from the hardship of this world to the ease of this world and the Hereafter. Whoever accepts it from us, we will accept it from him and will leave him alone. Whoever denies us the right to invite people to the religion of Allah, we will fight him until we end up with the promise of Allah.”

Rustum asked, “What is the promise of Allah?” Rab3iy answered, “Paradise for whomever dies in the cause of Allah, and victory for whomever survives believing in the cause of Allah.”

These were people who understood without a shadow of doubt their duty, which is da3wah, and their goal, which is paradise or victory. Paradise came first; it is their first goal, but if Allah does not will for them to get Shahadah, then victory is their second or backup goal. However, both goals are guided by the correct intention: في سبيل الله the cause of Allah. They also understood that they will only fight those who stop them from achieving their goals. They will not fight people for practicing a religion other than Islam; they will fight those who either fight them or stop them from Da3wah.

Today and in the last few centuries, the Islamic world is a sad scene. Muslims have regressed; they have failed to understand the basics of their religion. Some groups have misunderstood Dawah and Jihad, and they have smeared their weapons with the blood of innocent people who have not fought them or stopped them from doing Dawah: ISIS is an

example. While others have left Dawah and Jihad altogether and became satisfied with industry and agriculture, so Allah has sent upon us humiliation that will not be removed until we return to the true Islam. Allah's Will prevails and His promise is the truth.

روى أبو داود (3462) عَنْ ابْنِ عُمَرَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ ، وَأَخَذْتُمْ أَدْنَابَ الْبَقْرِ ، وَرَضِيْتُمْ بِالرَّزْعِ ، وَتَرَكْتُمْ الْجِهَادَ ، سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ ، سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ . صححه الألباني في صحيح أبي داود .

Abu Dawood (3462) narrated that Ibn 'Umar said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "When you engage in 3aynah transactions (a kind of transaction intended to circumvent the prohibition on riba or usury), and you take hold of the tails of oxen and you are content with agriculture (at the time when jihad is obligatory), and you give up jihad, then Allah will send upon you humiliation that will not be dispelled until you return to your religion, Allah will send upon you humiliation that will not be dispelled until you return to your religion, Allah will send upon you humiliation that will not be dispelled until you return to your religion."

Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Rasool Allah repeated the warning and the resolution three times for those who have brains to understand the message: سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ .

Indeed, Muslims' actions today speak of a mind that is absent and a heart that is controlled by the reins of the Shaytan. We are consumed with luxury and the love of the world. Our Muslim identity has been severely corrupted by the Western identity. We have only adopted the bad qualities of the West World, and in the process we have lost all good about us. We have become so taken in by the intelligence of the West, by the advancement of the West, by the life of the West that we have mentally and emotionally bowed to the West- we have deified the West: We emulate their actions, obey their commandments, strive for their approvals, and seek their protection. As such, we have lost this world and the Hereafter. Indeed, Rasool Allah ﷺ told us that we will do so:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا أَبُو عُمَرَ الصَّنَعَانِيُّ - مِنَ الْيَمَنِ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَتَنْتَبِعَنَّ سَنَنْ مَنْ كَانَ قَبْلَكُمْ شَيْرًا شَيْرًا وَذِرَاعًا بِذِرَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ ". قُلْنَا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ " فَمَنْ " .

Abu Said Al-Khudri narrated that the Prophet (ﷺ) said, "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Messenger (ﷺ)! (Do you mean) the Jews and the Christians?" He said, "Whom else?" Sahih al-Bukhari 7320

The unfortunate adoration and admiration of the West have been clear in the way Muslims handle their daily lives, including:

- i. Loving disbelievers and trusting them and seeking their help over other Muslims.
- ii. Shunning the Shari3ah of Allah and accusing it of being old or (Astaghfarullah) retro and unprogressive.
- iii. Accusing those who call for the application of the Shari3ah of Allah of being extremists.
- iv. Attacking the basics of Islam including the Sahabah, the Mothers' of the Believers, and the scholars including Sheikh Al-Islam.
- v. Attacking the Sunnah of Rasool Allah ﷺ and its collectors including Al-Bukhari and Muslim.
- vi. Upholding new concepts like democracy over the concepts laid by Allah swt.
- vii. Calling for new allegiance other than the allegiance to Allah and His Prophet, including national allegiance (الوطنية) and race allegiance (القومية العربية).
- viii. Celebrating liberty of clothing which is nothing but mere lack of humility and shamelessness.
- ix. Propagating immoral movies and shows which represent mental and emotional invasion and occupation.
- x. Making false leaders that represent nothing but an extended hand for the West in the Muslim world.

These are few examples from a long extensive list of atrocities that Muslims are committing against themselves. But why are we doing this to ourselves? Why are we humiliating ourselves to the disbelievers? The simple answer is that we have lost the knowledge that prepares us to defend ourselves in a ruthless world. We do not know who we are, and to whom we owe our allegiance. We have failed to be taught by our parents, and we fail to teach our children the real meaning of the six pillars of Emaan. Some of us have been successfully taught the five pillars of Islam, and they have passed them on to others; however, they lack an understanding of the pillars

of Emaan and the questions that arise from these pillars. Al-Qahtani in his book, *Al-Walaa and Al-Baraa in Islam from the Understanding of the Beliefs of the Salaf*. *الولاء والبراء في الإسلام من مفاهيم عقيدة السلف*, poses some questions that all Muslims need to understand in order to wake up from their long slumber:

- i. To whom does a Muslim belong?
- ii. To whom does a Muslim owe his allegiance?
- iii. Whom does a Muslim renounce?
- iv. What are the Shari3ah ruling concerning allegiance with disbelievers?
- v. What are the Shari3ah rulings concerning allegiance with Muslims who are speaking or acting like disbelievers?
- vi. What type of allegiance should we have with the weak Muslims who are besieged by the forces of evil?
- vii. Is there a way out, or are we going to remain the slaves of the disbelievers and continue to humbly pay them Jizyah until the end of times?

This paper aims to discuss Al-Walaa and Al-Baraa by exploring its definition, evidence of its existence, and implications. May Allah accept from us and guide us to please Him.

Al-Walaa (Allegiance) and Al-Baraa (Renunciation) as a Aqeedah

Definition of Al-Walaa and Al-Baraa

In his book, *Al-Walaa and Al-Baraa in Islam* *الولاء والبراء في الإسلام*, Al-Barakati defines Al-Walaa linguistically as the one who is close, so it means giving love and support. As an Islamic term, he defines it as the love of Allah, His Prophet, His religion (Islam), and His Muslim followers, and the support of Allah, His Prophet, His religion, and His Muslim followers (2012, p. 4).

الولاء لغةً: الوأى في اللغة هو القُرب، ويأتي بمعنى الحُب والنُّصرة في الولاء.

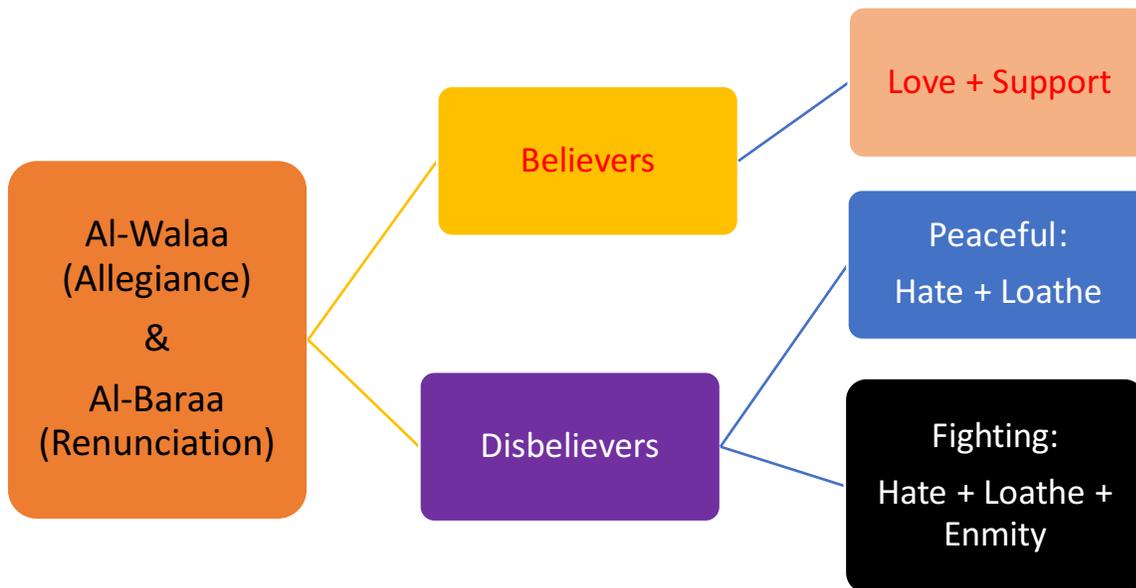
والولاء شرعاً: حُبُّ الله تعالى ورسوله ودين الإسلام وأتباعه المسلمين، ونُصْرَةُ الله تعالى ورسوله ودين الإسلام وأتباعه المسلمين.

Al-Barakati defines Al-Baraa linguistically as the one who steps away from something while hating it and abhorring it: disavowing. As an Islamic term, he defines it as the hatred and loathing of Taghoot (which is worshiped besides or instead of Allah, among which are the idols and the personal desires), and the hatred of all forms of disbelief and its followers, and having enmity towards all of this.

برئ بمعنى: تَنَزَّرَ وتباعدَ مع البغض والعداوة.

والبراء شرعاً: بُغْضُ الطواغيت التي تُعْبَدُ من دون الله تعالى (من الأصنام الماديّة والمعنويّة: كالأهواء والآراء)، وُبُغْضُ الكفر (بجميع ملله) وأتباعه الكافرين، ومعاداة ذلك كُلِّه.

Although all scholars agree on the definition of Al-Walaa, they do not agree on the definition of Al-Baraa. Indeed, in his book *Al-Walaa, A-Baraa, and Enmity in Islam* الولاء والبراء Al-Badrani argues that Al-Baraa is divided into two categories Baraa from peaceful disbelievers and Baraa from disbelievers who fight us. In the former instance, Al-Baraa is defined as hatred, loathing and enmity of all forms of Taghoot (which are worshiped besides or instead of Allah, including idols and personal desires), and all forms of disbelief, but only hatred of its followers with no enmity. However, enmity is reserved to the latter form of Baraa which is Baraa from disbelievers who fight us. He defines enmity as *وَأما المعاداة في الله اصطلاحاً: فهي* -بغض أعداء الله المحاربيين ومجاهدتهم the hatred and loathing of the enemies of Allah who fight us and fighting them (p. 38). This is the opinion adopted by the researchers in this paper. See the figure below.



The researchers have chosen the translations allegiance and renunciation based on the above delineated meanings. Allegiance is defined by Mariam Webster Dictionary as “devotion or loyalty to a person, group, or cause.” Since Wala involves devotion, love and support, the researchers felt that this is the best translation. Renunciation is defined by Mariam Webster Dictionary as “a) to say especially in a formal or official way that you will no longer have or accept (something): to formally give up (something); b) to say in a formal or definite way that you refuse to follow, obey, or support (someone or something) any longer.” This is the best fitted word for the term Al-Baraa.

The researchers have disregarded terms like “making alliance” because alliance means “a union between people, groups, countries, etc.: a relationship in which people agree to work together; the state of being joined in some activity or effort: the state of being allied; and a group of people, countries, etc., that are joined together in some activity or effort” (merriam-webster.com). Thus, it denotes that different groups unite or work together. However, Allah has marked Muslims as one Ummah not as different groups of people.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (الأنبياء: ٩٢)

Indeed this, your religion, is one religion, and I am your Lord, so worship Me. (21: 92)

Another term dismissed by the researchers is the term used by the translators of Al-Qahtani book, “building coalition.” The word coalition refers to a temporary set up which is not the meaning conveyed by Allah swt. Indeed, Merriam Webster dictionary defines coalition as “a temporary alliance of distinct parties, persons, or states for joint action.” Besides, the word coalition also carries the meaning of ‘distinct parties’ which goes against the Ummah Wahidah proclaimed by Allah.

Likewise, the term used for Al-Baraa by the translators of Al-Qahtani’s book is “severing.” This term has also been ruled as incorrect translation since it means “to cut off (something); to remove or separate (something) by cutting; to end (a relationship, connection, etc.) completely” (merriam-webster.com). Thus, it means that a relationship has existed, and it will be cut off or ended. However, Allah swt orders us not to start this relationship in the first place. Hence, the understanding is that it should not exist in the first place, but if it did, one needs to repent and cut it off.

Connection between Al-Walaa and Al-Baraa and Emaan

Al-Qahtani cautions us that the belief of allegiance and renunciation is a part of Emaan, and that it is not a secondary issue which Muslims can overlook, but it is a deciding factor of whether a person is considered a believer or a disbeliever.

ويحسب بعض الناس أن هذا المفهوم العقدي الكبير يدرج ضمن القضايا الجزئية أو الثانوية ولكن حقيقة الأمر بعكس ذلك إنها قضية إيمان وكفر. (19)

Al-Qahtani quotes a few ayat to drive his point home.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {23}
 قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ
 إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ. (سورة التوبة: 23: 24)

O you who believe! Take not as supporters your fathers and your brothers if they prefer disbelief to belief. And whoever of you befriends them, then he is one of the wrongdoers (23). Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are rebellious. (24)

Ibn Katheer explains the above two ayat in surat Al-Mujadalah stating that “Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith.” He continues explaining the ayah stating that Allah says that if your family members, your tribe, your money, your business, and your homes are more beloved to you than Allah and His Prophet then wait “for what will befall you of Allah's punishment and torment.” Thus, the end result of preferring anyone or anything over Allah is His wrath and punishment.

In surat Al-Ma2idah, Allah swt warns us that having allegiance with Jews and Christians make us like them; in other words, we become disbelievers. Then Allah swt says that He will not guide those who transgress and not follow his commandments.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
 الظَّالِمِينَ. (سورة المائدة: 51)

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people. (5: 51)

Ibn Katheer explains this ayah saying, “Allah forbids His believing servants from having Jews and Christians as friends because they are the enemies of Islam and its people, may Allah curse them. Allah then states that they are friends of each other and He gives a warning threat to those who do this” (qtafsir.com). In the above quote, the researchers believe that the translators should have used the words “make allegiance with” or even the words “intimate friends” rather than the word “friends.” Indeed, the Arabic words are:

ينهى تعالى عباده المؤمنين عن موالة اليهود والنصارى، الذين هم أعداء الإسلام وأهله، قاتلهم الله، ثم أخبر أن بعضهم أولياء بعض، ثم تهدد وتوعدهم من يتعاطى ذلك.

Moreover, in his tafseer, Ibn Katheer reports that Abdullah bin Utbah said,

قال الحسن بن محمد بن الصباح: حدثنا عثمان بن عمر، أنبأنا ابن عون، عن محمد بن سيرين قال: قال عبد الله بن عتبة: ليق أحدكم أن يكون يهوديا أو نصرانيا، وهو لا يشعر. قال: فظنناه يريد هذه الآية: {يا أيها الذين آمنوا لا تتخذوا اليهود والنصارى أولياء [بعضهم أولياء بعض ومن يتولهم منكم فإنه منهم] }

“Let one of you beware that he might be a Jew or a Christian, while unaware.” The narrator of this statement said, “We thought that he was referring to the Ayah, “O you who believe! Take not the Jews and the Christians as friends.”

From the above, it is clear that allegiance and renunciation are integral parts of Emaan, and that Emaan does not exist without them.

Relevance of Al-Walaa and Al-Baraa to Monotheism

Allegiance and renunciation are also part and parcel of the phrase لا إله إلا الله La ilaha illa Allah. Al-Qahtani argues that the failure of Muslims to recognize the connection between

Tawheed and allegiance & renunciation is mainly because of their failure to understand that monotheism entails both: Tawheed Al-Uluhiyah and Tawheed Ar-Rububiyah. He says that those who practice Tawheed Ar-Rububiyah are considered Muslims by many people despite the fact that they should not be considered Muslims without Tawheed Al-Uluhiyah.

Indeed, Sheikh Mohamed bin Abdel Wahab in his renowned book, At-Tawheed, says:

"إن الإنسان لا يستقيم له إسلام ولو وحد الله وترك الشرك إلا بعداوة المشركين كما قال تعالى في سورة المجادلة"

“A person does not become a real Muslim even if he holds that there is no god but Allah and even if he does not associate other deities with Allah except when he renounces disbelievers as Allah swt says in surat Al-Mujadalah.” Thus, renouncing disbelievers and their disbelief is an integral part of monotheism.

لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ. (سورة المجادلة: 22).

You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful. (58: 22)

Allah swt gives glad tidings to those who do not give allegiance to but renounce those who oppose Allah and His Messenger even if they were their blood relations.

Those Deserving Al-Walaa (Allegiance)

Allah's rule on Earth is that the true believers deserve allegiance. He, Almighty, extends Walaa to them. They deserve that He becomes their Mawla and their Waliy:

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ. (محمد: ١١)

That is because Allah is the Mawla (protector and supporter) of those who have believed and because the disbelievers have no Mawla (protector and supporter). (47: 11)

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ (الجاثية: ١٩)

Allah is the Waliy (protector and supporter) of the righteous. (45: 19)

Then Allah swt orders the believers to have Wala to Allah, His Prophet, and other Muslims, and He honors them by calling them “the Party of Allah” and promises them victory.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (المائدة: ٥٦)

And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant. (5: 56)

Indeed, extending allegiance to believers is a characteristic of believers. Indeed, Allah swt says,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ. (التوبة: ٧١)

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (9: 71)

The believers are allies of each other. They show allegiance, love and support to each other. Their love of one another is rewarded by Allah swt; the reward is explained in the following hadeeth Qudusiy:

ورد في صحيح مسلم عن أبي هريرة رضي الله عنه قال: - قال رسول الله صلى الله عليه وسلم (إن الله يقول يوم القيامة: أين المتحابون بجلالي. اليوم أظلمهم في ظلي يوم لا ظلي إلا ظلي)

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said: Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade.

Narrated by al-Bukhari and Malik.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالََا حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ عِبَادِ اللَّهِ لِأَنْاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَعْطِيهِمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنْ اللَّهِ تَعَالَى " . قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ . قَالَ " هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللَّهِ إِنَّ وُجُوهُهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ " . وَقَرَأَ هَذِهِ الْآيَةَ { أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } . (يونس: ٦٢)

Umar ibn al-Khattab reported the Prophet (ﷺ) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve." Sahih (Al-Albani)

The believers support for one another is further explained by the following hadeeth:

دَنَا قَتِيْبُهُ بِنُ سَعِيْدٍ، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ إِسْحَاقَ، - هُوَ مُحَمَّدٌ - بِبَعْضِ هَذَا ح وَحَدَّثَنَا عُبَيْدُ اللَّهِ بِنُ عَمْرٍ بِنِ مَيْسَرَةَ، حَدَّثَنِي هُشَيْمٌ، عَنِ يَحْيَى بِنِ سَعِيْدٍ، جَمِيْعًا عَنِ عَمْرِو بِنِ شُعَيْبٍ، عَنِ أَبِيهِ، عَنِ جَدِّهِ، قَالَ قَالَ رَسُوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ وَيُجِيرُ عَلَيْهِمْ أَفْصَاهُمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ بِرُدِّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ وَمُنْسَرَّ عُهُمْ عَلَى قَاعِدِهِمْ لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ " . وَلَمْ يَذْكَرِ ابْنُ إِسْحَاقَ الْقَوَدَ وَالتَّكَافُؤَ .

Abdullah ibn Amr ibn al-As narrated that the Messenger of Allah (ﷺ) said: Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community. Those who have quick mounts should return to those who have slow mounts, and those who got out along with a detachment (should return) to those who are stationed. A believer shall not be killed for an unbeliever, nor a confederate within the term of confederation with him. Ibn Ishaq did not mention retaliation and equality in respect of blood.

Hasan Sahih (Al-Albani)

Those Deserving Al-Baraa (Renunciation)

Allah swt has announced that He has renounced the disbelievers, so has his Prophet:

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ. (التوبة: ٣)

And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment. (9: 3)

Then Allah swt proclaims that He is Waliy (the supporter and ally) of the believers, while the Waliy of the disbelievers is the Taghoot (Shayateen, desires, idols, ect.):

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (البقرة: ٢٥٧)

Allah is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve - their allies are Taghoot. They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein. (2: 257)

Then Allah swt orders the believers to withhold their allegiance from the disbelievers since the allegiance of disbelievers should only be extended by disbelievers. Indeed, Allah swt says,

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ. (الجاثية: ١٩)

Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous. (45: 19)

Moreover, Allah swt gives the true believers the order to fight those who fight them for the cause of the Shaytan. This is an exemplification of Al-Baraa with enmity which is extended towards those who fight Muslims.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا. (النساء: ٧٦)

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak. (4: 76)

From the above, it is clear that we are ordered to make allegiance with the believers and to make renunciation with the disbelievers, so that we would become Muwahideen (monotheists). Indeed, Al-Qahtani states that true monotheism is not going to be accomplished unless we extend Walaa (allegiance) to those who deserve it and extend Baraa (renunciation) to those who deserve it.

ولن تتحقق كلمة التوحيد في الأرض إلا بتحقيق الولاء لمن يستحق الولاء والبراء ممن يستحق البراء.

Importance of proper understanding of Al-Walaa and Al-Baraa

The knowledge of the concept of Al-Walaa and Al-Baraa is very important since it entails following the commandments of Allah swt. Indeed, Allah describes the true believers by saying they are the ones who accept Allah's and His Prophet's rulings and say "We hear and we obey." These believers are the ones who will attain success.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ. (النور: 52)

The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. (51) And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers. (24: 52)

On the other hand, Allah swt tells us that the people who disobey the commandments of Allah and His Prophet ﷺ are among those who went astray:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا. (الأحزاب: 36).

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (33: 36)

However, Allah swt tells us that those among Muslims who refuse blatantly to follow His commandments and prefer man-made rules are among the hypocrites.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا (60) وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا. (النساء: 61).

Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghoot, while they were commanded to reject it; and Satan wishes to lead them far astray (60) And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. (4:61)

Thus after specifying that the first Walaa is for Allah and his prophet, Allah swt divides people into three main categories: true believers, disbelievers, and hypocrites (Muslims who say they believe, but they do not). The last two categories are people who refuse to follow the commandments of Allah and prefer man-made rules or follow their own desires. We have an option to choose which category we want to be in. If we choose the first one, we need to follow Allah's rulings. May Allah make us among the true believers.

Allah specifies in His book and through His Prophet what a Muslim should do with other Muslims and with NonMuslims. Our relationship with other humans is not left up to us; we are given very specific guidelines. Indeed, Allah swt states in the Quran that Muslims have specific rights upon other Muslims. Ayah ten in surat Al-Hujurat is but an example in which Allah specifies that believers are brethren, and as such our duty is to help make up between two fighting or arguing Muslim parties.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ. (الحجرات: ١٠)

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. (49: 10)

The Rights of Disbelievers Who do not Fight Us

An integral part of understanding Al-Walaa and Al-Baraa is to understand the rights of disbelievers who do not fight us. As explained earlier, there are two types of Baraa. Al-Badrani defines the Baraa from peaceful disbelievers as hatred, loathing and enmity of all forms of Taghoot and all forms of disbelief, but only hatred of its followers with no enmity. On the other hand, Baraa from disbelievers who fight us include all the above in addition to enmity, which Al-Badrani defines as the hatred and loathing of the enemies of Allah who fight us, and fighting them (p. 38). Allah swt has clarified the two types in these two beautiful ayat of surat Al-Mumtahinah:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)
 الممتحنة: (٨)

Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. (60: 8)

Ibn Katheer explains that “Allah does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers, to be gentle with them, to be fair with them.” He adds the hadeeth of Asmaa bint Abu Bakr.

قال الإمام أحمد: حدثنا أبو معاوية، حدثنا هشام بن عروة، عن فاطمة بنت المنذر، عن أسماء -هي بنت أبي بكر، رضي الله عنهما- قالت: قدمت أمي وهي مشركة في عهد قريش إذ عاهدوا، فأتيت النبي (3) صلى الله عليه وسلم فقلت: يا رسول الله، إن أمي قدمت وهي راغبة، أفأصلها؟ قال: "نعم، صلي أمك."

صحيح البخاري برقم (2620، 3183، 5978) وصحيح مسلم برقم (1003) .

Imam Ahmad recorded that Asma' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, 'O Allah's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations' The Prophet said, Yes. Keep good relation with your mother." The Two Sahihs recorded this Hadith.

The second ayah from surat Al-Mumtahinah is

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (المتحنة: ٩)

Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers. (60: 9)

Ibn Katheer explains this ayah saying, "Allah forbids you from being kind with and befriending the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.' Then Allah stresses His threat against being friends with them by saying, "And whosoever will befriend them, then such are the wrongdoers."

Similar to the above clarification, Allah swt also clarifies what Muslims should do with parents who are disbelievers. Allah says,

وَإِن جَاهِدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ. (لقمان: ١٥)

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and

follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do. (31: 15)

Ibn Katheer explains “if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.”

As mentioned above, Al-Badrani defines the Baraa with peaceful disbelievers as hatred, loathing and enmity of all forms of Taghoot and all forms of disbelief, but only hatred of its followers with no enmity. So what is really meant by hatred of the followers of disbelief? In order to answer this question, one needs to understand the types of love.

In his book, *Tayseer Al-Azeez Al-Hameed in the Explanation of the Book of Tawheed which is the Right of Allah upon His Worshippers*, chapter *ومن الناس من يتخذ من دون الله أندادا يحبونهم* and *محبة مشتركة* p.401, Solayman Ibn Abdel Wahab divides love into General love *محبة مشتركة* and Specific love *محبة خاصة*.

فالمشتركة: ثلاثة أنواع،

أحدها: محبة طبيعية، كمحبة الجائع للطعام، والظمآن للماء، ونحو ذلك. وهذه لا تستلزم التعظيم.

الثاني: محبة رحمة وإشفاق، كمحبة الوالد لولده الطفل، وهذه أيضًا لا تستلزم التعظيم.

الثالث: محبة أنس وألف، وهي محبة المشتركين في صناعة، أو علم أو مرافقة أو تجارة أو سفر لبعضهم بعضًا، ومحببة الإخوة، بعضهم بعضًا. فهذه الأنواع الثلاثة، التي تصلح للخلق، بعضهم من بعض ووجودها فيهم لا يكون شركا في محبة الله، ولهذا كان رسول الله صلى الله عليه وسلم يحب الحلواء والعسل، وكان يحب نساءه، وعائشة أحبهن إليه، وكان يحب أصحابه، وأحبهم إليه الصديق رضي الله عنه.

General love is of three types:

- i. Natural love, such as the love of a hungry person for food, or a thirsty person for water.

This does not involve any kind of glorification, so it is permissible.

- ii. Love based on mercy and pity, such as the love of a father for his small child. This also involves no kind of glorification, so there is nothing wrong with it.
- iii. Love based on acquaintance and friendship, such as that between those who share a common profession, or scholars in the same field, or people one meets on a daily basis (such as fellow-commuters), or people one does business with, or travelling-companions. This type of appropriate love between people, or brotherly love, does not imply shirk or associating anyone else in one's love for Allah.

القسم الثاني: المحبة الخاصة التي لا تصلح إلا لله، ومتى أحب العبد بها غيره، كان شركاً لا يغفره الله، وهي محبة العبودية، المستلزمة للذل، والخضوع والتعظيم، وكمال الطاعة، وإيثاره على غيره. فهذه المحبة لا يجوز تعلقها بغير الله أصلاً كما حققه ابن القيم، وهي التي سوى المشركون بين الله تعالى وبين آلهتهم فيها.

The second type is Specific love which is only good for Allah. Whenever a worshipper loves other than Allah with this type of Specific love, the worshipper would have committed Shirk which is not forgiven by Allah. This type of love necessitates servitude humility, lowering oneself to Him, Glorifying Him, complete obedience, and preferring Allah over all others. This type of love should not be given to anyone other than Allah as explained by Ibn Al-Qayyim. Polytheists have equated between the love of Allah and the love of their other deities, which is what made them polytheists.

Sheikh Munajid further explains Specific Love saying that this special love “is the most important obligation, as it is the basis of Islam. By perfecting one's love of Allah, one perfects one's faith. If one's love of Allah is lacking, then one's Tawheed is also lacking”

(<https://islamqa.info/en/276>)

Shaykh Abd Ar-Rahman al-Barrak has a similar classification to the one proposed by Solyman Ibn Abdel Wahab. Al-Barrak says,

“There are two types of love: natural love *محبة طبيعية*, such as a man’s love for his wife, his child and his wealth; this is the type mentioned in the verse in which Allah, may He be exalted, says

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (الروم/ 21)

“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect” (30:21).

Al-Barrak continues his distinction saying, “The other type is spiritual love *محبة دينية*, such as love for Allah and His Messenger, and love for that which Allah and His Messenger love of deeds, words and people.”

To the question of the possibility of a Muslim man reconciling Al-Walaa wal Baraa and his love for his Christian or Jewish wife or NonMuslim parents, Al-Barrak answers,

“There is not necessarily a connection between the two types of love, in the sense that natural love may exist alongside spiritual resentment, such as love for parents who are mushrikeen. One may resent them for the sake of Allah, but this is not contrary to love for them which is natural, because humans are created with the inclination to love their parents and relatives, as the Prophet (blessings and peace of Allah be upon him) loved his paternal uncle because he was a close relative, despite the fact that he was a disbeliever”.

Allah, may He be exalted, says,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ. (القصص/ 56).

“Verily! You (O Muhammad (blessings and peace of Allah be upon him)) guide not whom you love” [al-Qasas 28:56].” (islamqa.com and albarrak.islamlight.net)

Shaykh Abd Ar-Rahman al-Barrak further explains natural love محبة طبيعية as

“Love for a wife who is one of the People of the Book. It is obligatory to resent her in a spiritual sense because of her disbelief, but that does not rule out loving her in the sense of that love which exists between a man and his wife. So she is beloved in one way and resented in another. This is something that occurs frequently. Natural dislike or resentment may be combined with spiritual love, as in the case of jihad: it may be disliked naturally, but loved because Allah enjoins it and because of the positive consequences that result from it in this world and the hereafter.” (islamqa.com & albarrak.islamlight.net)

Thus, it is clear that Rasool Allah loved his uncle, yet he resented him for not following the religion of Allah. The same applies to men who are married to non-Muslim wives; they love them the natural love, yet they resent them for not following the religion of Allah.

As for seeking help from nonMuslims (referred to in the introduction), Shaykh Abd al-Azeez ibn Baz was asked: What is the ruling on seeking help from the disbelievers and accepting it? He answered

“If there is no fear that seeking their help and accepting it will be detrimental to the religious commitment of the one who asks for that or accepts it, then there is nothing wrong with it. If there is some such risk involved, then it is not permissible to ask for it or accept it, acting in accordance with the shari3ah evidence which indicates that it is essential to take precautions to avoid that which Allah has prohibited and to keep away from that which incurs the wrath of Allah. It is proven that the Prophet (blessings and peace of Allah be upon him) accepted gifts from some of the mushrikeen, but not from

others, and the reason for that was what we have mentioned here, as has been stated by the scholars.” (<https://islamqa.info/en/220426> & <http://www.binbaz.org.sa/mat/2055>)

All scholars agree that we are allowed to have relations with nonMuslims who are not fighting us; however, they differ concerning love. Some say we can only seek their love and help through gifts and visitations, while others say we can seek their love and extend natural or general love to them as long as we do not compromise our religious commitment and our special love for Allah and His Prophet. The latter is the opinion adopted by the researchers.

Evidence to Support Al-Walaa and Al-Baraa

Al-Walaa and Al-Baraa in the Quran

قال الشيخ حمد بن عتيق رحمه الله – “إنه ليس في كتاب الله تعالى حكم فيه من الأدلة أكثر ولا أبين من هذا الحكم - أي الولاء والبراء - بعد وجوب التوحيد وتحريم ضده.” (النجاة والفكاك ص 14)

Sheikh Hamad bin Ateeq says in his book, *An-Najah wal Fikak*, “There is no ruling in the book of Allah which has more evidence or clearer evidence than this ruling- meaning Al-Walaa and Al-Baraa- after the urging of monotheism and the prohibition of its opposite.”

There are many ayat in the Quran that instruct the Muslims to have allegiance with other Muslims. The previous pages have quoted many of them. This section will add some of the ayat that have not been mentioned yet.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (المائدة: ٥٥)

Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]. (5: 55)

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجِرُوا مَا لَكُمْ مِّنْ وَلَايَتِهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (الأنفال: ٧٢)

Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do. (8: 72)

There are many ayat in the Quran that instruct the Muslims to make renunciation with other non-Muslims. The previous pages have quoted many of them. This section will add some of the ayat that have not been mentioned yet.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا. (النساء: ١٤٤)

O you who have believed, do not take the disbelievers as allies instead of the believers.

Do you wish to give Allah against yourselves a clear case? (4: 144)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ. (المائدة: ٥٧)

O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers. (5: 57)

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ. (آل عمران: ٢٨)

Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination. (3: 28)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ. (الممتحنة: ١)

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way. (60: 1)

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ. (الزخرف: ٢٦)

And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship. (43: 26)

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ. (هود: ١١٣)

And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped. (11: 113)

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ. (الأنفال: ٧٣)

And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption. (8: 73)

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ. (المائدة: ٨١)

And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient. (5: 81)

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا. (النساء: ١٣٩)

Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely. (4: 139)

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ. (الأعراف: ٣)

Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember. (7: 3)

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا. (الكهف: ١٠٢)

Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging. (18: 102)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكَ أَوْلِيَاءَهُمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ. (الأنعام: ١٢١)

And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him]. (6: 121)

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليًا وَلَا نَصِيرًا. (النساء: ٨٩)

They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper. (4: 89)

The above ayat are examples of orders of renunciation of disbelievers in the Quran.

Al-Walaa and Al-Baraa from the Seerah

Whoever reads the Seerah will come across countless stories from our beloved Sahaba that are long enough to fill pages of books and to show us how their generation had a true and deep understanding of Aqeedat Al-Walaa and Al-Baraa. It is the perfect time of the Islamic history to highlight the issue of allegiance and renunciation because one can come across several situations where only the son/daughter were a believer while the parents chose not to leave the religion of their ancestors. An excellent example is the story of Sa3d ibn Abi Waqqas.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ - قَالَ - حَلَفْتُ أُمُّ سَعْدٍ أَنْ لَا تُكَلِّمَهُ أَبَدًا حَتَّى يَكْفُرَ بِدِينِهِ وَلَا تَأْكُلَ وَلَا تَشْرَبَ .
 قَالَتْ زَعَمْتُ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ وَأَنَا أُمُّكَ وَأَنَا أَمْرُكَ بِهَذَا . قَالَ مَكَثْتُ ثَلَاثًا حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ فَقَامَ ابْنُ لَهَا يُقَالُ لَهُ عَمَارَةٌ فَسَقَاهَا فَجَعَلَتْ تَدْعُو عَلَى سَعْدٍ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ هَذِهِ الْآيَةَ { وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا } { وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي { وَفِيهَا } وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا } ... إلى آخر الحديث.

Mus3ab bin Sa3d reported on the authority of his father that many verses of the Quran had been revealed in connection with him. His mother Umm Sa3d had taken oath that she would never talk with him until he abandoned his faith and she neither ate nor drank and said: Allah has commanded you to treat well your parents and I am your mother and I command you to do this. She passed three days in this state until she fainted because of extreme hunger and at that time her son whose name was Umara stood up and served her drink and she began to curse Sa3d then Allah, the Exalted and Glorious, revealed these verses of the Holy Quran: "And We have enjoined upon a person goodness to his parents but if they try to make you associate (others) with Me of which you have no knowledge, then do not obey them. Keep company with them correctly and courteously in this world" (31:15) ... (till the end of the hadeeth). Sahih Muslim 1748 c.

Although his mother disapproved him leaving their religion and threatened him to starve herself to death and warned him that people will always remember that he is shamefully the reason behind her death, he refused to obey her and informed her that she has a choice to continue or stop and eat, but her decision will not deter him from following the truth.

It is worth mentioning that the Sahaba illustrated the *Walaa* and *Baraa* not only in case of a disbeliever close relative but also in the case of a hypocrite, and there is no better example than Abdullah Ibn Ubay. His father has proven to the Muslims that he is nothing but a hypocrite that awaits every opportunity to harm and destroy the society in Al-Madinah. In one incidence where one of the Muhajireen had a fight with one of the Ansar, he threatens to expel the Ansar from the city as a punishment upon his return. Al-Qahtani narrates in detail the story as follows:

Muhammad Ibn Ishaq reported on the authority of Aasim Amru Ibn Qatadah: When news of this reached Abdullah Ibn Ubay's son he came to the Prophet and said, "Messenger of Allah, I have heard that you would have Abdullah Ibn Ubay killed for what he said to you. If this is so, then allow me to bring you his head. By Allah, in all of Khazraj, there is no one more dutiful to his parents than me, and I could not bear to see the killer of my father walking free. I would surely kill him, but in killing a believer for a disbeliever, I will be doomed to the fires of Hell." The Prophet said, "Rather, let us deal gently with him and give him the benefit of the doubt, so long as he remains with us." Ikrimah and others reported that when they returned to Madinah Abdullah Ibn Abdullah Ibn Ubay stopped at the gates of the city and drew his sword. As the men filed past him, his father approached, and when he drew near he told his father, "Stand back". Abdullah Ibn Ubay replied, "What's the matter with you, loser!" So he said, "You will go no further without the permission of the Messenger of Allah", who was bringing up the rear. When

he arrived Abdullah complained about this to him, so the younger Abdullah said, "By Allah he will not enter until you allow him to do so". The Messenger gave him permission, so Ibn Abdullah said, "As long as the Messenger of Allah gives you permission, then you may pass." (pp. 95-96)

What an unbelievable acceptance of aqeedat Al-Walaa and Al-Baraa that our generation is in desperate need of.

Al-Qahtani mentions more of these incredible examples of the Sahaba "among them Abu Ubayda Amir ibn al-Jarrah who had killed his father in the battle of Uhud, Abu Bakr who called his son to fight him in the Battle of Badr, Omar who killed his uncle al-Aas ibn Hisham on the same day, and Ali and Hamza who had killed Utbah and Shaybah, the sons of Rabi3ah, and al-Waleed ibn Utbah in the battle of Badr" (p. 108)

In addition, the seerah is full of circumstances that are not between relatives of different faith but also between the believers and the people of the Book. In the famous story of Ka3b Ibn Malik who failed to take part in the Ghazwat Tabouk along with two of the sahaba. We would like to shed the light on Ka3b's allegiance to the Muslims although they were cutting him off following the prophet's orders. An offer of a substitute protection and reclaimed dignity would have been very tempting to Ka3b especially if he had no knowledge of a deadline to such hard situation. But he showed absolutely no hesitation or confusion about his loyalty to the believers regardless of how they are treating him. Abdullah bin Ka3b bin Malik narrates in Sahih Al-Bukhari:

حَتَّى إِذَا طَالَ عَلَى ذَلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ، فَقُلْتُ يَا أَبَا قَتَادَةَ، أُنشِدُكَ بِاللَّهِ هَلْ تَعْلَمُنِي أُحِبُّ اللَّهَ وَرَسُولَهُ فَسَكَتَ، فَعُدْتُ لَهُ فَتَشَدَّدْتُ. فَقَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، قَالَ فَبَيْنَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبْطِي

مِنْ أَنْبَاطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ مَنْ يُدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ، حَتَّى إِذَا جَاءَنِي
 دَفَعْتُ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، فَإِذَا فِيهِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مُضِيعَةً، فَالْحَقُّ
 بِنَا نُؤَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا وَهَذَا أَيْضًا مِنَ الْبَلَاءِ. فَتَيَمَّمْتُ بِهَا التُّنُورَ فَسَجَرْتُهُ بِهَا.

“When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Apostle?' He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, 'Allah and His Apostle know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka3b added, "While I was walking in the market of Medina, suddenly I saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who came to sell his grains in Medina, saying, 'Who will lead me to Ka3b bin Malik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassan in which the following was written: "To proceed, I have been informed that your friend (i.e. the Prophet (ﷺ)) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you." When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. (Sahih al-Bukhari Vol. 5, Book 59, Hadith 702).”

Al-Walaa and Al-Baraa from from the Previous Nations

The Walaa and Baraa is not a newly developed concept but rather a deeply rooted notion in all of the prophets' messages, and we can't find a better illustration than the story of prophet Ibrahim.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ (٢٦) إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ (٢٧) وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يُرْجَعُونَ (الزخرف: ٢٨)

Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship: (26) "(I worship) only Him Who originated me, and He will certainly guide me." (27) And he left it as a Word to endure among those who came after him, that they may turn back (to Allah) (28). (43:26-28).

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ. (الممتحنة: ٤)

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination. (60: 4)

Allah instructs us to follow the example of prophet Ibrahim's actions toward his people when they rejected the truth including his own father who was among those who chose to follow what their ancestors worshiped no matter how clear it became that their feathery were wrong. Prophet Ibrahim's allegiance to Allah and renunciation of what his people are worshiping in association with Allah is the "word" or the lesson that we need to understand till the end of time. Imam at-Tabari remarks, "O followers of Prophet Muhammad, you have had a shining example in the act of Abraham and of those who were with him in the matter of exposing the disbelievers, declaring

enmity towards them and in abandoning relations with them, except for his words to his father 'I will ask for forgiveness (from Allah for you)', this is not part of the exemplary behavior of the Prophet Abraham since it refers to a promise he made his father before it became clear to him that he was an enemy of Allah. After this was clear to him he freed himself completely of him, so free yourselves also from the enemies of Allah. Do not take any of them as protectors, as allies, until they believe in the One God and renounce worship of all else”.

Implications of Al-Walaa and Al-Baraa

Muslims may find themselves wondering about their relationship with other Muslims and with non-Muslims, and many answers to their questions are found when understanding Al-Walaa and Al-Baraa.

Al-Badrani in *Al-Walaa, A-Baraa, and Enmity in Islam* الولاء والبراء والعداء في الإسلام (p. 46-47), and Al-Barakati in *Al-Walaa and Al-Baraa in Islam* الولاء والبراء في الإسلام (p. 11) specify fifteen different things that Muslims need to do so that they practice the belief of allegiance towards other Muslims in their daily lives:

- i. Migrating to them.
- ii. Visiting them when they are sick.
- iii. Praying in their funeral.
- iv. Saying Tashmeet when they sneeze.
- v. Supporting them and helping them with their lives, money, tongues in whatever they need in their religion and their lives.
- vi. Fighting with them when they are attacked.
- vii. Being happy for their happiness and being sad for their sadness.
- viii. Advising them and wishing them good and not cheating them.

- ix. Respecting them and honoring them and not seeking to find their faults.
- x. Sharing their hardships and their comforts.
- xi. Visiting them and wanting to meet with them.
- xii. Knowing their rights and respecting them.
- xiii. Being merciful with their weak.
- xiv. Making dua for them.
- xv. Making Istighfar for them.

Moreover, the belief of Al-Baraa is important since it outlines for the Muslim Ummah the limitations of our relations with the nonMuslims. Hence, many of the diseases we find today in our Ummah are caused by the failure to follow the Aqeedah of Al-Walaa and Al-Baraa. Scholars may have differed about the specific limitations to the aqeedah of Al-Walaa and Al-Baraa when applied to our modern times but they unanimously agreed on the broad concepts. We are discussing just a few examples of applications that we find essential to Muslims who are living as minorities in the West.

Some Muslims congratulate nonMuslims for Christmas, Easter, Hanukkah, New Year, and other nonMuslim holidays without realizing that congratulating them is an intrinsic approval of their holiday regardless of one's intention. Indeed, Ibn Al-Qayyim in his book, *Ahkam Ahl al-Thimmah*, says,

"وأما التهنية بشعائر الكفر المختصة به فحرام بالاتفاق ، مثل أن يهنئهم بأعيادهم وصومهم ، فيقول: عيد مبارك عليك ، أو تهناً بهذا العيد ونحوه ، فهذا إن سلم قائله من الكفر فهو من المحرمات وهو بمنزلة أن يهنئه بسجوده للصليب بل ذلك أعظم إثماً عند الله ، وأشد مقتاً من التهنية بشرب الخمر وقتل النفس ، وارتكاب الفرج الحرام ونحوه ، وكثير ممن لا قدر للدين عنده يقع في ذلك ، ولا يدري قبح ما فعل ، فمن هنا عبداً بمعصية أو بدعة ، أو كفر فقد تعرض لمقت الله وسخطه ."

Congratulating the kuffaar on the rituals that belong only to them is haraam by consensus, as is congratulating them on their festivals and fasts by saying ‘A happy festival to you’ or ‘May you enjoy your festival,’ and so on. If the one who says this has been saved from kufr, it is still forbidden. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or bid3ah or kufr exposes himself to the wrath and anger of Allah." (quoted in Majmoo3 Fataawa wa Rasaa2il al-Shaykh Ibn Uthaymeen, 3/369)

Others celebrate Christmas and claim that they only celebrate it socially although Rasool Allah

ﷺ has clearly told us that Allah has replaced all celebrations with two Eids:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ " مَا هَذَانِ الْيَوْمَانِ " . قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ " . صحيح (الألباني)

Anas ibn Malik narrated that when the Messenger of Allah (ﷺ) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Messenger of Allah (ﷺ) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.

Sahih (Al-Albani)

Other Muslims dress like disbelievers and imitate them, their actions, and the way they talk, yet Rasool Allah ﷺ has prohibited us from imitating disbelievers or else we would become disbelievers like them.

دَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ تَابِتٍ، حَدَّثَنَا حَسَانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنَيْبِ الْجَرَشِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ " .
حسن صحيح (الألباني)

Abdullah ibn Umar narrated that the Prophet (ﷺ) said: He who copies any people is one of them. Hasan Sahih (Al-Albani)

Scholars have explained why imitating disbelievers is haram by stating that “imitating others in outward appearance implies love and loyalty towards them because a person does not imitate anyone except those whom he loves. But the Muslims are commanded to disavow the disbelievers of all types” (islamqa.com). There are other reasons given including that fact that imitating someone else is indicative of looking up to the person and feeling that he or she is better than you are; in other words, there is a sense of inferiority and psychological defeatism.

Sheikh Mohamed Saleh Al-Munajjid says about celebrating nonMuslim holidays, congratulating nonMuslims about their holidays, and imitating nonMuslims, “Whoever does anything of this sort is a sinner, whether he does it out of politeness or to be friendly, or because he is too shy to refuse, or for whatever other reason, because this is hypocrisy in Islaam, and because it makes the kuffaar feel proud of their religion.”

Al-Badrani (p. 48) specifies fifteen different things that Muslims need to do so that they practice the belief of Renunciation in their daily lives:

- i. Detest disbelief, association of other deities with Allah, hypocrisy and their followers.

- ii. Immigrate from the countries of Kuffr and avoiding traveling to them except when necessary and only when one can practice one's religion.
- iii. Not to support the disbelievers and help them against the believers.
- iv. Not to seek their help unless in dire need and not to take them as intimate allies or intimate friends keeping our secrets.
- v. Not to participate in their holidays and religious festivities and not to congratulate them or wish them well during those holidays.
- vi. Not to seek forgiveness for them or ask Allah to have mercy upon them.
- vii. Desert their gatherings which include their disbelief or their sins.
- viii. Not to take them as close intimate friends.
- ix. Not to be nice to them if it conflicts with Islamic rulings as a means of avoiding mudahana المداهنة.
- x. Not to honor them with words or actions.
- xi. Not to make allegiance to them.
- xii. Not to start them with a greeting unless there is a reason.
- xiii. Not to follow their desires and logic in deciding halal and haram.
- xiv. Not to trust the disbelievers whose moral character is not clean.
- xv. Not to imitate them in actions that are specific to them.

The concept of Allegiance and Renunciation has many applications in our daily lives.

What matters is that Muslims need to understand the concept and its application, and they need to ask a scholar if they are not sure about the Shari3ah ruling in a specific situation.

Criticism of Al-Walaa and Al-Baraa

Nowadays we are witnessing an increasing trend to abandon the Aqeedah of Al-Walaa and Al-Baraa by characterizing it as extremism and fanaticism. Our Muslim youth are finding themselves shy to declare the very basics of their faith and embarrassed to associate themselves with the rulings of our shari3ah. The sad reality is not a surprise to anyone who analyzed the modern history and carefully observed the intense silent war that has been launched upon our faith and our Islamic identity. It started with fighting the language of the Quran and encouraging the learning and use of other languages until we have reached the point where other languages are endorsed by members of the Islamic Ummah as a sign of modernization and sophistication. Also we saw how there has been an increased movement to make us doubt the Sunnah and hadeeth which is a vital pillar in our faith. Those corrupt speakers were unfortunately welcomed in media and found themselves a platform to spread their poisonous ideas. Likewise, we have seen a trend in insulting our honorable Sahabah and famous scholars. It is no surprise that rise of the Shi3ah for example over time has brought joy to the enemies of Islam and made them openly support their movement. Furthermore, one can clearly notice the false attacks on our Islamic history and the intentional distortion of the Islamic heritage. Our new generations know very little about the great achievements that Muslims have contributed to humanity and thus hold no pride in their heritage but instead are driven to ignore any call for revitalization of the study of the glorious history.

There also has been a big focus on fighting the Islamic dress code especially for women. Throughout history the movement to take off the Hijab was considered a liberating renaissance and a victorious movement for females. We now suffer as a consequence of such feminist movements that led to nothing but loss of our Islamic identity. Lately, the war on our Aqeedah

became obvious and apparent not only in the non-Muslim countries but in our own Islamic world as well.

The media has consistently portrayed anyone who is advocating Aqeedat Al-Walaa and Al-Baraa as an extremist and a hater. Instead anyone who discourages us from fulfilling the allegiance and renunciation is a well-accepted speaker who is a good representative of our faith to the modern world and is pushed to avoid any mentioning of any ruling of our Shari3ah that will make us look “bad.” As a result, the Ummah has forgotten about this crucial aspect of their faith and suffered total loss of identity and direction. Still, the most destructive idea/opinion is the call for nationalism, especially the Arabic nationalism. Sheikh Ibn Baaz was asked about his opinion about such a call and said,

“This is a Jaahili call, and it is not permissible to join it or encourage those who promote it. Rather it must be put an end to, because Islamic sharee’ah opposes it and rejects it. We should refute their specious arguments and claims with that which makes the truth clear to those who seek it. Islam is the only thing that preserved Arabness in language, literature and culture. Rejecting Islam leads to destroying Arabness in language, literature and culture. Hence the daa’iyahs should strive their utmost to call people to Islam just as the colonialists are striving their utmost to destroy it.”

It is a well-known principle of Islam, that no Muslim has any excuse for not knowing, that the call for Arab nationalism or any other kind of nationalism, is a false call, grave error and blatant evil; it is a bad Jaahili attitude and a plot against Islam and its followers. That is due to many reasons that we have explained in a separate book entitled *Naqd al-Qawmiyyah al-Arabiyyah ala Daw2 al-Islam wal-Waaqi3* (Criticism of Arab Nationalism in the Light of Islam and Reality).

(Fatawa al-Shaykh Ibn Baaz (4/173) <https://islamqa.info/en/97732>)

Thus people should understand that their first allegiance is to Islam and its followers. Following Arabic nationalism or similar concepts are all acts of ignorance that only serve to divide the Ummah that Allah swt has called one.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (الأنبياء: ٩٢)

Indeed this, your religion, is one religion, and I am your Lord, so worship Me. (21: 92)

Conclusion

The path of success is clear for those who have Taqwa of Allah. All we have to do when we are confused about a legislation or a ruling is to go back to Allah, His Quran, and the Sunnah of His Prophet ﷺ. When considering the Aqeedah of Al-Walaa and Al-Baraa, it is important to know that following it is not left to our desires and our whims, but that we are facing a condition of Islam and Iman. Indeed, Allah swt says

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (النساء: ٦٥)

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (4: 65)

Our relationships with Allah, His Prophet, other Muslims, and non-Muslims are outlined in the Quran and Sunnah. We are not to improvise or innovate; we are to follow what is clearly delineated. As for the issues of controversy among scholars, we are required to look into the reasoning and evidence provided by the scholars and choose what seems to make more sense to us if we are students of knowledge. However, if we do not have the knowledge to research and to understand, we should stick to the rulings preferred by our most trusted scholars.

May Allah swt guide us all to what pleases Him most, and may He gather us in Jennat Al-Firdaws with the Prophet, his wives, his Sahabah, and the Saliheen from Ummat Mohamed ﷺ.

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