



(39:7)

In general, the verses on Shirk and Kufr are in a deterrent context.

فَلْتَعَالُوا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

(6:151)

Allāh تعالى و سبحانه is deterring from the sins generally, when it's in the context of talking about Shirk and Kufr and Ḥarām.

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

(16:90)

Another one:

فَلْإِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

(7:33)

Your Tawḥīd is not Tawḥīd without despising Shirk itself, yes. Yet the overwhelming majority of the verses are focused on mentioning the despising of Kuffār themselves, eventhough despising both is part of Walā and Barā, and part of Islām. The focus is on despising the Mushrikīn and Kuffār themselves. And that is exactly the opposite of what the surrenderist Munāfiqīn are doing today. And they have an agenda behind that.

If there was no verse in the Qur'ān on the Barā'ah from Kuffār themselves, and what they worship other than what Ibrāhīm عليه السلام mentioned, it would be sufficient. More than sufficient.

فَدَكَانَتْ لَكُمْ أَسْوَأَ حَسَنَةٍ فِيَّ إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

(60:4)

You have an example, an excellent example in Ibrāhīm and those with him.

إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

They said to their people, 'we fully disassociate ourselves from you'.

إِنَّا بُرَّاءُ مِنْكُمْ!

We free ourselves from you!

إِنَّا بُرِّءُوا مِنْكُمْ!

We disown you!

إِنَّا بُرِّءُوا مِنْكُمْ!

We shun you!

وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

And! And! We free ourselves from your Shirk!

وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ!

We disown ourselves from your Shirk!

وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ!

We shun your Shirk!

So it's them and their Shirk! Emphasis on top of emphasis.

كَفَرْنَا بِكُمْ

We reject you. We do Barā'ah from you. We do Barā'ah from you!

Shirk and Mushrikīn, to a Muwaḥḥid, he despises and hates both.

إِنَّا بُرِّءُوا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

And Allāh سبحانه و تعالى said in the beginning, 'you have an excellent example in Ibrāhīm'.

Someone will say, 'well they shunned them, they hated them, and they said that because they abused them'. You hear that all the time, but the verse is beyond clear.

They said, 'we are free from you', right?

بُرِّءُوا مِنْكُمْ

Until when? Until when, are we free from you? We disassociate from you, until when? Until you stop oppressing us?! Until you stop torturing us?! Until you stop abusing us?! Until you give us our land back?

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ لَعَدُوَّةٌ وَ لِبَعْضَاءِ أَهْلِ حَتَّى تَأْمِنُوا بِاللَّهِ وَحَدَهُ  
حَتَّى تَأْمِنُوا بِاللَّهِ وَحَدَهُ

Enmity and hatred will continue **سَبْحَانَهُ وَتَعَالَى** — **حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَّهُ** — until you believe in Allāh **تَعَالَى** alone. It can't get any clearer than that.

Then like I mentioned, the aḥādīth and the scholars statements on this are very clear.

To separate between Shirk and a Mushrik, or Kufr and a Kāfir is basically saying that Jahannam was created as a vacant dwelling in vain. Kufr may enter Jahannam but not the Kāfir. Their deviance means Jahannam will be vacant of mankind.





## Walaa and Baraa Series: Part 2

By Shaykh Aḥmad Mūsā Jibrīl حفظه الله

### Walā and Barā series, Part 2: They abuse Allāh

Get this rule clear: the bare Kufr and Shirk in Allāh سبحانه و تعالى is the axis and base for our Barā'ah from a Kāfir, whether they harm us personally or love us. Whether they kill us or not. Whether they occupy our lands or not.

The foundation, and base, and axis of our Barā'ah from a Kāfir is his Kufr. If he occupied the lands, and those lands were regained, the Barā'ah from them and what it entails, remains fully intact.

Anyone who alleges our Walā and Barā is contingent only on them harming us, or killing us, or abusing us, or if they're fighters are at war with us— that person considers his honour more valuable than the honour of Allāh سبحانه و تعالى.

Anyone who says that harming us is why we have Barā'ah from them, or why we hate them, is saying directly or without perceiving it, that abusing my honour, my country, my people, my family, is more important than their abuse of Allāh سبحانه و تعالى!

It's nifāq to imply that if they revile and abuse Allāh سبحانه و تعالى, that's between them and Allāh; if they revile me or abuse me, then we trigger Barā'ah from them. They call for tolerance if they abuse Allāh سبحانه و تعالى but when it pertains to them, they want Barā'ah! If it affects them, they want Barā'ah!

The Munāfiqīn who attribute themselves to this Ummah and bark 'tolerance', they're the worst of the worst in their reaction when they themselves are merely responding to—even if it's politely, or whether they're attacked. They want tolerance with everyone, but full Barā'ah from the Muwaḥḥidīn, and anyone who may respond or attack them. But the abuse of Allāh سبحانه و تعالى, it's okay, there's no Barā'ah needed there.

These are simple undisputable matters— they're so simple that all we need to do is agree on submission to the Qur'ān and the Sunnah, and the early Salaf and their interpretation. And

there's absolutely no way we can disagree on this concept and principle. Allāh سبحانه و تعالى says in the Ḥadīth al-Qudsī:

شَتَمَنِي ابْنُ آدَمَ ؛ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يَشْتُمَنِي

'The son of Ādam abused me and he has no right to do so'. Allāh is saying that. Allāh himself is saying, 'they abuse me, they revile me'.

وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: لِي وَلَدٌ، فَسُبْحَانِي أَنْ اتَّخَذَ صَاحِبَةً أَوْ وَلَدًا

And in another narration:

وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفْوًا أَحَدٌ

Abusing Allāh is saying He has begotten children. What does it say? The Kufr is the abuse of Allāh. Their Kufr is why we do Barā'ah from them, because we love Allāh سبحانه و تعالى and we hate everyone who abuses Allāh سبحانه و تعالى.

If you don't think Kufr is not abuse of Allāh سبحانه و تعالى, and it's not mighty, and it's not serious, then listen to Allāh say "وَقَالُوا □ تَخَذَ □ لِلرَّحْمَنِ وَلَدًا" (Maryam 19:88) They say Allāh سبحانه و تعالى has begotten a son. "لَقَدْ جِئْتُمْ شَيْئًا إِدًّا" (Maryam 19:89). You've come up with an outrageous, mighty claim. A huge terrible, evil thing.

Go tell those pro-tolerance fools one little criticism, specially in respect, especially if it came from a Muwahḥid and see how they begin to whimper.

Allāh called this abuse to Him. Allāh said it's a mighty, outrageous claim!

تَكَادُ □ لِسْمُوتُ يَنْفَطِرْنَ مِنْهُ وَتَنْشَقُّ □ لِأَرْضٌ وَتَجْرُ □ لِجِبَالٌ هَدًّا

(Maryam 19:90)

The heavens are about to burst, the earth is about to split, and the mountains are about to crumble in to tiny pieces. Why, Yā Allāh?

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

(Maryam 19:91)

Because they ascribed a son to Allāh سبحانه و تعالى.



THEY ABUSE  
ALLAH



## Walaa and Baraa Series: Part 3

By Shaykh Aḥmad Mūsā Jibrīl حفظه الله

### Walā and Barā series, Part 3: Made in the West

The religion of the modernist, and the Murji'ah, and Munāfiqīn makes no sense on any level. It's contradictory on all levels because it's a Western Walā and Barā. They have a Walā and Barā; true, yes, they do, but it's the type that's made in the West. It's not the Walā and Barā that's revealed from Allāh سبحانه و تعالى.

The Barā'ah from a Kāfir is a heart action and what it entails, it's fitrah. It's fitrah that stems from one's īmān in Allāh سبحانه و تعالى and the ta'zīm of Allāh سبحانه و تعالى. That's only in one whose fitrah hasn't been tainted.

They say, 'maybe he's ignorant. How do you despise him when he's ignorant'? Many ways and lectures can be put on responding to this tiny little claim of theirs.

But let's respond to it from their own words. They themselves say, they are the same people who say, you only hate a Kāfir who fights the Muslims and kills their kids. We'll say maybe that Kāfir, that Harbī Kāfir who's fighting Muslims, maybe he's ignorant too. Why don't you say the same about him? Maybe he wasn't taught. Maybe he's brainwashed and that's why he's killing Muslims. Maybe he grew up in a household hating Islām. So why do you excuse him for ignorance when it's abuse to Allāh سبحانه و تعالى. But when it's abuse to you, you want the full Barā'ah there.

Allāh سبحانه و تعالى said:

هَآأَنُتُمْ ؤُلَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِـلِكُتُبِ كُتُبِهِ ؤ وَإِذَا لَقُوتُمْ قَالُوا ؤآمَنَّا وَإِذَا خَلَوْآ عَصُوا عَلَيْكُمْ ؤلَأَنآمِلَ مِن لُغَيْظِ

(Aal-e-Imran 3:119)

You love them but they don't love you. You believe in all the scriptures, they don't. When they meet you, they say, 'we believe', but when they are alone, they bite their fingertips in rage at



you.

In summary, the meaning of this verse is, Allāh سبحانه و تعالى is reprimanding some believers for loving their former, Jewish friends from the days of Jāhiliyyah, before their Islām, even though they gave the appearance that they were peaceful.

At-Tabarī said the verse was talking about believers who mixed with the Jews who were their Jāhiliyyah friends prior to Islām. So peaceful—they said or gave an appearance that they are believers.

وَإِذَا لَقُّوكُمْ قَالُوا آمَنَّا

Al-Qurtubī said, the majority said that the verse pertains to the Jews.

Listen to this astonishing statement on Walā and Barā by someone who lived among the Kuffār. In al-Ḥabashah. And it applies to everyone but more specific to those who live among the Kuffār and lose their Walā and Barā, especially those in the West. The one who said the statement was treated with royalty in al-Ḥabashah. Not like they treat us here. Scrutiny. Raids. Prisons. Trumped up charges. Women mocked for their niqab. Beaten and abused. She was responding to something 'Umar رضي الله عنه said. Asmā bint Umayy had a discussion with 'Umar رضي الله عنه. It's a long Ḥadīth, we'll take the matter—the sentences that pertains to us. It's in Bukhārī and Muslim.

She said:

كُنْتُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطْعِمُ جَائِعَكُمْ، وَيَعْظُمُ جَاهِلَكُمْ، وَكُنَّا فِي دَارٍ، أَوْ فِي أَرْضِ الْبُعْدَاءِ الْبُغْضَاءِ فِي الْحَبَشَةِ

فِي أَرْضِ الْبُعْدَاءِ الْبُغْضَاءِ فِي الْحَبَشَةِ

You were here with the Messenger ﷺ who fed the hungry, and taught the ignorant ones. We were over there in the land al-Bu'adā—the far distant land—which is by some 'ulamā; it means distant in lineage. She was referring to al-Ḥabashah. Abyssinia. Al-Bughadā; the lands of the people hated.

Hated. Why? Because no matter what they did, they are still Kuffār. The 'Ulamāh said:

الْبُغْضَاءُ فِي الدِّينِ ; لِأَنَّهُمْ كَفَّارٌ إِلَّا النَّجَاشِي

They took her in, they took the Muslims in. They treated them with respect and protected them. They wouldn't surrender them. Yet she still referred to them as the people hated; meaning the people we hate.

The Dīn and Tawḥīd remains a barrier no matter what good they do.

Learn from Asmā رضي الله عنها and learn from 'Umar who was having a discussion with her on another issue.

But he didn't come back and respond to her and say, 'how dare you say that about the people who took you in'.

If she was wrong, he'd have responded. What she said was clear and obvious truth to a Muwaḥḥid.

Taking us in or kicking us out, treating us good or treating us bad, abusing us or not, the Barā'ah remains intact and the same.

In the 28th volume of Fatāwah, Ibn Taymiyyah said:

You must have Walā to a Muslim even if he oppresses you and transgresses against you. And you must have 'Mu'adā'— Barā'ah from a Kāfir, even if he's good to you and gives you.

ليعلم أنّ المؤمن تجب موالاته وإن ظلمك واعتدى عليك، والكافر تجب معاداته وإن أعطاك وأحسن إليك، فإنّ الله سبحانه و تعالى بعث الرّسل وأنزل الكتب؛ ليكون الدّين كلّهُ لله، فيكون الحبُّ لأوليائه، والبغض لأعدائه والإكرام لأوليائه والإهانة لأعدائه والثواب لأوليائه والعقاب لأعدائه

<https://youtu.be/2mVJ4JI8XOQ>



## Walaa and Baraa Series: Part 4

By Shaykh Aḥmad Mūsā Jibrīl, حفظه الله

### Walā and Barā series, Part 4: The Purity and Justice

After the conquer of Khaybar, the Jews asked the Messenger ﷺ to let them stay and cultivate the lands for a percentage of the crops, and the Messenger ﷺ said:

نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا

(Ṣahīḥ Muslim 1551)

He said, 'We'll leave you to cultivate the lands, as long as we desire.'

'Abdullāh Ibn Rawāḥā— as in Muwaṭṭa Mālik and Musnad Aḥmad and others— was sent by the Messenger ﷺ, to assess the division of the fruits, that's coming from Khaybar to the Muslims.

One of those years, the Jews tried to bribe 'Abdullāh ibn Rawāḥā. He was in the position of power, and they were weak under his full control and mercy. So what they did, they collected some of their women's jewellery, as an attempt to bribe 'Abdullāh bin Rawāḥā. And it appears that it was not so he can cheat in the percentage, meaning; give them a better percentage, and go tell the Messenger ﷺ some kind of story. It was, as it appears, so that he will not take advantage and oppress them. They thought he's gonna oppress them in the division, due to his power and control over them. And ofcourse the control of the Muslims over them.

فقالوا له: هذا لك. وخفف عنا

They said, 'take this jewellery. It's all yours. Just be easy on us in the division.'

Remember and keep in mind, this is someone in full control, and full power over the Jews.

And a side issue, compare that to how they treat our brothers and sisters in Falasṭīn and elsewhere, when they are in control and in power. Aside from the killing, and oppression, and

putting the women, men and children in prisons, they actually, habitually, destroy farms and the trees of the Muslims there.

So, listen here to Walā and Barā, to love and hate at its peak. Listen, and listen again, to the purity and justice that our Walā and Barā entails.

'Abdullāh Ibn Rawāḥā said,

يا معشر اليهود ، والله إنكم لمن أبغض خلق الله إلي  
وما ذاك بحاملي على أن أحيف عليكم

He said, 'O Jews, by Allāh, you are among the most hateful of Allāh's creation to me. I hate you, I can't stand you.'

يا معشر اليهود ، والله إنكم لمن أبغض خلق الله إلي  
وما ذاك بحاملي على أن أحيف عليكم

'I hate you. But it doesn't prompt me to deal with you unjustly.'

وما ذاك بحاملي على أن أحيف عليكم

And in some narrations:

يا معشر يهود، أنتم أبغض الخلق إلي، قتلتم أنبياء الله، وكذبتم على الله

He elaborates on why there is hate. It wasn't a personal feud. He had no personal feud with them. It was because of their Kufr.

He said, 'because you are the killers of the Messengers and you lied upon Allāh سبحانه و تعالى.'

Okay, one moment here: he hates them— part of Walā and Barā, but now look at the 'Adl, the justice of Walā and Barā:

وما ذاك بحاملي على أن أحيف عليكم

'My hatred towards you will not let me oppress you. My hatred to you does not prompt me to deal with you unjustly.'

The One Who told us to hate, told us not to oppress.

My point in this is, don't use Ḥadīth or Āyāt of the justice of Allāh سبحانه و تعالى in dealing with the Kuffār, to attempt to destroy the monument principle of Walā and Barā.

'Abdullāh bin Rawāḥā said,

فأما ما عرضتم من الرشوة فإنها سحت ، وإنما لا نأكلها  
فقالوا : بهذا قامت السماوات والأرض

'The stuff you offered me, of your wives jewellery— the bribe that you offered me, that's forbidden. We'll not take it or touch it.'

What was the response of the Jews? They said, 'this is the justice that upholds the Heavens and the Earth'.

Walā and Barā, an ultimate justice in dealing. Why? Because it all came from 'Allām al-Ghuyūb.





# Walaa and Baraa Series: Part 5

By Shaykh Aḥmad Mūsā Jibrīl, حفظه الله

## Walā and Barā series, Part 5: Governed by Allāh

يا معشر اليهود ، والله إنكم لمن أبغض خلق الله إلي  
وما ذاك بحاملي على أن أحيف عليكم

'Abdullāh Ibn Rawāḥā, that statement that he said, its Walā and Barā. It's love and hate: at the same time, I'll not be unjust.

Our Walā and Barā is governed by Allāh سبحانه و تعالى. So it's just.

Their hate is boundless, and limitless. It's untamed because it's man-made. And it's man-made by those whose thinking is worse than that of vicious cattle.

We saw the effect of Walā and Barā, their love and hate in their democracy, and the consequences of it in our lands and on our people. In Falasṭīn, and in India, in 'Irāq and Sūriya, in Afghānistān and elsewhere. Love and hate to their country, to their democracy. And that love and hate resulted in classified, secret, special operation units that massacred tens of thousands of Muslims indiscriminately.

If their F-15 Eagles and drones were able to speak, they would tell of the horror and atrocities that they committed on Ibādullahi al-Muslimīn.

Walā and Barā, love and hate for their democracy is dropping 500 pound bombs, followed by more and more 2000 pound bombs, one followed by the other on those whose crime is only that they said Allāh سبحانه و تعالى is our Lord.

Massacring children in the arms of their mothers, along with men and youth, then hiding and covering up the massacre as if nothing ever happened.

That's their definition of hate. So they have no room to criticize the Barā'ah in our Dīn. Unlike their animalistic hate, ours is restrained and governed by the justice of Allāh سبحانه و تعالى. And that is why every Muslim should hold his head up high in honour in his belief in general, but more so, in aspects like Walā and Barā.

Such hypocrites they are. Homosexuals and animals have rights. Tens upon tens of thousands of Muwaḥḥidīn get massacred while the Munāfiqīn rejoice and clap for them, not knowing it costed them their لا إله إلا الله .

Learn the guidelines of Tawḥīd. Your brother is your brother. You have a duty of Walā towards him, even if he oppressed you.

وما ذاك بحاملي على أن أحيف عليكم

The statement of 'Abdullāh Ibn Rawāḥā: My hatred towards you, will not allow me to oppress you.

Commenting on this Ḥadīth, Ibn 'Abd al-Barr in al-Tamhīd limā fil Muwaṭṭa min al Ma'āni wa'l Asānīd, he said: this story is a lesson to show that even when a believer hates for the sake of Allāh سبحانه و تعالى, it doesn't allow him to transgress and to do ḡulm on those who he hates.

The Qur'ān taught us that.

(Al-Māidah 2)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَغْتَابُوْا

(Al-Māidah 8)

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوِّمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰى اَلَّا تَعْدِلُوْا

Al-Qurtubī said: Allāh ordered one to be just, even if he hates them.

He said: and the Kufr of a Kāfir doesn't mean you can be unjust to them.

Islām is purer than purity!



GOVERNED BY  
ALLAH





## Walaa and Baraa Series: Part 6

By Shaykh Aḥmad Mūsā Jibrīl, حفظه الله

### Walā and Barā series, Part 6: Islām teaches the globe

Yeah, it was narrated that 'Abdullāh Ibn 'Amr, when he slaughtered a sheep, he would say, 'have you presented a portion of this as a gift to our Jewish neighbour?'

He said, 'I heard the Messenger ﷺ say, 'Jibrīl advised me to be kind towards the neighbour so much, that I thought that I would soon be giving him a percentage of my inheritance" .

Yeah, we have that. We have more. We have plenty more on how just Islām was, when Kuffār were under the Muslim rule. And how just they were treated, and how compassionate Muslims were towards them.

Ibn Hajar said, 'this neighbour is a who's a Muslim or a Kāfir, a worshipper or a Fāsiq, a friend or an enemy'. That was his definition of a neighbour.

In Ṣahīh al-Bukhārī, 'Umar al-Fārūq رضي الله عنه, on his deathbed, advised whoever takes leadership after him. He said, 'I recommend and advise whoever comes after me to abide by the rules and regulations, concerning the Dhimmīs.'

Who are the Dhimmīs? The Non-muslims, the Kafarah, the ones that are protected under Muslim rule.

To fulfill, he said, their contracts completely. And to fight for them and not to over burden them. What civilisation, what justice is this?! The leader 'Umar said, don't burden them beyond their capabilities while he's on his deathbed! Advising on who? On Dhimmīs— Non-Muslims under Muslim rule!

Islām teaches the globe what civilisation is! And they teach the globe what justice is!

In Kitāb al-Kharāj li Abī Yūsuf, Khālid Ibn al-Walīd رضي الله عنه wrote to the people or the Governor of 'Irāq, during Abū Bakr's time and like it, in Kitāb al-Amwāl al-Qāsim Ibn Sallām, a

similar statement, that 'Umar Ibn 'Abd al-'Azīz wrote to the Governor of Baṣrah.

Different leaders. Different levels. Different eras, and occasions, but with the same Justice, with the same principles, because they all came from Allāh سبحانه و تعالى. They both had similar statements and saying.

Any weak, pertaining to Ahl al-Dhimmah—any weak, which is Non-Muslim living under Muslim rule; any weak, or older man who can't work, or is poor in any way, or was rich and became poor, if the people of his faith begin to deem him as someone who is worthy of donations, and they give him donations— don't take any jizya from him any more. And give him from the house of the Muslims, along with everyone he supports.

In Ṣahīh al-Bukhārī; a young Jewish boy, he used to serve the Messenger ﷺ, he became sick and the Messenger went to visit him. And the Messenger sat near his head ﷺ, and he asked him to embrace Islām. The boy looked at his father, and the father said:

أَطْعُ أَبَا الْقَاسِمِ

"Listen to the Messenger ﷺ".

And he embraced Islām. The Messenger ﷺ came out saying, "Praise be to Allāh سبحانه و تعالى who saved the boy from Jahannam."

"الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ"

Ṣahīh al-Bukhārī.

Also, Asmā bint Abū Bakr—in Ṣahīh al-Bukhārī and Muslim— she said, 'My mother came to visit me when she was a Mushrik, a Non-Muslim'. So she asked the Messenger ﷺ, 'Can I have a relationship with her? Are we allowed to?'. He said, 'Yes. Keep good relationship with her.'

Nawawī said, 'That's proof that you can visit and have relationships with Mushrik relatives'.

The Qur'ān is clear on that.

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

(Al-Ankaboot 29:8)

Just like that is the permissibility of the marriage of a Kitābiyya; a Christian or Jewish woman.

Or like the statement of Ibn Hazm. Al-Qarrāfī related that Ibn Hazm said, if we have people in Dhimmah; Non-muslims under Muslim rule, and people come to our lands waging war at them, or wanting to take one of them out; Non-Muslim army coming to attack a individual whose a Non-Muslim, under Muslim rule—Kuffār army coming to invade, to get a Kāfir under the protection of the Muslim—he said, it's wājib upon the Muslim to go out and fight and die, not letting that happen, to protect who is in the protection of Allāh سبحانه و تعالى and the Messenger. Because surrendering them is not fulfilling the covenant of the Dhimmah.

Why do I mention this? You find the Modernist and the Murji'āh, and Munāfiqīn, they dig deep to pull out one these stories or narrations, or similar other ones like this, to attempt to demolish the mighty principle of Walā and Barā.

And I explained a lot of this, and how it doesn't conflict, in our Tawḥīd classes. There's hate, without a doubt. But, without oppression, as 'Abdullāh Ibn Rawāḥā simply put it. If anything, that shows how just our Dīn is.

When the Jews came to the Messenger ﷺ to judge among them, Allāh سبحانه و تعالى told them:

وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

(Al-Ma'idah 5:42)

"If you judge, judge in equity between them."

They take those out of context, thinking they pulled something in the books, 'Ulamāh and Ṣaḥābah didn't know about, and they try to use these stories to distort or dilute the true meaning of Walā and Barā, or attempt to cancel Walā and Barā by one of these stories altogether. But Islām is taken as a whole and they don't conflict.

I mentioned many times before, in detail, in Tawḥīd classes, how they don't conflict with the Walā and Barā. This Dīn is taken as a whole.

ISLAM  
TEACHES  
THE GLOBE





# Walaa and Baraa Series: Part 7

By Shaykh Aḥmad Mūsā Jibrīl, حفظه الله

## Walā and Barā series, Part 7: Generation Hollow of Islām

Another issue is, we don't really care about what anyone think about at-Tawḥīd. By Allāh, we don't.

Some say, this is true but it makes Islām look bad. Islām look bad?!

When I first graduated from Madīnah, I was lecturing at a masjid, and I was about 22 or 23 years old. And I was giving durūs at a local masjid, and the Khutab and the Khawātir. And a board member eagerly wanted me to be the official Imām and he was pushing for it in full force. And due to his influence, he had convinced the entire board. Unanimously they approved it and what was left was a meeting— official meeting, so that they can announce that this is the Imām.

In that time, among the durūs that I gave, was a Dars on Walā and Barā, summarizing the main concepts of the book of Al-Qahtān on Walā and Barā. It was a Khawātirah between Maghrib and 'Ishā. That individual left from that talk my worst enemy.

He told people I can't disagree but what would the Kuffār think of us?

This is not a personal incident. This is an epidemic—not in the matter of Walā and Barā alone, but in other matters as well.

When on earth, before these deranged, ignorant Munāfiqīn of this era, did Muslims ever care about what Kafarah thought about their Tawḥīd?!

Did the Messenger ﷺ care about it when he was a weak Muslim in Makkah? Or when he was strong in Madīnah? ﷺ.

Muslims lead the globe, and never gave the slightest consideration in to what Kafarah thought about the aspects of their Tawḥīd!

You think the men of Tustur cared about what anyone thought about them?!

You think Khālīd Ibn al-Walīd and his men in Zāt as-Salāsar cared about what anyone thought about them?

Do you think Tāriq Ibn Ziyād, and Al-Qaqā Ibn 'Amr at-Tamīmī cared about what anyone thought about them?

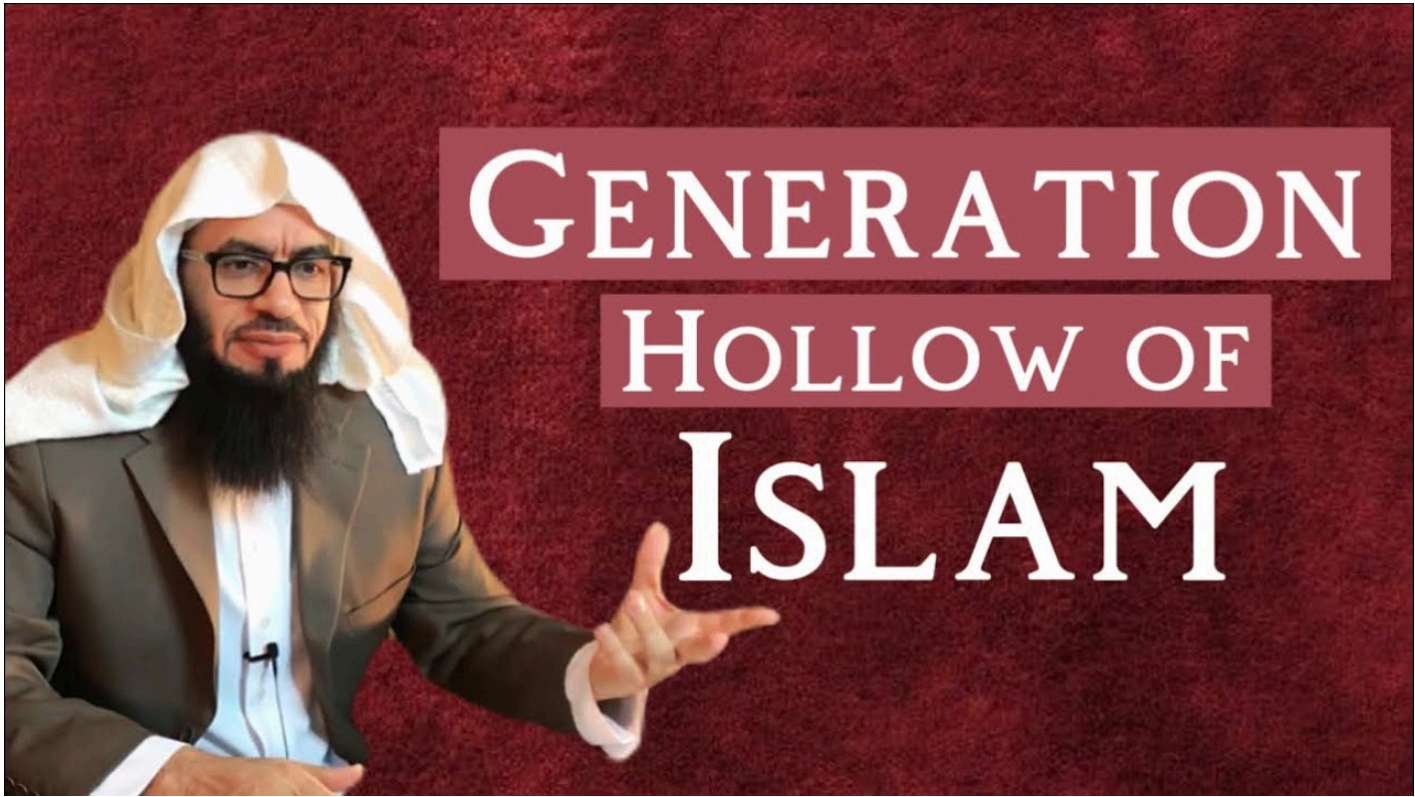
We're all for loving and wanting the whole world to take their Shahādah. We love for all of them to take their PROPER SHAHĀDAH.

But we're not for diluting the principles of the Dīn of Allāh, just so two people can stand up after Jumu'ah, and mesmerize people by taking a Shahādah they don't know the reality of what they took!

So when you dilute the 'Aqīdah in Walā and Barā, does that stop them from massacring our brothers and sisters, and harming us?!

When you see Walā and Barā in practice—like how 'Abdullāh Ibn Rawāḥā put it in practice—and how it can never be unjust to anyone (to a Kāfir or anyone), and then you see the attack on Walā and Barā, you know their war on Walā and Barā is because they want a generation hollow of Islām.

They want the grandfathers' and grandmothers' giving birth to Non-Muslim offspring, and we have seen it in practice. Religious ecstasy in seeing someone, who doesn't know the meaning of Walā and Barā, take their Shahādah. Religious ecstasy at doing some group Adhkār or some 'Ibādāt, when it comes to the core and foundation of this Dīn, they're hollow of it. That's exactly what brings joy to the hearts of Kafarah.



GENERATION

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