

THE RIGHT BELIEF SERIES: VOLUME III

DILUTING AL-WALA' WAL-BARA'

THE UNVEILED TRILOGY

الْوَلَاءُ وَالْبَرَاءُ

VOLUME I:

**RECONSTRUCTING AL-WALA' WAL-BARA':
A COMPREHENSIVE COMPARATIVE ANALYSIS**

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ENDORSED BY DR. BILAL PHILIPS, CHANCELLOR OF IOU



The Right Belief Series

Volume III
Diluting Al-Wala' Wal-Bara'
The Unveiled Trilogy

Volume I
Reconstructing Al-Wala' Wal-Bara'
A Comprehensive Comparative
Analysis

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In the Name of Allah, the Beneficent the Most Merciful

"The Endorsement of 'Diluting Al-Wala' wal Bara' by Dr. Bilal Philips: Reinforcing the Significance of Loyalty and Disavowal in Islam"

In this extensive three volume work entitled “Diluting Al-Wala’ Wal-Bara’ (loyalty and disavowal for the sake of Allah)”, the author has successfully striven to provide readers with a comprehensive manual illuminating the path to correct understanding and implementation of this fundamental principle. The author also outlines the parameters of practical application of this principle in the light of the Qur'an and the authentic Sunnah, as understood by the early generations of righteous Muslim scholars and those who maintained their correct understanding throughout Islamic history.

The author has also striven to revive the early understanding of Al-Wala' Wal-Bara', by safeguarding it from contemporary distortions and misapplications which some misguided and extreme elements have propagated. In doing so, he provides the reader with the necessary knowledge and tools for developing and cultivating a balanced approach to loyalty and disavowal for the sake of Allah in all walks of life, public and private, in communities and societies.

A must read for everyone, especially those confused with this vital principle of Islamic faith. It is a very welcome addition to the ever-expanding English Islamic library.

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Table of Contents

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Preface	1
Unveiling Al-Wala' Wal-Bara': Three Volumes	4
Volume I: Reconstructing Al-Wala' Wal-Bara': A Comprehensive Comparative Analysis	4
Volume II: Awakening Faith in a Non-Faith-Centered World	4
Volume III: Unveiling the Scheme: "Dilution and Manipulation of Al-Wala' Wal-Bara' Exposed"	5
Prelude	6
Objectives of This Book	6
Preserving the Muslim Community's Identity	7
Notable Published Works on the Principles of Al-Wala' and Al-Bara'	8
A Special Approach to the Principles of Al-Wala' and Al-Bara'	8
Developing Future Leaders	9
Exposing the Plan of Deceit and Manipulation	10
Blending Tradition and the Contemporary	11
Protect against the Consequences	12
Part One: Reconstructing Al-Wala' Wal-Bara'	14
Introduction to Part One	15
Chapter One: Embracing Al-Wala' Wal-Bara': Path to Unity and Inspiration	16
Overview	16
The Vitality of Al-Wala' Wal-Bara' Principles	18
Why Al-Wala' Wal-Bara' Principles Are Essential	19
The Principles of Al-Wala' Wal-Bara's Universality	21
Chapter Two: Embracing Islamic Principles: Uniqueness and Distinction	23
Overview	23
Tawheed's Distinctive Role in Illuminating Muslims	24
Radiance of Purity: Taharah to Distinguish Muslims	25
Muslims' Distinctive Characteristics: This World and the Next	27
Objective Morality	29
Examples of Moral Conducts: Embodied in the Teachings of Islam	30
Justice	30
Compassion and Kindness	31
Respect for Others	31
Humility and Modesty	32
Patience and Perseverance	32
Chapter Three: Quranic Roots of Al-Wala' Wal-Bara' Traced	34
Overview	34
The Unbreakable Bond	35
United in Brotherhood	36
Solidarity through Justice	37

Cultivating and Sustaining Loyalty _____	38
Fostering and Sustaining Al-Bara' _____	40
Disavowing Hostile Disbelievers from People of the Book _____	40
Disavowing Hostile Mockers _____	41
Disavowing Hostile Disbelieving Relatives _____	42
Chapter Four: Prophetic Roots of Al-Wala' Wal-Bara' Traced _____	45
Overview _____	45
A Manifestation of Al-Wala' Wal-Bara' is the Hijrah _____	46
Al-Ansar's display of Al-Wala' through Generosity _____	47
Al-Wala' Wal-Bara' and Divine Support: The battle of Badr _____	49
Treaty of Al-Hudaybiyyah: Peaceful Coexistence _____	50
Prophetic Teachings: Love and Hate for the sake of Allah _____	51
Chapter Five: Al-Wala' Wal-Bara' Unveiled _____	54
Linguistic Roots and Significance _____	54
Overview _____	54
Al-Wala' (Loyalty): A Look at its Linguistic Meanings _____	55
Al-Bara' (Disavowal): A Look at its Linguistic Meanings _____	56
Al-Wala' and Al-Bara' Origins: Love and Hate _____	56
Moderate Love, Controlled Hate: Balancing in Islam _____	58
Chapter Six: Unveiling the Technical Implications of Al-Wala' Wal-Bara' _____	61
Overview _____	61
Al-Wala' Wal-Bara': Love and Unity as a Fore _____	62
The Two Categories of Loyalty in Islam _____	63
Al-Bara': The Power of Detestation and Devotion _____	64
Chapter Seven: Dispelling Misconceptions and Embracing Authentic Understanding _____	67
Overview _____	67
Conflict within Islamic Theology _____	68
The Power of Alignment: Linking Heart and Deed in Islam _____	69
The Amazing Harmony: Understanding and Applying the Teaching _____	70
1. Qur'anic and Prophetic Proof _____	71
2. Compliance with Interpretation Principles _____	71
3. Embracing the Prevalence of Evidence _____	72
4. Balancing Public Interest and Justice _____	72
5. Analyzing Evidence's Literal and Intended Meanings _____	73
6. Methodology for Navigating Contextual Variation _____	73
7. Balancing the Ambiguity in Unrestricted Texts _____	74
Exposing the Sources of Pitfalls _____	76
Protecting the Authenticity of Al-Wala' Wal-Bara' _____	79
Chapter Eight: Love and Hate: Al-Wala' and Al-Bara' Expressions _____	81
Overview _____	81
Transforming Anger _____	82
The Internal Force: Love, Hate, and Loyalty in Islam _____	84
The Dynamics of Love: Innate and Acquired _____	85

Challenges on the Path of Innate Love _____	86
A Brief Description of Obstacles to Innate Love _____	89
Overcoming Obstacles on the Road to Acquired Love _____	89
Understanding Hatred _____	91
Conscious, Non-Optional Choices: Acquired Love and Legislated Hate _____	93
Chapter Nine: Illuminating Devotion: Love, Loyalty, and Devotion in Islam _____	95
Overview _____	95
The Transformative Power of Love _____	95
Manifestations of Love (Al-Wala') for Allah _____	96
Manifesting Love and Loyalty to Allah's ﷺ Messenger _____	105
Manifestations of Love and Loyalty to Allah's ﷺ Religion _____	113
Chapter Ten: Expressions of Love and Loyalty to Believers _____	127
Overview _____	127
A Multifaceted Approach to the Dynamics of Love and Loyalty _____	128
Category 1: Total Love and Loyalty _____	128
Category 2: Incomplete Love and Loyalty _____	129
Category 3: Retraction and Correction _____	129
Expressions of Love and Loyalty towards fellow Believers _____	129
Strengthening the Community of Believers Through Love and Loyalty _____	133
Loving for Allah's ﷺ Sake Illuminates Hearts with Divine Affection _____	134
Recognizing the Superiority of Loving for the Sake of Allah _____	136
A Guide for Fostering Peace in the Muslim Community _____	138
Kindness and Compassion Express Love and Loyalty _____	140
Inspiring Equality in the Hearts by Standing for Justice _____	142
Strengthening of Bonds through worship in Worship _____	143
Chapter Eleven: The Psychology of Disavowal (Al-Bara') & Significance and Influence _____	145
Overview _____	145
The Significance of Al-Bara' _____	146
Examining Psychological Processes in Al-Bara' _____	147
The Influence and Power of Al-Bara' (Disavowal) _____	151
Chapter Twelve: Unveiling Violations of Al-Bara' _____	162
Overview _____	162
Expression of Al-Bara' Towards: Signs and Proof _____	163
Al-Bara' Expressions towards Allah's Messenger ﷺ _____	168
Violations of Al-Bara' towards Allah's Religion _____	171
Violations of Disavowal towards fellow Believers _____	173
Chapter Thirteen: Enhancing Al-Bara's Principles for a Unified Ummah _____	179
Overview _____	179
Illustrating Violations of Al-Bara' Principles _____	180
Underlying Factors behind Violations _____	184
Empowering Change: Solutions for Al-Bara' Principles _____	185
Loyalty and Disavowal: From Conscious to Natural Love _____	187

Chapter Fourteen: Historical Examples of Al-Wala' Wal Bara'	190
Overview	190
The Balanced Approach of Ahl al-Sunnah	191
Bilal's ﷺ Unwavering Love and Loyalty to Allah ﷻ and His Messenger ﷺ	193
Balancing Love and Repudiation: Abdullah ibn Himar	193
Umar and His Brother's Killer: Lessons in Justice and Love in Al-Wala' Wal-Bara'	194
Hatib ibn Abi Balta'a: Lessons in Judgment, Loyalty, and Disavowal	195
Thumamah ibn Uthal: Loyalty and Disavowal in the Light of Al-Wala Wal-Bara	196
Amr ibn al-As: From Animosity to Love and Loyalty	197
Abdullah Bin Abdullah Bin Abi ibn Salool: Loyalty Above Family Ties	198
Asma bint Abu Bakr: Al-Wala Wal-Bara in Family	199
Saad's Struggle: Loyalty to Allah ﷻ and Duty to Parents	199
Musab ibn Umair: Sacrificing for the Love of Allah ﷻ	200
Permissible Political Alliance in Islam: Bani Bakr and Bani Khuza'ah	201
Chapter Fifteen: Al-Wala' Wal-Bara': Nurturing and Sustaining Iman	203
Overview	203
Connection of Iman (Faith) to Al-Wala' Wal-Bara'	204
1. The Reality of Iman (Faith)	205
2. The Significance of Heart's Attestation	205
3. Role of the Heart in Inciting Limb Actions	207
4. Nurturing Faith (Iman) through Actions of the Body	208
5. The Synchronized Harmony: Heart and Limbs	209
Heart's Impact on Al-Wala' and Al-Bara'	210
Al-Wala' Wal-Bara' Protect, and Safeguard our Faith	211
Al-Wala' Wal-Bara' Preserve The Islamic Beliefs	212
Al-Wala' Wal-Bara': Nurturing Iman and Islamic Identity	214
Chapter Sixteen: The Principles of Al-Wala' Wal-Bara' Impart Pillars of Tawheed	217
Overview	217
The Phrase "La Ilaha" encompasses Al-Bara' (Disavowal)	218
The phrase "La Ilaha" encompasses the rejection of Taghut	220
The Phrase (Ila Allah) Encompasses Al-Wala' (Loyalty)	226
The Universal Declaration of Faith (Iman)	230
Strengthening Faith and Understanding	231
Shahadah, Iman, and Al-Wala' Wal-Bara' are interconnected	233
Chapter Seventeen: The Sweetness of Faith: Imparted by Al-Wala' Wal-Bara' Principles	236
Overview	236
The Sweetness of Faith is The Fruit Al-Wala' Wal-Bara'	237
The Interplay of Iman, Shahadah, and Al-Wala' Wal-Bara'	238
Three Qualities to Experience the Sweetness of Faith in Islam	240
Experiencing the Sweetness of Faith through Al-Wala' Wal-Bara'	242
Loving for Allah's ﷻ Sake: Tasting the Sweetness of Faith	244
Hating Disbelief: The Third Sign of Faith and Its Connection to Al-Wala' Wal-Bara'	245

Cultivating the Sweetness of Faith: Overcoming Obstacles	247
Distractions from Material Possessions	247
Lack of Understanding and Knowledge	247
Neglecting Al-Wala' Wal-Bara'	248
Ending Note	249
Conclusion	252
Part Two: Salaf and Khalaf — Comparative Study of Al-Wala' and Al-Bara'	254
Introduction to Part Two	255
Chapter One: Who are the Salaf and the Khalaf?	257
Overview	257
Who are the Salaf?	257
Who are the Khalaf?	259
Imam Malik <small>رحمته الله</small> Call for Rectification and Reform	262
Conclusion	262
Chapter Two: Al-Wala' Wal-Bara' through the Lens of As-Salaf	264
Overview	264
Preserving Islamic Unity: The Importance of Al-Wala' Wal-Bara'	264
Faithful Understanding: Embrace As-Salaf's Way	265
Inspiring Loyalty: Salaf's Tawheed & Al-Wala' Wal-Bara'	266
Salaf's Tawheed: No Further Writings on Al-Wala' Wal-Bara'	267
Salaf's Loyalty and Disavowal Practices	270
Conclusion	272
Chapter Three: The Salaf and Faith-Centered Environments	274
Overview	274
Qualifications for Loyalty in Faith Environments	275
Faith-Centered Environment: Al-Wala' Wal-Bara' Significance	277
Chapter Four: Building a Salaf-like Faith Environment in Three Levels	280
Overview	280
The Muslim Home: A Faith-Centered Environment for Strong Families	281
Mosque Ethics: Protecting the Faith-Centered Environment	284
The Significance of Collective Worship for Faith Strengthening	285
The Salaf and the Masjid-School Model: Rethinking Education	286
Faith in Non-Religious Environments: Enjoining Good and Forbidding Evil	287
Limitations of Enjoining Good and Forbidding Evil Physically	290
Forbidding Evil with the Tongue: Hadith of Ka'b b. Malik <small>رحمته الله</small>	290
Abhorring Evil with the Heart: Lessons from Prophet <small>ﷺ</small> Lut's Story	291
Maintaining Conviction in Aqeedah: Resisting Temptation	292
Navigating the Sea of Temptations	293
Chapter Five: Salaf's Interactive Perspective on Loyalty and Disavowal	296
Overview	296
Category One: Absolute Loyalty and Types in Islam	297
Types of Loyalty Muslims Should Offer Each Other	297

The Loyalty of Cordiality and Love _____	297
Loyalty of support _____	301
Loyalty of Adherence _____	302
Loyalty of Obedience to those in authority _____	305
Loyalty of advice, and compassion for them _____	306
Category Two: Complete Disavowal and Entitlements in Islam _____	308
Forms of Disavowal _____	308
Restricting Disbelievers in the Arabian Peninsula _____	309
Prohibition of Non-Muslim Festival Participation _____	310
Jihad for the sake of Allah ﷻ _____	310
Interruption of Certain Rights with Disbelievers _____	311
Category Three: Partial Loyalty and Disavowal in Islam _____	311
Chapter Six: The Khalaf's Position on Al-Wala' Wal-Bara' _____	313
Overview _____	313
Finding Balance and Moderation _____	314
Promoting Balance and Rejecting Extremism _____	316
Loyalty and Disavowal in Islam: Al-Mawalah and At-Tawali _____	318
Conclusion _____	319
Chapter Seven: Recognizing Extremism in Al-Wala' Wal Bara' _____	320
Overview _____	320
Dehumanizing Non-Muslims and Disobedient Muslims _____	321
Disregarding Kinship Ties in Misapplying Al-Bara' _____	323
Extremist Views on Violence against Non-Muslims _____	324
Rejecting Peaceful Coexistence with Non-Muslims: Extremist Views _____	325
Verifying Accusations before Excommunication _____	326
Consequences of Ignoring Excommunication Procedures _____	328
Extremist Views on Collaborating with Non-Muslims _____	329
Dangers of Blindly Following Scholars _____	331
Religion Justifying Political Goals: Extremist Illustrations _____	331
Prohibition on Terrorism and Violence in Islam _____	332
Chapter Eight: Negligence in Loyalty and Disavowal _____	335
Overview _____	335
Calls to Abolish Loyalty and Disavowal: An Examination _____	336
Negligence in Accusing Moderate Applications: An Examination _____	337
Negligence in Defending the Rights of the Oppressed _____	338
Maintaining Loyalty: Avoiding Opposers of the Faith _____	339
Negligence in Condemning Wrongdoing _____	340
Betraying Trust: Negligence in Sharing Islam's True Message _____	341
Rejecting Blind Obedience: Upholding Justice and Fairness _____	342
Extremism Towards Moderates: Impact on Muslim Unity _____	343
Balancing Loyalty and Respect in Islam _____	343
Balancing Loyalty and Compassion in Islam _____	344
Negligence in Al-Wala' Wal-Bara': Disloyalty and Support _____	346

Living in Non-Muslim Lands without Valid Reason: Inability to Practice Islamic Rituals	348
Prohibition of Non-Essential Travel to Disbelieving Lands	349
Prohibition of Imitating Non-Muslims	349
Negligence in Congratulating Non-Muslims on Celebrations	350
Dangers of Blindly Obeying Non-Muslims	350
Danger of Close Associations with Non-Believers	352
<i>Conclusion</i>	355
<i>Volume I – Final Remarks</i>	357



Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the Name of Allah, the Most Merciful, the Ever Merciful”

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is due to Allah. We praise Him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves, and from our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify that there is no God but Allah alone, without any partners, and that Muhammad, is His servant and His Messenger.

Allah Almighty said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

[سورة آل عمران: 102]

“O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims,”⁽¹⁾

And Allah عزَّ وجلَّ said,

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ

وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [سورة النساء: 1]

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights),

(1) Qur'an (3:102)

Diluting Al-Wala' Wal-Bara'

and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.⁽¹⁾

And Allah ﷻ said,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ [سورة الأحزاب: 70-71]

“O you who believe! Keep your duty to Allah and fear Him and speak (always) the truth.
* He will direct you to do righteous good deeds and will forgive you your sins. And
whosoever obeys Allah and His Messenger he has indeed achieved a great achievement
(i.e., he will be saved from the Hell-fire and made to enter Paradise).”⁽²⁾

أما بعد:

To proceed:

فإن أصدق الحديث كتاب الله، وأحسن الهدي هدي محمد ﷺ،
وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

“The truest word is the Book of Allah, and the best guidance is the guidance of
Muhammad. The vilest matters are those that are newly invented matters in the
religion, and every newly invented matter in the religion is an innovation. Every
innovation is misguidance, and every misguidance is in the Hellfire.”

Al-Hamdullillah, All Praise be to Allah ﷻ alone. When I decided to compose the Right Belief Book Series as a written version of the Right Belief Lecture Series, I planned to follow the identical sequence of the articles of faith, believing in Allah ﷻ, the World of Angels and Jinn, the Books, the Prophets, the Day of Judgement, and Predestination. Then, I put out the first two Volumes, which talked about Tawheed-ur-Rububiyah⁽³⁾ and Tawheed-ul-Asma' Wal-

(1) Qur'an (4:1)

(2) Qur'an (33:70-71)

(3) The concept of Tawheed-ur-Rububiyah involves acknowledging Allah's ﷻ all-encompassing power as the sole Creator, Ruler, Sustainer, and ultimate authority over life and death. It emphasizes the belief that Allah alone is responsible for the origins of creation, its ongoing maintenance, and eventual end.

Sifat⁽¹⁾ in "Know Your Lord" (Volume I) and Tawheed Al-Uluhiyyah⁽²⁾ in "Worship Your Lord" (Volume II). The third book should have been about believing in Angels, which makes sense. But as I was writing on the first pillar of faith, which is the belief in Allah's Lordship, Names, Attributes, and Worship, I realized that the Principles of Al-Wala' wal Bara' are the fundamental foundation of the belief in Allah ﷻ and its formal declaration (Shahadah). Because of this, I chose to make this a precedent.

Al-Wala' (Loyalty) derives from the heart's action, the reservoir of Conscious Love, which manifests Iman (Faith) and acts as a motor for the rest of the body. Also, Al-Wala' (Loyalty) is the affirmative pillar of the official declaration of Iman (Faith), known as (Shahadah).

Al-Wala' (Loyalty) principles emphasize the importance of a community (Ummah) based on brotherhood among Muslims. This community promotes and supports justice and equity and serves the community's best interests. To be faithful (Loyal) means to align oneself with Allah ﷻ, His Messenger ﷺ, His religion, and other believers.

On the other hand, and concurrently, Al-Bara' (Disavowal) arises from the heart's action, the reservoir of conscious hatred, which is also a construct of Iman (Faith) and a driving force for the rest of the body. Also, Al-Bara' is the negating pillar of the official declaration of Iman (Faith), known as (Shahadah). The Principles of Al-Bara' (Disavowal) emphasize the importance of a Community (Ummah) based on the estrangement of members of the community from any ideology, way of life, and culture that promotes injustice and oppression, immoral practices, transgression, or work for the decline of the community. Al-Bara' (Disavowal) is to avoid anything that opposes Allah ﷻ, His Messenger ﷺ, His religion, and His Religion's adherents. The Principles of Al-Bara' instructs Muslims to stay away from people who are against Islam and reject their hurtful ideas and actions. They also show how important it is to stand up for the truth, even if it is hard or unpopular.

Al-Wala' Wal-Bara' Principles embody Iman (Faith) and its formal statement (Shahadah). Therefore, every Muslim must strive to fully understand and observe these principles.

-
- (1) **Tawheed-ul-Asma' wal-Sifat** refers to the recognition and reverence of Allah's sublime Names and Attributes. This involves acknowledging that Allah is unique in His names and qualities, and there is no resemblance between Him and any of His creations. It is, therefore, imperative to describe Allah using the same names and attributes that He and His Prophet ﷺ have used for Him. Furthermore, avoiding any form of comparison, likeness, distortion, or denial of Allah's attributes is essential while maintaining the pure and untainted nature of Allah's attributes.
 - (2) **Tawheed-ul-Uluhiyyah** pertains to the submission and devotion of all acts, including acts of the heart, solely to Allah. This encompasses acts of worship such as Salah (Prayer), Sawm (Fasting), Zakah (Obligatory Charity), making vows and offering sacrificial animals, as well as supplications, seeking help and refuge, feeling fear and hope, relying on Allah, experiencing awe, making vows, feeling dread, turning towards repentance, and all other forms of Ibadah (worship).

However, these Principles are not intended to encourage intolerance or violence but rather to encourage Muslims to remain true to their fundamental beliefs and ideals while promoting justice and righteousness in their communities.

Unveiling Al-Wala' Wal-Bara': Three Volumes

“**Diluting Al-Wala' Wal-Bara'**” awaits you as you embark on your journey through "**The Unveiled Trilogy**". Al-Wala' wal-Bara', which translates to "loyalty and disavowal," is one of the most fundamental principles in Islamic theology.

The goal of this three-volume book series is to provide readers with a comprehensive contextualized understanding of the issue, as well as application of the topic in the comprehensive, comparative, and current analysis, while also issuing a severe warning against the disastrous consequences of giving in to the scheme of deception and manipulation:

Volume I: Reconstructing Al-Wala' Wal-Bara': A Comprehensive Comparative Analysis

In the captivating pages of Volume 1 "**Reconstructing Al-Wala' Wal-Bara': A Comprehensive Comparative Analysis**", we invite readers to embark on a transformative journey as we delve into the profound concept of Al-Wala' Wal-Bara' within the Islamic context. The goal of the first volume is to rebuild the linguistic roots of Al-Wala' Wal-Bara' while adhering to the planned path of study outlined in the Qur'an and Sunnah. The process of reconstructing the principles of Al-Wala' Wal-Bara' will be demonstrated by tracing its Quranic and Prophetic roots and also by pursuing the deep connection between the principles of Loyalty and Disavowal and the reality of Faith (Iman) and its formal declaration (The Shahadah).

Additionally, the notions of Al-Wala' Wal Bara' will be reconstructed and put into practice through the conduct of a comparative comparison between the approaches used by the first three generations of Muslims (As-Salaf As-Salih) and the ways taken by the generations that followed (Al-Khalaf).

Volume II: Awakening Faith in a Non-Faith-Centered World

The purpose of the second volume is to discuss the contemporary understanding and application of the principles, employing them to transform the Muslim community as a result of the transformation of the individual, which in turn leads to the evolution of the community in its entirety. Awakening Muslims' inner light of Al-Fitrah (Intuition), which non-faith-

centered ideologies have brainstormed, is the purpose of the second volume. Non-faith-centered ideologies have conceived this idea.

Following our discussion of the steps involved in the course of awakening the dimmed and extinguished inner light of the intuition, we will now venture into the current corrupt non-faith-based communities to navigate the hurdles and to work towards creating our mini faith-centered environment within the broader community that isn't centered on faith. We shall outline the most significant realms in which the principles of loyalty and disavowal might guide Muslims to traverse the problems in the same way that it rekindles the light of Al-Fitrah inside them.

Volume III: Unveiling the Scheme: "Dilution and Manipulation of Al-Wala' Wal-Bara' Exposed"

Readers are given the tools necessary to fight deception and manipulation in Volume III: Unveiling the Pattern: Blurring, Deceit, and Manipulation, which discloses the Al-Wala' Wal-Bara' organized schemes and plots to dilute its principles. The latter book acts as a wake-up call, pushing readers to defend beliefs, unique rituals, and moral standards and avoid attempts to erode or eliminate them.

However, we consider this difficulty a chance for enlightened reflection and a request to update the tenets of Al-Wala' Wal-Bara. We identify strategies that undercut and misrepresent these values, ultimately eroding faith and moral leadership. This is done through thorough research and persuasive case studies.

Volume III is a resounding wake-up call, warning readers to firmly abide by Al-Wala "Wal-Bara" principles and to be wary of attempts to undermine or overturn them. It is a call to action that motivates people to safeguard the integrity of Al-Wal "Wal-Bara" in their daily lives and remain consistent in their religion.

After the three-volume book series journey, readers will be equipped with the knowledge and awareness necessary to combat these forces and protect the unyielding principles of Al-Wala' Wala.' Therefore, in the face of deceit and manipulation, let us rise above the hurdles, armed with conviction and determination, and work towards restoring and strengthening the essence of Al-Wala' Wal-Bara'.



Prelude

Objectives of This Book

A troubling tendency is going on right now toward the distortion and manipulation of Islamic terminologies, which casts doubt on the use and application of these terms. This trend is to blame for the confusion that has arisen. This is the consequence of several factors, one of which is the psychological response of certain Muslims to the atrocities committed on the political, economic, and military fronts against the world's Muslim population. Sadly, this has resulted in the proliferation of extremist doctrines like the Kharji⁽¹⁾, which advocate excommunication (takfir) and are critical of the Muslim community in its guises.

The core principles of Al-Wala' (Loyalty) and Al-Bara' (Disavowal) have been subjected to purposeful distortion and manipulation in recent times. Because radicals have fanaticized these values, careless modernists and liberal Muslims have launched a drive to water them down, twist them, or perhaps do away with them altogether. On the other hand, the principles of Al-Wala' and Al-Bara' are deeply ingrained in the hearts of Muslims due to the unambiguous scriptures and hadiths that support them. Therefore, The Principles of Al-Wala' Wal-Bara' are crucial to safeguarding the purity of Islamic beliefs, rituals, morals, and dignity.

Al-Wala' means loyalty, affection, and support for other Muslims, whereas Al-Bara' refers to disconnection, animosity, and rejection of people who oppose and are hostile to Islam and Muslims. Together, these two Principles constitute the foundation upon which Muslims' interactions with other people and communities are founded. They contribute to the development of a robust sense of identity and community among Muslims, as well as to the promotion of social harmony, justice, and righteousness.

However, this core set of beliefs has been twisted, which has resulted in erroneous claims and accusations, such as the promotion of bigotry and violence. This is a gross distortion of the facts and an incorrect application of the Al-Wala' and Al-Bara' principles. These ideals inspire Muslims to maintain their unwavering commitment to their religion and to work towards advancing justice and morality in society.

(1) The Kharijites (Khawarij) are a group of Muslims who emerged in the early history of Islam following the first fitnah, or civil war, which occurred after the death of Prophet Muhammad ﷺ (pe in 632 CE). They were known for their extreme views, particularly their emphasis on takfir, or excommunication, of other Muslims who disagreed with their beliefs. The Kharijites were also known for their militancy and rebellion against the established Muslim authorities of their time. Today, the Kharijite sect no longer exists as a distinct group, but their ideas and legacy continue to influence Islamic thought and history.

Diluting Al-Wala' Wal-Bara'

The tenets of Al-Wala' and Al-Bara' are the embodiments of Tawheed's two pillars, the General Negation (Nafi' A'am) and Absolute Affirmation (Ithbat Tam), which refers to the conviction in the Oneness of Allah ﷻ, and the unique relationship that exists between Allah ﷻ, and His creation. They are not intended to incite violence or promote extremism; instead, they are meant to inspire Muslims to execute their commitments to Allah and support justice and morality in society. They protect against falling into the traps set by our adversaries, and the wisdom and direction they provide nourishes our spirits.

It is imperative that the Principles of Al-Wala' Wal-Bara' (Loyalty and Disavowal) not be treated flippantly, perverted, or used in any way to gain a personal or political benefit. On the contrary, they are to be honored and followed at all times without exception. Muslims must acknowledge and support these objectives to uphold their faith and values while also advancing justice and righteousness in society.

Preserving the Muslim Community's Identity

Recently, ruthless modernists and liberal Muslims have tried to water down or even eliminate the tenants of Al-Wala' (loyalty) and Al-Bara' (Disavowal), arguing that they are incomprehensible and incompatible with modern values of coexistence and tolerance. This campaign has been running for some time. However, this claim is not supported by any evidence, as the principles of Loyalty and Disavowal are not unique to Islam. These principles are commonly used by various ideologies, political and social systems to protect the identities of their adherents and prevent them from assimilating into mainstream cultural, and societal norms.

A genuine alliance with one's faith and people who practice it is one of the core requirements of the principles of Loyalty and Disavowal, and on the other hand, distancing oneself from those who hostilely reject one's faith is another core requirement. All adherents to perverted faiths, heresies, cults, and ideologies must have an innate tendency towards their faith to be true to their beliefs. Nevertheless, it is sad that the use of concepts loyalty and disavowal by these organizations and movements is not always helpful or productive and can lead to intolerance and even violence.

On the contrary, Islam has a distinct edge in this aspect. The concepts of Al-Wala' (loyalty) and Al-Bara' (disavowal) do not contradict each other. The Al-Wala' wal-Bara' Principles instruct Muslims to differentiate between Al-Wala' (Love and Loyalty) and Al-Bara' (Hate and Disavowal) as consciously resolved acts of the heart required to ensure one's Faith (Iman) and the sayings and actions that stem from them that are required to coexist with non-Muslims and disobedient Muslims who are not hostile religious opponents. As a result, demands that these concepts should be watered down, diluted, or eliminated are unfounded. They are frequently

Diluting Al-Wala' Wal-Bara'

the work of non-Muslim academics and their Muslim community allies motivated by a desire to undermine Islam and destroy Muslim identity.

The principles of Loyalty and Disavowal are fundamental to the Muslim community's cohesiveness and the governance of the Muslim community's emotional and behavioral actions. In addition, they stand for the most close-knit ties of the faith, which ensures the solidarity of the community members and encourages the promotion of positive ideals such as justice, righteousness, and brotherhood.

Notable Published Works on the Principles of Al-Wala' and Al-Bara'

There are two significant works on the principles of Al-Wala' (Loyalty) and Al-Bara' (Disavowal) that many contemporary Muslim theologians, such as Shaykh Salih Al-Fawzan حفظه, consider noteworthy, and influential.

The first is "The Strongest of all Bonds of Faith: Awthaq Ura al-Imān," authored by Suleyman ibn 'Abd al-Wahab at-Tamimi, رحمه, a Hanbali jurist, theologian, and Islamic scholar from the Najd region in central Arabia. He passed away in 1233 after Hijrah.

The second is "The Way to Deliverance and Disengagement from Allegiance to the Apostates, and the People of Polytheism: Sabeel An-Najaah Wal-Fakaak [**The Way to Salvation**] Mann Mawalatil Murtadeen Wa-Ahlu Ishraq)" authored by Sheikh Hamad bin Ali bin Ateeq رحمه, who passed away in 1301 AH.

A more recent work on the subject is "Al-Wala Wal-Bara, according to the Aqeedah of the Salaf," authored by Muhammad Saeed al-Qahtani حفظه, and published in Thul-Hijjah 1413.

A Special Approach to the Principles of Al-Wala' and Al-Bara'

The remarkable Islamic systems of Al-Wala' (loyalty) and Al-Bara' (Disavowal) operate as a powerful mechanism to ensure that Muslims keep their one-of-a-kind religious practices, rituals, customs, and behaviors by actively isolating themselves from hostile non-Muslims. This is accomplished by the practice of Al-Bara', which translates to "disavowal."

Diluting Al-Wala' Wal-Bara'

This three-volume book brings to life the authentic content of Al-Wala' and Al-Bara' by reconstructing its linguistic roots and following the intended course specified in the Qur'an and Sunnah. By conducting a comparative analysis of the approaches taken by the first three generations of Muslims (As-Salaf As-Salih) and the following generations (Al-Khalaf), Al-Wala' Wal Bara' concepts will be reconstructed and put into practice.

The purpose of the second volume is to discuss the contemporary understanding and application of the principles, employing them to awaken Muslims' inner light of Al-Fitrah (Intuition), which have been brainstormed by the non-faith-centered ideologies, and consequently transform the Muslim community because the transformation of the individual leads to the evolution of the society as a whole.

The Third Volume is devoted to exposing the system of dilution, deceit, and manipulation to warn Muslims against buying into it and to emphasize the disastrous consequences of falling into the traps of such a plot.

Developing Future Leaders

One of the main goals of this academic undertaking is to encourage parents and guardians to play a crucial role in educating Muslim children about Al-Wala' and Al-Bara' from a young age. By fostering these values, we lay the foundation for their spiritual and moral growth and give them the tools they need to successfully navigate the difficulties of the outside world while being firm in their Islamic identity.

It is crucial to recognize that Al-Wala' and Al-Bara' are not just conceptual or theoretical ideas but are instead powerfully embedded in the Qur'anic teachings and the noble example of the Prophet Muhammad ﷺ. These principles are also extremely important for the entire development and welfare of the Muslim community, transcending the purview of religious discourse. It is crucial to remind religious academics and educators of the significant influence that preserving these values can have on determining the direction of the ummah.

By instilling the principles of Al-Wala' and Al-Bara' in our children, we prepare them to distinguish between what is good and what is wrong, recognize the route that leads to justice, and maintain their Islamic beliefs in the face of societal pressures. In addition, we encourage a profound knowledge of devotion to Allah ﷻ, His Messenger ﷺ, and the community of believers by providing recurring reinforcement and educational guidance. At the same time, we are adamant in our rejection of anything that conflicts with Islam's values.

As adults in parental and guardian roles, let us take on this crucial task with all of our hearts. Let us realize the enormous effect that we have on our children's hearts and minds, helping

Diluting Al-Wala' Wal-Bara'

shape them so that they are equipped to face the difficulties of the modern world with steadfast faith, strength, and resiliency. We contribute to the formation and development of a generation deeply entrenched in their Islamic identity, dedicated to upholding righteousness, and committed to working towards improving society by fostering the principles of Al-Wala' and Al-Bara.

Let us embark on this groundbreaking journey of raising the next generation, ensuring that Al-Wala' and Al-Bara's ideals are thoroughly ingrained in their hearts and minds. Together, we can make a difference in the world. Through our combined efforts, we plant the seeds for a future generation that will carry on the tradition of Islam by fostering compassion and promoting justice and peace worldwide.

Exposing the Plan of Deceit and Manipulation

While delving into the ideas behind Al-Wala' and Al-Bara', it is necessary to shed some light on the sneaky Plan of deception and manipulation employed by those who do not wish Islam well. These persons or groups intend to weaken the values of loyalty and disavowal, to water them down, dilute, sugarcoat them, or get around them altogether. Their ultimate goal is to undermine the strength and cohesiveness of the Muslim community by weakening the connections of brotherhood and togetherness among Muslims.

To safeguard our faith and community, we must comprehend the misleading strategies used by those who seek to diminish Al-Wala' and Al-Bara.' This understanding protects our ideals and values. Re-evaluating theology, or reinterpreting Islamic principles to fit modern standards, is a popular tactic. This strategy tries to dilute Islam's distinguishing beliefs, rituals, morals, and social and economic practices.

By elevating tolerance from mere fair and just interaction with non-hostile disbelievers to include accepting their false beliefs and subjective corrupted moral standards, ill-wishers aim to weaken Al-Wala' and Al-Bara.' They may argue for watered-down and diluted loyalty and disavowal, pushing Muslims to compromise their fundamental values for inclusivity and acceptance. They attempt to erode Muslims' faith and make them more receptive to outside influences contradicting Islamic principles.

Unmasking the Plan of Deceit and Manipulation empowers the Muslim community to recognize and fight deception. Knowledge and awareness can preserve the ummah's unity, integrity, and spiritual vigor by keeping Al-Wala' and Al-Bara'.

Studying the Qur'an, the Sunnah, and the academic interpretations and application of the first three generations of Muslims is vital to comprehending Islamic teachings, especially the

Diluting Al-Wala' Wal-Bara'

principles of Loyalty and Disavowal. We can discover attempts to dilute or undermine Al-Wala' and Al-Bara's beliefs by studying these sources.

We must also unite the Muslim community against those who attempt to weaken us. We can withstand external threats to our religion and togetherness by fostering strong brothers and sisterhood and actively encouraging mutual support and cooperation.

We can expose and defeat the Plan of Deceit and Manipulation with informed individuals and united communities. We strengthen our faith, morality, and Muslim community by defending Al-Wala' and Al-Bara' in their proper form and fighting attempts to dilute them.

Stay attentive, knowledgeable, and committed to our faith's principles. We inspire, protect, and advance the ummah by doing so. Let's fight the Plan of Deceit and Manipulation and preserve Al-Wala' and Al-Bara' with steadfast determination and resilience.

Blending Tradition and the Contemporary

In addition, the overarching goal of this effort is to close the knowledge gap between the traditional understanding and applications of our righteous ancestors and our modern comprehension and application of their teachings. It is of the utmost importance to ensure that these objectives are not confined to only hypothetical theological concepts but rather that they have some application and significance in the contemporary world. We seek to equip people with the information and direction they need to manage the complexity of the modern world while remaining loyal to the precepts of our religion by integrating the ageless wisdom of the past with the challenges of the present. We do this by combining the history with the challenges of the present.

We can get vital insights and direction for tackling issues of sexual ethics, moral values, and spiritual growth in today's culture if we draw on the wisdom of our righteous ancestors and learn from the examples, they set for us by following their virtuous lives. In addition, the teachings and practices of these people are a rich resource that can enrich and inspire our approach to these concerns, assisting us in navigating a dynamic environment with clarity, honesty, and a profound comprehension of our faith.

We hope that by creating this link between tradition and modernity, we will bridge the gap between the past and the present and make it possible for the eternal teachings of Islam to be lived out and applied meaningfully to people in the modern world. In addition, by placing these principles in perspective, our goal is to offer guidance grounded in both the past's lessons and the present's realities. By doing so, we seek to contribute to a more profound understanding,

Diluting Al-Wala' Wal-Bara'

appreciation, and application of our faith and ensure that it continues to serve as a guiding light in people's lives despite the current circumstances.

Protect against the Consequences

It is impossible to express how vital it is to acknowledge the significance of Al-Bara' (Disavowal) and deal with the ramifications of breaching Al-Wala' (Loyalty). When people or groups fail to live up to these values, it can have profound repercussions, and this piece of work serves as a powerful reminder of those consequences.

We put at risk the essence of our community, the links of brotherhood and unity that characterize us, when we disregard the values of loyalty and disavowal. These guiding principles act as pillars that support our community's collective identity and ensure that our community can function consistently. If we don't have it, we risk splintering apart and losing our unity, hindering our ability to work together to triumph over obstacles.

In addition, the repercussions of opposing these principles will reach beyond the links that unite our community. We put ourselves at risk of acquiring damaging attitudes and practices that have the potential to damage our sense of identity and purpose when we choose to ignore the principle of loyalty and disavowal, respectively. Our faith is diminished as a result, and we become more susceptible to influences that conflict with Islamic principles.

In addition, our susceptibility to exploitation and suffering at the hands of Islamophobic non-Muslims increases when we disregard the Islamic ideals of Al-Wala' Wal Bara' (Loyalty and Disavowal). Those who resent our Muslim community can readily take advantage of our frailties to propagate prejudice, discrimination, and other forms of evil.

Accepting the repercussions of abandonment leads us to acknowledge the significant part that loyalty and disavowal play in forming our communal well-being and spiritual development. By understanding and adhering to these principles, we can fortify our community, cultivate our sense of self, and shield ourselves against exploitation and damage.

Let this serve as a wake-up call for all of us to contemplate the repercussions resulting from forsaking the tenants of Al-Wala' Wal-Bara'. I pray that it will inspire us to recommit ourselves to these principles, acknowledge their significance, and actively promote them in our lives and the communities in which we live. By acting in this manner, we will reclaim the power, cohesion, and resiliency essential to the expansion and success of our Muslim community.



Introduction

In this intriguing publication, we go on an inspirational journey that connects with the Al-Wala' Wal-Bara principles from a comprehensive and comparative viewpoint. The reconstruction of these principles is given a lot of consideration.

We start delving into Al-Wala' Wal-Bara's powerful concepts in Volume 1. We want to reconstruct these tenets and give readers a better grasp of Loyalty and Disavowal through a thorough and comparative methodology.

The foundation for a thorough restoration of Al-Wala' Wal-Bara's teachings is provided in Part I. We highlight the significance of "Al-Wala wal-Bara" in advancing the cause of Islam and Muslims and its close relationship with the fundamental foundations of Islamic Theology by paying close attention to the linguistic roots, technical implications, and historical examples.

In Part II, we conduct a comparative analysis of the Salaf and Khalaf points of view. We dig into the various interpretations developed over time and Salaf's concepts and techniques for fostering surroundings centering on their faith.

We address misconceptions about Al-Wala' Wal-Bara' throughout this journey, highlighting the psychological implications of loyalty and disavowal and emphasizing the sweetness of Faith experienced when these principles are kept.

The academic initiative "Reconstructing Al-Wala' Wal-Bara': A Comprehensive Comparative Analysis" tries to encourage readers to learn more about these principles. We want to inspire people to embrace the true essence of Al-Wala' Wal-Bara, fostering spiritual development and ethnic harmony through building understanding and unity within the Muslim community.

Join us on this informative journey as we examine the Islamic principles of loyalty and disavowal's groundbreaking capacity.





Part One

**Reconstructing
Al-Wala' Wal-Bara'**

Introduction to Part One

The first section of the first volume, titled "Reconstructing Al-Wala' Wal-Bara' through a Comprehensive Analysis." You are in for an unforgettable experience with the principles. In seventeen chapters, we delve into the fundamental ideas that underpin Al-Wala' Wal-Bara, tracing its origins back to the teachings of the Quran and examining how those teachings were put into practice by the prophetic tradition.

Reconstructing the concepts of Loyalty and Disavowal will motivate us to embrace them once we realize the relevance and role, they have always had in maintaining the Religion and fostering Muslim unity throughout history.

- Chapter 1: Embracing Al-Wala' Wal-Bara' for Unity and Inspiration
- Chapter 2: The Significance of Uniqueness and Distinction
- Chapter 3: Tracing the Qur'anic Roots of Al-Wala' Wal-Bara'
- Chapter 4: Prophetic Teachings and Examples of Loyalty and Disavowal
- Chapter 5: Unveiling the Linguistic Significance of Al-Wala' Wal-Bara'
- Chapter 6: Technical Implications of Al-Wala' Wal-Bara'
- Chapter 7: Dispelling Misconceptions about Al-Wala' Wal-Bara'
- Chapter 8: Love and Hate in Islam: Exploring Al-Wala' and Al-Bara'
- Chapter 9: The Devotion Within: Understanding Loyalty and Disavowal
- Chapter 10: Building Brotherhood and Unity through Al-Wala' Wal-Bara'
- Chapter 11: The Psychology of Disavowal: Safeguarding Islamic Principles
- Chapter 12: Addressing Violations and Transforming Al-Wala' Wal-Bara'
- Chapter 13: Causes, Cures, and Unity: Analyzing Al-Bara' Principles
- Chapter 14: Historical Examples: Shaping Muslim Community
- Chapter 15: Nurturing Iman through Al-Wala' Wal-Bara'
- Chapter 16: Affirmation in the Shahadah: Strengthening Faith
- Chapter 17: The Sweetness of Faith: the doctrine as a Source of Inspiration



Chapter One

Embracing Al-Wala' Wal-Bara': Path to Unity and Inspiration

Overview

The natural result of individuals making decisions regarding their beliefs, manners, and conducts is the creation of a separation between those who believe and those who do not believe. Nevertheless, it is of the utmost importance to approach this division with a balanced perspective that does not promote prejudice, violence, or hostility toward individuals with different opinions. In Islam, Al-Wala' Wal-Bara' principles serve as a guiding framework that emphasizes the significance of loyalty toward Allah ﷻ, His Messenger ﷺ, and fellow believers, and the repudiation from any ideology, belief system, or moral standards that may be displeasing to Allah ﷻ, and His messenger ﷺ and or lead to attaining the displeasure of Allah ﷻ, and His messenger ﷺ. These principles were formulated by the Prophet Muhammad ﷺ.

While loyalty and disavowal toward specific individuals or groups are instinctive feelings for humans, they have deeper meanings in Islam. Instead, they are deliberate decisions based on an ongoing commitment to uphold and adhere to Islamic Principles and ideals. These rules, which come from Islamic teachings, act as a compass to guide Muslims' convictions, perspectives, and actions.

Islam highly values the Al-Wala' Wal-Bara' principles, emphasizing the necessity of remaining devoted to Allah ﷻ, His Messenger ﷺ, and the broader community of believers. Muslims are thus urged to reject anything opposed to Allah ﷻ, His Messenger ﷺ, His religion, or those who uphold it. As if a particular dye colored their hearts and lives, this loyalty and disavowal cannot be compromised, diluted, or watered down. They are fundamental principle that cannot be modified or debunked. As Allah ﷻ said,

﴿لَا 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 وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

Diluting Al-Wala' Wal-Bara'

الْأَنْهَرُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿سورة
المجادلة: 22﴾

You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such, He has written Faith in their hearts, and strengthened them with Ruh (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.⁽¹⁾

The above verse underlines the significance of Loyalty and Disavowal in Islam. Even if they are family members, true believers do not join forces with individuals who are hostile to Allah ﷻ, His Messenger ﷺ.

In doing so, it encourages Muslims to maintain their unwavering commitment to their religion and its ideals while emphasizing empathy and regard for other people. The religion of Islam promotes nonviolence, justice, and harmony while condemning bigotry and bloodshed. Muslims are guided by Al-Wala' Wala' principles to defend their faith and ideals while cultivating respect and compassion for all people.

We affirm that our loyalty to Allah ﷻ, His Messenger ﷺ and our repudiation of anything contrary to their teachings is not only an expression of our belief (Iman) and its formal declaration (Shahada) but also a source of strength and advice. By following these principles, we can face the world's complexities with strength, integrity, and unwavering conviction.

Furthermore, Islam attaches great importance to treating everyone with respect and compassion, regardless of their background or spiritual beliefs, as long as they do not threaten Muslims. Muslims are encouraged to spread justice, peace, and understanding while opposing intolerance, violence, and other forms of hostility. The principles of Al-Wala "Wal-Bara" encourage Muslims to uphold their beliefs and moral principles by promoting respect and compassion for others. By maintaining these ideals, Muslims contribute to a society based on justice, peace, and mutual respect.

(1) Qur'an (58:22)

The Vitality of Al-Wala' Wal-Bara' Principles

During the early years of Islam, the Principles Al-Wala' Wal-Bara' were instrumental and influential institutions that helped shape how the Muslim community interacted with society. Despite being persecuted and met with hostility in Mecca, the early Muslims demonstrated their allegiance to Allah ﷻ and His Messenger ﷺ by remaining steadfast in their dedication to their faith. They turned their backs on the erroneous beliefs and customs of the Meccan culture and steadfastly embraced the factual basis of monotheism (Tawheed).

How the principles of Al-Wala' Wal-Bara' contributed to the initial formation provided by the Prophet Muhammad ﷺ in bringing together the two fighting tribes of Al-Aws and Al-Khazraj. The Islamic principles of Al-Wala' Al-Bara' transcended the members of the two factions beyond their tribal alliance to a broader one based on Faith (Iman). The tenants of Loyalty and Disavowal also contributed significantly to influencing the two communities who fought one another for years by fostering togetherness and bringing about reconciliation.

The Prophet Muhammad ﷺ played a significant part in bringing the warring tribes of Al-Aws and Al-Khazraj in Medina together, which is an important historical example. The Prophet Muhammad ﷺ formed a connection of brotherhood between these tribes through the use of his wisdom, compassion, and dedication to the principles of obedience to Allah and His Messenger ﷺ. In doing so, he established a significant precedent for resolving disagreements and establishing everlasting unity.

In another striking example of the effectiveness of these principles, the Prophet Muhammad ﷺ forged a bond of brotherhood between the immigrants who had fled Mecca (known as Al-Muhajiroon) and the residents of Madinah (known as Al-Ansar). This historic event illustrates the practical application of the concepts set out in the Al-Wala' Wal-Bara' Principles and how they fostered perseverance, unity, and a sense of community among members of the Muslim community.

As a result of the bond of loyalty and support that exists among Muslims, a cohesive society devoted to Allah ﷻ and His Messenger ﷺ has emerged. This connection is independent of social and tribal differences. It serves as an illustrative example, urging Muslims to value loyalty, solidarity, and mutual aid in order to develop harmonious communities guided by Islamic teachings.

In addition, the early Muslim community, including non-Muslims who belonged to the People of the Book, acknowledged the application of Al-Wala' Wal-Bara's precepts in their interpersonal interactions. While emphasizing fidelity, love, and support for the community of

believers, these ideals did not generally apply to non-Muslims. Instead, their views and behaviors towards Islam and the larger Muslim society determined how believers interacted with them. All-out security is granted to them when they refrain from antagonistic behavior and respect the community's well-being.

However, in situations in which non-Muslims from the people of the book who are considered members of the larger Muslim community become hostile and constitute a threat to the community as a whole, it is the responsibility of the leadership of the Muslim community to take the appropriate steps to safeguard the safety of the Muslim community. Several historic references highlight how important it is to implement the principles of Al-Wala' Wal-Bara' in a balanced and insightful manner to foster peaceful coexistence and defend the interests and security of the Muslim community.

An example of this can be found in the past with the invasion of the Banu Nadir, which is recounted in Sura Al-Hashr, Chapter 59: "The Assembly," which talks of the exile of the Jews. After attempting to kill the Muslim community leader, Prophet Muhammad ﷺ, members of the Banu Nadir clan were kicked out of Medina and banished from the city.

These historical references demonstrate the vitality of the Principles of Al-Wala' wal-Bara', and how they can effectively foster social cohesion, harmony, and collective growth inside and beyond the Muslim community.

Why Al-Wala' Wal-Bara' Principles Are Essential

The key concepts of Al-Wala' (loyalty) and Al-Bara' (disavowal), which are responsible for establishing a cohesive coalition, are what hold the Muslim community together and keep it from falling apart. It is clear from the sequence of two verses in Surat Al-Anfal that emphasizes the significance of allies that Muslims must adhere to the two principles of loyalty and disavowal in order to keep their unity and collaborate effectively.

﴿ إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ

بَعْضُهُمْ ﴿ [سورة الأنفال: 72]

Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum

Diluting Al-Wala' Wal-Bara'

and help, - these are (all) allies to one another.⁽¹⁾

﴿ وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴾
[سورة الأنفال: 73]

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e., become allies, as one united block to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).⁽²⁾

The above sequence of the two verses in Surat al-Anfal provides a forceful reminder to the believers of the significance of unity and alliance among themselves. The above sequence demonstrates how important it is for the believers to have each other's loyalty, cooperation, and support to have the collective strength necessary to meet the problems the hostile non-Muslims provide.

In the first verse, the traits and actions of those believers are highlighted, specifically those who have transitioned to Islam and given their lives in service to Allah عزَّوَجَلَّ. As they stand shoulder to shoulder, ready to sacrifice their possessions and even their lives for the cause of Allah عزَّوَجَلَّ, this highlights their cohesion and alliance with one another. By working together, they can bolster their determination and magnify their effect as they work to disseminate the message of Islam and maintain its principles.

On the other hand, the following verse draws attention to the coalition of the disbelievers. It warns the believers about the potential consequences they could face if they fail to join and stand together as a cohesive block of opposition. It serves as a warning that the unbelievers will continue to be allied with one another if the believers do not organize themselves into a cohesive alliance. This could result in Fitnah, a broad term encompassing various forms of conflict, including wars, battles, and polytheism. In addition, it issues a caution regarding the subsequent oppression, corruption, and mayhem that would be prevalent on Earth.

These verses act as a wake-up call for believers, alerting them of the dire repercussions of discord and disintegration in the body of believers. It underscores the necessity for them to come together as a group, collaborate, and support one another to face the challenges given by the nonbelievers. The believers are receiving an unmistakable message: the only way to

(1) Qur'an 8:72)

(2) Qur'an (8:73)

effectively confront the activities of those who hate the religion of Islam and who wish to propagate corruption and injustice is for them to present a united front.

The underlying message is intended to serve as a source of inspiration and motivation for those who believe. It reminds the believers of their power and strength when standing together, exemplifying the ideals of Al-Wala and Al-Bara. They may triumph over any challenges and ensure that Islamic monotheism emerges victorious if they band together with other Muslims who share their faith, lend mutual support to one another, and remain steadfast in their adherence to the teachings of Islam.

The Principles of Al-Wala' Wal-Bara's Universality

We have made a passing reference to the fact that the values of loyalty and disavowal are not unique to the Muslim community in the introduction to the three volumes book series. Instead, their very nature transcends the confines of any one group or faith in which they might be found. Because of the nature of this opening chapter, let us once more delve into this reality to underline the significance and necessity of the principles of loyalty and disavowal once more for the Muslim community to awaken from their profound sleep.

Both loyalty and disavowal are timeless notions articulated in various guises throughout history by a wide range of religious, ideological, and philosophical schools of thought. This universality sheds light on the fundamental significance they hold in human society and the search for faith and devotion.

Across various cultural contexts and religious traditions, the concept of Al-Wala' is an essential building block for commitment, devotion, dedication, and loyalty. It promotes social cohesion and a sense of belonging in its participants by acting as a link between individuals, groups, and communities. In the context of Al-Wala', loyalty is essential for Muslims because it drives them to remain constant in their adherence to Islam's ideas, moral standards, and values. As a result of this obligation, loyalty is a significant value for Muslims, and they are required to remain unwavering in their religious convictions.

Al-Bara'(Disavowing) or rejecting ideas and practices that conflict with one's principles and values is not unique to Islam but may be found in various situations. For instance, individuals may distance themselves from political leaders or parties if they think the individuals or organizations do not share their values or interests. In the same vein, people can reject beliefs or practices incompatible with their faith regarding matters of religion. For instance, Muslims are instructed to deny falsehoods and accept the truth to keep their allegiance to Allah ﷻ and His Messenger ﷺ.

Diluting Al-Wala' Wal-Bara'

The universality of these principles highlights their relevance in social cohesiveness and the construction of identities across various periods and cultural contexts. They serve as guiding principles for individuals' search for purpose and spiritual fulfillment. Allah ﷻ emphasizes the significance of loyalty and disavowal in several verses throughout the Qur'an. The following is an excerpt from one of these verses,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ ﴿سورة المائدة: 51﴾

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).⁽¹⁾

The above verse serves as a reminder to the believers and a caution to them not to form alliances with Jews and Christians who are opposed and hostile to Islam and Muslims. It is necessary to have a good understanding of the context of this verse as it relates to particular historical events and the exchanges that took place between the communities of the people of the book and the Muslim community. The verse emphasizes how important it is for Muslims to give their devotion to Allah ﷻ and His Messenger ﷺ precedence over any alliances that would jeopardize their faith or values.

The preceding verse exemplifies the general applicability of Al-Wala' Wal-Bara' principles by encouraging believers to be choosy in who they associate with and to align themselves with those who share their thoughts and values. It underlines the importance of distinguishing one's views from those of others. Still, it does not inspire enmity or hatred towards anybody, including Jews and Christians, who are peaceful and non-hostile persons or groups. When Muslims follow these principles, they are guided to retain their faith and remain steadfast in their loyalty to Allah ﷻ, His Messenger ﷺ, and the teachings of Islam.

In his dealings with others and the lessons, he passed on, the Prophet Muhammad ﷺ also served as a model for the concepts of Al-Wala' Wal-Bara'. His unflinching allegiance to Allah ﷻ and his steadfast rejection of idolatry and erroneous beliefs serve as an example for Muslims to emulate in their lives and are qualities that Muslims should strive to possess.

(1) Quran (5:51)

Chapter Two

Embracing Islamic Principles: Uniqueness and Distinction

Overview

The Muslim community distinguishes itself from other communities by its unique beliefs, rituals, ethical standards, and acts of benevolence, and it does not practice mindlessly mimicking the practices of other societies. This unique feature is a direct result of their faith's core precepts, which demand complete and unwavering devotion to Allah عزوجل and the teachings of His Messenger ﷺ. As a result, they have an abundance of this trait. Muslims place a higher value on adhering to Islamic teachings and values than on adopting ideas or civilizations that are diametrically opposed to Islam's sacred and preserved Revelation. This chapter examines the significance of adhering to this code of conduct while promoting peace, compassion, and justice inside and beyond the Muslim community.

The Muslim community is distinguished by its members' zealous adherence to the commandments given in the Qur'an and the example set by the Prophet Muhammad ﷺ. Muslims are encouraged to study these basic sources to gain knowledge and insight to develop their relationship with Allah عزوجل and obedience to His commands. This pursuit of knowledge enables Muslims to navigate life's obstacles with clarity and purpose, shaping their beliefs, attitudes, and actions to reflect the divine wisdom contained in Islam.

Muslims become beacons of righteousness by upholding the teachings of their faith, exemplifying their religion's converting ability. They enforce the specific ideals of justice, compassion, mercy, and humility, which serve as a foundation for their interactions with other believers and the larger society. Muslims display the beauty and wisdom of Islam through their actions, motivating others to seek the truth and make a good impact on the world.

Keeping their uniqueness does not entail isolation or exclusivity. On the contrary, it invites interaction with others to promote understanding, tolerance, and dialogue. Muslims are encouraged to associate with people from different cultures, seeking common ground while maintaining their Islamic identity. By doing so, they add to the rich fabric of human experience by acknowledging the universal aspirations for peace, fairness, and harmony that transcend religious and cultural divides.

Tawheed's Distinctive Role in Illuminating Muslims

Tawheed (belief in Allah's **عَزَّوَجَلَّ** Oneness) is critical in distinguishing Muslims from non-Muslims, defining their distinct identity, and nurturing noble character. The following evidence examines the value of Tawheed in contrasting Muslims from others while emphasizing the importance of compassion, respect, and fairness in their relationships.

Tawheed is the foundation of the Muslim faith, encouraging Muslims to submit to Allah's **عَزَّوَجَلَّ** will, and commands and seek guidance from the Qur'an and the Prophetic traditions (Sunnah). Muslims shape their beliefs, behaviors, and actions by adhering to these divine sources, aligning themselves with Islamic values and principles.

Understanding the gap between Muslims and non-Muslims does not imply intolerance or hostility. Conversely, Islam teaches compassion, generosity, and respect for all people, regardless of their beliefs or backgrounds. Muslims are encouraged to demonstrate these values by promoting understanding and facilitating interaction with others.

On the Day of Judgement, the Prophet Muhammad **ﷺ** can identify his followers based on their distinguishing traits. As a result, he **ﷺ** used an interesting analogy to compare Muslims to other nations, comparing them to the white hair on the skin of a black bull. This parallel emphasizes the importance of religion and moral standards, emphasizing Muslims' uniqueness in their devotion to Allah **عَزَّوَجَلَّ** and adherence to His Guidance.

Abu Sa'eed **رضي الله عنه** narrated that the Prophet Muhammad **ﷺ** said, "Your likeness among the people is the likeness of a white hair on the skin of a black bull or a strip on the foreleg of a donkey." ⁽¹⁾ This insightful remark on the Day of Judgement illustrates the insignificance of superficial differences such as race, ethnicity, or nationality. The Day of Judgement will come when all people will be judged together. It emphasizes that the ultimate significance rests in the beliefs and actions of an individual. The comparison of white hair on a black bull's skin represents the disparity between those who have honestly submitted to Allah's **عَزَّوَجَلَّ** will and accepted Islam's teachings and others who have rejected divine guidance and succumbed to their desires.

The gap between those who have honestly submitted to Allah's **عَزَّوَجَلَّ** will and followed Islam's teachings and those who have rejected divine guidance and given in to their wants is symbolized by the analogy of white hair on the skin of a black bull. This disparity is made clear by the fact that those individuals have white hair on their skin.

(1) Sahih Muslim 222

Diluting Al-Wala' Wal-Bara'

It must be made clear that Muslims exemplify compassion, generosity, and justice while steadfastly preserving the beliefs and values of Islam. This distinction was created to foster a solid Muslim identity and purpose, allowing people to embrace the beauty of Islam without causing division or hatred in the process.

In addition, the following narration emphasizes the unique status of Muslims on the Day of Judgement. It expresses the Prophet's desire for his followers to hold a large piece of the Paradise Allah has prepared for them. This is because entry into Paradise is reserved solely for those who fully accept Tawheed. The example of black hair on the skin of a red bull or white hair on the skin of a black bull further highlights the distinction between Muslims and those who associate partners with Allah عَزَّوَجَلَّ.

On the authority of Ibn Masoud رضي الله عنه, he said: We were about forty companions with the Messenger ﷺ of Allah عَزَّوَجَلَّ in a tent, and he said: "Would you be pleased to be one-fourth of the people of Paradise?" We said: Yes. He said: "Would you be pleased to be one-third of the dwellers of Paradise (Jannah)?" We said yes. He said, "By the One in Whose hand is the soul of Muhammad, I hope that you will be half of the people of Paradise. That is because no one will enter Paradise except a Muslim soul. Therefore, you will be distinguished from the people of polytheism, exactly like a white hair on the skin of a black bull, or a black hair on the skin of a red bull."⁽¹⁾

The distinction made in the preceding narration regarding the Day of Judgement emphasizes the stark difference between believers and disbelievers. It underlines that on that momentous day, the objective measure of distinction will be based on one's Faith and commitment to Islamic teachings rather than surface characteristics like race, ethnicity, or socioeconomic rank.

The narration above reminds us that our ultimate success and reward in the Hereafter depend on our loyalty to Allah and commitment to following the Prophetic teachings. It emphasizes the importance of embracing the religion of Islam wholeheartedly and adopting its values to stand out from the crowd on the Day of Judgement.

Radiance of Purity: Taharah to Distinguish Muslims

In Islam, Purity (taharah) significantly differentiates Muslims from non-Muslims. It incorporates spiritual and physical purity, which are crucial in their lives. The following evidence illustrates taharah's profound effect on the Muslim identity, which motivates and inspires individuals to adopt the virtues of purity and the inner foundation of spiritual purity and righteousness.

(1) Agreed Upon by Al-Bukhari and Muslim

The belief in Allah's **عَزَّوَجَلَّ** uniqueness (Tawheed) distinguishes Muslims of spiritual purity. Muslims firmly believe in the existence of a single deity, Allah, and recognize His exclusivity in worship. This fundamental belief distinguishes them from those who hold diverse views on the nature and existence of God.

Muslims express this distinction in their daily prayers, as exemplified by the Prophet Muhammad **ﷺ** reciting Surah Al-Kafiroon (109), and Surah Al-Ikhlās (112) in the voluntary Rak'ahs before Fajr, and after Maghrib prayers.

Abu Hurairah **رضي الله عنه** reported that the Messenger **ﷺ** of Allah recited in the two Sunnah Rak'ahs of **Fajr, (Al-Kafiroon 109), and (Al-Ikhlās 112).**⁽¹⁾ And **Hadith Ibn 'Umar** **رضي الله عنهما** said: I watched the Messenger **ﷺ** of Allah twenty times reciting in the two rak'ahs after Maghrib, and in the two rak'ahs before Fajr, **(Al-Kafiroon 109), and (Al-Ikhlās 112).**⁽²⁾

Beyond the confines of belief, spiritual purity is the pursuit of inner serenity and virtuous living. Through acts of worship following the prophetic tradition, the remembrance of Allah, and a strict adherence to the teachings of Islam Muslims work to enhance their connection with Allah. This dedication to spiritual purity draws Muslims closer to Allah and signifies them as a community that devotes itself to virtue and seeks the pleasure of their Creator.

Another critical factor differentiating Muslims from non-Muslims is that Muslims must maintain a physically pure state. It refers to the inner and outward cleanliness of a person's surroundings. Practicing cleanliness and hygiene in all facets of Muslim life is strongly promoted. Physical purity can be attained through rituals such as washing (Wudhu') before prayer and bathing (Ghusl) after specific activities. By adhering to these practices, Muslims can keep their communities clean and symbolically represent their unique identity as persons who seek purity and are conscious of their connection to Allah.

On the Day of Judgement, Muslims will be able to identify and differentiate themselves from others based on their spiritual and physical purity level. Prophetic narrations emphasize the brilliant aspect of believers as a result of the traces of ablution (Wudhu'). The Prophet Muhammad **ﷺ** wished to see his future followers. He stressed that he **ﷺ** would recognize them by their shining faces, arms, and legs due to their devotion to ablution and maintaining their bodily purity. The Prophet Muhammad **ﷺ** wished to see his future followers. This

(1) Sahih Muslim

(2) Narrated by al-Nasai, 992

acknowledgment highlights the value of taharah as a form of differentiation, as well as evidence of a person's allegiance to the teachings of Islam.

Abu Hurairah رضي الله عنه reported: The Messenger ﷺ of Allah ﷻ, peace, and blessings be upon him, said, “Verily, my nation will be called on the Day of Resurrection as brightly radiant from the traces of ablution. So. If you can extend his radiance, let him do so.”⁽¹⁾ Abu Hurairah رضي الله عنه reported: The Messenger of Allah, عز وجل peace and blessings be upon him, said, “The radiance of a believer will reach wherever the water of ablution has reached.”⁽²⁾

The above narration emphasizes the importance of physical and spiritual purity in a Muslim's life. It emphasizes that on the Day of Resurrection, the believers will be brought forth with a brilliant appearance, reflecting the traces of their Wudhu'. The Prophet Muhammad ﷺ advises Muslims to spread this radiance by practicing ablution (Wudhu') and strive for spiritual purity. This serves as a reminder of the value of the cleansing ritual and its transformational influence on the heart and soul.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ, came to a graveyard and he said, “Peace be upon you, the abode of a people who had faith. We, if Allah wills, will join you. I love to see our brothers.” They said, “Are we not your brothers, O Messenger ﷺ of Allah عز وجل?” The Prophet said, “You are my companions, but our brothers are those who have yet to come.” They said, “O Messenger ﷺ of Allah, عز وجل how will you recognize those people from your nation who have not yet been born?” The Prophet said, “Suppose a man had horses with white blazes on their foreheads and legs, among horses that are all black. Tell me, would he not recognize his own horses?” They said, “Of course.” The Prophet said, “They will come with radiant faces, arms, and legs due to the traces of ablution. I will arrive at the fountain before them. Some people will be driven away from my fountain, just as a stray camel is driven away. I will call out: Come! Come! But then it will be said to me: These people changed themselves after you, and I will say: Be off! Be off!”⁽³⁾

Muslims' Distinctive Characteristics: This World and the Next

Muslims are distinguishable from non-Muslims by their unwavering adherence to Islamic practices, which are not just acts of worship but also essential components of their way of life. Prayer, fasting, charitable giving (Sadaqah and Zakah), and Hajj are among the practices that

(1) Ṣaḥīḥ al-Bukhārī 136, Ṣaḥīḥ Muslim 246

(2) Ṣaḥīḥ Muslim 250

(3) Ṣaḥīḥ Muslim 249

Diluting Al-Wala' Wal-Bara'

develop the character and behavior of Muslims, distinguishing them from others. These practices help people achieve spiritual purity, righteousness, and a deeper relationship with Allah ﷻ. In the Qur'an, Allah ﷻ described them as follows:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾ [سورة الأنفال: 2-4]

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); * Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them. * It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).⁽¹⁾

The preceding verse emphasizes the distinguishing characteristics of Muslims. When Allah's ﷻ Names, Attributes, and Actions of Lordship are mentioned, they feel a tremendous submissive adoration in their hearts, indicating their deep admiration and reverence for Him ﷻ. Furthermore, reciting the Qur'an strengthens and increases their Faith (Iman) while providing spiritual nutrition and guidance.

The verse also emphasizes the importance of performing As-Salat (the obligatory prayers) as worship. The believers establish their prayers sincerely, demonstrating their loyalty and submission to Allah's ﷻ directives. Furthermore, they spend willfully from what Allah ﷻ has provided for them, depicting their readiness to share benefits and support those in need.

These acts of worship and the believers' constant belief in their Lord help distinguish them from disbelievers in this world, and the Hereafter. Their faith is strengthened, and they are rewarded with more Faith and spirituality. They shall be accorded grades of dignity, forgiveness, and plentiful provision in Paradise on the Day of Judgement.

(1) Qur'an (8:2-4)

Objective Morality

Muslims distinguish themselves from disbelievers. While non-Muslims frequently take a subjective approach to morality, altering ethical standards based on personal preferences and societal trends, Muslims maintain a consistent and unchanging moral system.

The following verse and Hadith (narration) demonstrate that the divine revelation is the source of moral standards in Islam. Allah said,

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And verily, you are on an exalted (standard of) character.”⁽¹⁾

According to Al-Awfi's account, Ibn 'Abbas رضي الله عنه said, "Verily, you are on a great religion, and its name is Islam."⁽²⁾ Qatadah reported: I said to Aisha, “O mother of the believers, tell me about the character of the Messenger of Allah ﷺ,” Aisha said, “Have you not read the Quran?” I said, “O course.” Aisha said, “Verily, the character of the Prophet of Allah was the Quran.”⁽³⁾

The knowledge and guidance imparted by divine revelation are the foundation of Islamic morality. As a moral compass, it provides a timeless and unchanging framework for Muslims. This absolute morality is not subject to individuals' impulses and desires or shifting social norms.

By adhering to the moral precepts outlined in the Quran and the teachings of the Prophet Muhammad ﷺ, Muslims adhere to a higher standard of ethics and justice. They align their actions and decisions with Allah's عَزَّوَجَلَّ commands, placing His pleasure above everything else.

This unwavering devotion to divine morality enables Muslims to confront the challenges and temptations of the world with courage and integrity. It gives them a sense of purpose and motivates them to engage in acts of benevolence, justice, and compassion.

Muslims who embody this objective moral framework become beacons of hope and catalysts for positive social change. Their adherence to divine values and principles distinguishes them and demonstrates the splendor and vigor of their Faith.

(1) Quran (Al-Qalam:4)

(2) Tafsir Ibn Kathir Surat Al-Qalam Verse #4

(3) Sahih Muslim 746

In a culture where moral relativism reigns supreme, the Muslims' unwavering commitment to objective morality functions as a beacon for others. It encourages all people, Muslims, and non-Muslims, equally, to reflect on the source of their moral foundations and the enduring wisdom contained in divine revelation.

Accepting and adhering to Islam's eternal moral precepts, recognizing their strength and stability in a world of shifting values. By relying on divine guidance, Muslims can inspire positive change, uphold justice, and build a community based on unwavering moral principles.

Examples of Moral Conducts: Embodied in the Teachings of Islam

Justice

Allah ﷻ states in the Qur'an,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْٓا اَعْدِلُوْٓا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾
[سورة المائدة: 8]

"And do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."⁽¹⁾

The preceding verse emphasizes the necessity of justice in all dealings, including with those we dislike.

The Prophet Muhammad ﷺ also said: "Help your brother, whether he is an oppressor or he is oppressed." People asked, "O Messenger ﷺ of Allah, ﷻ it is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said, "By preventing him from oppressing others."⁽²⁾

(1) Qur'an (5:8).

(2) Sahih Bukhari 2447

Compassion and Kindness

Allah ﷻ describes the Prophet Muhammad ﷺ in the Qur'an as a mercy to the world, Allah ﷻ says in the Qur'an:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ [سورة الأنبياء: 107]

"And We have not sent you, O Muhammad, except as a mercy to the world."⁽¹⁾

The above verse emphasizes the importance of compassion and kindness towards all creation, a cornerstone of Islamic teaching. The Prophet Muhammad ﷺ also said: "Whoever is not kind to others, Allah ﷻ will not be kind to him."⁽²⁾

Respect for Others

The Qur'an exhorts Muslims to recognize and cherish the world's many persons and civilizations. Allah said,

﴿يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾
[سورة الحجرات: 13]

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."⁽³⁾

The preceding verse emphasizes the equality and diversity of humans. It demonstrates that humans are created to originate from different origins, tribes, and nations in order to foster mutual understanding and knowledge. This passage further emphasizes that in Allah's ﷻ Divine Eyes, righteousness and piety are simply markers of grandeur and superiority. This is one of the most important takeaways from the passage.

This verse emphasizes the fact that Allah ﷻ is aware of everything and knows everything there is to know. In general, the verse promotes unity and equality and emphasizes the need to

⁽¹⁾ Qur'an (21:107)

⁽²⁾ Sahih Bukhari 6024

⁽³⁾ (Qur'an 49:13)

preserve a moral character in Allah's عَزَّوَجَلَّ Divine Eyes. Furthermore, it emphasizes the significance of appreciating and considering the contributions of other peoples and societies to the world.

Furthermore, the Prophet Muhammad ﷺ reinforces the same ideals, and an example of what he ﷺ stated is: "Do not belittle any act of kindness, even if it is simply greeting your brother with a cheerful face."

However, the verse subtly encourages the community of believers to demonstrate the magnificence of their objective moral standards in order to draw people to adopt Islam willfully and knowingly.

Humility and Modesty

The Religion of Islam urges its followers to be humble and modest and to keep clear of arrogance and pride as a result of these teachings. Muslims are encouraged to be honest about their capabilities and shortcomings and to always implore Allah for forgiveness and guidance.

The Qur'an teaches Muslims to humble themselves and ask Allah عَزَّوَجَلَّ for forgiveness. Allah عَزَّوَجَلَّ says,

﴿تُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ نَجْحِ نَم﴾ [سورة النور: 31]

"And turn to Allah in repentance, all of you, O believers, that you might succeed."(1)

The Prophet Muhammad ﷺ said, "By Allah عَزَّوَجَلَّ I seek Allah's عَزَّوَجَلَّ forgiveness and repent to Him more than seventy times a day."(2) This exemplifies the Prophet's unwavering humility and acknowledgment of his utter dependence on the Forgiveness and Mercy of Allah عَزَّوَجَلَّ.

Patience and Perseverance

Islam urges Muslims to demonstrate patience and endurance in adversity and trust Allah's عَزَّوَجَلَّ plan. Muslims are encouraged to overcome obstacles with courage and optimism, seeking Allah's عَزَّوَجَلَّ Help and Guidance during difficult times. The Qur'an states:

(1) Qur'an (24:31)

(2) Sahih Bukhari

﴿وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ [سورة هود: 115]

"And be patient, for indeed, Allah does not allow to be lost the reward of those who do good."⁽¹⁾

The preceding text stresses the significance of patience and endurance for believers. It provides reassurance that Allah ﷻ appreciates the efforts of individuals who do well and guarantees that they will be rewarded.

Believers can use this as a reminder to practice patience in the face of adversity, secure in the knowledge that their good efforts will not be in vain.

Believers place their faith in Allah's ﷻ plan and his dedication to doing what is good by exhibiting patience and endurance. They know that their deeds serve a purpose, and that Allah ﷻ will acknowledge and reward them. This verse encourages followers of Islam to continue doing good deeds and to keep a positive mindset, knowing that Allah ﷻ will reward them for their patience in the end.

It reminds them that their commitment to doing good is never in vain and inspires them to maintain these traits because they lead to the ultimate reward from Allah ﷻ. It also encourages them to keep onto these virtues because they lead to the ultimate reward from Allah ﷻ.

The Prophet Muhammad ﷺ said, "How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it, and that is good for him. If something bad happens to him, he bears it with patience, which is good for him."⁽²⁾ This hadith emphasizes the significance of patience and the positive influence it can have on the life of a believer



(1) Qur'an (11:115)

(2) Sahih Muslim

Chapter Three

Quranic Roots of Al-Wala' Wal-Bara' Traced

Overview

This chapter examines the Qur'anic origins of Al-Wala' Wal-Bara' (Loyalty and Disavowal). The research urges Muslims to defend Islamic values and preserve their faith. By analyzing Quranic references that instruct believers to be loyal to Allah ﷻ and His Messenger ﷺ, and the Muslim community, to reject disbelief and heresies, and to disavow antagonistic opponents, we can comprehend the profound meanings of the Principles of Al-Wala' Wal-Bara'. These verses explain constructing an objective, harmonious community based on loyalty and disavowal.

This academic study inspires us to confront contemporary challenges with faith and solidarity. Understanding Al-Wala' Wal-Bara' and its contemporary ramifications enables us to embrace these principles. As we examine the origins of Al-Wala' Wal-Bara' in the Qur'an, we are reminded to concentrate on Allah, ﷻ and His Divine Guidance. We must defend the unity of Muslims and reject disbelief and truth denial.

It is essential to examine Quranic references to Al-Wala' Wal-Bara' and its contextual Styles to demonstrate its multidimensional nature. This study investigates the relationship between Al-Wala' Wal-Bara' and faith, brotherhood, and sisterhood among believers.

Reading significant scriptures enables us to comprehend the significance of loyalty to Allah and His Messenger and repudiation of lies and disbelief. In addition, we investigate how Al-Wala' Wal-Bara' promotes Muslim unity. By analyzing the contextual approaches of these Qur'anic references, we can learn how Al-Wala' Wal-Bara' fosters Muslim identity and a compassionate community.

While adhering to loyalty and disavowal, we may craft relationships with fellow adherents who share these beliefs. We adhere to the Qur'an to establish a peaceful and moral society based on Al-Wala' Wal-Bara'.

This chapter concludes by encouraging individuals to live according to Al-Wala' Wal-Bara' and to promote unity, justice, and virtue in their communities. A robust and peaceful Muslim community can result from the observance of the Qur'an.

The Unbreakable Bond

Al-Wala' Wal-Bara' is related to the bond of faith that unites believers and motivates them to undertake noble acts. Allah عزَّوجلَّ said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ بَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ؕ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ [سورة المائدة: 54]

Allah says, "O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and knowing."(1)

The above verse emphasizes the unbreakable bond that arises from following the principles of Al-Wala' Wal-Bara'. It underlines that if a person abandons their religion, Allah عزَّوجلَّ will replace them with true believers who worship and love Allah عزَّوجلَّ. This commitment to Allah عزَّوجلَّ is the foundation of their bond with one another. As a result, they are humble towards their fellow believers and appreciate the importance of maintaining unity and fraternity within the Muslim community.

This unbreakable bond, founded on humility and love, enables them to stand up against those who do not believe in Allah عزَّوجلَّ and strive ceaselessly for Allah's عزَّوجلَّ cause without fear of being chastised. The above verse is intended to serve as a reminder of the powerful bond between believers. This bond is built by believers' unwavering loyalty to Allah and the commitment to upholding the ideals of Al-Wala' Wal-Bara'. It instills in believers a desire to cultivate this bond as a show of their love for Allah عزَّوجلَّ and a display of humility and unity with fellow believers.

(1) Qur'an (5:54)

United in Brotherhood

Al-Wala' Wal-Bara' appears throughout the Qur'an and is inextricably linked to the concept of brotherhood among believers. It portrays a beautiful picture of the enduring bonds and supports Muslims should have for one another.

Beyond casual acquaintances and friendships, the enduring faith-based bond is unique since it stems from a shared loyalty to Allah ﷻ, His messenger ﷺ, His divine revelation, and fellow believers committed to adhering Islam's directives. The verses of the Qur'an that emphasize Al-Wala' Wal-Bara' shed light on the importance of believers uniting, helping, and supporting one another and working to establish unity within the Muslim community. Al-Wala' Wal-Bara' in the Qur'an conveys a profound message of brotherhood and mutual assistance. An example of these verses, Allah says:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾ [سورة التوبة: 71]

The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise⁽¹⁾

The above verse encourages Muslims to strengthen their relationships and assist others spiritually. It serves as a reminder of the inherent strength and beauty that result from unity, and it enables us to embrace the principles of Al-Wala' Wal-Bara' to cultivate a Muslim community that is both strong and unified.

They enjoin Islamic Monotheism and everything that Islam commands, and they forbid Al-Munkar (i.e., all forms of polytheism and disbelief and everything that Islam forbids); they perform As-Salat (Iqamat-as-Salat) and give Zakat, and they obey Allah ﷻ and His Messenger ﷺ. They will find mercy in Allah's ﷻ palms. Allah ﷻ is without question All-Mighty and All-Wise.

(1) Qur'an (7:71)

The above Quranic verse demonstrates that the Al-Wala' Wal-Bara' doctrine is exceptional. It emphasizes that male and female believers are one another's companions and provide mutual support. They encourage practicing righteousness by prescribing what is good and advising against what is evil. They began to pray, make charitable contributions, and obey Allah ﷻ and His Messenger ﷺ. They demonstrate their allegiance to Allah ﷻ and their fellow believers through their deeds. Allah ﷻ, who possesses limitless power and wisdom, is kind to those individuals.

Solidarity through Justice

The Al-Wala' Wal-Bara' Principles are guiding principles for establishing fraternity and a just society in the Qur'an. In the following verse in Surat Al-Hujurat, Allah ﷻ describes the value of Al-Wala' Wal-Bara' in establishing social cohesion and fairness among believers.

When we analyze the Quranic references to the Principles of Al-Wala' Wal-Bara' in the context of social responsibility, we discover that they motivate and inspire Muslims to establish a righteous and peaceful community in which justice reigns. Everyone is treated with dignity and respect. This serves as a reminder of Al-Wala' Wal-Bara's lofty ideals set for itself, which urge Muslims to work towards social justice and togetherness while being true to their religion. Allah ﷻ declared,

﴿وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ فَاءَ تِ قَاتِلُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾
[سورة الحجرات:9]

"And if two factions among the believers should fight, then make settlement between the two. But if one oppresses the other, fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make a settlement between them in justice and act justly. Indeed, Allah loves those who act justly."⁽¹⁾

The above verse proves that the Qur'anic principles of Al-Wala' and Bara' are exceptional regarding conflict resolution. In this verse, Allah ﷻ guides how believers might resolve disagreements. It emphasizes reconciling differences and working toward peace between warring believing groups. Nevertheless, let us suppose that one of the parties maintains its

(1) Quran (49:9),

violent behavior against the other. In such a situation, followers of Islam are encouraged to engage in violent conflict with the opposing party until it submits to Allah's ﷻ authority.

The above verse emphasizes the responsibility of upholding justice and fairness, along with obedience to Allah ﷻ and His Divine Guidance. It stresses resisting injustice and maintaining support for Islamic beliefs amid conflict. By fostering reconciliation and a sense of fairness, Allah ﷻ favors individuals who uphold the principles of Al-Wala' Wal-Bara' (justice, equality, and peace).

Cultivating and Sustaining Loyalty

The Qur'an emphasizes the importance of maintaining loyalty to fellow Muslims and averting alliances with non-Muslims hostile to Islam and Muslims. The Qur'an issues a direct and unequivocal warning against supporting or allying with those who disbelieve and harbor hostility towards Muslims.

This serves as a reminder of how important it is to preserve steadfast loyalty to the Muslim community and to avoid bonds of friendship that could put one's beliefs in jeopardy. Employing these teachings, Allah ﷻ teaches followers of Islam to place their loyalty to their fellow Muslims as a top priority and to maintain their unwavering commitment to the principles of Al-Wala' Wal-Bara'. Allah ﷻ says,

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ
تَقَةً وَيَحذِرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾ [سورة آل عمران: 28]

Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.⁽¹⁾

The above verse strongly emphasizes the need to maintain loyalty and refrain from forming unethical alliances. In this verse, Allah ﷻ warns those who believe they should not look to those who do not believe as allies, supporters, or assistants in place of their fellow believers.

(1) Qur'an (3:28)

The verse emphasizes the significance of preserving one's allegiance to the Muslim community and avoiding the formation of connections that could compromise the believing community's cohesion and purity. It emphasizes that seeking support from disbelievers rather than believers will render the believers bereft of any assistance from Allah عزَّوَجَلَّ. Hence believers should avoid doing this. This verse is a gentle reminder of the importance of adhering to the Al-Wala' Wal-Bara' principle and its repercussions. It emphasizes the importance of ultimately returning to Allah, who directs and instructs us, as well as the ban against making unfair partnerships.

Another warning, Allah عزَّوَجَلَّ says,

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ [سورة
المجادلة:22]

You (O Muhammad) will not find any people who believe in Allah and the Last Day , making friendship with those who oppose Allah and His Messenger (Muhammad even though they were their fathers ,or their sons ,or their brothers ,or their kindred (people .(For such ,He has written Faith in their hearts ,and strengthened them with Ruh) proofs , light ,and true guidance) from Himself .And We will admit them to Gardens (Paradise) under which rivers flow ,to dwell therein (forever .(Allah is pleased with them ,and they with Him .They are the Party of Allah .Verily ,it is the Party of Allah that will be the successful.(1)

It is essential to restate that Al-Wala' Wal-Bara' principles do not encourage hatred towards any individual or group. The religion of Islam encourages its followers, The Muslims, to cultivate constructive connections with individuals of different backgrounds and faiths. To represent the Monotheistic teachings of Islam in their dealings with other people, Muslims are obligated to demonstrate compassion, kindness, and justice in their conduct. Although faithfulness to one's fellow Muslims is highly valued, there may be circumstances in which partnerships with non-Muslims are required for the greater good. In these cases, however, one must ensure that their Faith and loyalty to Allah and the fellow Muslims are not betrayed. It is of the utmost importance to approach such coalitions with a crystal-clear understanding and without sacrificing the ideals of Al-Wala' Wal-Bara'.

(1) Qur'an (58:22)

Fostering and Sustaining Al-Bara'

Throughout the Holy Qur'an, a consistent and unwavering loyalty to Allah and His divine instructions is emphasized as being of the utmost importance. To comply with this command, one must avoid forming alliances with non-Muslims who harbor hatred towards Muslims. The categorical prohibition against allying with Allah's enemies is intended to serve as a stern reminder for us to prioritize our religious commitment over our relationships with those who inhabit this world. It instills in us the desire to direct our lives with unwavering devotion to the Divine Path, fostering a profound relationship with Allah and His commands. Allah عزَّوَجَلَّ said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾ [سورة الممتحنة: 1]

O you who believe, do not take my enemy and your enemy as allies ⁽¹⁾

The above verse emphasizes the importance of loyalty to Allah and warns believers against forming alliances with Allah's adversaries. It serves as a reminder to maintain a distinct separation between believers and nonbelievers, demonstrating the importance of remaining steadfast in one's faith and avoiding coalitions that could compromise loyalty to Allah. In addition, it demonstrates the importance of maintaining a consistent faith and avoiding alliances that could compromise devotion to Allah.

Disavowing Hostile Disbelievers from People of the Book

We come across an encouraging exhortation to retain an unshakable commitment to Allah عزَّوَجَلَّ and His Divine Guidance within the profound teachings of the Qur'an. It is of utmost importance to appreciate that the prohibition against befriending People of the Book is not a sweeping indictment but rather a reminder to be mindful of the complex factors in our interpersonal interactions.

Following is a verse from Surat Al-Maidah that encourages us to use discernment, notably when there are indicators that they are plotting against Muslims or associating themselves with those who have enmity against Islam. These words act as illuminating beacons, directing us to remain unwavering in our faith and to repudiate those who willfully disregard the truth. We should not follow their example. We strengthen our spiritual well-being and arrive at a state of sublime serenity by steadfastly keeping our loyalty to Allah, demonstrating our steadfast adherence to the virtuous values of Islam.

(1) Qur'an (60:1)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ ﴿ [سورة المائدة: 51]

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).⁽¹⁾

The above verse instructs Muslims not to take Jews and Christians who follow the Book as allies since they have denied the message that Islam conveys and are therefore considered disbelievers. It warns that individuals joining them as supporters are deemed a part of their group, not the Muslim community.

Disavowing Hostile Mockers

Within the profound teachings of the Qur'an, we come across an encouraging admonition to maintain an unyielding disavowal from those who make a mockery of Islam, Allah, and His messengers. This warning is both inspiring and instructive. However, it is of the utmost importance to be aware that the prohibition against befriending them is not an indictment that covers everything but rather a reminder to be attentive to the many factors that play a role in our interactions.

﴿ لِيَأْتِيهَا الَّذِينَ آمَنُوا لَاتَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ * وَإِذَا حُيِّتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ إِنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ

O you who believe! Take not for Auliya' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers. And when you proclaim the call for As-Salat [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not.

Believers are cautioned that they should not consider anyone who ridicules or makes fun of Islam as their friend or guardian. It is a warning not to develop intimate connections with or

(1) Qur'an (5:51)

rely on persons who disrespect or ridicule the religion, whether those individuals come from the past recipients of divine scriptures or those who do not believe.

The above verse is part of a larger context that emphasizes the significance of preserving a robust faith and defending it vigilantly against influences that have the potential to weaken it. It serves as a reminder to believers that they should choose their companions, allies, and supporters with caution and discernment, ensuring they associate themselves with people who appreciate and honor their religious views.

The verse that follows (5:58) refers to the scenario in which those who believe in God proclaim the call to prayer (Adhan), yet some people treat it flippantly, making fun of it and finding delight in it. This behavior directly results from their inability to comprehend and general ignorance of the meaning of the prayer and the call to prayer.

These verses remind believers that they should be aware of the company they keep and avoid associating with individuals who ridicule or diminish the significance of their beliefs. It emphasizes how vital it is to surround oneself with people who revere Islam and positively contribute to one's spiritual development and overall health and happiness.

Disavowing Hostile Disbelieving Relatives

The sacred Qur'an contains a resounding call to maintain an unshakable devotion to Allah and His commands. This requirement entails severing ties with those who reject the truth of Islam. This fundamental rule applies to individuals with whom you are unfamiliar and those who may be your close relatives or appear friendly but harbor suspicions in their souls.

A clear message is revealed in Surah At-Taubah, which emphasizes that non-Muslims with familial or marital ties to Muslims who ardently reject the message of Islam should not be regarded as allies.

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ
مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ [سورة التوبة: 23]

O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of

Diluting Al-Wala' Wal-Bara'

the Zalimun (wrong-doers, etc.).⁽¹⁾

The above words are a powerful reminder, encouraging believers to pledge their allegiance to Allah ﷻ, His Messenger ﷺ, His Religion, and its faithful adherents above any other relationship or affiliation.

Muslims can establish an unbreakable bond with their Creator Allah ﷻ if they are committed to this concept. They accomplish this by accepting His divine Directives and compassionately separating themselves from disbelievers. Through steadfast loyalty, believers can demonstrate their devotion to the path of truth. By embracing Allah's ﷻ eternal guidance, they deepen their spiritual voyage and attain peace.

The verse emphasizes that non-Muslims who are related to Muslims through marriage or blood ties should not be considered allies if they deny the message of Islam. This includes non-Muslims related to Muslims through Shariah law. As the primary form of allegiance, it emphasizes devotion to Allah and His teachings over loyalty to one's family or lineage.

The Qur'an also mentions the obligation to imitate Prophet Ibrahim ﷺ and those who adhere to his faith:

فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَلْنَا بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone,"⁽²⁾

﴿ وَمَنْ يَرْتَدَّ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلاَّ مَنْ سَفِهَ نَفْسَهُ، وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴾ [سورة البقرة: 130]

And who turns away from the religion of Ibrahim (Abraham) (i.e., Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the

(1) Qur'an (9:23)

(2) Quran (60:4)

Diluting Al-Wala' Wal-Bara'

Hereafter he will be among the righteous.⁽¹⁾

The above two verses above underscore the exemplary loyalty and unwavering commitment of the Prophet Ibrahim ﷺ and those who stood by him. Their courageous declaration of dissociation from their people and rejection of anything other than Allah is a profound example of devotion to the Divine. By rejecting disbelief, they adopted hostility and hatred from their community, demonstrating their unwavering commitment to the truth.

In addition, the verses emphasize the importance of adhering to the unadulterated Monotheism of Islam, which is the religion of Ibrahim ﷺ. Those who turn away from this path are considered self-deceiving because they knowingly reject the selected course of righteousness. Ibrahim ﷺ is esteemed and will be among the virtuous in the Hereafter.

These verses serve as a potent reminder of the significance of putting Allah ﷻ first, even if it means facing adversity and opposition. They encourage believers to emulate Ibrahim ﷺ by steadfastly clinging to the truth and choosing righteousness over the allure of worldly attachments.

In conclusion, the Qur'an confirms the principles of Al-Bara' (disavowal) from disbelievers, the People of the Book, and even non-Muslims related to Muslims by blood or marriage. These principles are indispensable for sustaining the unity and integrity of the Muslim community and loyalty to Allah ﷻ and His teachings above all else. These disavowal principles are essential for preserving the unity and integrity of the Muslim community.

Allah ﷻ and His teachings must always take precedence, even over family and clan. Following the example of the Prophet Ibrahim ﷺ and the Qur'anic teachings of disavowal, Muslims can maintain their faith and steadfast loyalty to Allah ﷻ.



(1) Qur'an (2:130)

Chapter Four

Prophetic Roots of Al-Wala' Wal-Bara' Traced

Overview

In the domain of Islamic teachings, the Qur'an and Sunnah illuminate the path for believers to navigate their lives following Divine Specific instructions as twin pillars. As the Eternal Word of Allah ﷻ, the Qur'an contains Islam's fundamental principles and teachings. Nonetheless, the Sunnah, the prophetic tradition, gives life to the Qur'anic ideals. The Sunnah is a demonstration and application of the Qur'anic teachings through the words, deeds, and confirmations of the Prophet Muhammad ﷺ.

This chapter explores the profound relationship between the Sunnah and the Qur'an, illuminating how they interweave to provide a comprehensive framework for understanding and employing the principles of Al-Wala' Wal-Bara'. The Sunnah exists alongside the Qur'an as a source of guidance and law, complementing and enhancing our digestion of the divine message. Through the Sunnah, we see the Quranic ideals embodied in the Prophet's ﷺ actions, giving us concrete examples to emulate in our own lives.

We will examine the integral relationship between the Qur'an and Sunnah, focusing on how the Sunnah is a practical demonstration of Qur'anic teachings. In particular, we will explore how the Prophet's ﷺ actions and teachings reflect the Qur'anic ideals of loyalty to Allah ﷻ and repudiation of disbelief. By reviewing specific instances, we will see how the Prophet's ﷺ unwavering allegiance to Allah's ﷻ Instructions guides believers in upholding these principles.

In addition, this chapter examines theoretical methods used to derive rulings and principles from the Sunnah, thereby enhancing our comprehension and application of Al-Wala' Wal-Bara'. Finally, we will explore academic endeavors to extract valuable insights from the Prophetic tradition, which will provide a solid foundation for the everyday use of these principles.

By acknowledging and embracing the inseparable relationship between the Sunnah and the Qur'an, we comprehend Al-Wala' Wal-Bara' and its profound influence on our spiritual and social lives. The Sunnah provides a concrete embodiment of the Qur'anic ideals, inspiring and

motivating us to imitate the Prophet's ﷺ example in upholding Allah's ﷻ loyalty and rejecting disbelief. Through the study and application of Sunnah, we seek to strengthen our relationship with the Divine and navigate our journey following Al-Wala' Wal-Bara'.

A Manifestation of Al-Wala' Wal-Bara' is the Hijrah

An important turning point in Islamic history was the migration (Hijrah) of the Prophet Muhammad ﷺ and his companions from Makkah to Madinah, known as the Hijrah. It serves as a profound illustration of the principles that underlie Al-Wala' Wal-Bara'.

This life-changing journey was more than just a change of residence; it was also a transition that paved the way for establishing an exceptional Community of Believers. We can unearth the profound sentiments of loyalty to Allah ﷻ and disavowal of disbelief embodied throughout this significant event by investigating the many facets of the Hijrah, which are described in more detail below.

First and foremost, the Hijrah displays total loyalty to Allah ﷻ and the commands that He revealed to His Messenger ﷺ. In the face of severe persecution and hatred in Makkah, the Prophet Muhammad ﷺ and his companions took the courageous decision to leave behind their homes, families, and possessions to preserve their religion and build a community committed to the worship of Allah ﷻ. This sacrifice proved that their unwavering commitment and absolute loyalty to Allah came first beyond all else. This fidelity is confirmed in Surah Al-Anfal of the Qur'an, which states that Allah ﷻ says,

﴿ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ﴾
[سورة التوبة: 20]

"Those who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah"⁽¹⁾

In addition, the Hijrah represents a clear repudiation of disbelief, heresy, and disobedience to Allah ﷻ. The migration served as a separation from the disbelievers of Makkah, who had denied the message of Islam and persistently opposed the believers. By leading his adherents to Madinah, the Prophet Muhammad ﷺ established a community in which the principles of faith, worship, and righteous conduct could flourish. This repudiation of disbelief was emphasized in

(1) Quran (9:20)

Diluting Al-Wala' Wal-Bara'

Surah Al-Imran, where Allah ﷻ instructs believers to renounce disbelief.

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ﴾ [سورة آل عمران: 28]

“The Believers are not to take the disbelievers as allies instead of the believers”⁽¹⁾

The Hijrah was crucial in distancing oneself from the detrimental influence of truth deniers. In addition, the Hijrah paved the way for establishing a community based on Al-Wala' Wal-Bara' principles. The arrival of the Prophet Muhammad ﷺ in Madinah was greeted with warmth and support by the residents, establishing a strong bond of brotherhood/sisterhood between the Muhajirun (migrants) and Ansar (helpers). This demonstrated the actual implementation of Al-Wala' Wal-Bara' in constructing a community that transcended tribal, racial, and social divisions.

The Prophet's ﷺ guidance in fostering this spirit of brotherhood/sisterhood is exemplified in his saying: "The believers, in their mutual love, mercy, and compassion, are like a single body; when one part of it suffers, the whole body responds to it with wakefulness and fever".⁽²⁾

The numerous characteristics of the Hijrah from Makkah to Madinah are a powerful manifestation of Al-Wala' Wal-Bara'. Throughout their travels, the Prophet Muhammad ﷺ and his companions showed unwavering devotion to Allah ﷻ and His Commands while vehemently rejecting disbelief and disobedience. The formation of a cohesive community in Madinah based on Al-Wala' Wal-Bara' principles demonstrated the transformative power of these principles in fostering brotherhood/sisterhood and peaceful coexistence. The Qur'an and the Prophet's ﷺ traditions affirm the Hijrah's significance as a model of loyalty and disavowal, inspiring and compelling believers to imitate these qualities in their lives.

Al-Ansar's display of Al-Wala' through Generosity

An important turning point in the history of Islam was when the Prophet Muhammad ﷺ and the early followers of Islam moved their community from Makkah to Madinah. It represented a physical move and dramatically altered the lives of the Muslims and the society they formed in Madinah. It was also the beginning of the Islamic era. One of the most amazing things about this migration was the extraordinary charity and hospitality the Muslims of Madinah showed toward the newcomers.

(1) Qur'an (3:25)

(2) Sahih Muslim 6011

The citizens of Madinah, known as the Ansar, greeted the Prophet Muhammad ﷺ and the newly arrived Muslims with open arms when they arrived in Madinah. The Ansar displayed extraordinary compassion when they made their houses, resources, and assistance available to their fellow Muslims who had left everything behind in Makkah.

It is a tremendous manifestation of Al-Wala' Wal-Bara' for the Ansar to share their homes with the immigrants. This demonstrates their steadfast commitment to Allah عزَّ وجلَّ and His Messenger ﷺ and their willingness to sacrifice for the sake of their faith. In addition, the act of hospitality and solidarity provided the immigrants with a haven and protection, strengthening the bonds of brotherhood and sisterhood as well as the unity within the Muslim community.

This culture of generosity and mutual support among believers is one that the Qur'an acknowledges and praises. In Surah Al-Hashr,

﴿ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْحَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾ [سورة الحشر: 9]

“Allah says: "And [also for] those who were settled in the Home [i.e., Al-Madinah] and [adopted] the faith before them. They love those who emigrated to them and find no want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful."(1)

The example established by the Muslims of Madinah is a timeless source of inspiration for today's believers. It teaches us the significance of hospitality, benevolence, and altruism in constructing a strong, united community. It reminds us of the importance of embracing and supporting our fellow Muslims, particularly those who have fled their homes and endured hardships for the sake of their religion.

By adhering to Al-Wala' Wal-Bara', Muslims can foster an atmosphere of affection, compassion, and unity in their communities. In the same way that the Muslims of Madinah opened their hearts and homes to the immigrants, we should demonstrate sympathy, support, and care for those in need, fostering a sense of belonging and unity among believers.

(1) Qur'an (59:9)

Al-Wala' Wal-Bara' and Divine Support: The battle of Badr

The Battle of Badr is an important event in Islamic history because it is a spectacular example of Al-Wala' Wal-Bara'. An important turning point in the history of Islam occurred when a small Muslim army, which was led by the Prophet Muhammad ﷺ, gained a decisive victory over a more considerable number of polytheists from Makkah.

Despite their overwhelming difficulties, the Muslims never wavered in their allegiance to Allah and His Messenger ﷺ, even though they placed their faith in Allah ﷻ to assist them. The victory at Badr was not simply a military win; instead, it was a Divine endorsement of their dedication to the values of Al-Wala' Wal-Bara'.

The significance of this battle and Al-Wala' Wal-Bara's involvement in determining its conclusion are both acknowledged in the Qur'an. In Surah Al-Anfal, Allah ﷻ says:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ﴾ [سورة الأنفال:12]

"And [remember] when your Lord inspired to the Angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip.'"⁽¹⁾

The above verse highlights Allah's ﷻ for the believers as well as the believers' commitment to Allah ﷻ. It demonstrates how their unshakeable faith and commitment to the cause of Islam had a significant part in their triumph on the battlefield. It was a powerful confirmation of Allah's ﷻ promise to help those who remain loyal in their commitment to Him, and the victory at Badr was that confirmation.

The Battle of Badr also illustrates the principle of disavowal (Al-Bara'), which refers to turning away from disbelief and rebellion. The Muslims were up against a hostile army that endeavored to stifle and extinguish the message of Islam. They made it clear, however, that they could not identify themselves with people who disbelieved in Allah's ﷻ direction because they were unwavering in their commitment to their faith and defended the truth.

This significant historical event emphasizes the significance of keeping faithful to Allah ﷻ and the teachings that He has given us, even in the face of adversity. It serves as a timely

(1) Qur'an (8:12)

reminder of the need to put one's faith in Allah and the requirement to turn away from disbelief and non-compliance.

The Battle of Badr is a timeless example for believers, illustrating the ideals of Al-Wala' Wal-Bara' in action and serving as a reminder of their importance. It teaches us that we can win success in various aspects of our lives if we remain consistent in our loyalty to Allah عزوجل, uphold His commands, and distance ourselves from disbelieving and rebelliousness.

Treaty of Al-Hudaybiyyah: Peaceful Coexistence

The Treaty of Hudaybiyyah is an important event in Islamic history because it demonstrates the Prophet Muhammad's ﷺ divinely guided reasoning, strategic wisdom, and dedication to following the principles of Al-Wala' Wal-Bara'. The treaty was a peace agreement signed between the Muslims and the polytheists of Makkah. The treaty's objectives were to establish a time of peace and make it possible for Muslims to perform their Umrah in the sacred city of Makkah and to allow a period of stability for Muslims to deliver the message of Islam to the rest of the Arabian Peninsula.

It was a profound manifestation of the Prophet's ﷺ dedication to maintaining peaceful ties with non-Muslims while remaining unwavering in his loyalty to the principles of Al-Wala' Wal-Bara', despite the initial setbacks and apparent concessions made in the treaty. Despite the evident benefits Muslims made to formulate the treaty's conditions. The treaty made it possible for Muslims to have a brief halt to hostilities, which in turn helped to cultivate an atmosphere of peace and security in which the Muslims could carry out their religious obligations and disseminate the message of Islam in a peaceful environment.

The Prophet Muhammad ﷺ demonstrated his wisdom and foresight by agreeing to the terms of the Treaty of Hudaybiyyah. He ﷺ understood the significance of avoiding unnecessary violence and worked towards establishing peaceful cohabitation with the Makkans, even though they had been stubborn opponents in the past. This strategy was based on the principles of Al-Wala' Wal-Bara', which state that the Prophet ﷺ prioritized the cohesion and prosperity of the Muslim community, even as he ﷺ remained steadfast in his allegiance to Allah عزوجل and His Commands.

Even while the Muslims may have been required to make certain compromises as part of the pact, in the end, it turned out to be a brilliant strategic move that helped to strengthen the foundation of the emerging Islamic state. In addition, the Prophet's ﷺ dedication to peaceful relations and devotion to the principles of Al-Wala' Wal-Bara' established a powerful example

for his followers. This highlighted the significance of preserving morally sound ideals while dealing with the larger society.

The Treaty of Hudaibiyyah serves as a reminder that adhering to the principles of Al-Wala' Wal-Bara' does not entail isolating oneself from non-Muslims or maintaining an antagonistic attitude towards them. Instead, it emphasizes the need to navigate relationships and exchanges with knowledge, fairness, and a dedication to peace. In addition, the Prophet Muhammad's ﷺ example in negotiating the treaty highlights the balance between faithfulness to Allah ﷻ and His Commands and the formation of peaceful coexistence with those who have different ideas.

Prophetic Teachings: Love and Hate for the sake of Allah

The Prophetic emphasis on Al-Wala' Wal-Bara' is also reflected in his sayings. For example, the Prophet Muhammad ﷺ described the best of faith as loving and hating for the sake of Allah ﷻ and keeping the tongue busy in mentioning Him. This emphasizes the importance of sincere and pure intentions in all actions, including love and hate.

Mu'adh Ibn Jabal رضي الله عنه narrated that he asked the Messenger ﷺ of Allah ﷻ about the best of faith, and he said: “The best of faith is to love for the sake of Allah, ﷻ and hate for the sake of Allah ﷻ, and to keep your tongue busy in mentioning Him.”⁽¹⁾

The Prophet ﷺ also regarded taking believers as allies and friends for the sake of Allah ﷻ and regarding disbelievers as enemies for the sake of Allah ﷻ as the strongest bond and the true tie.

Ibn 'Abbas رضي الله عنه narrated that the Prophet ﷺ said: “The strongest bond of faith is taking believers as allies and friends for the sake of Allah, ﷻ and to regard disbelievers as enemies for the sake of Allah, ﷻ to love for the sake of Allah, ﷻ and hate for the sake of Allah, ﷻ may He be Glorified and Exalted.”⁽²⁾

This principle emphasizes the importance of forming close relationships with other Muslims based on mutual love, respect, and commitment to the Islamic faith while rejecting disbelief and disobedience to Allah ﷻ.

(1) Ahmad (22132) Shu'ayb al-Arna'oot said: It is Sahih because of corroborating evidence.

(2) Mujaam At-Tabarani- Classed as Sahih by Al-Albani in Sahih al-Jaami'as-Sagheer, No. 2539.

Diluting Al-Wala' Wal-Bara'

Amr ibn Al- 'As رضي الله عنه reported: I heard the Messenger ﷺ of Allah ﷻ, saying publicly, and not secretly: Verily, the relatives of my father are not my allies. Verily, only Allah عَزَّوَجَلَّ and the righteous believers are my allies. Yet, they have the bonds of kinship, and I will uphold their family ties. ⁽¹⁾

Furthermore, the companions of the Prophet ﷺ used to include the principles of Al-Wala' Wal-Bara' in their pledge of allegiance, emphasizing the importance of upholding this principle in their daily lives. For example, one of the companions, Jarir رضي الله عنه, pledged allegiance to the Prophet ﷺ with a specific commitment to advise Muslims and separate from the polytheists. ⁽²⁾

In summary, the Prophetic tradition validates the principles of Al-Wala' Wal-Bara' in Islam, emphasizing the importance of loyalty to Allah عَزَّوَجَلَّ and His teachings above all else, even in the context of relationships among believers and between believers and non-believers.

The principles of Al-Wala' Wal-Bara' in Islam are reinforced by numerous prophetic actions and sayings, as described by scholars like Abu Al-Wafa Ibn Aqeel رحمة الله عليه who said the following “To truly gauge the adherence and commitment of individuals to Islam in your time, do not solely rely on their presence in crowded mosques or the loudness of their Talbyiah on the day of Arafah, although these are important aspects. Instead, assess their dedication to Islam through their firm disavowal of those who oppose the principles and laws of the Islamic Shariah. It is in their unwavering stance against the enemies of Islam that their true allegiance and commitment to the faith can be understood.” According to Ibn Aqeel رحمة الله عليه, the accurate measure of Muslims' devotion to Islam is their adherence to the principles of loyalty and disavowal towards The People of Innovation and Desires, and foes of Allah عَزَّوَجَلَّ, His Messenger ﷺ, and the religion of Allah عَزَّوَجَلَّ. He cites the example of Ibn Al-Rawandi, a famous innovator in the faith whose books were purchased and whose grave was venerated despite his spreading of disbelief and innovations, as evidence of the need for greater emphasis on these principles.

Another noble scholar, Sheikh Suleiman bin Abdullah bin Muhammad bin Abdul Wahab رحمة الله عليه, emphasizes that love and hatred for the sake of Allah عَزَّوَجَلَّ are crucial for establishing the religion of Islam. He argues that without these emotions, there would be no distinction between truth and falsehood, believers, and disbelievers, or between the alliance of the Most Merciful and the alliance of Satan. Therefore, to establish the religion of Islam, Muslims must enjoin good, forbid evil, and perform Jihad, tasks that can only be accomplished

(1) Sahih Bukhari 5644,

(2) Al-Nasa'i and Ahmad. [Sahih Muslim 1834]

Diluting Al-Wala' Wal-Bara'

through a strong sense of love and hatred for the sake of Allah ﷻ.

These examples illustrate the importance of upholding the principles of Al-Wala' Wal-Bara' in all aspects of life. Loyalty to Allah ﷻ and His teachings should be paramount, even in peaceful relations with non-Muslims. Disavowing disbelief and disobedience is equally essential, and Muslims should remain firm in rejecting those who oppose Islam. By following these principles, Muslims can establish a solid allegiance to Allah ﷻ and His teachings, which is crucial for success in this life and the hereafter.



Chapter Five

Al-Wala' Wal-Bara' Unveiled

Linguistic Roots and Significance

Overview

Known in Arabic as Al-Wala' Wal-Bara', the Doctrine⁽¹⁾ of Loyalty and Disavowal, is central to Islam and is the foundation for the believer's connection with Allah ﷻ. It affirms the values of unwavering allegiance to Allah ﷻ and His Messenger ﷺ, His religion, and fellow believers while rejecting unbelief and disbelievers, disobedience and disobedient, heresies and their adherents, and religious innovations and their proponents and followers.

As an illustration of the relevance of Al-Wala' Wal-Bara' throughout Islamic history, this tenet is based on the historical accounts of Prophet Ibrahim's ﷺ migration and the Prophet Muhammad's ﷺ journey from Makkah to Madinah.

Despite its paramount significance, the Al-Wala' Wal-Bara' Principles often leads to misunderstanding and confusion among Muslims. Because of this, some people lose interest in the practice because they don't understand its relevance. In contrast, some individuals prioritize other considerations over loyalty to Allah and His precepts, such as ancestral roots or personal aspirations.

In this illuminating chapter, we delve into the history and significance of the term Al-Wala' Wal-Bara' in Arabic. By first knowing the definitions of the essential terminology related to loyalty and disavowal, we gain a more evident knowledge of the Islamic principles behind this fundamental idea.

Al-Wala', or loyalty, involves love and closeness, especially towards Allah ﷻ, His Messenger ﷺ, and faithful Muslims. Disbelief, disobedience, and their adherents are all things one must reject and separate oneself from to practice Al-Bara'. The principles of loyalty and disavowal in Islam can be better understood with a firm grasp of these linguistic definitions. Muslims can grow in their religion and connection to Allah ﷻ by living according to these

(1) The word (**Doctrine**) means a set of beliefs held and taught by the religion of Islam.

tenets. In this chapter, we will examine these basic concepts and incorporate them into our daily lives to move closer to the straight path and earn Allah's ﷻ pleasure.

Al-Wala' (Loyalty): A Look at its Linguistic Meanings

In Islam, Al-Wala' (Loyalty) is a highly valued virtue encompassing other values such as love, affection, support, friendship, and honest counsel (Naseha). Since Al-Wala' has many facets and significantly affects our interactions, it is essential to comprehend the linguistic definition of the term.

The name Al-Wala' comes from the same linguistic root as the words for closeness and proximity. It indicates a strong emotional attachment and undying loyalty. This allegiance goes beyond simple commitment and includes true feelings of love, constant support, and a desire to help and elevate others.

Love, kindness, and concern for others are outward signs of Al-Wala'. It entails looking for ways to help others, comforting them when in need, and being there for loved ones through good times and bad. It also allows believers to feel more connected to one another and strengthens their relationships.

The focus of allegiance in Al-Wala' Wal-Bara' is on Allah ﷻ and His Messenger ﷺ, His religion, and fellow Muslims. Devotion, then, is a firm resolve to act following the teachings of the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Believers use Al-Wala' to get closer to Allah ﷻ, aiming to earn Allah's ﷻ pleasure and model the admirable characteristics He has outlined for them.

The word Al-Wala's Arabic origins serve as a reminder that loyalty is an active quality. Loving and supporting fellow believers is an intentional act that calls for pure motives. It's a never-ending quest toward a deeper union with Allah and more harmonious interpersonal relationships.

Incorporating Al-Wala' into our daily routines creates a community characterized by kindness, cooperation, and mutual aid. It encourages us to look out for one another, support those in need, and provide sound advice out of genuine concern. It is a potent motive force that helps people form strong communities devoted to Allah and strive to live good, meaningful lives.

Al-Bara' (Disavowal): A Look at its Linguistic Meanings

Linguistic analysis of Al-Bara' (Disavowal) within an Islamic context reveals the richness and complexity of this term. Al-Bara' derives from the Arabic root "بريء" which means rejection and separation. It includes rejecting imperfections, distancing oneself from flaws, cutting ties with toxic people, and seeking perfection.

"Al-Bara'" refers to a deliberate separation from another person or thing. It captures the essence of rejecting influences, mindsets, and acts that contradict Islam's principles and just values. A person who declares, "You acquit me," is distancing oneself from the potentially detrimental influences of that person or belief.

Al-Bara' encourages Muslims to check their associations, worldviews, and environment to ensure they align with Islamic principles. It encourages people to give up behaviors and ideas that hinder their spiritual development. This rejection aims to protect the integrity, moral rectitude, and steadfastness on the noble path.

Disbelief, disobedience to Allah عزوجل, and those who actively resist the principles of Islam are the targets of rejection (Al-Bara') in the context of Al-Wala' Wal-Bara'. It's a public declaration of your dedication to Allah عزوجل and to leading a life that pleases Him. The faithful sustain their faith and remain loyal to Allah and His commands by avoiding these destructive temptations.

The literal meaning of Al-Bara' emphasizes the necessity of maintaining a strict distance from anything that could compromise one's faith or the integrity of the law. He advises being selective in one's friendships and surrounding oneself with positive influences along life's spiritual path.

The Al-Bara Principle helps believers gain focus, fortitude, and moral rectitude. It gives individuals the freedom to act following their values and principles, which is conducive to their personal development on a spiritual and ethical level. Actively striving for perfection and distancing oneself from any belief or conduct that misleads them becomes a crucial part of the denial process.

Al-Wala' and Al-Bara' Origins: Love and Hate

Love and hatred are two powerful emotions, and they are the origins of the religious principles of Al-Wala' Wal-Bara. In Islam, the heart is considered the center of a person's emotions and intentions and plays a significant part in determining their actions and interactions. The actions

and movements of the limbs reveal the heart's true condition and reflect a person's actual feelings and intentions. As a result, understanding the origins of Al-Wala' and Al-Bara' is critical for understanding the significance of these tenants in Islam.

Therefore, Al-Wala' (Loyalty) is defined linguistically as love, closeness, allegiance, aiding, and supporting. It is an emotion that reflects a significant commitment and loyalty to Allah ﷻ and His Messenger ﷺ, His religion, a desire to connect with other believers who hold similar beliefs and values. As a result, Muslims are taught to love for Allah's ﷻ sake and to exhibit their love through activities such as performing good deeds, displaying kindness and compassion to others, and assisting other believers in times of need. Similarly, allying with believers through supporting, helping, counseling, accompanying, cohabiting, and other means is the harvest of the heart's love.

Conversely, "Al-Bara'" originates from hatred and resentment; in Arabic, it translates to "Disavowal," which can be demonstrated through different ways to distance and disassociate themselves from something or someone. It is a powerful dislike or rejection towards disbelief, heresies, religious innovations, disobedience, and those who adhere to them and oppose hostility Islam and Muslims.

Therefore, disassociations include despising, deserting, renouncing distancing, separating oneself from everything and everyone that Allah ﷻ and His Messenger ﷺ hate and oppose, and cultivating hatred within the heart. Disassociations also include harvesting the hatred that is already present in the heart. A believer will resent those who practice unbelief, shirk (polytheism), hypocrisy, and heresy (also known as Bida'h). Nevertheless, it is crucial to stress that this disavowal, when it entails hate, must be subjected to legislation. This will ensure that it continues to be an act of the heart as long as the perpetrators are not overtly antagonistic to Muslims. Instead, it is the responsibility of Muslims to display the magnificence of Islam in the hopes of bringing about a good change in the attitudes and behaviors of people via discussion, comprehension, and living out of the teachings of the religion. The following verse from Surat Al-Maidah substantiate as supporting evidence of the points as mentioned earlier regarding Al-Wala' Wal Bara' Origins:

﴿ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدِدْ مِنْكُمْ عَن دِيْنِهٖ فَسَوْفَ يٰۤاْتِيْ اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَہٗۙ اٰذَلَّةً عَلٰى الْمُؤْمِنِيْنَ اَعَزَّةً عَلٰى الْكٰفِرِيْنَ
يُجٰهَدُوْنَ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَخٰفُوْنَ لَوْمَةً لّٰٓئِيْمَةًۙ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْہٖ مِّنْ يَّشَآءُ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۵۴﴾ [سورة المائدة: 54]

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love, and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of

the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.”⁽¹⁾

The above verse reveals a profound message for believers. It serves as a reminder of Allah's عَزَّوَجَلَّ Divine Wisdom and His promise to replace those who turn back from their religion with a people whom He عَزَّوَجَلَّ loves and who, in turn, love Him عَزَّوَجَلَّ.

The above verse reveals the extent of Allah's عَزَّوَجَلَّ Mercy and Guidance, assuring believers that regardless of the obstacles they must overcome or the people in their midst who may stray from the path of Islam, Allah's عَزَّوَجَلَّ will always establish a community of devoted believers who exemplify the characteristics of humility, strength, and unwavering commitment to His cause. In other words, the verse demonstrates the depth of Allah's عَزَّوَجَلَّ Mercy and Guidance.

The characteristics of the believers highlighted in this verse are their bravery in the face of criticism or condemnation from other people, their humility towards other believers, their sternness towards those who do not believe, their hostility to Muslims, and their determination to battle in the cause of Allah عَزَّوَجَلَّ. In addition, they do not waiver in their commitment to preserving the ideals of Islam, even when doing so leads them into conflict with the norms of society or the opinions of the majority.

The above verse is a potent source of inspiration for believers because it reminds them of Allah's tremendous love and support for those who continue to be firm in their faith. In addition, it inspires followers of Islam to cultivate the virtues of modesty, bravery, and dedication and to push themselves to achieve the highest levels of excellence in their commitment to Islam.

In addition, this verse encourages resiliency and confidence in believers by telling them that the grace of Allah عَزَّوَجَلَّ is sufficient to meet all of their requirements. Last but not least, it serves as a timely reminder that Allah عَزَّوَجَلَّ is All-Knowing, is well aware of their problems, and will continue to guide and assist them as they travel down their path.

Moderate Love, Controlled Hate: Balancing in Islam

Love and hatred are fundamental emotions that influence our beliefs, actions, affiliations, and behavior. Love and hatred are considered acts of the heart in Islam, reflecting a person's affection, devotion, and aversion towards particular objects or people. Al-Wala', or loyalty,

⁽¹⁾ Qur'an (5:54)

derives from love, whereas Al-Bara', or disavowal, derives from hatred. As love and hatred are opposites, Muslims love and detest for Allah's ﷺ sake, not worldly gain. Moreover, it is illogical to love something without hating its opposite.

Islam encourages Muslims to establish a balance and exercise moderation concerning these two emotions, resulting in the concepts of Moderate Love and Controlled Hatred:

Moderate Love is the expression of affection following Islamic laws and principles. Muslims are encouraged to exhibit their love for Allah ﷻ, His Messenger ﷺ, and fellow believers through worship, compassion, and support. However, these actions must adhere to the Quran and Sunnah's guidelines and practices, and Muslims must not deviate from them or introduce their initiative to demonstrate this love.

For example, The love and affection Muslims have for The Messenger ﷺ of Allah should be moderate and balanced, avoiding excessive veneration that equates him with Allah ﷻ. For example, the introduction of so-called the Prophet's ﷺ birthday celebration (Mawlid) should not be justified as an expression of love; instead, love should be aligned with his prophetic teachings and deeds.

Umar ibn al-Khattab ؓ reported: The Messenger of Allah ﷺ said, "Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger."¹

Similarly, expressing affection for other believers requires standing up for what is right and preventing them from oppressing others. Therefore, Muslims are encouraged to express their affection for other believers in a manner consistent with Islamic teachings and principles, even if it means confronting and holding accountable their fellow believers.

Anas ibn Malik ؓ reported: The Messenger of Allah ﷺ said, "Help your brother, whether he is an oppressor or is being oppressed." It was said, "O Messenger of Allah, we help the oppressed, but how do we help an oppressor?" The Prophet ﷺ said, "By seizing his hand."²

In contrast, **Controlled Hatred** is the management and channeling of hatred following Islamic teachings. Muslims are encouraged to despise what Allah ﷻ despises and to cherish what Allah ﷻ cherishes. For instance, Muslims should despise disbelief, heresies, disobedience,

(1) Ṣaḥīḥ al-Bukhārī 3445

(2) Ṣaḥīḥ al-Bukhārī 2444, Ṣaḥīḥ Muslim 2584

and injustice while cherishing Allah's عَزَّوَجَلَّ obedience, good actions, and justice. Muslims must exhibit compassion, benevolence, and equity towards others, regardless of their disapproval of specific actions or behaviors, so long as those individuals do not pose a direct threat to Muslims. It is essential to emphasize that extending compassion to others should never involve compromising one's own beliefs or relationship with Allah عَزَّوَجَلَّ. However, it is essential to note that Muslims are encouraged to exemplify these qualities when they perceive that others may be receptive to Islam to foster an environment of tolerance and acceptance.

In addition, it is strictly forbidden for Muslims to allow personal animosity toward others to motivate them to commit acts of injustice or cause damage. Instead, they are urged to direct their disapproval towards what Allah disapproves of, namely by rejecting disbelief and disobedience and distancing themselves from those who oppose or contradict Islamic principles. This expression of disapproval must remain within the boundaries of Islamic laws and principles to ensure that no harm is inflicted on others. Allah عَزَّوَجَلَّ says,

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾
[سورة المائدة: 8]

"Do not let the hate you have for others incite you to commit injustice"

The above verse is a powerful reminder for individuals, particularly Muslims, to maintain emotional and behavioral control in the face of hatred. It emphasizes the significance of preventing personal emotions of hatred towards others from motivating unjust actions or behavior. This instruction adheres to Islamic principles by stressing the need to treat all individuals with fairness, equity, and respect, regardless of their differences or disagreements. By adhering to this guidance, Muslims can cultivate a society that upholds justice and nurtures harmonious relationships while remaining true to their beliefs and values.

Muslims are admonished to act justly, even towards those they detest or despise, and not to allow their emotions to cloud their judgment or deviate them from the path of righteousness. In Islam, enmity is not a negative emotion in and of itself; rather, its expression and manifestation can be negative. Muslims are therefore encouraged to hate what Allah عَزَّوَجَلَّ hates and adore what Allah عَزَّوَجَلَّ loves but, in a manner, consistent with Islamic teachings and principles.



Chapter Six

Unveiling the Technical Implications of Al-Wala' Wal-Bara'

Overview

This Chapter examines the technical ramifications of the Al-Wala' Wal-Bara' Principles of loyalty and disavowal. This Chapter aims to review the definitions and implications of this belief within the context of Islamic legal theory, building on the previous Chapter. We can effectively manage its complexity if we comprehensively understand its significance.

Al-Wala' Wal-Bara' emphasizes the significance of matching one's love and hatred with what pleases and displeases Allah عَزَّوَجَلَّ. This principle has a tremendous effect on the emotions and sentiments of believers, encouraging them to embrace what Allah عَزَّوَجَلَّ loves and wholeheartedly reject what He hates. By deepening their relationship with the Creator, this principal foster dedication and loyalty to His precepts.

Furthermore, Al-Wala' Wal-Bara' emphasizes the need for Muslim community togetherness and support. It encourages believers to stand by and help one another, especially during difficult times. This sense of brothers and sisterhood reinforces the links between brotherhood and sisterhood, resulting in a caring community where individuals uplift and protect one another.

Furthermore, the ideology emphasizes the significance of keeping and protecting a distinct Muslim identity from absorption into competing cultures or beliefs. Maintaining Al-Wala' Wal-Bara' encourages Muslims to defend their faith, beliefs, and principles and to reject efforts to compromise or diminish their Islamic identity.

Furthermore, Al-Wala' Wal-Bara' has ramifications for the Islamic concept of jihad. This fight for justice and the defense of Islam intersects with the ideals of loyalty and disavowal. It encourages Muslims to advocate goodness, righteousness, and social justice while resisting oppression, injustice, and corruption. Muslims can help to create a more just and balanced society by collaborating with Al-Wala' Wal-Bara'.

In the following chapters, practical examples will show how Muslims might embody the concepts of loyalty while avoiding disavowal violations in their daily lives. We hope to

provide practical counsel and inspiration for anyone trying to live following Islamic teachings by investigating various manifestations.

Al-Wala' Wal-Bara': Love and Unity as a Fore

In Islamic law, Al-Wala' refers to an active demonstration of love and support for Allah عزوجل, His Messenger ﷺ, and other believers. It extends beyond ordinary emotional attachment to include practical acts of assistance, advice, compassion, and protection of others' rights. This comprehensive comprehension of loyalty encourages Muslims to adopt a holistic approach to their relationships, aligning their actions with their love for Allah عزوجل, His Messenger ﷺ and their Commands.

Practical Implications of Al-Wala' Al-Wala' encompasses a variety of practical implications that influence the daily conduct of Muslims. These implications inspire Muslims to promote unity, extend an assisting hand, and defend the rights of their fellow believers.

Al-Wala' (loyalty) nurtures a sense of brotherhood and sisterhood among Muslims that transcends ethnic, racial, and national boundaries. It encourages Muslims to view one another as brothers and sisters in Islam, thereby creating a close-knit religious community.

Al-Wala' (loyalty) necessitates mutual aid; Muslims are obligated to aid fellow believers in need. This assistance consists of material assistance, emotional support, and guidance. By supporting one another, Muslims strengthen the bonds of brotherhood/sisterhood and exemplify the essence of Al-Wala'.

Al-Wala' (loyalty) ' emphasizes the significance of unity within the Muslim ummah. Muslims are encouraged to collaborate, resolve conflicts peacefully, and work for the community's overall improvement. Muslims become a potent force for positive change by embracing unity.

Al-Wala' (loyalty) encourages a sense of accountability towards one another. Muslims are exhorted to refrain from causing their fellow believers physical, emotional, or psychological harm. This includes avoiding slander, backbiting, and unjust conduct.

Al-Wala' (loyalty) exhorts Muslims to protect the liberties of their fellow believers. This includes assuring that Muslims can freely practice their religion without fear of persecution or discrimination. Muslims are encouraged to advocate for the rights and dignity of all Muslims by championing justice and equity.

Al-Bara' (disavowal) involves distancing oneself from individuals or groups that oppose Islam or engage in activities that contradict its teachings. Muslims are required to disavow those who seek to harm the Muslim community while maintaining their allegiance to Allah ﷻ, His Messenger ﷺ.

Al-Wala' Wal-Bara' carries immense significance in Islam, signifying the Muslims' profound affection and support for Allah ﷻ, His Messenger ﷺ, and their fellow believers. By embodying the principles of Al-Wala' daily, Muslims foster unity, compassion, and justice within the Muslim community. The practical implications of Al-Wala' motivate Muslims to forge strong bonds of brotherhood/sisterhood, extend aid, defend rights, reject opposition, and endeavor for ummah unity. By performing these deeds, Muslims fulfill their obligation to Allah, paving the way for a harmonious, compassionate society based on love, loyalty, and support.

The Two Categories of Loyalty in Islam

Two distinct types of loyalty within the Islamic framework exist: complete and partial. Prophets ﷺ, Martyrs, the Righteous, and the Honest Who Have Demonstrated Unwavering Devotion to Islam Deserve the Highest Degree of Loyalty. On the other hand, other Muslims receive varying degrees of loyalty based on how sincerely they adhere to Islam's precepts and principles. Muslims are admonished to love all believers but harbor aberrance towards those who engage in wrongdoing, hoping this will encourage them to abandon their sinful ways and become pious.

It is essential to remember that loyalty to Allah ﷻ and His Messenger ﷺ must always be balanced with loyalty to fellow Muslims. Muslims are expected to adhere to Islamic teachings above all else and never compromise their loyalty to Allah ﷻ and His Messenger ﷺ to appease other believers. Muslims are required to adhere to Islamic tenets. There is no end to the loyalty between Muslims; it stays even after a person's death. It is the right of the deceased to have their body prepared for burial, have the Janazah (funeral prayer) prayed over them, observe their funeral (Janazah) procession, be buried in a Muslim cemetery, observing Salatul Janazah (funeral prayer) on them, and make Dua' for them with benevolence. Allah ﷻ says,

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا

﴿ فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾ [سورة المائدة: 55-56]

“Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, -

those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves with obedience to Allah in prayer). * And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.”(1)

Al-Nu'man ibn Bashir رضي الله عنه reported: The Messenger of Allah ﷺ, said, “The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”(2)

The aforementioned Qur'anic verse and the hadith narrated by Al-Nu'man ibn Bashir رضي الله عنه emphasize the importance of affection and loyalty among Muslims. In this verse, Allah عَزَّوَجَلَّ and His Messenger ﷺ, and the believers are described as those who protect and assist one another, and those who choose Allah عَزَّوَجَلَّ and His Messenger ﷺ, and the believers as their guardians will be successful. This emphasizes the importance of having devotion and affection for Allah, His Messenger, and fellow Muslims who adhere to Islamic precepts and teachings.

The hadith presents a beautiful analogy of the bond between believers as a body, in which if one limb aches, the entire body reacts with fever and restlessness. Because believers are one organism, this is the case. This highlights the interconnectedness of believers and the importance of extending benevolence, mercy, and compassion to one another. If even one member of the Muslim community is suffering from anguish or torment, the community can't flourish. This is analogous to how a body cannot function properly if one of its parts is in agony. Consequently, this hadith emphasizes the significance of looking out for fellow believers and having a sense of responsibility for their health and happiness.

Al-Bara': The Power of Detestation and Devotion

Al-Bara', a central concept in Islamic law, incorporates the potent concepts of hatred and hostility towards anything that opposes Islam and deviates from the right path. Its technical definition emphasizes the necessity of reviling and distancing oneself from all forms of idolatry, including worshiping material desires, deceptive ideologies, and unbelief in all manifestations. Al-Bara' contrasts starkly with Al-Wala', the principle of loyalty and support for those who uphold Islam and adopt its teachings.

(1) Qur'an (5:55-56)

(2) Ṣaḥīḥ al-Bukhārī 6011, Ṣaḥīḥ Muslim 2586

Diluting Al-Wala' Wal-Bara'

In a world of distractions and contradictory beliefs, Muslims must remain steadfast in their devotion to Allah ﷻ and reject any influences that lead them away from the path of justice. Al-Bara' is a potent reminder to stay firm, clinging to the actual teachings of Islam and resisting the temptation of falsehood.

By embracing Al-Bara', Muslims are inspired to cultivate a sense of clarity and focus on their lives, redirecting their energy and efforts towards pleasing Allah ﷻ and adhering to His guidance. In addition, this rejection of opposition to Islam ignites a fire within the hearts of believers, fueling their resolve to pursue righteousness, disseminate the message of Islam, and promote justice and goodness in society.

Through Al-Bara's lens, Muslims can overcome obstacles and remain resilient in the face of adversity. In addition, it functions as a guiding light, illuminating the path to spiritual development, moral excellence, and undying devotion to Allah ﷻ. The Qur'an emphasizes the importance of Al-Bara' towards disbelievers, as Allah ﷻ says:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُجْعَلُوا إِلَهُكُمْ سُلْطَنَا مَبِينًا﴾
[سورة النساء: 144]

"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?" (1)

The above verse emphasizes the technical implications of Al-Bara' (Disavowal) within Islam. In addition, it serves as a reminder to believers to be cautious and mindful of their allegiances, emphasizing the significance of not viewing unbelievers as allies rather than fellow believers.

In the context of Al-Bara', this verse emphasizes the necessity for Muslims to place their allegiance to Allah ﷻ and the believers above any alliances or friendships with those who deny or oppose Islam. In addition, it functions as a clear directive to avoid compromising one's faith by forming partnerships with or seeking support from those who do not share the same beliefs.

By disavowing disbelievers as allies, Muslims uphold the Al-Bara' principle, ensuring their allegiance resides solely with Allah ﷻ, His Messenger ﷺ, and fellow Muslims. It also emphasizes the incompatibility between Islamic values and beliefs and those who oppose its

(1) Quran (4:144).

Diluting Al-Wala' Wal-Bara'

teachings. This verse encourages Muslims to establish a distinct identity based on their faith and to surround themselves with those who share their devotion to Allah ﷻ and His Messenger ﷺ.

In addition, this verse functions as a reminder of the believers' accountability to Allah ﷻ. By choosing unbelievers over believers as allies, one risks being on the wrong side of a clear case against oneself in Allah's sight. It emphasizes the gravity of the situation and the need for Muslims to maintain their unwavering allegiance to Allah ﷻ and His teachings.

However, it is crucial to note that Al-Bara' does not imply hostility towards non-Muslims. Instead, it emphasizes the significance of rejecting and distancing oneself from those who oppose Islam and the Islamic faith while treating non-Muslims with compassion and respect.

In Islamic jurisprudence, the technical implications of Al-Bara' (Disavowal) involve rejecting and distancing oneself from those who oppose Islam and the Islamic faith. Muslims are encouraged to refrain from engaging in activities that contradict Islam or propagate beliefs and practices that contradict the Quran and Sunnah. Muslims are also encouraged to reject and distance themselves from individuals and organizations that oppose Islam and indulge in activities that harm the Muslim community.

In addition, Al-Bara' urges Muslims to oppose oppression and injustice within the Muslim community and society. This includes taking a stand against those who attempt to harm Muslims or undermine Islamic teachings.



Chapter Seven

Dispelling Misconceptions and Embracing Authentic Understanding

Overview

Loyalty and disavowal are fundamental Islamic principles that Muslims must follow in their interactions. These tenets are critical in building connections and dealing with individuals who oppose or misunderstand Islam.

Unfortunately, in recent years, there has been an increase in confusion, misconception, and misapplication of these principles, resulting in controversy and conflicts among the Muslim community. Several reasons contribute to the misunderstanding of the ideals of loyalty and disavowal.

Misapplication or misinterpretation of these tenets by some individuals or groups is one of the primary causes. This misunderstanding frequently leads to errors in which Al-Bara' (disavowal) is misconstrued for instigating hatred towards all non-Muslims, regardless of whether they are hostile to Muslims, resulting in unwarranted aggression against innocent individuals. External influences, such as cultural or political issues, can obscure these concepts' true nature and application, confounding matters further. Another aspect leading to the uncertainty is Muslims' lack of education and comprehension of Islamic doctrine. Many people lack access to trustworthy sources of information about Islam, creating doubt about the principles of loyalty and denial.

Furthermore, a lack of open and honest debate regarding these values within the Muslim community leads to continued uncertainty and misunderstandings. This chapter aims to address the root causes of the confusion around loyalty and denial, as well as to shed light on the issues that have contributed to this uncertainty. We attempt to find a solution by accurately interpreting and applying these concepts based on Islamic teachings.

We aim to encourage a thorough grasp of these values and their significance in fostering unity, justice, and devotion to Islamic teachings. We may overcome the uncertainty and controversy regarding allegiance and denial by taking a balanced and differentiated approach and working towards greater unity and solidarity within the Muslim community.

By thoroughly understanding these concepts, Muslims will be able to manage their relationships with more clarity and understanding, ultimately contributing to creating a peaceful and just society following Islamic teachings. By aiming for harmony and enlightenment in our communities, we embark on this path to dispel misconceptions and attain genuine understanding.

Conflict within Islamic Theology

The Doctrine of Al-Wala' and Al-Bara' (Loyalty and Disavowal) is important in Islamic theology because it provides a clear framework for Muslims to understand love and hate within the context of their faith. These notions extend beyond emotions to include a wide range of beliefs, acts, and relationships that represent a person's loyalty and disavowal.

Al-Wala', or loyalty, implies a profound affection and attachment Allah ﷻ, His Prophet, ﷺ, and the monotheistic believers. It extends beyond personal compassion to include assistance, support, and real guidance to fellow believers. It entails identifying oneself with those who adhere to Islamic principles and sharing their views, actions, and values. This concept emphasizes the necessity of outwardly and internally standing beside like-minded persons, building togetherness, and strengthening the links of faith.

Al-Bara', disownment, disavowal, or disassociation, on the other hand, entails a deep hatred, renunciation, and separation from all that Allah ﷻ, His Messenger ﷺ abhor. It includes a rejection of skepticism, polytheism, hypocrisy, and religious innovation. Muslims are taught to separate themselves from such ideologies and those who advocate for them. This part of the ideology emphasizes the importance of adhering to religious values and avoiding interaction with individuals who stray from the path.

It is critical to understand that the Al-Wala' and Al-Bara' concepts do not promote hatred or violence against non-Muslims. The Quranic verses and the Prophetic traditions that address being harsh or severe and boycotting non-Muslims are unique to individuals who actively engage in hostility or injustice towards Muslims.

These scriptures are only applicable in circumstances where Muslims confront oppression, transgression, or violation of their rights. It is not a blanket call to hatred or enmity against non-Muslims. Islam encourages peaceful coexistence and exchanges with non-Muslims that are based on the ideals of justice, kindness, and respect.

Muslims are encouraged to engage in discourse with individuals of other religions, to develop bridges of understanding, and to foster mutual tolerance. The theory of Al-Wala' and Al-Bara' principally serves as a guide to discerning between those who adhere to the genuine faith and

those who oppose it. It assists Muslims in identifying their allies and adversaries within the context of their religious beliefs and ideals.

Furthermore, executing this concept at the community or military level is not a personal decision but is entrusted to the Muslim community's appointed and declared authority. As a result, it is founded on the community's interests and welfare, ensuring that it is executed responsibly and in accordance with Islam's higher and greater aims.

The Power of Alignment: Linking Heart and Deed in Islam

In Islam, the connection between an individual's internal state and external behavior is paramount. The Qur'an and the Prophet Muhammad ﷺ stress the inextricable link between a Muslim's thoughts, beliefs, intentions, and actions. This all-encompassing approach to faith is a constant reminder of the significance of aligning one's intention and actions to pursue righteousness.

True Islamic faith requires both belief and action. Love for Allah عزوجل, His Messenger ﷺ, and one's fellow believers should manifest in concrete acts of submission and adherence to Islamic teachings. In contrast, a vehement rejection of atheism and idolatry should motivate Muslims to deliberately distance themselves from practices that contradict their faith.

Integrating Heart and Action: In Islam, a profound connection exists between one's internal state and external behavior. This holistic approach to religion motivates Muslims to align their inner selves with the manifestation of Qur'anic directives and the noble example set by the Prophet Muhammad ﷺ. Muslims can achieve inner and outer excellence through introspection, self-improvement, and sincere intentions, transforming their lives and the world around them.

Contemplation of the Heart: According to Islamic theology, the heart is the center of one's intentions, beliefs, and emotions. By purifying the heart and cultivating noble qualities, Muslims express goodness from the inside out through their actions. The Qur'an reminds us that true nobility consists of upholding moral values and acting with integrity.

Beyond rituals, the manifestation of faith in Islam includes compassion, justice, and generosity. Verses in the Qur'an emphasize the connection between righteousness and actions that benefit society. Islam encourages its adherents to use their faith as a guiding principle for their behavior and interactions.

Intentions and Accountability: Islam emphasizes the significance of having pure intentions behind all actions. The Hadith of the Prophet Muhammad ﷺ emphasizes that intentions are the premise for evaluating an individual's actions. Allah prioritizes sincerity over the superficial

aspect of actions. Umar ibn al-Khattab رضي الله عنه reported: The Messenger of said, “Verily, deeds are only with intentions, and every person will have only what they intended. Whoever emigrated to Allah and His Messenger, his emigration is for Allah and His Messenger. Whoever emigrated to get something in the world or to marry a woman, his emigration is for that to which he emigrated.”¹

Islam promotes ongoing self-reflection, introspection, and self-improvement. By scrutinizing their thoughts, desires, and intentions, Muslims identify growth areas, rectify their motivations, and align their actions with their values and beliefs. This continuous process promotes personal growth and assures the harmonious integration of the heart and actions.

The Prophet Muhammad ﷺ as a Model: Prophet Muhammad's ﷺ life and teachings serve as a beacon of guidance for Muslims striving to harmonize their hearts and actions. Kindness, justice, and compassion define his character, which is a model for internal and external imitation. The Prophetic example inspires the manifestation of virtue in righteous behavior.

Muslims establish the groundwork for Islamic practice by combining introspection with exemplary behavior. They accomplish a harmony between their internal state and external behavior by purifying their hearts, demonstrating their faith through righteous conduct, cultivating sincere intentions, engaging in self-reflection, and imitating the Prophet's ﷺ example. Through this integration, they become beacons of light, positively impacting their circumstances, and upholding Islamic values. This transformative approach fosters personal development and a profound relationship with Allah عز وجل and the world.

The Amazing Harmony: Understanding and Applying the Teaching

Balance, proportionality, and justice characterize the relationship between our internal and exterior behavior in Islamic ethics and influence the principles of loyalty (Al-Wala') and disavowal (Al-Bara'). We must confront the myths and comprehend their genuine nature to embark on this transformative journey and reach harmony. This is possible by:

1. Validating the Principles through Qur'anic and Prophetic Proof.
2. Compliance with the Interpretation Principles (Usul Al-Fiqh).
3. Embracing the Prevalence of the Evidence.
4. Balancing Public Interest and Justice.
5. Analyzing Evidence's Literal and Intended Meanings.

(1) Ṣaḥīḥ al-Bukhārī 54, Ṣaḥīḥ Muslim 1907

6. Methodology for Navigating Contextual Variation.
7. Balancing the Ambiguity in Unrestricted Texts.

By commencing on this journey, we can walk the path of understanding and executing al-wala' and Al-Bara' in a way that fosters unity, righteousness, and a solid connection to our faith.

1. Qur'anic and Prophetic Proof

The Qur'an and Sunnah provide profound guidance as the foundation of Islamic law and ethics. They offer a comprehensive framework for understanding and implementing the Loyalty and Disavowal principles. The Qur'an and Sunnah are the primary sources of Islamic law and ethics, providing crucial support for our comprehension. It is essential to rely on these foundational texts when deriving rulings and forming our perspectives. Allah ﷻ says,

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

“And We have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).”¹

This verse emphasizes the all-encompassing essence of the Qur'an as divine revelation. It is a guide that offers clarity, mercy, and good news to those who submit to Allah ﷻ. In addition, authentic Hadith records the actions and teachings of the Prophet Muhammad demonstrating the message of the Quran, thereby providing invaluable guidance for accurate interpretation. By pursuing wisdom and insight from these divine sources, we can deepen our understanding of the Loyalty and Disavowal principles and ensure our adherence to them.

2. Compliance with Interpretation Principles

Adhering to the Usul Al-Fiqh principles, which comprise the Islamic Jurisprudence Principles, ensures the precise application of the principles of Loyalty and Disavowal. These principles include text clarity, context analysis, consensus, and analogy. By adhering to these guidelines, academics obtain accurate rulings and reduce misunderstandings. These principles are characterized by equilibrium, proportion, and justice, as the essence of the religion stresses moderation and discourages extremism. Allah ﷻ says,

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

(1) Quran (16:89)

“And thus, We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) (and the best) nation”¹

The above verse emphasizes Islamic principles' just and balanced nature, transforming believers into a community that maintains justice and moderation. It promotes a just and harmonious society by emphasizing a balanced approach. Fairness, equity, and proportionality are vital in applying Loyalty and Disavowal principles.

3. Embracing the Prevalence of Evidence

In Islamic jurisprudence, scholars adhere to the prevalence of evidence principle, giving greater weight to strong and convincing proofs while contemplating weaker evidence. This method guarantees that decisions are based on the most compelling and substantive evidence. Following the spirit and intent of the Qur'an and Sunnah, scholars can provide robust and dependable interpretations by prioritizing more significant evidence.

For instance, when determining the permissibility of a particular action, scholars may consider Qur'anic verses, authentic Hadiths, scholarly consensus, and analogic reasoning. If the majority of these sources indicate the prohibition of the action, but one inferior source suggests its permissibility, the preponderance of evidence principle directs scholars to provide further weight to the majority opinion, considering it more substantial and more reliable evidence. This ensures that the ruling is based on the most significant evidence and is consistent with the overall guidance of the Qur'an and Sunnah.

4. Balancing Public Interest and Justice

In Islamic Jurisprudence, academics are responsible for contemplating the public interest and potential harm when creating legal judgments. This requires a thorough evaluation of their decisions' impact on the community's well-being and welfare. By putting the public interest first, academics ensure that their decisions adhere to justice, equality, and fairness.

In the context of economic transactions, for instance, scholars may investigate the potential damage that certain commercial practices or financial transactions may cause to individuals or society. They would then collaborate to develop decisions that minimize harm while advancing

(1) Qur'an (2:143)

economic justice and equity. Scholars contribute to developing an egalitarian and harmonious society by contemplating the public good.

5. Analyzing Evidence's Literal and Intended Meanings

Scholars in Islamic Jurisprudence undertake the difficult work of deriving decisions based on evidence's literal and intended interpretations. This complex approach entails delving into the text's exact phrasing while capturing its underlying idea and spirit. Scholars can derive decisions that cover not just the text but also the essence of the Qur'an and Sunnah by accepting the varied characteristics of the evidence.

For example, while analyzing a scripture or a prophetic tradition, academics methodically examine its linguistic context, historical context, and general Islamic law aims. They seek to grasp the text's intended message, considering its broader ramifications and matching it with Islam's fundamental principles and values. By using this thorough approach, scholars ensure that their decisions convey the genuine spirit and purpose of the Qur'an and Sunnah.

Scholars demonstrate the academic rigor and spiritual dedication inherent in Islamic Jurisprudence by delving into the literal and intended interpretations of the evidence. Their commitment to comprehending the text's nuances enables them to develop rulings consistent with the ageless wisdom and divine guidance of the Qur'an and Sunnah, urging persons to embrace a holistic view of Islam and strive for righteousness in their lives.

6. Methodology for Navigating Contextual Variation

Contextual Variation and Methodology in Islamic Jurisprudence recognize the various techniques for determining rulings based on multiple interpretations and contextual circumstances. This variety demonstrates the breadth and depth of Islamic jurisprudence. Scholars examine historical, social, and cultural factors influencing decision-making, guaranteeing relevance and applicability to specific conditions.

When it comes to charity, for example, various schools of thought may have varied interpretations of what constitutes benevolent deeds based on their knowledge of contextual variables. When selecting the most successful kinds of charity, they may consider the socioeconomic situation, cultural norms, and specific needs of a particular community. This contextual variety provides for excellent adaptation and flexibility in implementing Islamic precepts in various contexts.

Scholars maintain the integrity of the Qur'an and Sunnah while addressing the different needs and contexts of individuals and communities by navigating these complexities. Their

dedication to justice, equality, and fairness ensures that judgments are based on these essential principles, lighting paths to an accurate and complete grasp of Islamic jurisprudence. Scholars improve individuals and society by creating harmony, compassion, and societal advancement.

7. Balancing the Ambiguity in Unrestricted Texts

In the divine scriptures, such as the Quran and the Sunnah, we find examples of two different kinds of texts:

Al-Nas-Al-Muqayyad, also known as the Restricted Texts, do not allow for any wiggle room when it comes to following to the requirements and guidelines stated in the Divine Scriptures. The texts in question are clear and there is no opportunity for interpretation or change in their meaning in any way. Nevertheless, if you use an external and unconstrained text, exceptions are still a possibility. The following are examples of Restricted Texts (Al-Nas-Al-Muqayyad) from the Divine Scriptures to consider in the light of the principles of loyalty and disavowal:

﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾ [سورة آل عمران: 28]

“Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.”⁽¹⁾

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [سورة المائدة: 51]

“O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).”⁽²⁾

(1) Qur'an (3:28)

(2) Qur'an (5:51)

Al-Nass Al-Mutlaq, The divine scriptures contain what are known as the "Unrestricted texts," which are also known as "Al-Nass Al-Mutlaq." These texts do not impose any particular limits or conditions on the people who read them. They offer versatility and enable applying the idea in various circumstances. For instance, these texts may advocate traits such as kindness, generosity, and justice without specifying the specific amount or manner in which they should be expressed. Still, they may also state that these qualities should be exhibited. Nevertheless, they might also explain additional aspects of communicating these characteristics to others. It is of the utmost importance to remember that there is always a condition and a demand that comes with this offer.

In the context of Al-Wala Wal-Bara, the following verse from the Unrestricted Collection (Al-Nass Al-Mutlaq) which in essence provides the exemption to the above-mentioned unrestricted commands, while identifying the string attached that is they disbelievers are not hostile to Muslims or aid those who are hostile. In other words, the exemption is only applicable if the disbelievers do not aid those who are hostile.

Allah عزَّوَجَلَّ says,

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [سورة
المتحنة:8]

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.”(1)

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾
[سورة المائدة:8]

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be the rich or poor, Allah is a Better Protector to both (than you). So, follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.”(2)

(1) Qur'an (60:8)

(2) Qur'an (4:135)

In Islamic Jurisprudence, balancing ambiguity in Unrestricted Texts is essential, as scholars' endeavor to clarify and interpret texts with multiple possible meanings or interpretations. In addition to seeking clarification, they acknowledge the all-encompassing nature of these texts, ensuring that their rulings encompass the broader principles and objectives of the Qur'an and Sunnah.

By navigating ambiguity in unrestricted texts, scholars uphold the principles and objectives of the Qur'an and Sunnah while accommodating individuals' and societies' diverse needs and circumstances. They strive to provide clarity and direction while ensuring the necessary flexibility to address the complexities of real-world situations. Through this procedure, they contribute to developing a just, equitable, and compassionate Islamic society.

The Islamic concept of governance and leadership exemplifies the difficulty of reconciling ambiguity in unrestricted texts. The Qur'an and Sunnah provide general administrative principles and guidelines, such as justice, consultation, and accountability. However, they do not specify particular forms or structures of government.

Therefore, scholars investigate the broader principles and objectives of the Qur'an and Sunnah to derive rulings on governance applicable to a range of contexts and societies. They meticulously navigate the ambiguity in the texts, considering historical, social, and cultural factors and the community's particular needs and circumstances. This allows them to provide guidance on governance that adheres to the principles of justice, consultation, and accountability, while also adapting to the ever-changing realities of governance in diverse societies.

Exposing the Sources of Pitfalls

Misinterpretation of divine scripture from the Qur'an and narrations from the Prophet ﷺ is one of the primary sources of potential peril when understanding and implementing the principles of Al-Wala' Wal-Bara'. This occurs when these texts are misunderstood as limitless, without the accompanying regulating restrictions and conditions (known as restricting texts). This results in a misunderstanding of the meaning of the text.

It is possible to err in one's comprehension of Al-Wala' Wal-Bara's scope if one misinterprets these texts as having no restrictions on their applicability. Understanding that these documents contain specific instructions, limitations, and demands is crucial.

By emphasizing the potential risks associated with adhering to Al-Wala' Wal-Bara's principles, we can better understand the significance of reading and interpreting these books in their

proper context. This enables a more precise comprehension of the principles and guarantees their application in a balanced and thorough manner.

Integral to every facet of our existence, Islamic ethics resound with a call for justice and equity. The Qur'an emphasizes the inherent relationship between justice and righteousness on multiple occasions. As stated in Surah Al-Hujurat:

﴿وَأَقْسَمُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [سورة الحجرات:9]

"Be just; that is nearer to righteousness..."⁽¹⁾

This divine proclamation highlights the fundamental significance of justice as a guiding principle in Islam, emphasizing its enduring relevance in our interpretation and application of the Loyalty and Disavowal principles.

In our pursuit of comprehension, we must also passionately uphold the principle of fairness. Islam is a model of justice and equality that transcends cultural and religious boundaries. The exemplary life and teachings of the Prophet Muhammad ﷺ exemplify this ethos. Through his words, he warned against the dire consequences of injustice, stating, "People, beware of injustice, for injustice shall be darkness on the Day of Judgment." "⁽²⁾

The preceding description accentuates the significance of avoiding injustice by pointing out that it leads to adverse outcomes and a loss of direction. Recognizing the significance of fairness and equity beyond the limits of Loyalty and Disavowal, it encourages individuals to be conscientious of their actions and pursue justice in all aspects of life.

We encounter constrained texts (Al-Nass Al-Muqayad) illuminating the path to a profound understanding of Loyalty and Renunciation as we delve deeper into the Qur'an and Sunnah. These texts provide precise teachings, illustrative examples, and guiding principles that enable us to navigate these concepts precisely and accurately.

By recognizing the limited scope of these verses, we can appreciate the broader ethical principles of Islam. They encourage believers to uphold justice, abstain from compromising their faith, and maintain their steadfast devotion to Allah عزَّوجلَّ. By navigating the complexities

(1) Qur'an (49:9)

(2) Sahih Muslim 2578

of these verses through judicial interpretation and application, we ensure that our actions are consistent with the spirit and intent of Islam's guiding principles.

This contextual awareness highlights the importance of fairness, discernment, and justice in our interactions with others. It emphasizes the need to differentiate between those who possess antipathy towards Muslims and those who do not, as well as the guiding principle of treating others with fairness and compassion. By adhering to these guidelines, we can navigate the complexities of these verses and ensure that our interpretation is consistent with Islam's broader ethical values and policies.

This verse emphasizes the importance of justice and benevolence towards those who have not harmed or opposed believers because of their faith. It affirms that Allah عزَّوَجَلَّ does not prohibit treating such individuals fairly and equitably, even if they hold different beliefs. This verse emphasizes the significance of acting justly and righteously towards all people, regardless of their religious affiliations or actions, because Allah عزَّوَجَلَّ appreciates such behavior. It encourages a compassionate and respectful approach to interactions, fostering harmony and understanding between diverse communities.

Allah عزَّوَجَلَّ indeed cherishes the righteous." This verse emphasizes the importance of treating others fairly, regardless of their faith or shared beliefs. Moreover, it serves as a divine reminder that Allah عزَّوَجَلَّ values those who demonstrate equity and justice in their interactions, irrespective of their religion.

In various situations, the Sunnah of the Prophet Muhammad ﷺ provides examples of justice and equity that further illuminate our path. Even when confronted with matters of Loyalty and Disavowal, his exemplary behavior, and interactions with people from diverse backgrounds and beliefs leave an indelible impression, demonstrating the utmost importance of upholding fairness and justice.

We can avoid misinterpretation by imbibing the profound principles of Islamic ethics, justice, and equity, as elucidated in the Qur'an and Sunnah. Here are three illustrative examples demonstrating the necessity of interpreting the restricted text regarding allegiance and renunciation in light of immutable Islamic principles.

Hence, we referred to the unconstrained texts (Al-Nass Al-Mutlaq) on the principles of Al-Wala' (Loyalty) and Al-Bara' (Disavowal) to the restricted texts (Al-Nass Al-Mutlaq) that is the Qur'an and Sunnah-derived moral constants, since they are among the mothers of virtues that are never subject to abrogation, as known from the foundations of jurisprudence (Usul al-Fiqh).

Understanding the Islamic principles of Loyalty and Disavowal requires a thoroughly understanding of the Qur'an, Sunnah, and the religion's broader ethical principles and values. It is incorrect to divorce these principles from the Islamic ethical framework and to interpret them as independent texts. The Qur'an and Sunnah provide a textual constraint for solving these principles. Inattention to these limitations could lead to erroneous conclusions. To avoid misunderstandings, it is necessary to approach the verses about Al-Wala' Wal-Bara' with a comprehensive understanding of Islam's more important ethical principles and values.

Protecting the Authenticity of Al-Wala' Wal-Bara'

Loyalty (Al-Wala') and Disavowal (Al-Bara') occupy an important position in Islamic theology. These ideas provide Muslims with a framework for distinguishing between belief and disbelief, as well as right and evil. On the other hand, these concepts are susceptible to being misconstrued and utilized improperly due to various factors, such as cultural influences, a lack of education, and unfavorable media portrayal. To achieve an accurate understanding and application of these principles, it is necessary to implement specific solutions that promote knowledge, balance, and the elimination of misconceptions.

In quest of guidance and information: To avoid incorrect interpretation and application of the principles of Loyalty and Disavowal, one of the essential solutions is to consult scholars and the designated leader of the Muslim community. Scholars' areas of expertise include Islamic doctrines, Islamic jurisprudence, and contextual knowledge of Qur'anic and Prophetic writings. By consulting with those knowledgeable in this area, we will gain a deeper understanding of these concepts and avoid misunderstanding. Moreover, this strategy ensures that our activities adhere to the authentic teachings of Islam, which is a significant advantage.

A Strategy That Strikes a Balance To avoid erroneous applications, it is essential to recognize that the principles of Loyalty and Disavowal also include specific rules relating to war and peace. These judgments, constrained by military considerations, require legislation and instruction from the authority within the Muslim community designated to hold that position.

In addition, this method prevents the principles from being misapplied in contexts where they are inappropriate, thereby protecting Islamic ethical standards. Overcoming Preconceived Ideas Misconceptions about Al-Wala' Wal-Bara' can hinder an accurate understanding of these principles. Education and dialogue are indispensable tools in the fight against these misunderstandings. To comprehensively comprehend Islamic teachings, it is necessary to consult credible and authentic sources of information. Participating in open discussions and dialogues with other individuals, even those who adhere to different religions than one's own, can help clear up misconceptions and cultivate a deeper understanding of Loyalty and Disavowal principles. If we continue to educate ourselves, think critically, and keep an open

 **Diluting Al-Wala' Wal-Bara'** 

mind, we can close the understanding divide and promote a more accurate picture of Islamic beliefs.



Chapter Eight

Love and Hate: Al-Wala' and Al-Bara' Expressions

Overview

Within the constraints of Islam, emotions wield immense power, and this influence shapes human interactions and experiences. Love, compassion, hatred, anger, envy, and empathy are among the emotions that can influence our thoughts, attitudes, and behaviors, leaving a lasting impression. This chapter explores the Islamic teachings and principles that assist Muslims in navigating the emotional terrain.

Islam encourages its adherents to embark on self-improvement by learning to control their emotions and using them as motivation for good deeds. Understanding the nuances of each emotion, its triggers, and the repercussions of experiencing it can aid Muslims in exercising wisdom and good judgement when controlling their emotions. Because of this, people can channel their feelings into virtuous actions that result in positive change.

In Islam, Love, affection, and compassion are essential qualities that form the foundation of its teachings. Muslims are urged to embrace these lofty sentiments and extend them to other individuals, the environment, and the world Allah عزوجل created. By cultivating genuine affection and compassion for one another, Muslims create an atmosphere of empathetic behavior and social harmony. This environment fosters personal growth, mutual respect, and brotherly solid and sisterly bonds.

In contrast, Islam recognizes the destructive potential of negative emotions such as rage, envy, and hatred if permitted to fester unchecked. Muslims are encouraged to direct their righteous hatred towards injustice, oppression, and deception. By taking a position against these vices, Muslims are becoming agents of positive change and working towards a just and equitable society.

Islam heavily emphasizes self-control and maintaining a level head in all aspects of life, drawing its cues from the exemplary conduct of the Prophet Muhammad ﷺ. Muslims learn from both his teachings and his behavior, and as a result, even when confronted with difficult circumstances, their reactions are more tranquil and balanced. By cultivating their emotional

intelligence, Muslims can navigate the dynamic terrains of their lives with grace and discernment.

Based on The teachings of Islam, Muslims embark on a life-altering path of personal development and self-actualization as they cultivate emotional intelligence. They develop the ability to channel their emotions towards doing good actions, resulting in a positive shift in their own lives and those around them. The journey requires self-reflection, self-discipline, continuous learning, and a commitment to one's personal growth. By completely controlling their emotions, Muslims can serve as a model for others and encourage them to navigate their emotional landscapes with composure and fortitude.

Transforming Anger

In the complex fabrics of human emotions, rage, and anger stand out as potent forces that can influence our thoughts, actions, and relationships. Islam acknowledges anger's intensity and potential for damage, encouraging believers to embrace its transformative power. The Prophet Muhammad's ﷺ teachings and the Qur'an's guidance encourage Muslims to master managing and controlling anger, channeling its energy into positive change, and nurturing harmonious relationships.

The Prophet Muhammad ﷺ conveyed invaluable wisdom, cautioning Muslims to exercise restraint and avoid the destructive power of anger. Recognizing its destructive potential, he ﷺ emphasized the need to control and subdue this potent emotion, as unchecked wrath can result in regrettable outcomes and disrupt the peace of our relationships and interactions.

On the authority of Abu Hurairah رضي الله عنه : “A man said to the Prophet ﷺ, ‘Give me advice.’ The Prophet ﷺ, said, ‘Do not get angry.’ The man asked repeatedly, and the Prophet ﷺ answered each time, ‘Do not get angry.’”⁽¹⁾

The man approached the Prophet ﷺ and asked for guidance in navigating life's difficulties. The Prophet's ﷺ repeated response was brief yet profound: "Do not get angry." The repetition of this counsel emphasizes the significance of anger management and self-control in Islam.

Importantly, this teaching does not advocate denying or repressing anger, recognizing that emotions, including anger, are fundamental to the human experience. Instead, it emphasizes the importance of constructively managing fury, transforming it into a catalyst for positive change

(1) Sahih Al-Bukhari 6116

and productive action. The Prophet's ﷺ advice emphasizes the transformative power of channeling anger into seeking solutions, advocating for justice, and promoting reconciliation.

The profound wisdom of the Prophet Muhammad ﷺ shines through his counsel on the importance of self-control, especially in the face of the potent emotion of anger. Instead of emphasizing physical strength or dominance over others, the Prophet ﷺ emphasized a different type of strength: the capacity to control one's emotions and exercise self-restraint.

Abu Hurairahؓ reported that the Prophetﷺ said: "The strong man is not the one who can overpower others (in wrestling); rather, the strong man is the one who controls himself when he gets angry."⁽¹⁾

In the above hadith narrated by Abu Hurairahؓ, the Prophet ﷺ asserts that one's true strength is not assessed by one's physical prowess or ability to defeat others in physical combat. Instead, the ultimate manifestation of grit is an individual's ability to maintain self-control in the face of anger. This profound insight emphasizes the importance of self-discipline and emotional intelligence as pillars of internal strength and personal development in Islam.

The Prophet'sﷺ words serve as a motivating reminder to Muslims that self-control and emotional mastery are indispensable components of character development. By cultivating the ability to control our anger, we demonstrate a strength that transcends physical strength and reveals our true mettle. Moreover, this shift in emphasis from external displays of power to inner self-control fosters a culture of harmony, tolerance, and peaceful coexistence within society.

This teaching resonates with contemporary research on emotional intelligence and self-regulation in an academic setting. Studies have shown that individuals with higher levels of emotional intelligence are better equipped to manage their emotions, leading to healthier relationships, improved decision-making, and enhanced overall well-being. The guidance of the Prophet ﷺ is consistent with these findings, demonstrating the profound wisdom inherent in Islamic teachings.

In addition, this teaching encourages self-reflection and introspection, encouraging individuals to pause and reflect before reacting to anger. By cultivating self-control, we increase our capacity to respond to challenging situations with composure, intelligence, and fairness. This practice is consistent with the Islamic principles of justice and mercy, thereby fostering a culture of tolerance and forgiveness.

(1) Sahih Muslim 2609

The Internal Force: Love, Hate, and Loyalty in Islam

Love and hatred are fundamental human emotions that have the power to shape our perceptions, actions, and ultimate destinies. In Islam, these two opposing emotions hold a significant position, serving as the roots from which the principles of loyalty (Al-Wala') and disavowal (Al-Bara') emerge.

Love becomes a beacon of devotion, binding souls to the Divine, whereas hatred serves as a shield, repelling those who oppose truth and justice. As Muslims, we must navigate the delicate equilibrium between these emotions, guided by the Qur'anic wisdom and the exemplary character of the Prophet Muhammad ﷺ. Through an unwavering commitment to love for Allah's ﷻ sake and a righteous disdain for that which opposes His teachings, we embark on a transformative voyage, embodying loyalty and contempt in our actions and striving to elevate humanity through the power of these profound emotions.

Love and hatred are profoundly ingrained in our hearts and minds due to the complex nature of human emotions. These emotions can shape our perceptions, actions, and relationships, influencing our lives. As Muslims, we confront the challenge of regulating and harnessing these powerful emotions following Islamic teachings.

As a natural inclination, love can be a source of tremendous happiness, compassion, and bonding. Islam encourages believers to cultivate an affection for Allah ﷻ, His Messenger ﷺ, fellow believers, and the entirety of creation. It is a transformative force that fosters unity, empathetic behavior, and acts of compassion. The challenge, however, is to ensure that our affection remains rooted in sincerity and righteousness, without excessive attachment or violation of Islamic principles.

In contrast, hatred can be a powerful and intense emotion. Islam recognizes that there are circumstances in which hate is justifiable, such as injustice, oppression, and immoral acts. Muslims are therefore required to detest falsehood, evil, and detrimental actions. The difficulty arises, however, in channeling this emotion constructively without allowing it to engulf us or lead to unjust actions or hostility towards individuals.

Sometimes, Islam commands believers to cultivate and develop these emotions, dictating when and how to exhibit love and hatred. For instance, we are commanded to love and support those who uphold the truth and justice and to despise and distance ourselves from those who oppose or damage Islam and its adherents. This principle of loyalty and renunciation (Al-Wala' Wal-Bara') provides Muslims with a framework for navigating their relationships and allegiances.

However, the difficulty resides in striking the appropriate balance and ensuring our emotions are consistent with Islam's teachings. Love must not blind us to misconduct, and hatred must not consume us with prejudice. Instead, Islam encourages us to respond to our emotions with moderation and wisdom, always governed by justice, fairness, and compassion.

By comprehending and controlling these emotions following Islamic teachings, Muslims can strengthen their faith and become agents of positive change. This voyage of transformation requires sincere dedication, spiritual development, and a profound understanding of Islamic principles. Through unwavering devotion to Allah ﷻ and adherence to His Commands, Muslims can attain inner serenity and cultivate a harmonious equilibrium within themselves. By harnessing love and hatred for Allah's ﷻ sake, they become beacons of virtue, promoting justice, compassion, and unity in their communities and beyond and demonstrating the profound wisdom of Islamic principles in their daily lives.

The Dynamics of Love: Innate and Acquired

Islam recognizes two categories of love: Innate and Acquired. Innate love is a natural human emotion that leads to affection, attachment, and pleasure for various people, animals, and even familiar objects that provide comfort or happiness. This love is not exclusive to Muslims; it can be directed toward anyone, regardless of religious or philosophical, and heretical beliefs.

Parental affection for a child is an example of innate devotion. It is an instinctual and natural affection that develops upon the delivery of a child. The parent and child share a profound emotional bond and a strong sense of protectiveness and concern. This affection is not contingent on the child's actions or behavior; it is an innate sense of tenderness and attachment. It encompasses a universal experience of parental affection and devotion, transcending cultural, religious, and societal boundaries.

In contrast, acquired love is a conscious and deliberate choice Muslims make to cultivate a love for Allah ﷻ and His Messenger ﷺ. It transcends personal connections and emotional attachment and is rooted in a profound commitment to follow Allah's ﷻ Guidance and imitate the Prophet Muhammad's ﷺ example. Acquired love is a journey of pursuing Allah's ﷻ pleasure, striving to live following His principles and values, and devoting oneself to His path.

In Islam, acquired love serves a higher purpose than inherent love, which fosters personal relationships and emotional well-being. It emphasizes strengthening one's faith, increasing devotion to Allah ﷻ, and drawing closer to Him. In addition, it is a means of seeking

spiritual growth and fulfillment as Muslims endeavor to live lives that reflect Allah's ﷺ teachings and guidance.

By comprehending and controlling these emotions following Islamic teachings, Muslims can strengthen their faith and become agents of positive change. This voyage of transformation requires sincere dedication, spiritual development, and a profound understanding of Islamic principles. Through unwavering devotion to Allah ﷻ and adherence to His Commands, Muslims can attain inner serenity and cultivate a harmonious equilibrium within themselves. By harnessing love and hatred for Allah's ﷻ sake, they become beacons of virtue, promoting justice, compassion, and unity in their communities and beyond and demonstrating the profound wisdom of Islamic principles in their daily lives.

Challenges on the Path of Innate Love

To successfully navigate the terrain of natural love, one must understand, engage in self-reflection, and connect themselves with Islamic teachings. These tests mold our path of love and devotion to Allah ﷻ and His Messenger ﷺ, leading us to a more profound relationship and a complete spiritual life.

Love that is innate to us is an emotion that wells up within us without our having to manage or cultivate its emergence consciously. When it comes to expressing our intrinsic love, however, our feelings and deeds ought to align with Islam's teachings. Therefore, even while the sense of love may be innate and outside of our control, how we display that love need to be guided by the principles and values of Islam. This indicates that our thoughts and deeds should follow the teachings of Allah ﷻ and His Messenger ﷺ, guaranteeing that our demonstrations of affection are in accordance with Islam's moral and ethical framework.

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

[سورة التوبة: 24]

Say: If your fathers, your sons, your brothers, your wives, 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 Al-Fasiqun (the rebellious, disobedient to Allah).⁽¹⁾

The above verse serves as an important warning that our inherent love for our family, possessions, and other ties to this world should not take precedence over our love and loyalty to Allah ﷻ and His Messenger, Muhammad ﷺ. It compels us to assess our priorities and adjust them so that they are in line with the teachings of Islam.

In this setting, expressing the love that is already within us requires that our beliefs, actions, and decisions all conform to Islamic precepts. Even while it is natural for us to have love for our family, riches, and other parts of this world, we must make it a priority to ensure that our love for Allah ﷻ and His Messenger ﷺ, is the most essential love we have. This requires us to be willing to sacrifice our affections and desires if those desires and the commands of Allah ﷻ are in conflict with one another.

By purposefully channeling the love that is already ingrained within us towards the cause of Allah ﷻ, we are able to display our unshakeable loyalty to adhere with submission to His commands and working for the advancement of His cause. This includes doing acts of worship, engaging in deeds that are selfless and generous, and taking part in jihad (which literally translates to "striving") for the sake of the cause of Allah ﷻ. It also implies having patience and perseverance in the face of trials and tribulations that may come about as a result of placing the love of Allah ﷻ ahead of attachments to things in this world.

In the end, we can increase our faith and our relationship with the Divine by expressing the natural love that we have for Allah ﷻ and His Messenger, Muhammad ﷺ. We acknowledge that seeking the pleasure of Allah ﷻ is the most important thing one can do to achieve true prosperity and fulfilment. We can manage the trials of life with clarity and purpose, aiming to attain the Pleasure of Allah ﷻ and the ultimate reward in the Hereafter, if we bring our natural love into conscious line with the teachings of Islam.

The following verse illuminates the profound Islamic obligation of acquired affection. It emphasizes the significance of cultivating developed a love and harmonizing our emotions and actions with the teachings of Allah ﷻ and His Prophet ﷺ:

(1) Quran (9:24)

Diluting Al-Wala' Wal-Bara'

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾
[سورة آل عمران: 31]

“Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.”(1)

This verse emphasizes the close connection between developing an affection for Allah ﷻ and emulating the behavior of the Prophet Muhammad. It highlights the necessity of adhering to Islamic Monotheism, accepting the teachings of the Qur'an and Sunnah, and attempting to model one's conduct after that of the Prophet ﷺ to demonstrate genuine love for Allah ﷻ.

Because Allah ﷻ is the Most Merciful and the Most Forgiving, believers can earn Allah's ﷻ love and absolution by sincerely following the path Allah ﷻ and His Messenger ﷺ outlined. This verse emphasizes the importance of cultivating acquired affection and loyalty for the Prophet of Allah ﷻ to attain spiritual proximity and Divine Mercy.

It is essential to recognize that, similar to hatred, love can be influenced by erroneous information and misdirected desires. Satan and his minions may sow the seeds of sensual love in the souls of individuals, causing them to cultivate inappropriate affection for someone already married or engaging in illegal activity.

On the other hand, Islam strongly emphasizes self-improvement, emotional control, and abstinence from illegal activity. The Quran instructs Muslims to seek purity and virtue in their love and to channel that love into permitted and lawful partnerships while avoiding temptations that could lead to immorality and moral decline. By bringing their emotions into harmony with the teachings of Islam, believers strive for spiritual development, self-control, and obedience to Allah's ﷻ imposed limits.

Ibn Al Qayyim رَحِمَهُ اللهُ، a renowned Islamic scholar, emphasized that a sign of loving Allah ﷻ is to choose Allah's ﷻ preferences over one's desires, even when one's desires seem overwhelming. True believers should prioritize Allah's ﷻ Guidance and preferences, even sacrificing their interests and passions. This requires a firm commitment to faith and a willingness to prioritize Allah's ﷻ Will over one's own.(2) Furthermore, Ibn Al

(1) Qur'an 3:31

(2) Ibn al-Qayyim. (2016). Al-Wabil al-Sayyib mina al-Kalim al-Tayyib. Darussalam.

Qayyim رَحْمَةُ اللَّهِ عَلَيْهِ stressed the importance of striving to achieve what Allah ﷻ loves, even if challenging. This necessitates being ready to work hard, overcome obstacles, and persist in facing difficulties, all while seeking Allah's ﷻ approval and satisfaction

A Brief Description of Obstacles to Innate Love

1. **Striking a Balance Between Love for Allah ﷻ and His Messenger ﷺ and Worldly Attachments** It can be challenging to balance our love and affection for Allah ﷻ and His Messenger ﷺ and the craving for to this world. To prioritize our devotion to Allah ﷻ we must contemplate, make informed decisions, and overcome any obstacles that stand in the way of our ultimate loyalty to the Divine.
2. **Harmonizing Innate Love with Islamic Moral and Ethical Principles** Although love is a natural emotion, it should be governed by Islamic ethics. It is of the uttermost importance that our thoughts and deeds align with the framework of morality and ethics established by Allah ﷻ and His Messenger ﷺ. This requires an ongoing commitment to education, the pursuit of information from reliable sources, and the synchronization of our natural inclinations with the tenets of Islam.
3. **Overcoming Your Wants and Ego** Personal desires, ego, and self-centeredness can sway innate love and affection. You must surmount these obstacles to experience true love. To overcome this obstacle, we must cultivate humility and self-discipline and recognize that our ultimate purpose is to revere and serve Allah ﷻ. To attain true happiness, we must purify our intentions and align our love with selflessness, compassion, and the welfare of others.
4. **Seeking Knowledge and Persistent Spiritual Growth** To successfully navigate the path of natural love, one must constantly pursue knowledge and grow spiritually. This requires perusing the Qur'an, meditating on Allah's ﷻ attributes, and learning about the life and teachings of the Prophet Muhammad ﷺ. The more we study Islam, the more it fosters and strengthens our natural affection for Allah ﷻ and His Messenger ﷺ.

Overcoming Obstacles on the Road to Acquired Love

To cultivate love, we must make conscious decisions and exert effort. The difference between innate and acquired love is that the former arises spontaneously within us. In contrast, the latter

requires us to consciously increase our love and devotion to Allah ﷻ and His Messenger ﷺ. This maturation process necessitates a sincere commitment to learning the Islamic religious precepts. By devoting ourselves to the study of the Qur'an, examining the Names and Attributes of Allah ﷻ, and immersing ourselves in the life and teachings of the Prophet Muhammad ﷺ, we can gain a deeper understanding of Allah's ﷻ instructions, guidance, and the fundamental tenets of Islam.

Developing the acquired love and affection for Allah ﷻ and His Messenger ﷺ requires daily observance of Islamic precepts. It includes engaging in worship, performing acts of charity, treating others with kindness and compassion, and upholding justice and equity. The challenge is consistently making decisions reflecting our affection for Allah ﷻ and His Messenger ﷺ. This is the exam we must pass. It requires self-discipline, introspection, and ongoing personal development, even if it necessitates going against societal norms that directly oppose Islamic values.

Accepting the challenge of providing for an absent love can result in profoundly transformative spiritual development and a sense of fulfilment. It strengthens our relationship with Allah ﷻ and His Messenger ﷺ, shaping our convictions, behaviors, and personalities. This continuous cultivation process deepens our affection for Allah ﷻ and His Messenger ﷺ, bringing us closer to attaining Allah's ﷻ pleasure and achieving ultimate success in this life and the hereafter.

The challenge is to make deliberate and consistent decisions that reflect our love and loyalty for Allah ﷻ and His Messenger ﷺ. Personal development requires self-discipline, introspection, and a commitment to ongoing growth. It may involve sacrificing personal preferences or opposing societal norms when those norms conflict with Islamic teachings. However, as we continue to engage in this cultivation process, our affection for Allah ﷻ and His Messenger ﷺ grows more profound, and we become more in tune with the tenets and ideals underpinning Islam.

When we embrace the challenge of cultivating acquired love, we open the door to a transformative spiritual growth and fulfilment journey. It paves the way for us to develop a deep relationship with Allah ﷻ and His Messenger ﷺ, and it becomes the propelling force in forming our beliefs, actions, and personalities. The development of love that was not inherently ours improves our lives, brings us closer to Allah's ﷻ pleasure, and positions us for success in life and the next.

Understanding Hatred

As with Love, there are numerous manifestations of Hatred in Islam. Nevertheless, Hatred can be divided into two categories: genuine and legislated. Hatred is an instinctive emotional response that may surface in individuals when confronted with rejection or disagreement with their viewpoints.

When we harbor negative thoughts about others based on erroneous information or when others fail to treat us as we wish, these are examples of inherent animosity that can manifest in a variety of contexts. Nonetheless, it is necessary to recognize that these feelings are individual and may result from personal biases, misunderstandings, or unmet expectations. Additionally, it is essential to remember that these emotions are subjective.

We may develop an instinctive resentment for them when we form unfavorable opinions about someone based on rumors, stereotypes, or false information. This can contribute to the propagation of misinformation. This Hatred, which is frequently unjustified, can result in prejudice and erroneous assessments of those involved. Islam encourages its adherents to pursue knowledge, verify information, and approach others with fairness and an open mind, instead of allowing their inherent Hatred to cloud their judgment.

Similarly, it is natural to feel a sense of disappointment or irritation when other people fail to exhibit the tenderness or generosity, we had anticipated from them. Nonetheless, it is essential to approach these situations with empathy and compassion, recognizing that everyone has their struggles, limitations, and methods of expression. This is because everyone has their endeavors, rules, and other means of self-expression. Therefore, adherents of Islam are encouraged to respond to such situations with patience, forgiveness, and a willingness to cultivate mutually beneficial relationships rather than harboring animosity or resentment against the offender.

In any circumstance, it is of the utmost significance to consider the Islamic teachings, which heavily emphasize being just, kind, and truth-seeking. Muslims are admonished to exercise emotional self-control, correct inaccurate impressions, and strive for reconciliation and harmony. If Muslims develop a worldview emphasizing empathy, forgiveness, and understanding, they can overcome their innate propensity for Hatred and create a sense of compassion and benevolence towards others.

On the other hand, legislated hatred refers to the deliberate decision Muslims make to abhor behaviors that directly oppose Allah's **عَزَّوَجَلَّ** teachings and divine instructions. It is crucial to recognize that, from an Islamic viewpoint, enmity is not an emotion that is unchecked or without discrimination. Instead, it is a moral disgust directed at unethical behavior and unjust

treatment of others. Muslims are therefore encouraged to harbor Hatred for the actions of those who commit evil deeds and to actively oppose oppression in all its manifestations. Muslims are also instructed to detest the behavior of those who commit evil acts.

The term "legislated hate," also known as "Al-Bughd," encapsulates the concept of hating and resisting evil solely for Allah's عَزَّوَجَلَّ sake. In addition, it entails the practice of Al-Bara', which is the act of criticizing and opposing detrimental behavior to defend Islam's ideals and principles.

Whether inherent or legislated, Hatred must be evaluated according to Islam's precepts; this is a fundamental tenet of the faith. As long as the person we despise is not actively working to cause us harm, we have no right to force them into injury or suffering, and this should never serve as an excuse to do so. On the other hand, Islam instructs its adherents to respond to Hatred with justice, compassion, and self-control to clear up misunderstandings, promote dialogue, and promote peaceful coexistence. Instead of justifying unjust behavior or mistreating others, animosity could serve as motivation to defend Islamic principles and encourage social harmony.

The Qur'an emphasizes preserving justice and fairness in all dealings, including those with whom one may have innate or acquired animosity. It urges Muslims to maintain their unwavering dedication to the cause of justice, ensuring that their emotions do not cloud their discernment or lead them to act unjustly. Allah عَزَّوَجَلَّ said,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا ۗ هُوَ اَقْرَبُ لِلتَّقْوٰى ۗ وَاتَّقُوا اللّٰهَ ۗ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ﴾ [سورة المائدة: 8]

“Believers! Be upright bearers of witness for Allah, and do not let the enmity of any people move you to deviate from justice. Act justly, that is nearer to God-fearing. And fear Allah. Surely Allah is well aware of what you do.”⁽¹⁾

The above-mentioned verse serves as a reminder to address animosity with discernment and justice, thereby preventing it from doing as an excuse for wrongdoing or cruelty. Muslims are expected to follow Islam's teachings, which require them to treat others with respect, compassion, and justice, regardless of whether they harbor Hatred.

(1) Quran (5:8)

In addition, it is crucial to remember that hostility in the name of Allah ﷻ should never be directed solely at a person's characteristics or demographics, such as race or ethnicity. Instead, the emphasis should be placed on decrying unethical behavior, regardless of the background or identity of the wrongdoer.

In addition, whenever there is Hatred for Allah's ﷻ cause, there must always be love for Allah's ﷻ cause. Consequently, Muslims are instructed to demonstrate their Love and support for those who engage in virtuous behavior and exemplify Islamic principles daily. In addition, they are advised to maintain cordial relationships with their fellow humans and to always act kindly and compassionately towards those in their vicinity.

Islam acknowledges all natural and mandated manifestations of hatred in its purest form. On the other hand, acquired Hatred is a deliberate decision founded on Islamic beliefs and values. Genuine Hatred is an instinctive response to an adverse event, whereas developed Hatred is a conscious decision. In light of this, Muslims are expected to carry out acts of hostility in the name of Allah with discernment, balance, and a commitment to advancing justice and righteousness in society.

Conscious, Non-Optional Choices: Acquired Love and Legislated Hate

According to Islamic teachings, Acquired Love and Legislated Hate require conscious decision-making instead of optional or random. It emphasizes the importance of intentionally cultivating love and directing it towards what pleases Allah ﷻ while recognizing the necessity of legislating hatred towards actions and ideas that oppose truth and justice. Additionally, the verse acknowledges the need to legislate hatred toward those who oppose truth and justice.

Therefore, Legislated Hate and Acquired Love are not simply personal preferences but Islamic law-mandated obligations. The origins of loyalty and disavowal (Al Wala' Wal Bara') are love and enmity for the sake of Allah ﷻ. These emotions necessitate Quranic and Sunnah-compliant expressions.

The following conversation between the Messenger of Allah ﷺ and Umar ؓ demonstrates the importance of love and the Prophet's ﷺ counsel to prioritize his love above all else. Umar ؓ is the Prophet Muhammad's ﷺ companion. Therefore, it is strongly advised that Muslims set aside their emotions and make a conscious decision to adore and adhere to the teachings of Allah ﷻ and His Messenger ﷺ.

Diluting Al-Wala' Wal-Bara'

Umar رضي الله عنه once said to the Prophet ﷺ, "O Messenger ﷺ of Allah, I love you more than anything and anyone except myself." The Prophet ﷺ replied, "No, by the One in Whose Hand is my soul, until I am more beloved to you than yourself." Umar رضي الله عنه responded, "Now, indeed, you are more beloved to me than myself."⁽¹⁾

The above hadith is evidence of Umar's رضي الله عنه deep love and devotion for the Prophet Muhammad ﷺ. The Prophet's ﷺ response emphasizes the importance of adoring him more than oneself and the significance of following and obeying his teachings. It highlights the significance of adoring him more than oneself. It exemplifies the love and devotion Muslims owe to the Prophet ﷺ by placing his guidance and example above one's preferences and desires. This hadith is a powerful reminder of the profound respect and reverence Muslims owe to the Prophet Muhammad ﷺ, and the significance of his role as the final Messenger of Allah ﷻ.

Muslims are strongly encouraged to set aside their emotions and make a deliberate decision to love Allah عَزَّوَجَلَّ and His Messenger ﷺ and to adhere to their teachings. This affection is fostered through the cultivation of knowledge and understanding, as the pursuit of knowledge is highly valued in Islam.

By studying the Qur'an and Sunnah, Muslims can better comprehend Allah's عَزَّوَجَلَّ Attributes, His Love for His Creation, and His Commands. This knowledge increases their love for Allah عَزَّوَجَلَّ and His Messenger ﷺ, causing them to want to serve Allah عَزَّوَجَلَّ and His Messenger ﷺ with greater fidelity and to have a greater appreciation for the role of virtuous people in society. Affection and hatred for the sake of Allah عَزَّوَجَلَّ are the results of a conscious decision, and they are intensified through the pursuit of knowledge, which fosters a deeper affection for Allah عَزَّوَجَلَّ and His Messenger ﷺ.



(1) Sahih al-Bukhari, Book 2, Hadith 13 (6323)

Chapter Nine

Illuminating Devotion: Love, Loyalty, and Devotion in Islam

Overview

The religion of Islam places a strong emphasis on the importance of affection and loyalty in human relationships with their Creator, Allah ﷻ, and with one another. The Al-Wala' Principles, which encompass loyalty and devotion, remains fundamental to Islamic doctrines and practices. It requires a profound sense of affection and respect for one another and support and dedication to the Islamic precepts and teachings. Al-Wala' manifests the Muslims' deep love for Allah ﷻ, His Messenger ﷺ, and Islam.

In this enlightening chapter, we investigate the psychology of Al-Wala' and the intricate relationship between affection and loyalty in Islamic tradition. We will examine the many facets of Al-Wala', including its expressions, obligations, rights, and relationship to the concept of love as its foundation. In addition, we will investigate the transformative potential of love, from a conscious choice to an innate and effortless condition, and how it corresponds with the concepts of Al-Wala' Wal Bara'.

In addition, we will examine the significance of love in Islamic psychology, including its influence on human behavior, relationships, identity formation, and overall well-being. We will examine how love manifests itself through deeds and how it influences an individual's moral compass, ethical ideals, and spiritual development. Through an exhaustive investigation of the role of love in Islamic thought and practice, we hope to provide readers with a deeper understanding of Al-Wala's psychology and its significant influence on fostering love and loyalty in Islam. We intend to provide readers with this understanding.

The Transformative Power of Love

Within Islamic theology, love encompasses profound psychological elements beyond being a passionate attachment. We will examine the transformative power of love and its far-reaching effects on numerous aspects of human existence.

Diluting Al-Wala' Wal-Bara'

In Islam, love encompasses not only one's feelings but also a profound relationship with Allah ﷻ, His Messenger ﷺ, and fellow believers. It goes beyond the realm of the essential individual.

According to Islam, love can profoundly influence human behavior, including decisions and actions. It is a force that directs a person's moral compass, aligning one's behavior with Islamic principles and values. It serves as a directing force. Individuals find the motivation to exemplify compassion, justice, forgiveness, and humility through love, which influences their interactions with others and contributes to developing harmonious relationships.

Moreover, the Islamic framework places significant significance on love's role in forming a person's identity. The cultivation of profound affection for Allah ﷻ, His Messenger ﷺ fosters a sense of purpose and belonging in the individual. They have a solid foundation upon which to construct their self-identity, which in turn influences their worldview, attitudes, and perspectives. This love-based sense of identity becomes a source of grit and resiliency, allowing individuals to navigate challenges with poise and composure.

It is impossible to understate love's impact on a person's overall health and contentment. In Islam, love provides believers with inner serenity, contentment, and tranquility in their hearts. It is a source of solace in times of difficulty, inspiration, and motivation when confronted with adversity. Through the catalytic effect of love on their personal and spiritual development, individuals can attain higher levels of consciousness and mindfulness. When individuals thoroughly immerse themselves in the love of Allah, they discover the resilience to overcome adversity, experience gratitude, and cultivate a sense of appreciation for the blessings they have received.

Manifestations of Love (Al-Wala') for Allah

In Islam, expressions of love and loyalty to Allah ﷻ, the Creator, Sustainer, and Source of all existence, are of the utmost importance. This section explores the various ways in which believers' love engagingly manifests itself. It examines the transformative force of love, which motivates individuals to engage in devotional acts such as prayer, charity, and benevolence towards others.

Muslims demonstrate their unwavering affection for Allah ﷻ, and commitment to upholding His commandments through these actions. With each act of love and devotion, believers strengthen their relationship with Allah ﷻ, draw closer to His divine presence, and experience the radiance of faith in their lives.

Al-Wala' is an integral part of a believer's expression of affection and support for Allah ﷻ, taking multiple forms. These expressions serve as potent channels for Muslims to communicate their profound love and appreciation for their Creator. Here, we explore the numerous ways Muslims can demonstrate their love for Allah ﷻ:

- ◆ **Embracing Allah's ﷻ Divine Right:** Recognizing Allah's ﷻ absolute right to be revered and obeyed is a fundamental tenet of a believer's faith, laying the groundwork for unwavering devotion. It is a recognition that Allah ﷻ is the supreme authority, possessing exclusive sovereignty and divinity. Mu'adh bin Jabal رضي الله عنه reported: The Prophet ﷺ said, "O Mu'adh, do you know what the right of Allah upon His servants is?" I said, "Allah and His Messenger know best." The Prophet ﷺ said, "To worship Him alone and to associate none in worship with Him. And do you know what their right upon Him is?" I said, "Allah and His messenger know best." The Prophet said, "Not to punish them if they do so."⁽¹⁾

The above acknowledgement requires affirming Allah's ﷻ absolute power and unreserved submission to His commands. By acknowledging and embracing this truth, believers declare their faith in Allah's ﷻ Oneness and commitment to worship and obey Him alone. This acknowledgement is the foundation of their faith, providing a firm foundation for their unwavering devotion and dedication to Allah's cause.

- ◆ **Embracing Allah's ﷻ Divine Guidance:** For Muslims, accepting the commands outlined by Allah ﷻ in the Qur'an and the teachings of the Prophet Muhammad ﷺ is an act of profound love, affection, and unwavering loyalty. To align one's existence with divine guidance and submit to Allah's ﷻ Will is a deliberate choice.

One verse that affirms the connection between Allah's ﷻ love and submission to His commands is found in the Quran:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

[سورة آل عمران: 31]

“Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e., accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love

(1) Ṣaḥīḥ al-Bukhārī 7373, Ṣaḥīḥ Muslim 30

you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."(1)

The above verse emphasizes that demonstrating love for Allah ﷻ is inseparable from following the guidance of the Prophet Muhammad and adhering to his teachings. By obeying Allah's ﷻ commands and following the example of the Prophet ﷺ, we show our love for Allah ﷻ and invite His love and forgiveness in return.

By adhering to these commandments, Muslims demonstrate their devotion to Allah's ﷻ most significant cause and profound affection for Allah ﷻ. By obeying these divine commands, believers express their gratitude, seek Allah's ﷻ closeness, and endeavor for righteousness. Embracing these commandments is a source of inspiration and motivation because it enables Muslims to live purposeful and meaningful lives under Allah's ﷻ wisdom and mercy.

- ◆ **Embracing the Transformative Rituals:** For Muslims, regularly commemorating Allah ﷻ through prayer, recitation of the Qur'an, and supplication (Dua') is a practice that elevates the soul. These acts of remembrance are potent ways to convey gratitude, seek Allah's ﷻ forgiveness, and seek His Guidance. Through prayer, believers connect directly with the Divine and find solace, peace, and inspiration.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اسْمُ اللَّهِ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ *
 الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ
 كَرِيمٌ

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e., the Verses) increase their Faith; and they put their trust in their Lord (Alone); Who perform As-Salat (Iqamat-as-Salat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).⁽²⁾

(1) Qur'an 3:31

(2) Quran (9:2-4)

The recitation of the Qur'an enables a profound engagement with Allah's عَزَّوَجَلَّ Words, fostering spiritual development and comprehension. Supplication (Dua') is a genuine appeal to Allah عَزَّوَجَلَّ that acknowledges human frailty and seeks His Mercy and assistance. These remembrances strengthen the bond between the believer and Allah عَزَّوَجَلَّ and foster a sense of spiritual elevation, motivating individuals to endeavor for righteousness and maintain their devotion. Regular designated or unrestricted forms of remembrance following the pattern of the Prophet enables a profound relationship with the Divine, providing guidance, solace, and inspiration along the path of faith.

◆ **The Pursuit of Understanding of Allah's عَزَّوَجَلَّ, Names and Attributes:**

In the hearts of those who genuinely love Allah عَزَّوَجَلَّ, the yearning to seek knowledge of His name and attributes arises as a burning desire. This endeavor is not solely an academic exercise but a valuable trait that reveals a deeper understanding of the Divine and what His essence عَزَّوَجَلَّ bestows. By delving into His attributes and investigating each of His names, they embark on a journey of discovery, uncovering Allah's عَزَّوَجَلَّ boundless mercy, wisdom, greatness, and power. Allah عَزَّوَجَلَّ says,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allah. ⁽¹⁾

The above verse emphasizes that those who genuinely fear Allah عَزَّوَجَلَّ are those who possess knowledge. The word order emphasizes that those with knowledge are the only ones who dread Allah عَزَّوَجَلَّ rather than implying that everyone with knowledge fears Allah عَزَّوَجَلَّ. The verse also indicates that those who lack respect for Allah عَزَّوَجَلَّ are ignorant. Ibn Taymiyyah, Ibn Kathir, and Sa'eed ibn Jubayr, among others, explained that knowledge of Allah عَزَّوَجَلَّ and His attributes increases reverence and reverence. Fear of Allah عَزَّوَجَلَّ prevents disobedience, and an abundance of fear of Allah عَزَّوَجَلَّ is a sign of genuine knowledge.

Sufyan al-Thawri classified those with knowledge into three categories: those with knowledge of Allah عَزَّوَجَلَّ, those with knowledge of Allah عَزَّوَجَلَّ but not His commands, and those with knowledge of Allah's عَزَّوَجَلَّ commands but not of Allah عَزَّوَجَلَّ Himself. The ideal is to know Allah عَزَّوَجَلَّ and His commands, resulting in authentic reverence for Allah عَزَّوَجَلَّ. The

(1) Quran (35:28)

verse concludes by emphasizing the intimate relationship between knowledge and reverence for Allah ﷻ, with knowledge increasing one's awareness and respect for the Almighty ﷻ.

- ◆ **Seeking Allah's ﷻ mercy:** Kindness and compassion towards all of Allah's ﷻ creation are central tenets of Islamic doctrine. This virtuous behavior is a result of recognizing Allah's immeasurable mercy and blessings for His creation. It extends beyond human interactions to animals and the natural environment. Muslims imitate the essence of Allah's ﷻ benevolence and contemplate His infinite Mercy daily by demonstrating kindness and compassion. Jarir ibn Abdullah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Allah will not be merciful to those who are not merciful to people.”⁽¹⁾

The narrations mentioned above and others of a similar nature, inspire and motivate Muslims to demonstrate kindness, mercy, compassion, and empathy towards others, thereby nurturing a harmonious and compassionate society. It encourages compassion and comprehension by highlighting the significance of treating all living things with respect and dignity. By imbibing this virtue, Muslims demonstrate their reverence for Allah ﷻ and contribute to establishing a world characterized by compassion, justice, and harmony.

- ◆ **Respect and Reverence for Allah ﷻ:** They are contingent upon engaging in virtuous deeds and refraining from immoral deeds. By aligning their actions with Allah's ﷻ commands, believers demonstrate their unwavering commitment to His cause and Islamic values. Virtuous behaviors include acts of compassion, honesty, generosity, and justice that promote the well-being of oneself and others. By actively aligning their actions with Allah's ﷻ commandments, believers demonstrate their unwavering allegiance to His cause and Islamic values. Virtuous behaviors include, among others, acts of kindness, honesty, generosity, and justice that promote one's own and others' well-being.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else).⁽²⁾

(1) Ṣaḥīḥ al-Bukhārī 7376, Ṣaḥīḥ Muslim 2319

(2) Quran (2:165)

The above verse contrasts the love and devotion of the faithful to Allah ﷻ with the misguided love and worship of false deities and material possessions. It emphasizes that while some individuals may adore and equate others with Allah ﷻ, true believers surpass them in their love for Allah ﷻ. Recognizing Allah's ﷻ exclusive right to worship and obeying His commands characterizes their affection.

This verse implies that the manifestation of a person's affection for Allah ﷻ is their unwavering devotion to His guidance and willingness to submit to His commands and prohibitions. It emphasizes that genuine love for Allah ﷻ necessitates acknowledging His supreme authority and submitting to Him above all else. The verse also highlights the consequences of deviating from this course, as those who disobey Allah's ﷻ commands and love something or someone other than Him will be subject to His severe punishment.

In contrast, refraining from sinful acts entails: Consciously averting actions prohibited in Islam, such as lying; Cheating, backbiting; Engaging in harmful behaviors. This commitment to virtuous behavior and avoidance of sinful actions originates from a profound love and awe for Allah ﷻ, as believers know that such behaviors displease Him. Pursuing moral excellence and upholding Islam's teachings in every aspect of life is a constant reminder. By engaging in virtuous deeds and avoiding immoral actions, believers inspire others with their exemplary behavior and contribute to the improvement of society.

- ◆ **Respecting Allah's ﷻ Divine Signs:** Another beautiful manifestation of Allah's affection in our hearts is a profound reverence for what He values and considers significant. When we venerate Allah's ﷻ symbols and sacred attributes, such as His divine commands, sacred sites, and cherished rituals, we demonstrate the essence of our piety and devotion.

By upholding these symbols with the utmost reverence, we display a profound and unbreakable connection to our Creator. It demonstrates our sincere submission to Allah's ﷻ will as well as our authentic love and devotion. By our actions, we demonstrate to the world the intensity of our faith and our unwavering dedication to following Allah's ﷻ Commands.

ذَلِكَ وَمَنْ يُعْطِمْ شَعَائِرَ اللَّهِ فإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

Thus, [what has been mentioned in the preceding verses (27, 28, 29, 30, 31)] is an obligation owed to Allah by humankind. And whoever respects Allah's Symbols does so from the depths of their hearts.⁽¹⁾

In the above verse Allah ﷻ exhorts believers to honor His symbols as a manifestation of their piety and reverence. These symbols can incorporate a variety of facets, such as Islamically significant times, locations, and individuals. Ramadan, the fortunate month of Ramadan, during which Muslims observe fasting and engage in increased worship and acts of devotion; the first ten days of Dhul-Hijjah; and Holy sites: In Islam, locations such as Mecca, Medina, and Bait Al-Maqdis (Jerusalem) bear special significance. Also revered in Islam are prophets and messengers, such as Prophet Muhammad ﷺ, Prophet Ibrahim (Abraham) عليه السلام, Prophet Musa (Moses) عليه السلام, and others. Muslims revere and venerate these prophets as Allah's chosen messengers.

By honoring and reverencing these symbols, Muslims demonstrate their profound love for Allah ﷻ and devotion to His teachings. It denotes a sincere commitment to upholding the values and principles of Islam and strengthens the heart's religiosity.

- ◆ **Embracing the correct form of Reliance:** Essential components of expressing love and faith in Islam are unwavering faith in Allah's ﷻ divine plan and fortitude in the face of adversity and difficulty. Believers acknowledge that Allah ﷻ is the most capable of all administrators, as He possesses infinite wisdom and supreme benevolence. This confidence in His plan enables them to navigate challenging circumstances with resilience and perseverance.

'Umar ibn al-Khattab رضي الله عنه narrated that the Prophet ﷺ said, "If only you relied on Allah as you should, He would provide for you as He provides for birds; they leave in the morning hungry and return in the evening full."²

The above hadith emphasizes the concept of genuine reliance on Allah ﷻ. It emphasizes that when believers trust and rely on Allah ﷻ, He will provide for them as He does for the animals. The analogy of birds leaving their nests in the morning famished and returning in the evening satiated suggests that Allah's ﷻ provision is abundant and secure.

(1) Quran (22:32)

(2) Authentic. [Ibn Maajah] by Al-Albani

Diluting Al-Wala' Wal-Bara'

The hadith encourages believers to deplete all available resources and efforts while profoundly dependent on Allah ﷻ. It emphasizes the importance of taking practical actions and exerting effort while recognizing that Allah ﷻ is the only source of ultimate provision and sustenance.

By relying on Allah ﷻ in the truest sense, believers find comfort, contentment, and assurance that their requirements will be satisfied. It encourages them to have unwavering faith in Allah's ﷻ Knowledge, compassion, and ability to provide. In the same way birds fly with confidence in their Creator, believers are encouraged to trust Allah and have faith that He will provide for them.

The believers recognize that adversity is a part of life's journey and believe that Allah's ﷻ plan is ultimately for their benefit and spiritual development. By maintaining unwavering faith, believers demonstrate their deep affection for Allah ﷻ and their faith in His wisdom and guidance. They derive strength from this confidence, finding solace and consolation in knowing Allah ﷻ controls everything. Patience in difficult circumstances demonstrates their unwavering love and faith, as it requires resilience, perseverance, and the knowledge that Allah's ﷻ timing is perfect. Patience enables believers to endure adversity with dignity, secure in knowing that Allah's ﷻ plan is unfolding following His divine wisdom. Through their unwavering faith and perseverance, believers inspire others to approach obstacles optimistically and rely entirely on Allah's Guidance.

- ◆ **Contemplation upon Allah's ﷻ Creation:** Contemplating the signs in Allah's ﷻ creation and marveling at the awe-inspiring beauty of nature is a potent way to increase reverence and affection for Him. Believers deeply appreciate the magnificence of Allah's creations when they contemplate the intricate details and harmonious balance in the natural world. The immensity of the universe, the intricate design of a flower, and the rhythmic waves of the ocean serve as reminders of Allah's Might, Intelligence, and Creativity. In Surah Al Imran, Allah says:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ مِنَّا مَا خَلَقْتَ هَذَا
طَلًّا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

"Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not

create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'"⁽¹⁾

This verse highlights that those who remember Allah عزَّوَجَلَّ and reflect upon His creation are the ones who truly love Allah عزَّوَجَلَّ. The act of contemplating the creation of the heavens and the earth and recognizing its purpose and order deepens their love and reverence for Allah عزَّوَجَلَّ. They understand that creation is not without purpose or meaning, and they acknowledge the greatness and wisdom of Allah's design.

Reflecting upon Allah's عزَّوَجَلَّ creation leads to a greater understanding of His power, knowledge, and intricate design. It ignites a sense of awe and love for Allah عزَّوَجَلَّ in the hearts of believers as they witness the beauty, harmony, and complexity of His creation. By contemplating the world around them, they recognize the signs and evidence of Allah's عزَّوَجَلَّ existence and His attributes.

The above verse encourages believers to reflect thoughtfully and ponder the creation and the signs of Allah's عزَّوَجَلَّ wisdom embedded within it. Such reflection deepens their connection with Allah عزَّوَجَلَّ, strengthens their love for Him, and reinforces their belief in His oneness and purposeful creation.

Through this contemplation, adherents cultivate a deeper sense of love, awe, and gratitude for the Divine. They feel closer to Allah عزَّوَجَلَّ due to the majesty and perfection of His creations. Consideration of the signs in Allah's عزَّوَجَلَّ creation instills believers with a sense of humility, reminding them of their insignificance in the immensity of the universe and their dependence on Allah's عزَّوَجَلَّ guidance and provision. This contemplation instills a profound sense of awe and wonder, inspiring believers to pursue a closer relationship with Allah عزَّوَجَلَّ and live according to His teachings. By immersing themselves in Allah's عزَّوَجَلَّ creations, believers are inspired to deepen their love for Allah عزَّوَجَلَّ, cultivate a profound appreciation for His creations, and embark on a spiritual development and enlightenment journey.

- ◆ **Performing Voluntarily Acts of Worship:** Abu Hurairah رضي الله عنه, who said, The Messenger of Allah ﷺ said, "Verily Allah عزَّوَجَلَّ has said: 'And My servant continues to draw near to me with Nawafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which

(1) Quran (3:191)

he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge."¹

Voluntarily acts such as nighttime prayers and fasting, is a potent display of love and devotion. These acts of worship go beyond the obligatory acts and demonstrate a believer's unwavering dedication to pursuing Allah's closeness. Engaging in night prayers, also known as Tahajjud, demonstrates a sincere desire to devote precious nighttime moments exclusively to Allah ﷻ to seek His Mercy, Forgiveness, and Guidance. Likewise, fasting, whether during Ramadan or on other recommended days, demonstrates a deep affection for Allah ﷻ and a willingness to sacrifice worldly comforts for His sake.

These voluntary acts of worship necessitate self-discipline, perseverance, and a sincere desire to approach Allah ﷻ. By performing such deeds, believers strengthen their faith and deepen their relationship with Allah ﷻ, nurturing an intimate bond that transcends routine obligations. These acts of devotion serve as a means of purification and self-improvement, allowing believers to grow spiritually and develop a greater awareness of Allah's ﷻ presence in their lives. Through their voluntary acts of worship, believers demonstrate their steadfast affection for Allah ﷻ, fortify their faith, and strengthen their allegiance to His cause. Pursuing an intimate relationship with Allah ﷻ through these actions is a source of inspiration and motivation, directing believers toward spiritual development, self-discovery, and unwavering devotion.

By embracing these numerous expressions of love, believers fortify their spiritual connection with Allah ﷻ, creating an unbreakable bond that transcends the material world. Moreover, through these acts of devotion, Muslims encourage one another to deepen their affection for Allah and demonstrate unwavering devotion to His noble cause.

Manifesting Love and Loyalty to Allah's ﷻ Messenger ﷺ

Love and loyalty to the Prophet Muhammad ﷺ is a religious obligation in Islam and a significant manifestation of one's faith. To demonstrate their reverence for the Prophet ﷺ, Muslims participate in various rituals and hold diverse beliefs.

(1) Sahih Al-Bukhari

- ◆ **Embracing the legal authority of His Sunnah:** Recognizing the Prophet Muhammad's ﷺ religious authority and following his spiritual guidance are the pillars of loving and obeying him. This essential devotion reflects the Muslims' profound reverence and unwavering love for the Prophet ﷺ.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.⁽¹⁾

The above verse highlights the significance of obeying the Messenger of Allah ﷺ as a reflection of obedience to Allah عزَّوَجَلَّ Himself. By embracing and following the legal authority of the Sunnah, which encompasses the teachings, actions, and approvals of the Prophet Muhammad ﷺ, we demonstrate our love and loyalty to him. It reminds us that the Prophet ﷺ was not sent as a mere observer but as a guide and example for humanity to follow in order to attain the pleasure of Allah عزَّوَجَلَّ.

By adopting his Sunnah, including his deeds, teachings, and way of life, Muslims demonstrate their uttermost reverence for the Prophet Muhammad ﷺ and their dedication to following his example. This observance is a source of inspiration and guidance, allowing believers to align their lives with the Prophet's ﷺ teachings and cultivate a meaningful relationship with him. Muslims demonstrate their unwavering respect and devotion to the Prophet Muhammad ﷺ by recognizing his authority and adhering to his teachings.

- ◆ **Know your Messenger:** For Muslims, studying the life and teachings of the Prophet Muhammad ﷺ is a significant source of inspiration and admiration. Muslims examine the Prophet Muhammad's ﷺ life and teachings to learn more about him. As they delve thoroughly into the particulars of his life, including his hardships and outstanding achievements, believers forge a profound connection with his virtuous character and an unwavering commitment to his mission.

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ

Or is it that they did not recognize their Messenger (Muhammad) so they deny him?⁽¹⁾

(1) Quran (4:80)

The above verse highlights the rebuke of Allah ﷻ towards those who denied the Messenger ﷺ despite their familiarity with him. It suggests that one of the keys to believing in the message of Islam and developing a love for Allah ﷻ and His Messenger ﷺ is to know the Prophet's ﷺ life story and biography. Lacking knowledge of the Prophet's ﷺ life may hinder one's ability to fully comprehend and embrace his message, thus becoming an obstacle to accepting Islam. It emphasizes the importance of acquiring knowledge about the Prophet Muhammad ﷺ to strengthen faith and cultivate love and recognition for him.

Muslims can see Prophet Muhammad's ﷺ significant impact on humanity during his lifetime and throughout history. The many writers of his biography draw inspiration from his exceptional characteristics, which include compassion, justice, knowledge, and humility. Muslims aspire to emulate Muhammad's ﷺ virtuous attributes in their own lives and contribute to society by immersing themselves in his teachings. The study of the Prophet Muhammad's ﷺ biography instills greater reverence and enthusiasm for him, reinforcing the believers' adoration and respect for their revered Messenger.

- ◆ **Invoking the Divine Blessings upon him:** In Islam, a profound expression of love, reverence, and honor for the Prophet Muhammad ﷺ invokes peace and blessings upon him. Muslims frequently recite "peace be upon him" after uttering the Prophet's ﷺ name to express their profound reverence and gratitude for him.

Abdullah ibn Masoud رضي الله عنه reported: The Messenger of Allah ﷺ said, “Verily, Allah has angels who journey through the earth to convey to me the greetings of peace from my nation.”⁽²⁾

Ka'b ibn 'Urjah رضي الله عنه reported: We asked, “O Messenger of Allah, how do we send blessings upon you and the people of the house? Allah has taught us how to send peace upon you.” The Prophet, peace and blessings be upon him, said, “Say: O Allah, send your grace upon Muhammad and the family of Muhammad, as You have sent your grace upon Abraham and the family of Abraham. Verily, You are praiseworthy and majestic. O Allah, bless Muhammad and the family of Muhammad, as You have blessed Abraham and the family of Abraham. Verily, You are praiseworthy and majestic.”⁽³⁾

(1) Quran (23:69)

(2) Sunan al-Nasā'ī 1282. Grade: Sahih (authentic) according to Al-Albani

(3) Ṣaḥīḥ al-Bukhārī 3370, Ṣaḥīḥ Muslim 406 -Agreed upon according to Al-Bukhari and Muslim

The above two narrations emphasize the significance and blessing of invoking Allah's **عَزَّوَجَلَّ** benediction upon the Prophet Muhammad **ﷺ**. They serve as manifestations of sincere love for the Prophet **ﷺ** and are evidence that Allah **عَزَّوَجَلَّ** has set a love for the Prophet **ﷺ** in the hearts of believers.

According to the first hadith, Allah **عَزَّوَجَلَّ** has angels who traverse the earth to deliver the greetings of peace from the Prophet's **ﷺ** nation to him. The angels convey our prayers to the Prophet **ﷺ** when we send him blessings and greetings. It illustrates the relationship and honor Allah **عَزَّوَجَلَّ** has conferred upon the Prophet **ﷺ** and the importance of expressing our love and respect for him.

The second hadith guides how to invoke Allah's **عَزَّوَجَلَّ** bounties upon the Prophet **ﷺ** and his family. It instructs us to pray and beg Allah **عَزَّوَجَلَّ** to bestow His grace and blessings upon Muhammad **ﷺ** and his family, drawing parallels with the blessings Allah **عَزَّوَجَلَّ** bestowed upon Abraham **ﷺ** and his family. By doing so, we recognize the prophet Muhammad's **ﷺ** and his family's unique status and seek to emulate the bounties bestowed upon them.

These narrations remind us of the blessings and rewards that result from expressing sincere reverence and respect for the Prophet Muhammad **ﷺ**. They highlight the significance of extending blessings upon him and his family and serve as a means of strengthening our relationship with Allah **عَزَّوَجَلَّ** and increasing our affection for His Beloved Messenger **ﷺ**.

The practice highlights his exalted status and the significance of his teachings in the lives of his devotees by emphasizing the former. By reciting the phrase "peace be upon the Prophet," Muslims acknowledge the Prophet's **ﷺ** vital role as a benefactor to humanity and aspire to emulate his exemplary qualities. It serves as a reminder of his profound influence and a manifestation of Muslims' immense love and reverence for him. By conducting this deed, believers can demonstrate their undying allegiance to the Prophet Muhammad **ﷺ**, strengthening their relationship with the Prophet Muhammad **ﷺ** and inspiring others to follow in his footsteps.

- ◆ **Protecting the Prophet's Honor and Reputation:** Keeping the honor and reputation of the Prophet Muhammad **ﷺ** is a fundamental obligation for Muslims, stemming from their profound affection, loyalty, and respect for him. Muslims feel obligated to protect Muhammad's **ﷺ** integrity and reputation. Believers actively defend his dignity and preserve his legacy by defending him against defamation and other unfavorable actions.

It demonstrates devotion to the Prophet ﷺ and his teachings. By debunking false claims and disseminating the truth about his exemplary conduct, Muslims uphold his reputation and ensure that his message will continue to inspire and guide people worldwide. Aside from being a religious obligation, preserving the Prophet's ﷺ honor motivates believers to fight for the truth, justice, and the principles he advocated throughout his life. It is a potent declaration of adoration and devotion for the Prophet and reflects the faithful's sincere commitment to preserving his exemplary legacy.

Defending the Prophet Muhammad ﷺ is an essential aspect of faith and a manifestation of one's genuine affection for him. Every Muslim must safeguard his dignity and the purity of his message. Defending the Prophet Muhammad ﷺ requires faith, affection, and devotion. We must uphold the dignity of the man who brought us the message of Islam. Prioritizing worldly concerns over defending him may result in repercussions, as ignoring this duty may result in punishment. Let us be mindful of our duty and endeavor with sincerity and devotion to defend his honor and teachings.

Anas ibn Malik ؓ narrated that the Prophet of Allah ﷺ said, "None of you will have faith until I am more beloved to him than his children, his father, and all the people."⁽¹⁾

The statement, "None of you will believe until I am dearer to him than his son, his father, and the entire community," emphasizes the profound love and devotion owed to the Prophet Muhammad ﷺ. It emphasizes the significance of placing the defense of the Prophet ﷺ above personal concerns, such as one's own life, family, prosperity, and honor. This level of devotion is essential for the growth of genuine faith.

Maintaining and defending the pillars of Islam and faith is of the uttermost importance, as they serve as the basis of our beliefs and practices. It is a religious obligation and a means of drawing closer to Allah عزوجل and pursuing His pleasure to defend the Prophet ﷺ. It is an act of worship and a means of approaching the Divine.

- ◆ **Wholeheartedly Embracing the Prophet's ﷺ Teachings:** In his teachings, the Prophet Muhammad ﷺ emphasized compassion, kindness, and justice; putting these teachings into practice is a life-altering way to honor his legacy and demonstrate affection for him. Muslims become agents of positive change and contribute to developing a more compassionate, empathetic, and just society by consistently adhering to these principles. The teachings of the Prophet ﷺ are a guiding beacon that inspires Muslims to treat all people with respect and dignity, to show each other love and mercy, and to advocate for

(1) Ṣaḥīḥ al-Bukhārī 15, Ṣaḥīḥ Muslim 44

justice.

According to Abu Hurairah رضي الله عنه, the Prophet ﷺ of said, "Everyone from my Ummah will enter Paradise except those who refuse." They retorted, "O Messenger of Allah, who will refuse?" The Prophet stated, "Whoever obeys me enters Paradise, and whoever disobeys me has refused."⁽¹⁾

The preceding narration proves that obeying the Prophet ﷺ and embracing his teachings wholeheartedly is a sign of sincere affection for him and a means of entering Paradise. The Prophet Muhammad ﷺ states unequivocally that all members of his nation will enter Paradise, except for those who deny it. This verse refers to those who deliberately disobey the Prophet's ﷺ teachings and commands.

The above hadith emphasizes the significance of following the Prophet's ﷺ guidance without picking and choosing based on personal preferences, societal norms, or cultural values. True devotion to the Prophet ﷺ entails accepting his teachings in their totality and without reservation. By obeying the Prophet Muhammad ﷺ, one demonstrates love, devotion, and submission to his authority, paving the path to Paradise.

If we can persuade others to adopt the teachings of the Prophet Muhammad ﷺ, we will expand the reach of the Prophet Muhammad's ﷺ message of compassion and guidance to more people. Muslims assist non-Muslims in recognizing the value and significance of Islam by disseminating their knowledge and, respectively, living following its tenets. They do this by engaging in conversation, educating others, and setting an excellent example, encouraging others to investigate the Prophet's teachings and connect with the transformative force of his message. Muslims contribute to a more enlightened and peaceful world by encouraging others to embrace their religious principles. A shared commitment to affection, compassion, and justice accomplishes this.

- ◆ **Maintaining a Balanced Perspective:** According to Islamic doctrine, it is essential to maintain a balanced perspective when considering the Prophet Muhammad ﷺ. Despite the immense respect and reverence Muslims have for Allah, they acknowledge that the concept of Allah's uniqueness is essential. This principle requires us to recognize the Prophet ﷺ as an ordinary man whom Allah chose to serve as an example and leader for the rest of humanity.

(1) Ṣaḥīḥ al-Bukhārī 7280

Muslims reinforce the Prophet's ﷺ eternal devotion to Allah عزوجل and his position as a devoted servant by maintaining his human status within their religion. Even though the Prophet Muhammad ﷺ possessed exceptional qualities and was a recipient of divine revelation, they know that he was nonetheless fallible and subject to human limitations. As a result of this balanced perspective, believers can maintain their conviction that Allah عزوجل is the sole possessor of absolute power and divinity while also appreciating Muhammad's ﷺ exceptional character and achievements.

It is essential to the Islamic faith and practice to refrain from praising or glorifying the Prophet ﷺ in any fashion. Muslims are aware that the Prophet Muhammad ﷺ repeatedly emphasized his humanity and duty as a servant of Allah during his lifetime. This serves as a reminder that only Allah عزوجل is worthy of honor and worship.

By maintaining a balanced perspective, Muslims can demonstrate their love and devotion to the Prophet while remaining steadfast in their faith in Allah's عزوجل uniqueness. In addition, it promotes a comprehensive understanding of the Prophet's ﷺ teachings and his role as a guide, emphasizing the importance of imitating the Prophet's ﷺ behavior in terms of worshipping Allah عزوجل and obeying his commands.

According to Abu Hurairah رضي الله عنه, the Prophet, peace ﷺ said, "O Allah, do not transform my grave into a worshipped idol. Allah has cursed the people who worship at the tombs of their prophets."⁽¹⁾

The preceding narration shows that obeying the Prophet ﷺ and accepting his teachings wholeheartedly signify sincere affection for him and a means of entering Paradise. The Prophet Muhammad ﷺ states unequivocally that all members of his nation will enter Paradise, except for those who deny it. This verse refers to those who deliberately disobey the Prophet's ﷺ teachings and commands.

This hadith emphasizes the significance of following the Prophet's ﷺ guidance without picking and choosing based on personal preferences, societal norms, or cultural values. True affection for the Prophet ﷺ necessitates unconditional acceptance of his teachings. By obeying the Prophet Muhammad ﷺ one demonstrates love, devotion, and submission to his authority, paving the path to Paradise.

(1) Musnad Amad 7352 is authentic (Sahih), according to Ahmad Shakir.

By maintaining this balanced perspective, Muslims ensure that their affection for the Prophet Muhammad ﷺ is based on Islamic teachings. This helps Muslims ensure that their affection for the Prophet Muhammad ﷺ is grounded in Islam's teachings, which strengthens their commitment to monotheism and their relationship with Allah عزَّوَجَلَّ. In addition, it serves as a reminder that true devotion entails acknowledging and worshipping the one true Allah عزَّوَجَلَّ and honoring and esteeming the Prophet ﷺ as an exemplary servant and Messenger ﷺ of Allah.

- ◆ **Loving the Companions is the same as Loving the Prophet:** In Islam, the Prophet Muhammad's ﷺ expressions of love are inextricably bound to the companions' love and affection. These companions hold a special place in the souls of all Muslims because they were the Prophet Muhammad's ﷺ closest allies and friends. Their unwavering commitment, selfless efforts, and exceptional character make them indispensable sources of advice and inspiration for the Muslim community.

Due to their unwavering devotion to the Prophet ﷺ and their crucial position in the propagation and preservation of Islamic doctrine, the companions are held in such high regard. As the first individuals to receive the revelation and those who most exemplified the Prophet's ﷺ teachings, they served as living examples of how to put Islamic principles into daily practice.

Abu Sa'eed al-Khudri رضي الله عنه said the Prophet ﷺ said, "Do not disparage my companions. "Even if one of you spent as much gold as Mount Uhud, it would not equal a fraction or even half of what they have."⁽¹⁾

This Hadith illustrates the Prophet Muhammad's ﷺ concern that his adherents would become excessive in their praise and adoration of him after his death. He prayed to Allah عزَّوَجَلَّ, requesting that his grave not be transformed into an object of worship. This demonstrates the Prophet's ﷺ profound comprehension of the dangers of exaggeration and exceeding the limits established by Allah عزَّوَجَلَّ.

The Islamic principle of monotheism (Tawheed) is the source of the Prophet's ﷺ dread of his tomb becoming a place of worship. Islam prohibits associating companions with Allah عزَّوَجَلَّ and attributing divine qualities to anything or anyone besides Allah. The Prophet Muhammad ﷺ intended to prevent his followers from falling into the trap of idolatry, where his grave or any other physical object becomes an object of worship.

(1) Ṣaḥīḥ al-Bukhārī 3673, Ṣaḥīḥ Muslim 2540

By emphasizing this Hadith, the Prophet Muhammad ﷺ reminds us to direct our worship and devotion towards Allah عزوجل alone. We are required to obey his teachings and emulate his behavior, but we should never elevate him to a status reserved exclusively for Allah عزوجل. This Hadith provides unambiguous guidance for avoiding excessive adoration of the Prophet and preserving the monotheistic worship of Allah عزوجل.

Muslims demonstrate their love for their companions by studying their lives, emulating their virtuous traits, and exerting great effort to apprehend their wisdom and comprehension. Moreover, by scrutinizing the accounts of their interactions with the Prophet Muhammad ﷺ, believers can gain profound insights into the practical application of Islamic teachings and the depth of their love for Allah عزوجل and His Messenger ﷺ. This is because Muhammad ﷺ was one of the most influential figures in Islam's history.

Complete affection for the Prophet ﷺ extends to reverence for his companions. Muslims acknowledge that the companions' unwavering faith, loyalty, and affection for the Prophet ﷺ derived from their desire to please Allah عزوجل and their love for the Prophet ﷺ. Muslims exhibit gratitude to their companions for their role in preserving the Prophet Muhammad's ﷺ legacy and Islam's teachings by honoring and revering them.

Muslims' love for their companions can motivate them to improve their character and advance their spiritual development. In addition, the accounts of their resiliency, fortitude, compassion, and unwavering faith guide Muslims in overcoming life's adversities and adhering to Islamic ideals.

By valuing his companions, Muslims can strengthen their connection to the Prophet Muhammad ﷺ and gain a deeper comprehension of the message he conveyed. In addition, they demonstrate their affection for their companions by emulating their virtuous actions, holding them in the utmost regard, and endeavoring to imitate the companions' exemplary conduct.

Manifestations of Love and Loyalty to Allah's عزوجل Religion

The Religion of Islam is based on love and loyalty, and the principles of Al-Wala' is a potent way to communicate the embodiments of these principles to Allah's عزوجل religion. The Principles of al-Wala' includes a profound love, reverence, and support for Islam and the values it upholds. It is a sign that a Muslim's Faith (Iman) is unshakeable and that they are fully

committed to maintaining the norms and ideals of their religion. There are many different ways in which a believer can demonstrate their love and devotion to Allah ﷻ and His Religion:

- ◆ **The Acquisition of Knowledge: A Sign of Loyalty:** Acquiring Islamic knowledge is essential for expressing al-Wala' to the religion of Allah ﷻ. Muslims must recognize that accumulating knowledge is necessary for a deeper comprehension of the Qur'an, Hadith, and Islamic teachings, enhancing their relationship with Allah ﷻ. This endeavor necessitates the study of numerous fields, including theology, law, ethics, and spirituality, among others. It allows Muslims to navigate life and make well-informed decisions following Islamic principles.

The pursuit of Islamic knowledge fosters the development of critical thinking, intellectual prowess, and spirituality. It broadens and beautifies the Muslims' perspective, which they value more deeply. It is suggested that Muslims disseminate this information to dispel misconceptions, foster mutual tolerance, and positively contribute to the enlightenment of society. Allah ﷻ commanded His Messenger ﷺ to supplicate,

وَقُلْ رَبِّ زِدْنِي عِلْمًا

"O my Lord, increase me in knowledge,"⁽¹⁾

The above verse emphasizes the importance and value of knowledge in Islam. It indicates the realization that pursuing knowledge is a means of approaching Allah ﷻ and obtaining His pleasure. The Prophet Muhammad ﷺ prayed this, emphasizing the significance of continuous learning, and acquiring new knowledge.

The Prophet's ﷺ prayer emphasizes the uttermost significance of acquiring knowledge in all aspects of life, including religious knowledge, by specifically requesting an increase in knowledge. It serves as a reminder that knowledge is necessary for personal growth and understanding and for strengthening one's faith in Allah ﷻ and relationship with Him.

The above supplication further emphasizes the obligation and responsibility of every Muslim to pursue knowledge and deepen their religious understanding. It encourages followers to pursue continuous learning for their benefit and their communities, and the ummah as a whole.

(1) Quran (20:114)

Anas bin Malik said that he overheard Allah's Messenger ﷺ supplicating, "O Allah, benefit me with what You have taught me, and teach me what will benefit me, and grant me knowledge that will benefit me."⁽¹⁾

In the preceding prayer, the Prophet ﷺ conveys his sincere desire to profit from the knowledge Allah ﷻ has already granted him. It demonstrates his humility and acknowledgment that genuine knowledge is a gift from Allah ﷻ and a means of personal development and benefit.

In addition, the Prophet ﷺ seeks Allah's ﷻ direction and requests additional knowledge to provide him with additional benefits. This request demonstrates his unrelenting pursuit of knowledge and dedication to lifelong learning. It serves as a reminder to all Muslims to continuously pursue beneficial knowledge and endeavor for personal development and improvement.

In Islam, pursuing knowledge encompasses theoretical study and practical application. Moreover, Muslims emphasize demonstrating their respect and allegiance to Allah ﷻ by serving as role models who adhere to their learned teachings and values.

♦ **Living the Pillars of the Religion is Loyalty in Action:** Observing the religious pillars is an essential manifestation of Al-Wala', the manifestation of Allah's ﷻ love, loyalty, and devotion to His religion. Muslims demonstrate their allegiance to Allah ﷻ by praying five times a day, fasting during Ramadan, giving Zakah, and, if able, conducting the Hajj pilgrimage. These acts of worship serve not only as a means of fulfilling religious obligations but also as a manifestation of genuine, wholehearted love and devotion to Allah ﷻ and a determination to live following His commands. The following are the five pillars of Islam:

1. **The Shahadah (Declaration with affirmation of one's Faith):** This pillar involves declaring and fervently believing in Allah's ﷻ (God's) uniqueness and Muhammad's ﷺ prophethood. "There is no one worthy of worship except Allah ﷻ, and Muhammad ﷺ is His messenger."
2. **Salah (Prayer):** Muslims are required to perform five daily Salah prayers at specific times. These petitions aim to communicate with Allah ﷻ, seek his guidance, and express gratitude.

(1) Recorded by al-Hakim, Bayhaqi, and Tabraani and authenticated by Albaani in Silsilah No. 3151

3. **Zakah:** Muslims are compelled to give a portion of their wealth to the needy as part of the Zakat obligation. Zakat is an obligatory form of charity designed to purify one's possessions and aid the destitute.
4. **Fasting (Sawm):** During the holy month of Ramadan, Muslims observe Sawm (fasting) from dawn until sunset. As an act of self-discipline, self-control, and increased devotion to Allah, fasting entails abstaining from food, drink, and other physical requirements.
5. **The Hajj** is an annual pilgrimage to the sacred city of Mecca. For physically and financially capable Muslims, it is a once-in-a-lifetime obligation. Pilgrims participate in ceremonies that honor the life and exploits of the Prophet Muhammad ﷺ and other prophets.

Muslims endeavor to fulfill their religious obligations by aiding those in need and positively contributing to society. In addition, it is a tangible manifestation of a believer's love and devotion to the religion of Allah عزَّوَجَلَّ, as they recognize that their prosperity is a trust from Allah عزَّوَجَلَّ and should be used to assist others in appreciation for the blessings Allah عزَّوَجَلَّ has bestowed.

The once-in-a-lifetime Hajj pilgrimage holds significant significance for Muslims. It is a spiritual journey of purification and a manifestation of complete devotion and allegiance to Allah عزَّوَجَلَّ. Muslims demonstrate their devotion to Allah عزَّوَجَلَّ and willingness to obey His laws by performing religious ceremonies in Makkah. In addition, the sense of unity and diversity one experiences during Hajj exemplifies the believers' universal brotherhood and sisterhood, transcending culture and geography.

These five pillars of Islam provide Muslims with inspiration and motivation to pursue a life of devotion, righteousness, and moral superiority. By performing these acts of worship, believers can deepen their relationship with Allah عزَّوَجَلَّ, gain a greater understanding of His religion, and experience the transformative power of their faith. In addition, the Islamic pillars nourish the individual's psyche and foster a sense of communal solidarity, which contributes to the global dissemination of Islam's love, peace, and benefits.

By embracing and adhering to Islamic tenets, Muslims demonstrate their devotion to Allah's عزَّوَجَلَّ religion in a profound and elevating manner. Moreover, these acts of worship are a constant reminder of their love and devotion, nurturing a profound sense of purpose, fulfillment, and spiritual growth.

- ◆ **Promoting Islamic Values:** Al-Wala', the love and loyalty to Allah's ﷺ religion, extends beyond individual commitment to actively promoting Islamic values and principles within one's community and society. As a result, Muslims are compelled to exhibit exemplary behavior, embodying their religion's moral teachings, and promoting compassion, justice, and kindness in all of their interactions.

Muslims recognize that their words and deeds can inspire and transform lives. Consequently, they endeavor to be beacons of light, inspiring others through their character, integrity, and adherence to Islamic principles. In addition, by embracing compassion, Muslims demonstrate genuine empathy and concern for their fellow humans, recognizing their inherent dignity and worth. This compassion transcends religious, national, and ethnic boundaries, promoting a sense of unity and humanity shared by all.

In Islam, justice is a core value, and Muslims strive to establish fairness and equity in every aspect of their existence. They advocate for social justice by combating oppression, inequality, and discrimination. By actively promoting justice, Muslims form a just and inclusive society where all individuals' rights are respected and upheld.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوًّا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the slaves of the Most Beneficent (Allah) walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply with mild words of gentleness.⁽¹⁾

The mentioned verse highlights the qualities of faithful servants of Allah ﷺ, who demonstrate their love for the religion by embodying noble societal characters. They exhibit humility, tranquility, and modesty in their actions and interactions with others. They respond with gentle and kind words even when faced with negativity or insults. This verse emphasizes the importance of showcasing positive traits and behaving with grace and patience, reflecting the teachings of Islam, and representing the religion in a dignified manner.

Muslims also aspire to be Islam's ambassadors, bridging misunderstandings and nurturing harmonious relationships between people of various backgrounds. They are devoted to refuting misconceptions about their faith and engaging in respectful dialogue. Muslims promote mutual comprehension, respect, and cooperation through tolerance and perseverance, thereby constructing bridges of unity and harmony.

(1) Quran (25:63)

The promotion of Islamic values is not limited to mere statements; it is reflected in concrete actions. Muslims actively participate in acts of service and philanthropy, striving to improve their communities. They strive to positively impact society by participating in charitable initiatives, volunteerism, and community development projects. In doing so, they exemplify Islamic teachings and encourage others to follow suit.

Muslims become agents of positive change due to their unwavering commitment to advancing Islamic values. They motivate and inspire others to embrace compassion, justice, and harmony through their actions. In this manner, Muslims contribute to a more compassionate, just, and harmonious world.

- ◆ **Collaboration with Other Muslims to Promote the Islam Faith:** Al-Wala', the expression of affection and allegiance to Allah's ﷺ religion, has profound significance in supporting and participating in activities that benefit the Muslim community and society. Muslims are motivated by a sincere desire to make a positive difference in the world, demonstrating their devotion to the teachings of Islam and their affection for Allah ﷻ.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness, and piety); but do not help one another in sin and transgression.¹

The above emphasizes the importance of cooperation among Muslims to promote goodness and righteousness in society as a demonstration of loyalty and love for Islam. It encourages believers to support each other in acts of virtue, righteousness, and piety. However, it also warns against assisting one another in sinful and transgressive actions. This verse highlights the significance of fostering a collective commitment to upholding moral values and working together to enhance the well-being and harmony of the community, while refraining from engaging in activities that go against the principles of Islam.

One method Muslims express Al-Wala' is by participating in charitable activities. They seek out opportunities to alleviate the distress of others, lending a hand to those in need. By donating their time, money, and talents to charitable causes, Muslims demonstrate compassion and concern for their fellow humans. These acts of benevolence create a ripple effect of positivity and hope that uplifts individuals, families, and communities.

(1) Quran (5:2)

Volunteering is another effective means by which Muslims express Al-Wala'. They contribute to the advancement of society by giving unselfishly of their time and expertise. Muslims demonstrate their dedication to serving others through community service, support for educational initiatives, and participation in environmental conservation efforts. By volunteering, they embody the teachings of Islam, nurturing unity, cooperation, and a shared sense of responsibility for the welfare of all.

Advocating for social justice is an essential component of Al-Wala'. Muslims endeavor to promote justice, equality, and respect for all members of society. They speak out against discrimination, oppression, and systemic wrongdoings. Muslims actively strive to create a more just and inclusive society by advocating for marginalized and vulnerable communities. Their commitment to social justice is evidence of their devotion to Allah's ﷻ religion and to upholding its values.

Also, a manifestation of Al-Wala' is engaging in activities that benefit the Muslim community. Muslims unite to establish support networks, educational initiatives, and community programs that cultivate unity and strengthen bonds. By empowering their community, Muslims create environments where individuals can flourish and contribute significantly to society. This sense of unity promotes the well-being of the Muslim community and positive interactions and collaboration with the larger society.

- ◆ **Unity and Solidarity:** In the religion of Allah ﷻ, Al-Wala' encompasses both collective efforts and harmony within the Muslim community, as well as individual actions. Muslims understand the significance and power of unity, cultivating a sense of shared purpose and reaffirming their love and devotion to Allah's ﷻ religion.

In accordance with prophetic tradition, Congregational Salah (Salatul Jamah) is one of the ways in which Muslims demonstrate Al-Wala', which is affection and devotion for the religion of Allah ﷻ. By uniting believers in their dedication to Allah ﷻ, communal prayer forges a sacred bond that transcends individual differences. Muslims stand shoulder to shoulder during congregational prayer in recognition of their shared faith and commitment. This unification enhances their relationship with Allah ﷻ and devotion to His religion.

Abdullah ibn Umar رضي الله عنه reported: The Messenger of Allah ﷺ said, “Prayer in congregation is better than prayer alone by twenty-seven degrees.”⁽¹⁾

(1) Ṣaḥīḥ al-Bukhārī 619, Ṣaḥīḥ Muslim 650

Diluting Al-Wala' Wal-Bara'

Al-Wala' depends on communal worship and gatherings for its expression. Muslims convene to glorify Allah ﷻ by promoting the Prophetic tradition through Islamic lectures and Quran circles in which they recite and seek to comprehend the meanings of the Quran in accordance with the methodology of our righteous forebears.

These collaborative initiatives offer an opportunity for education, self-reflection, and mutual support. Through the exchange of knowledge, experiences, and spiritual insights, Muslims foster community and deepen their devotion to Allah's ﷻ religion.

Assisting its adherents in times of need is another aspect of the collective demonstration of allegiance to the religion of Islam. Muslims understand the importance of community support and care. As a result, they band together to assist, console, and uplift those who are confronting difficulties and obstacles. Muslims exemplify the religion of Allah's ﷻ teachings of compassion and solidarity through acts of beneficence, generosity, and empathy. Additionally, this communal support fosters a sense of belonging and strengthens the bonds of affection and loyalty within the Muslim community.

The collective unity and solidarity that results from practicing Al-Wala' bolsters the Muslim community. It fosters an atmosphere in which individuals feel cherished, valued, and supported. Muslims find inspiration and motivation in the company of other believers, consoling themselves with the knowledge that they are part of a more prominent family united by their devotion to Allah's ﷻ religion.

This collective practice of Loyalty enriches the lives of Muslim community members and serves as an example for others. The display of unity, affection, and loyalty by Muslims has a positive effect on society as a whole. It promotes harmony and mutual respect by fostering a culture of acceptance, cooperation, and appreciation among diverse communities.

- ◆ **Transferring Islam to the Next Generations:** One of the most significant manifestations of Muslims' love and devotion to Allah's ﷻ religion is their duty to ensure that future generations inherit and study Islam in its original and unaltered form. This essential duty entails preserving the religion's teachings, values, and authenticity and passing them on to future generations as a sacred inheritance.

The preservation of Islam's legacy begins with the safeguarding of its doctrines and texts. Muslims recognize the essential importance of preserving the Qur'an, the divine revelation of Allah ﷻ, in its original and unaltered form. They rely on rigorous academic

methodologies to ensure that transliteration, translation, and interpretation are accurate. This preservation ensures that future generations can access the Quran's authentic and immutable knowledge.

Muslims diligently compile, authenticate, and disseminate the Prophet's ﷺ words, deeds, and approvals to preserve his teachings' veracity. The meticulous preservation of the Prophet's ﷺ unaltered teachings assures that future generations will find guidance and inspiration in them.

لَأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ رَا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَلِيئُونَ

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angel’s stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah but do that which they are commanded.”⁽¹⁾

Beyond the preservation of texts, it is of the uttermost importance to transmit Islamic values and essence to future generations. Muslims recognize the need to teach young Muslims the moral and ethical principles at the core of their faith. This requires instilling the Islamic virtues of compassion, justice, honesty, and integrity. By encouraging youth's moral and spiritual development, Muslims ensure the perpetuation of the authentic Islamic legacy.

Effective educational strategies are required to transmit Islam to future generations. Muslims, therefore, establish formal and informal educational institutions to disseminate exhaustive and accurate religious knowledge. These institutions cultivate critical thinking, intellectual growth, and spiritual development, empowering young Muslims to navigate the complexities of the modern world while maintaining their faith.

Due to their devotion to the religion of Allah عزوجل, Muslims actively participate in the education and nurturing of the younger population. They function as mentors, role models, and guides by imparting knowledge and demonstrating how to live following Islamic principles. By observing the beauty, compassion, and justice that permeates Islam, young Muslims strengthen their connection to the religion and are inspired to bear the torch of faith.

(1) Quran (66:6)

- ◆ **Transcendent Hearts:** One of the most profound manifestations of love and devotion to Allah's ﷺ religion is the propagation of the message of Islam with intelligence, compassion, and virtue. Muslims understand the significance of inviting others to the path of Allah ﷺ through kindness, perseverance, and an illustrative example. Sharing the beauty and teachings of Islam and inviting others to embrace the faith is a potent display of love and devotion to Allah's ﷺ religion.

Intelligent, compassionate, and virtuous propagation of the Islamic message is one of the most profound manifestations of love and devotion to the religion of ﷺ Allah. Muslims understand the importance of inviting others to Allah's ﷺ path through compassion, perseverance, and exemplification. Sharing the beauty and teachings of Islam and inviting others to adopt the faith is a potent display of love and devotion to Allah's ﷺ religion.

Muslims value wisdom and recognize the importance of effective communication and contextualization when conveying the message of Islam. As a result, they approach others with courtesy and compassion, adapting their message to resonate with people of various cultures. Muslims seek to communicate Islam's universal and eternal principles in a manner accessible and relatable to a wide range of audiences through their wisdom.

ادْعُ إِلَى سَبِيلِ رَبِّكَ - لِحِكْمَةٍ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ - لَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ لِمُهْتَدِينَ

Invite (humanity, O Muhammad) to the Path of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Inspiration and the Qur'an) and fair preaching and contend with them more effectively. Indeed, your Lord is the Most Aware of those who have strayed from His Path, and He is the Most Aware of those who have been guided. ⁽¹⁾

This verse emphasizes the significance of inviting people to the path of Islam with prudence, gentle persuasion, and sound logic. It encourages devotees to participate in respectful and effective discussions and debates. Ultimately, it reminds us that Allah ﷺ is the ultimate knower of the misguided and the guided.

Compassion is vital to the propagation of the Islamic message. Muslims recognize that inviting others onto the path of Allah ﷺ necessitates genuine concern for their well-being and path. They demonstrate compassion through empathy, benevolence, and a

(1) Quran (16:125)

sincere desire to uplift and benefit others in their interactions. Muslims establish a safe and receptive environment for individuals to investigate and embrace Islam through compassionate engagement.

- ◆ **Respecting The Religion's Symbols:** Respecting and honoring the Islamic symbols profoundly expresses love and devotion to Allah's ﷻ religion. As symbols of paramount significance, Muslims hold the Qur'an, the Prophet Muhammad ﷺ, and the Houses of Allah ﷻ in the highest regard. Therefore, treating these symbols with reverence and honor is a potent method to demonstrate love and allegiance to the religion of Allah ﷻ.

The Divine Revelation: The Qur'an holds immense significance in the lives of Muslims, and it is considered the literal word of Allah ﷻ as revealed to Prophet Muhammad ﷺ through the angel Gabriel. It is regarded as the ultimate source of guidance and knowledge for Muslims worldwide.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آتِيَهُ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”⁽¹⁾

The above verse highlights the purpose of the Qur'an as a book of blessings sent down by Allah ﷻ. It emphasizes the importance of studying and contemplating its verses and the role of understanding for those who seek guidance. It encourages believers to engage in deep reflection and remembrance, recognizing the profound wisdom and guidance that can be derived from the Qur'an.

Muslims demonstrate their reverence for the Qur'an in various ways. They handle it with purity, recite it with sincerity and devotion, and treat it respectfully. Reciting the Qur'an is an act of worship for Muslims. They strive to recite it regularly, seeking spiritual enlightenment and guidance from its verses. Muslims believe that the Qur'an contains blessings and that pondering over its verses can lead to a deeper understanding of its teachings.

Prophet Muhammad ﷺ himself held the Qur'an in high regard and emphasized its importance. He encouraged his followers to learn the Qur'an and teach it to others. The

(1) Quran(38:29)

transmission of the Qur'an from one generation to the next through memorization and recitation has been a fundamental practice among Muslims since the time of the Prophet.

Uthman bin Affan reported: The Prophet ﷺ said, **“The best of you is those who learn the Quran and teach it.”**⁽¹⁾

The Qur'an is considered Islam's central and most sacred scripture. Muslims approach it with deep reverence, recognizing it as a divine revelation that guides their personal and communal lives.

Respecting the Prophet ﷺ : Teachings from the Quran The Quran strongly emphasizes paying respect to the Prophet Muhammad ﷺ and modelling one's behavior after him. Allah عزوجل reveals in the Quran,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah, you have an excellent example for anybody who has hope in Allah and the Day of Judgement,"⁽²⁾

Traditions related to the Prophet: Muslims look to the life, teachings, and example set by the Prophet Muhammad ﷺ for direction in all aspects of their religious practice. Muslims revere him by speaking politely to him and praying that Allah's عزوجل blessings be upon him. The Prophet ﷺ cautioned his listeners not to exaggerate their admiration of him, saying, Umar ibn al-Khattab reported: The Messenger of Allah ﷺ said, “Do not exaggerate my status as the Christians have done with the son of Mary. Verily, I am only a servant, so refer to me as the servant of Allah and His Messenger.”⁽³⁾

Respecting The Houses of Allah عزوجل : Abu Hurairah رضى الله عنه reported: The Messenger of Allah ﷺ said, "The mosques are the most beloved places to Allah, and the markets are the most disliked places to Allah."⁽⁴⁾

(1) Ṣaḥīḥ Al-Bukhārī 5027

(2) Quran (33:21)

(3) Ṣaḥīḥ al-Bukhārī 3445

(4) Ṣaḥīḥ Muslim 671

Diluting Al-Wala' Wal-Bara'

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "Do not undertake a religious journey except to three mosques: the Sacred Mosque in Mecca, the Mosque of the Messenger of Allah, and the Furthest Mosque in Jerusalem."⁽¹⁾

The Ka'bah is the most sacred site in Islam. It is located in Mecca and functions as the focal point for the five daily Salat prayers performed by Muslims worldwide. The Ka'bah is expressly mentioned in the Qur'an:

إِنَّ أَوْلَىٰ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِنَكَّةٍ مُّبَارَكًا وَهُدًى لِّلْعَالَمِينَ

"Indeed, the first House [of worship] established for humanity was in Makkah, which is blessed and a guide for the worlds."⁽²⁾

As the final resting place of the Prophet Muhammad ﷺ, the Prophet's ﷺ Mosque in Madinah is revered throughout the Islamic world. It is one of the most sacred sites in the religion, with historical and spiritual significance for visitors.

Jerusalem's Al-Aqsa Mosque rates as the third holiest site in Islam. It bears immense religious and historical importance. Muslim belief holds that the Prophet Muhammad ﷺ made a miraculous nighttime journey from Mecca to the Al-Aqsa Mosque, known as the Isra and the Mi'raj.

Respect and Adherence to Islamic Teachings: Muslims are expected to show respect and reverence for Islamic symbols, such as the Qur'an, the Prophet Muhammad ﷺ, and mosques. Nonetheless, this regard must be accompanied by adherence to Islamic doctrine. It is essential to respect these symbols while avoiding excess or idolatry. This reverence must be in accordance with Islamic principles. Muslims should prioritize comprehending the lessons and ideals represented by these symbols and endeavor to imitate their actions and conduct. It is essential to approach this issue with courtesy, equilibrium, and in accordance with Islamic principles.

In conclusion, the numerous and varied manifestations of love and devotion to Allah's عَزَّ وَجَلَّ religion reveal a profound affection for and devotion to Islam. Muslims demonstrate their unwavering faith commitment by pursuing knowledge, practicing the pillars of Islam, promoting its values, supporting the community, and fostering unity. Moreover,

(1) Ṣaḥīḥ al-Bukhārī 1189, Ṣaḥīḥ Muslim 1397

(2) Quran (3:96)

 **Diluting Al-Wala' Wal-Bara'** 

articulating Al-Wala' inspires and motivates believers to live following Islam's teachings, which positively affects individuals, communities, and society as a whole.



Chapter Ten

Expressions of Love and Loyalty to Believers

Overview

The primary issue of love and loyalty to fellow believers is explored in Chapter Ten, a natural continuation of Chapter Nine, in which we highlighted manifestations of love and loyalty to Allah ﷻ, His Messenger ﷺ, and His religion. We divided the preceding chapter into two to keep it from growing too long. This chapter aims to provide a thorough discussion of how love and loyalty should be shown toward fellow believers, which is often forgotten in our daily lives. While some people are zealous in their devotion to Allah ﷻ, His prophet ﷺ, and the religion of Islam, they may fall short in their love and loyalty to their fellow believers. This may imply prioritizing geographical, national, ethnic, and cultural differences over religious allegiance.

This chapter delves into the tremendous significance of love and loyalty within the Muslim society. We seek to give readers a fuller understanding of their transformative impact in establishing a strong, unified spiritual community by analyzing their various dimensions and multifaceted manifestations. The interdependence of love, loyalty, and the tie between believers lies at the heart of Muslim brotherhood. These characteristics are essential for cultivating unity, compassion, and support within the Muslim community. We encourage Muslims to actively develop and demonstrate love and loyalty in their interactions and relationships by recognizing their significance, so building the community of believers.

The concept of loving for Allah's ﷻ sake is essential to our investigation. Divine love transcends ordinary affection because it is based on spirituality and loyalty to Allah ﷻ. We dive into the theological roots and spiritual relevance of this heightened kind of love, emphasizing its potential for personal development and community bonding. Believers can deepen their connections and contribute to a more peaceful, integrated Islamic brotherhood by nurturing divine love. Through loving for Allah's ﷻ sake, believers can have profoundly transformational experiences and build a true sense of solidarity and compassion for one another.

This chapter goes beyond theoretical discussions to highlight acts of kindness, compassion, and forgiveness that emerge as tangible expressions of these virtues, fostering a culture of care, empathy, and support within the faith community. Believers actively promote unity and harmony by accepting variety, recognizing differences, and assisting those in need. They build an environment where love and loyalty can bloom by strengthening the links that unite them as faith siblings and sisters, thereby contributing to the well-being and growth of the Islamic brotherhood.

A Multifaceted Approach to the Dynamics of Love and Loyalty

Fundamental to Islamic teachings is expressing love and loyalty to fellow Muslims, which contributes to the fabric of a solid and united community. Nonetheless, the complexity of human nature and the diversity of circumstances necessitate a more in-depth examination of the dynamics underlying the expression of affection and loyalty. The first step is to identify and classify Muslims regarding receiving our love and its manifestations. The following is a brief overview of the topic that will be elaborated upon in later chapters of this book. We will examine the three categories by which Muslims can be classified in terms of their expressions of love and loyalty. Understanding the ramifications and strategies associated with each type can strengthen our relationships and the Muslim community.

Category 1: Total Love and Loyalty

The first group deserves unwavering love and Loyalty despite their flaws. Islamic beliefs encourage unconditional support, compassion, and help for these people. Muslim brotherhood and sisterhood emphasize unity and mutual care via unconditional love and commitment. Through unconditional love and allegiance, Muslims offer acceptance, emotional support, and personal growth.

Implications

Love and devotion deeply affect Muslims. It boosts self-esteem, acceptance, and belonging. Adherents build solid relationships and a compassionate culture by embracing others' imperfections and supporting them. This category represents the ideal Muslim love and loyalty.

This category prioritizes loyalty and affection. Muslims should help each other. This can be done by offering emotional support, financial aid, and charitable gestures. Strong connections and a sense of belonging require open communication, attentiveness, and sincerity. Forgiving and overlooking minor flaws also strengthen community bonds.

Category 2: Incomplete Love and Loyalty

Muslims who need to change are the second group. These people deserve love and loyalty but need to be motivated to change. Believers must address these issues and help fellow Muslims improve. This method partially accepts correction while keeping attachment and loyalty.

Partial affection and allegiance to this group encourage personal growth and correction. It allows self-reflection and self-awareness. This approach fosters Islamic behavior. It emphasizes accountability and the community's duty to help each other better.

Corrective Actions

This area focuses on compassionately helping people improve. Believers should be honest and courteous, giving constructive feedback and empathetic advice. Emphasizing the importance of Islamic teachings and values and encouraging others to follow them is crucial. Community support, mentoring, and education can help people grow and change. Believers can help fellow Muslims overcome problems and improve spiritually and morally by creating an accepting and encouraging environment.

Category 3: Retraction and Correction

The third category encompasses Muslims who do not actively practice Islam and may hold liberal or atheist beliefs. Their mindset and actions often involve working against the interests of Muslims or aiding those who harm Muslims, often for personal gains. As their behaviors directly violate Islamic principles, the expression of love and loyalty is replaced with disavowal. Disavowal serves as a means to protect the Muslim community and uphold the observance of faith. However, it is essential to note that disavowal does not entirely exclude the possibility of rectification and eventual reintegration into the community. Efforts should be made to guide these individuals towards a path of righteousness, allowing for personal growth and their return to the fold of the Muslim community.

In this group, denial is the first response, although the goal is correction and community reintegration. Self-reflection and personal development should be supported through education, therapy, and assistance. The goal is to help people understand their misdeeds, ask for forgiveness, and adopt Islamic ideals. These people must be approached with knowledge, compassion, and a desire to return to virtue.

Expressions of Love and Loyalty towards fellow Believers

Love and loyalty are essential elements of faith in Islam. Muslims are commanded to love

Allah ﷻ, His Prophet ﷺ, and other believers. Loving Allah ﷻ is expressed through believing in His Oneness and following His commands. Similarly, loving the Prophet Muhammad ﷺ involves following his teachings and example.

Loving other believers is a sign of faith and a fundamental aspect of Islamic brotherhood. It involves developing a deep connection with fellow believers, supporting them, and caring for them as brothers and sisters in faith. Muslims should love one another for the sake of Allah ﷻ, and this love should be reflected in their actions toward each other.

One way to promote love and affection amongst the community of believers is to Say, "I love you for the sake of Allah ﷻ": Al-Miqdam ibn Ma'di reported: The Messenger ﷺ of Allah ﷻ, said: When one of you loves his brother, let him know. (1)

Anas ibn Malik reported: A man was with the Prophet ﷺ, when another man passed by and he said, "O Messenger ﷺ of Allah ﷻ, I love this man." The Prophet ﷺ said: Have you told him? He said no. The Prophet ﷺ said: Tell him. He went to the man, and he said to him, "I love you for the sake of Allah ﷻ." The other man replied: May Allah ﷻ, for whose sake you love me, also love you. (2)

Another Prophetic way to promote and spread love and compassion amongst the member of the community of believers is to exchange gifts: Abu Hurairah reported: The Prophet ﷺ, said, "Give each other gifts and you will love each other." (3)

The Prophet Muhammad ﷺ taught that believers should refrain from harming each other and help each other in times of need. Abdullah ibn Umar reported: The Messenger ﷺ of Allah ﷻ, said, "The Muslim is a brother to another Muslim. He does not wrong him, nor surrender him. Whoever fulfills the needs of his brother, Allah ﷻ will fulfill his needs. Whoever relieves a Muslim from distress, Allah ﷻ will relieve him from distress on the Day of Resurrection. Whoever covers the faults of a Muslim, Allah ﷻ will cover his faults on the Day of Resurrection." (4)

Furthermore, they should promote the essence of the term "Assalamu Alaikum," which means

(1) Sunan al-Tirmidhī 2392, Grade: Sahih

(2) Sunan Abī Dāwūd 5125, Grade: Sahih

(3) Al-Adab al-Mufrad 594 || Grade: *Hasan* (fair) according to Ibn Hajar

(4) Ṣaḥīḥ al-Bukhārī 2422, Ṣaḥīḥ Muslim 2580

that Muslims are secure from one tongue and hand. Abu Hurairah رضي الله عنه reported: The Messenger ﷺ of Allah عَزَّوَجَلَّ, said: The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one people trust with their lives and wealth. ⁽¹⁾

Additionally, Muslims should rejoice in the joy of other believers, and share in their distress and hardships by upholding the principles of Islamic brotherhood and strengthen the community of believers by expressing their love and loyalty to Allah عَزَّوَجَلَّ and His faithful servants. Supporting and aiding Islamic projects and Muslims through volunteering and wealth, enjoining good, forbidding evil, and having mutual mercy, compassion, and affection towards Muslims are also manifestations of loyalty toward the believers.

Another way to express love for other believers is to come to their aid and relieve their distress. Abu Hurairah رضي الله عنه reported: The Messenger ﷺ of Allah عَزَّوَجَلَّ, said, "Whoever relieves the hardship of a believer in this world, Allah عَزَّوَجَلَّ will relieve his hardship on the Day of Resurrection. Whoever helps ease one in difficulty, Allah عَزَّوَجَلَّ will make it easy for him in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah عَزَّوَجَلَّ will conceal his faults in this world and the Hereafter. Allah عَزَّوَجَلَّ helps the servant if he helps his brother. ⁽²⁾

Another way to express love for other believers is to spread peace among them. Abu Hurairah رضي الله عنه reported: The Messenger ﷺ of Allah عَزَّوَجَلَّ, said: You will not enter Paradise until you have faith, and you will not have faith until you love each other. Shall I show you something that, if you did, you would love each other? Spread peace between yourselves. ⁽³⁾

Muslims should fulfill the rights of their fellow Muslims, such as visiting the sick, attending funerals, accepting their invitations, supplicating for them, and refraining from harming them. The Prophet Muhammad ﷺ said, "A Muslim has six rights over another Muslim: to greet him with peace when he is met, to answer his invitation when invited, to advise him when he seeks counsel, to bless him when he sneezes and praises Allah عَزَّوَجَلَّ, to visit him when he is sick, and to follow his funeral when he dies." ⁽⁴⁾

Moreover, Muslims should treat the weak kindly, and gently. The vulnerable community members are a means for the community's victory and well-being when treated kindly, with compassion, and generosity.

⁽¹⁾ Sunan al-Nasā'ī 4995, Grade: Sahih

⁽²⁾ Ṣaḥīḥ Muslim 2699

⁽³⁾ Ṣaḥīḥ Muslim 54,

⁽⁴⁾ Sahih Muslim 2162

Another manifestation of loyalty toward the believers is Migration (Hijrah) from non-Muslim lands and non-adherents to Qur'an and Sunnah according to our righteous predecessors' understanding and application communities to Muslim countries and adherents' communities, except for the weak and those who cannot migrate for legal reasons.

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً ﴿٩٧﴾
فُنْهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾﴾ [سورة النساء: 97]

” Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of God spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.”⁽¹⁾

However, migration from non-Muslim lands and non-adherents to Qur'an and Sunnah according to our righteous predecessors' understanding and application communities to Muslim countries and adherents' communities, except for the weak and those who cannot migrate for legal reasons, is also an essential manifestation of love for other believers.

Another manifestation is Supplicating for the believers in front of them, and behind their back. Allah عَزَّوَجَلَّ said:

﴿يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ ﴿١٠﴾ رَحِيمٌ ﴿١١﴾﴾ [سورة الحشر: 10]

“They (the believers) say: Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment toward those who have faith. Our Lord, you are kind and merciful.”⁽²⁾

Abu Darda' رضي الله عنه reported that the Messenger ﷺ of Allah عَزَّوَجَلَّ said, “No Muslim servant supplicates for his brother behind his back but that the angel says: And for you the same.”⁽³⁾

In conclusion, love, and loyalty to Allah عَزَّوَجَلَّ and His faithful servants are integral to the

(1) Qur'an (4:97)

(2) Qur'an 59:10

(3) Ṣaḥīḥ Muslim 2732

Islamic faith. Muslims should strive to express their love and loyalty to Allah ﷻ and other believers through their actions, words, and thoughts. They should promote the essence of Islamic brotherhood and strengthen the community of believers by fulfilling the rights of their fellow Muslims and treating the weak kindly and gently.

Strengthening the Community of Believers Through Love and Loyalty

In our modern world, where distances may separate us, and differences threaten to divide us, the persistent presence of love and loyalty becomes a beacon that strengthens the links of brotherhood. These qualities are not abstract ideas but pillars that uphold the essence of our shared humanity, echoing the Qur'an's teachings and the Prophet Muhammad's ﷺ, life.

Love and loyalty, we discover in the depths of our faith, transcend boundaries, and bind hearts across time and distance. The Qur'an emphasizes the value of love and brotherhood/sisterhood, saying:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are but brothers,”⁽¹⁾

The preceding verse underlines the inherent oneness and interdependence of Muslims. It encourages love and brotherhood/sisterhood among Muslims by emphasizing their standard tie and mutual duty to one another. This verse urges Muslims to acquire a deep sense of love, compassion, and support for one another to build a stable and peaceful Islamic society.

Through the Prophet's ﷺ persistent loyalty to his companions and the larger community, the Prophet Muhammad ﷺ showed the power of love and loyalty. His compassion, kindness, and selflessness in his love for his fellow Muslims inspired others to follow in his footsteps.

The Prophet Muhammad ﷺ emphasized the importance of unity, and the interconnectedness of believers, saying, "The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever"²

(1) Quran (49:10)

(2) Sahih Muslim

Diluting Al-Wala' Wal-Bara'

This metaphor emphasizes our tie's strength and collective unity's power. When we embrace the power of love and loyalty, they transform energies that move us toward unity, understanding, and compassion. They encourage us to rise beyond disagreements and embrace the diversity that strengthens our community.

The deep-rooted love and unwavering loyalty we hold for Allah ﷻ, the foundation from which all other manifestations of affection and allegiance stem, can serve as a powerful source of motivation and inspiration. In recognizing the immense significance of love and commitment within our faith, let us wholeheartedly embrace these values as bridges that unite hearts and foster a thriving Islamic brotherhood. Despite the challenges posed by a world that often seeks to divide us, let our collective love and loyalty be a testament to the strength and unity of the Muslim community.

Muslims ought to be reminded of the eternal wisdom of the Qur'an and the noble Prophetic teachings as they embark on this journey of examination, insight, and inspiration. Their counsel reinforces the power of love and loyalty and provides a framework for strengthening our community relationships.

We should realize the transforming potential within ourselves, embracing the power of love and loyalty to overcome obstacles, heal divisions, and build a world that embodies the genuine spirit of Islam. We become shining beacons of love, compassion, and harmony by embracing these values.

Loving for Allah's ﷻ Sake Illuminates Hearts with Divine Affection

The highest level of love that may be achieved is considered love for Allah's ﷻ sake in Islamic theology. It extends beyond the bounds of the ordinary and into the spiritual realm. Because of this love, our hearts are lifted, we are inspired to act, and the links that unite believers are strengthened. As we set out on a quest to better understand its profound significance, may we find the motivation to unleash the transforming force it possesses and acknowledge the high place it holds in Islam. The Qur'an states,

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّ

“But those who believe, love Allah more (than anything else).”⁽¹⁾

(1) Qur'an (2:165)

The value of loving for the sake of Allah ﷻ is demonstrated in the verse just read. Love is founded on recognizing the spiritual spark inside one another and embracing the common goal of traveling the path that will bring Allah's ﷻ pleasure. This love extends toward every member of the ummah, regardless of their background, race, or status, and it surpasses any personal interest that one may have in the matter.

This principle was represented by the Prophet Muhammad ﷺ. The Prophet Muhammad ﷺ exemplified this concept: "By Allah ﷻ, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not inform you of something which, if you do, you will love one another? Spread the greeting of peace among yourselves"¹

Encourage one another to maintain a state of calm and composure. Through the dissemination of the greeting of peace, we demonstrate love for the sake of Allah ﷻ, so cultivating a profound sense of fraternity and sisterhood within the ummah.

When we love for the sake of Allah ﷻ, the affection we feel becomes a force that can bring about change. It kindles a fire of compassion and empathy within us, making it possible to look past the superficial differences that separate us and embrace the shared humanity that binds us. It becomes a guiding light that illuminates how we connect, helping cultivate a culture of compassion, respect, and support.

Permit us to be motivated by the idea of loving for the sake of Allah ﷻ to liberate the transformational potential inside our hearts. As believers, let us acknowledge this love's immense significance in our relationships. When we love for the sake of Allah ﷻ, we transcend our interests and extend our affection to every member of the ummah. This helps build a profound sense of solidarity and connection among all community members.

When we recall the words of the Prophet Muhammad ﷺ, we find ourselves striving to embody this love. "None of you truly believes until he loves for his brother what he loves for himself,"² the Prophet Muhammad ﷺ emphasized this more by directing us to conduct ourselves in a certain manner: Shall I show you something that, if you did, you would love each other? Spread peace between yourselves."³

(1) Sahih Muslim 54

(2) Sahih Al-Bukhari

(3) Shaḥīḥ Muslim 54

Let us welcome one another with the greeting of peace and let our hearts be filled with love and compassion for one another, for it is through these actions that we foster a sense of brotherhood and sisterhood within the ummah.

We establish a society where hearts are lighted with divine affection, empathy, and compassion flow freely. The links of Islamic brotherhood are strengthened by loving for the sake of Allah ﷻ. This world is created through the transformative power of loving for the sake of Allah ﷻ. Permit our love for the sake of Allah ﷻ to become a guiding light that brings us closer to the Divine and permit it to motivate us to cultivate a community that exemplifies the highest principles of love, unity, and support.

Recognizing the Superiority of Loving for the Sake of Allah

In Islam, the love exhibited for pleasing Allah is held in the highest regard. It is a symbol of our loyalty and obedience to the Divine Will of the Creator and a reflection of our affection for the Creator. This affection drives virtuous behavior because it is intrinsically linked to our religion and the pursuit of justice. This connection transforms this affection into a potent source of motivation. When we demonstrate this affection, we align ourselves with the highest spiritual values, which bring us closer to Allah and strengthen the unity of the ummah.

The transformative power results from its elevated status as love conducted for Allah's ﷻ sake. It can heal wounds, reconcile differences, and repair broken relationships. It encourages us to look beyond the superficial and recognize the humanity that binds us. It becomes the foundation upon which trust, respect, and unity are built, empowering us to confront life's challenges with a sense of oneness and collective responsibility.

The notion that we should adore one another for Allah's ﷻ sake ignites a fire of motivation in our hearts. Permit this to remind us that our affection for one another is not motivated by self-interest or global interests but rather by a higher purpose. As we strive to embody this love, let us view every interaction as an opportunity to grow closer to Allah ﷻ and to encourage our fellow believers. This will assist us in achieving our objective of becoming a manifestation of compassion.

These two narrations emphasize the virtue and superiority of loving for Allah's sake.

Diluting Al-Wala' Wal-Bara'

The Prophet of Allah ﷺ was reported by Abu Ummamah as saying, "Whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and withholds for the sake of Allah has perfected his faith."⁽¹⁾

The Prophet of Allah ﷺ is reported to have said, "Verily, Allah will ask on the Day of Resurrection, 'Where are those who adore one another for the sake of My majesty? Today, when no other shade exists but mine, I will shelter them in My shade.'"⁽²⁾

According to the first narration faith is perfected when one adores, hates, gives, and withholds for the sake of Allah ﷻ. This highlights the significance of having good intentions and acting out of affection for Allah ﷻ in every aspect of life. It encourages believers to align their actions and emotions with Allah's ﷻ will, desiring His pleasure above all else.

On the Day of Resurrection, Allah ﷻ will provide shade for those who loved each other for His majesty, according to the second narration of a Muslim. This emphasizes the importance of genuine love and affection among believers, anchored in their shared devotion to Allah ﷻ. It encourages the Muslim community to cultivate strong bonds of unity and brotherhood.

Both narrations emphasize the concept of loving for Allah's ﷻ sake, emphasizing its significance in Islam. Such love entails sincerity, altruism, and a genuine desire to please Allah, ultimately leading to the perfection of faith and the promise of divine recompense.

Cultivating this love should be modeled after the Prophet's ﷺ and his companion's affection for the sake of Allah ﷻ. Permit their experiences to shape our lives so that we can rise above our desires, embrace humility and altruism, and reach out with love and compassion to those around us.

We can initiate a chain reaction of love that will impact the lives of others by nurturing a sense of belonging, healing emotional wounds, and inspiring positive change. Due to this affection, we are contributing to forming a unified ummah, a community that thrives on compassion, empathy, and mutual aid.

(1) According to Al-Albani, Sunan Abu Daud 4681 is a Sahih (authentic) report.

(2) Muslim 2566

A Guide for Fostering Peace in the Muslim Community

Within the vivid tapestry of brotherhood/sisterhood in the community of believers, solidarity and support emerge as enormous forces that transcend boundaries, connect hearts, and inspire collective brilliance. When this unity is born of genuine love for the sake of Allah ﷻ with no material strings attached, it becomes a powerful force that inspires us to cultivate, nurture, and accept our irrelevant differences while also lending a helping hand to our fellow believers in need. We find confirmation for the need to stick together and provide consistent support through the guidance of the Qur'an and the Sunnah, which allows us to build a community that embodies compassion, empathy, and strength through our work.

These narrations represent just a fraction of the abundant texts that serve as a comprehensive guide to fostering, nurturing, and safeguarding the unity of the Muslim community. They provide valuable insights into the principles of love, loyalty, and support that form the foundation of a strong and harmonious Muslim community. These narrations, along with numerous others, serve as a manual for believers, offering guidance on how to cultivate and preserve unity within the community through acts of love, loyalty, and mutual support.

According to Abdullah ibn Umar, the Prophet of Allah ﷺ said, "The Muslim is the brother of another Muslim." He neither wrongs nor surrenders him. Allah will provide the requirements of whoever meets the wants of his brother. Whoever soothes a Muslim's distress will be relieved by Allah on the Day of Resurrection. Whoever hides a Muslim's flaws, Allah will cover them on the Day of Resurrection."⁽¹⁾

According to Abu Darda' رضي الله عنه, the Prophet ﷺ stated, "Whoever defends the reputation of his brother, Allah will defend his face from Hellfire on the Day of Resurrection."⁽²⁾

According to Abu Hurairah رضي الله عنه, the Prophet ﷺ stated, "A servant does not cover another servant's faults in this world, but Allah will cover his faults on the Day of Resurrection."⁽³⁾

Anas ibn Malik رضي الله عنه reported: The Messenger of Allah ﷺ said, "Help your brother, whether he is an oppressor or is being oppressed." It was said, "O Messenger of Allah, we help the oppressed, but how do we help an oppressor?" The Prophet said, "By seizing his hand."⁽⁴⁾

(1) Al-Bukhr 2442, a Muslim 2580

(2) Sunan al-Tirmidh, published in 1931. According to Al-Albani, the grade is Sahih (authentic).

(3) Muslim 2590

(4) Şahîh al-Bukhârî 2444, Şahîh Muslim 2584

Diluting Al-Wala' Wal-Bara'

The first narration emphasizes the link of brotherhood among Muslims, highlighting the importance of not wronging or abandoning one another. Believers should expect equal treatment from Allah ﷻ on the Day of Resurrection if they meet the needs of their fellow Muslims, relieve their anguish, and cover their flaws.

The second narration highlights the need to defend one's fellow believer's reputation. It guarantees that Allah protects individuals who support the respect and dignity of others from the Hellfire on the Day of Resurrection.

The third narration emphasizes the importance of covering up the flaws of fellow Muslims. It underlines that those who conceal the weaknesses of others in this world will have Allah hide their deficiencies on the Day of Resurrection.

The fourth narration emphasizes the importance of assisting one's fellow believers, regardless of whether they are the oppressor or the oppressed. When asked how to help an oppressor, the Prophet Muhammad ﷺ replied by seizing their hand. This guidance highlights the need for intervention and advice to prevent someone from engaging in oppression. It underscores the responsibility of the community to actively address wrongdoing and guide individuals towards righteousness, promoting a just and harmonious environment within the Muslim community.

The above narrations highlight the importance of love, loyalty, and solidarity among the Muslim community. They instill in believers a sense of brotherhood and unity by encouraging them to support, defend, and care for one another. Believers who follow these principles should expect divine mercy, protection, and forgiveness in this life and the next.

Creating an Environment that promotes Unity and Harmony within the Muslim Community are desirable outcomes and essential building blocks that allow us to live and thrive. We believe that embracing our common religious values while honoring each individual's unique abilities is critical to our collective strength, and we do so by encouraging togetherness. This allows us to weave together the threads that make up our ummah. By being inclusive, empathetic, and respectful of one another, we can build a harmonious and inviting community from diverse perspectives, viewpoints, and experiences.

Respecting One Another's Distinctions While We Celebrate Our Similarities, The Islamic brotherhood/sisterhood accepts and embraces its membership's incredible diversity. When we welcome and celebrate differences, we can increase our empathy, get deeper insights, and broaden our perspectives. We celebrate our community's rich fabric of cultures, languages, and backgrounds to foster an environment where everyone feels loved, heard, and respected. By doing so, we create a robust environment in which the magnificence of our combined strength may be seen and appreciated for what it is.

During difficult circumstances, offer encouragement, empathy, and assistance to fellow believers. Our community is founded on mutual support, understanding, and service. In times of adversity, we reach out our hands to help and raise one another, offering solace, strength, and encouragement. We show compassion for people in need by carrying out our faith's teachings and supporting our brothers and sisters when they face problems. We cultivate long-lasting relationships by developing a culture of care and unity via acts of kindness performed for one another.

Believing in this kind of love and commitment is significant and inspires us to safeguard our community of believers and work hard to maintain solidarity and encouragement among its members. When we pool our resources, the power we generate becomes an unstoppable force capable of changing lives, healing broken hearts, and inspiring individuals to make significant changes. Our oneness does not eliminate our distinctions; it recognizes that diversity is an homage to Allah's **عَزَّوَجَلَّ** grandeur and celebrates it as a source of pride. Within this unity, our voices blend to create songs in tune with the universal cry for love, justice, and compassion.

We can create a community that represents the best of humanity if we work together to nurture harmony, encourage diversity, and support one another. In an environment that welcomes and celebrates diversity, ingenuity, and creativity thrive, and our acts of kindness serve as guiding beacons to those in need.

Kindness and Compassion Express Love and Loyalty

Our religion is based on acts of generosity and compassion, which are powerful expressions of the believers' affection for one another and their Loyalty to the religion as a whole. Following the teachings of the Qur'an and the example set by the Prophet Muhammad ﷺ through our actions, we sow the seeds for a society that is caring and supportive, in keeping with the Qur'an and the Prophet Muhammad's ﷺ example. The Qur'an emphasizes the importance of kindness and compassion, stating,

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression"¹


The above verse is a potent reminder of the significance of cooperating on good and noble deeds. It encourages individuals and groups to join for virtuous pursuits, promoting unity and collective effort toward positive change. In addition, it emphasizes the importance of



¹ Qur'an (5:2).

abstaining from immoral and violent behavior, compelling us to defend moral principles and oppose wrongdoing.

As mentioned above, the verse emphasizes the principle of selective cooperation, imploring us to align our efforts with what is good and just, aiming for the betterment of society while avoiding actions that result in harm or transgression. Moreover, this verse encourages us to direct our efforts toward what is righteous and just.

We demonstrate our love and devotion to our fellow believers by demonstrating the principles of our religion through acts of benevolence and compassion for them. Whether by lending a hand, offering a few words of encouragement, or simply being there to listen, we can cultivate a culture of care and support within our community that will ultimately elevate and strengthen it.

Love for the sake of Allah can be manifested through actions such as forgiving others, being benevolent, and displaying empathy toward other believers. It is a manifestation of Allah's  mercy and compassion for us, and at the same time, it purifies our spirits.

The Prophet Muhammad  said, "Have mercy on those on earth, and the One in the heavens will have mercy upon you"¹ The words "Have mercy on those on earth, and the One in the heavens will have mercy on you" were spoken by the Prophet Muhammad .

As part of our efforts to cultivate a culture of compassion and support, we recognize that everyone experiences hardships and difficulties. By forgiving others and us, we can eliminate resentment and cultivate an environment where broken relationships can recover and flourish. Being generous enables us to share our good fortune with the less privileged, strengthening community and compassion. When we put ourselves in the shoes of others and attempt to comprehend what they are going through, we not only strengthen our relationships with one another but also provide solace to those enduring difficult circumstances.

As a community of believers founded on love and Loyalty, we can draw inspiration from the transformative power of acts of kindness and compassion carried out within our community. Every act of compassion has the potential to spark a chain reaction that inspires others to make positive changes and stirs their emotions. When we exemplify these virtues, we send out into the world the love and fidelity that are the defining characteristics of our religion.

As we engage in acts of kindness, generosity, forgiveness, and empathy toward one another, let us bear in mind the profound impact these actions can have on the lives of others. Our actions

¹ Sunan At-Tirmidhi 1924

demonstrate the profundity of our devotion to Allah's cause and our fellow believers in our faith. By cultivating these virtues, we contribute to developing a compassionate and supportive community in which every individual feels seen, heard, and respected.

Inspiring Equality in the Hearts by Standing for Justice

Seeking justice and defending rights are central to our faith and potent motivators for love and loyalty within the community of believers. Following the teachings of the Qur'an and the example of the Prophet Muhammad ﷺ inspires us to advocate for justice, equality, and the preservation of the rights and dignity of every person. The Qur'an emphasizes the importance of justice, stating,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعْدِلُوا
هُوَ أَقْرَبُ لِلتَّقْوَىٰ﴾ [سورة المائدة: 8]

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness"⁽¹⁾

It functions as a reminder that justice must be administered impartially, ensuring fairness and equality for all. Our Prophet Muhammad ﷺ exemplified the principles of justice and equality by treating all people with dignity and respect, regardless of their social status or origin. He stated, "Whoever is not merciful to others, Allah عزَّوجلَّ will not be merciful to him"⁽²⁾.

Through his actions, he emphasized the importance of rejecting discrimination and oppression in the community, fostering an environment that respects the rights and dignity of every person.

To advocate for justice and equality among believers, we must oppose injustice and speak out against discrimination, oppression, and human rights violations. It involves speaking out against divisive prejudices and establishing a society where justice governs. By defending justice, we uphold the tenets of our faith and demonstrate our love and loyalty to our fellow believers.

(1) Qur'an (5:8)

(2) Sahih Al-Bukhari, [Sahih Muslim 2319]

Diluting Al-Wala' Wal-Bara'

We contribute to forming a community that embraces the values of equity, compassion, and inclusiveness by advocating for justice and upholding the rights and dignity of all individuals. We acknowledge that everyone, regardless of origin or circumstance, deserves to be treated respectfully and allowed to thrive.

As we advocate for justice and defend the rights and dignity of all people, let us not lose sight of the profound impact we can have on their lives. Our deeds reveal the extent of our love for Allah and devotion to our fellow believers. By rejecting discrimination and oppression, we cultivate a just environment by nurturing a community that respects the rights and dignity of every individual.

Without active participation and contribution, which are the pillars of a flourishing religious community, enabling believers to contribute to the well-being and development of their fellow believers, the defense of justice may be compromised.

We fulfill our collective responsibility to nurture and strengthen the faith community by volunteering, offering our expertise, and participating in community initiatives, guided by the Qur'an and the example of the Prophet Muhammad ﷺ.

Contributing to the welfare and betterment of the community requires creating a positive impact with our abilities, knowledge, and resources. By donating our time and energy, we lend a helping hand to those in need, thereby enhancing the community altruistically. In addition, we contribute to the progress and development of the community by sharing our knowledge and skills for the benefit of others, thereby offering our expertise.

Recognizing the shared responsibility for fostering and strengthening the faith community reminds us that we are all interdependent and that our actions have a domino effect on those in our immediate environment. Each individual contributes to the growth of a thriving community where everyone feels valued and supported. By recognizing our shared responsibility, we foster an environment of cooperation, unity, and shared purpose.

Strengthening of Bonds through worship in Worship

Coming together in congregational prayers and communal worship is a powerful means of strengthening the bonds among believers. Through these acts of worship, we foster a sense of shared spiritual connection and devotion, recognizing the power of togetherness and its profound impact on unity and love within the community. The significance of this practice is emphasized in the Qur'an and exemplified by the teachings and actions of the Prophet Muhammad ﷺ. The Qur'an highlights the importance of congregational prayer, stating,

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾ [سورة البقرة: 43]

"And establish prayer and give zakah and bow with those who bow [in worship and obedience]"(1).

It emphasizes the unity and togetherness that is fostered through collective worship, creating a shared space where hearts converge in devotion to Allah ﷺ.

The Prophet Muhammad ﷺ said, "The prayer in congregation is twenty-seven times superior to the prayer offered by a person alone"(2). Therefore, he encouraged believers to join in congregational prayers, recognizing the spiritual strength and connection arising from this communal worship act.

We cultivate a sense of unity and belonging through congregational prayers and communal worship. Standing shoulder to shoulder, bowing, and prostrating together, reinforces the bond that unites us as a community of believers. In addition, it serves as a reminder that we are not alone on our spiritual journey but are part of a larger collective striving towards the same ultimate goal.

Gathering in the houses of Allah ﷻ (Masajid or Mosques) to seek knowledge of Islam, particularly the Qur'an, is a tradition of the Prophet often known as thikr (remembrance of Allah ﷻ). This practice enhances our spiritual connection and strengthens the bonds of love among believers. The Prophet Muhammad ﷺ said, "When a group of people assemble for the remembrance of Allah ﷻ, the angels surround them, mercy covers them, tranquility descends upon them, and Allah ﷻ mentions them to those near Him" (3)

Through collective worship according to the teaching of Islam, and following the Prophetic model, we create a sacred space where hearts are illuminated with the remembrance of Allah ﷻ, and where the love and unity among believers are heightened. It is a powerful reminder of our shared purpose and the spiritual connection that transcends individual boundaries.



(1) Quran (2:43)

(2) Sahih Al-Bukhari 630

(3) Sahih Muslim 2675

Chapter Eleven

The Psychology of Disavowal (Al-Bara') & Significance and Influence

Overview

Chapter Eleven delves into the profound significance of Al-Bara' within the Islamic framework. It explores how this concept of disavowal plays a crucial role in shaping individual and collective behavior among Muslims. Al-Bara' refers to the deliberate act of distancing oneself from anything that contradicts the teachings of Allah عزَّوَجَلَّ, His Messenger ﷺ, the Religion of Islam, and the Muslim community's unity. It involves a strong aversion and rejection towards those who oppose Muslims, hold differing views, engage in objectionable actions, or promote ideologies contradicting Islamic principles.

The chapter examines the psychological processes involved in Al-Bara'. It emphasizes that it goes beyond personal preference or inclination, requiring believers to engage in critical thinking, self-reflection, and moral discernment. Individuals can develop a deep understanding of Islamic principles by engaging in these mental processes, enabling them to distinguish truth from deception and make sound religious judgments.

The chapter explores the influence and power of Al-Bara' in various aspects. It is shown how Al-Bara' fosters positive relationships, unity, and respect among individuals and communities. By actively practicing Al-Bara', individuals contribute to their spiritual growth and development, as well as the collective development of the ummah. It encourages social progress by promoting justice, compassion, and mercy. Moreover, Al-Bara' catalyzes upholding Islamic principles and values, fostering nobleness in character and strengthening the connection with Allah.

In summary, Chapter Eleven highlights the significance of Al-Bara' and its transformative influence on the psychological, social, and spiritual aspects of individuals and the Muslim community. By embracing Al-Bara', Muslims can establish a strong connection with Allah عزَّوَجَلَّ, promote unity, uphold Islamic principles, and contribute to positive societal change.

The Significance of Al-Bara'

As a disavowal concept, al-Bara' is crucial within the Islamic framework. In Islam, Al-Bara' refers to the proactive action of distancing oneself from anything that opposes the teachings of Allah ﷻ, His Messenger ﷺ, the religion itself, and the unity of the Muslim community. It entails a strong aversion, hatred, and rejection, which can escalate into hostility towards those hostiles to Muslims, hold opposing views, engage in objectionable actions or ideologies, adhere to different religious beliefs, embrace heretical ideas, or introduce innovations that contradict Islamic principles.

To completely comprehend its significance and influence, it is necessary first to examine its origin and meaning. The name Al-Bara' derives from the Arabic term "بريء" which means to separate or dissociate. It refers to a conscious act of the heart characterized by resentment and dissatisfaction toward that which opposes the religion of Allah ﷻ, His Messenger ﷺ, and the unity of the ummah.

Uncovering Al-Bara's psychological characteristics reveals that it has cognitive and affective dimensions. Comprehending and differentiating between what accords with Islamic values and what conflicts with them is a mental aspect. It requires knowledge and insight into the traditions of the Qur'an and the Prophets, allowing believers to discern contradictions and fallacies. The emotional component entails profound love and devotion for Allah ﷻ, His Messenger ﷺ, and the Islamic community, imparting aversion for anything that contradicts these cherished ideals.

Numerous verses of the Qur'an and traditions of the Prophet attest to Al-Bara's adherence to Islamic principles. For example, Allah ﷻ says in the Qur'an

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾ [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." (1)

(1) Quran (58:22)

The above verse emphasizes the importance of renunciation by those who oppose Allah ﷻ and His Messenger ﷺ, demonstrating Al-Bara's conformity with Islamic doctrines.

Prophetic traditions bolster Al-Bara's significance. For instance, the Prophet Muhammad ﷺ said, "The strongest bond of faith is love for the sake of Allah ﷻ and disavowal for the sake of Allah ﷻ" (1). This proclamation emphasizes Al-Bara's impact on fortifying the bonds between believers and bolstering their faith.

Understanding the origins of Al-Bara' reminds us of its essential function in preserving Islamic ideals and values. It is an act of devotion and affection for Allah ﷻ, His Messenger ﷺ, and the Muslim community. By identifying and averting inconsistencies, we align our hearts and actions with the truth, fostering unity, righteousness, and a firm spiritual conviction.

Examining Psychological Processes in Al-Bara'

Al-Bara' (Disavowal) is more than a personal preference or predilection; it is a deliberate process of thought that requires critical thought, reflection, and moral discernment. It requires believers to utilize their intellect, query their beliefs, and evaluate their behavior in light of Islamic principles. By investigating the mental processes involved in Al-Bara', we unleash the power of knowledge and understanding, equipping ourselves with the ability to distinguish truth from deception and make religiously sound judgments.

Understanding the Emotional Responses to Al-Bara' is crucial to the practices of Al-Bara'. Muslims may experience disgust, rage, and outrage when they encounter contradictions in their religion. However, these emotional responses are not motivated by personal animosity but rather by a profound love and devotion to Allah ﷻ and a commitment to upholding His precepts. Understanding the emotional reactions associated with Al-Bara' enables us to channel these emotions productively, directing them toward virtuous behavior while avoiding their adverse effects.

An authentic Hadith reported by Abu Masoud رضي الله عنه says: "A man said to the Prophet ﷺ: 'By Allah, I come late to the dawn prayer because of this person who takes too long in prayer.' I never saw the Prophet ﷺ delivering an admonition and feeling angrier than I saw him then. He ﷺ then said: 'Some of you turn people away. Anyone of you who leads congregational prayer should keep it short, for the congregation may include people who are weak, old, and who have urgent business.'"²

(1) Sunan Abu Dawood 4681

(2) Al-Bukhari, Muslim

The above-mentioned Hadith emphasizes the importance of not allowing personal reasons, such as anger or resentment, to motivate disavowal (Al-Bara'). It highlights the Prophet's ﷺ response to a man who expressed frustration towards another individual, causing him to be late for the dawn prayer.

In the Hadith, the Prophet's ﷺ strong reaction to the man's complaint demonstrates his disapproval of harboring anger or rage for personal reasons. The Prophet ﷺ recognized the harmful consequences of turning people away or causing divisions within the community. Instead, he urged the congregation leader to keep the prayer concise, considering the needs and limitations of the diverse individuals present.

Furthermore, when engaging in repudiation (Al-Bara'), adherents must consider the relationship between their mental and emotional faculties. This reflection emphasizes reconciling their intellectual comprehension of Islamic ideals with their emotive commitment to upholding them. Examining this relationship reveals that cognitive clarity strengthens emotional conviction, while emotional devotion strengthens mental discernment. Through integrating these two aspects, Al-Bara' reaches its highest manifestation as a manifestation of faith, connecting our thoughts, emotions, and actions to Islamic principles.

Jabir ibn Abdullah رضي الله عنه reported: A man came to the Messenger of Allah ﷺ at Al-Ji'ranah from Hunayn and there was some silver in the pocket of Bilal. The Messenger of Allah ﷺ took a handful from it and distributed it among the people. The man said to him, "O Muhammad, be just!" The Prophet ﷺ said, "Woe to you! Who will be just if I am not just? You would fail and lose if I were not just." Umar ibn al-Khattab said, "O Messenger of Allah, let me kill this hypocrite!" The Prophet ﷺ said, "I seek refuge in Allah that the people would say I am killing my companions. Verily, this man and his companions will recite the Quran, but it will not go beyond their throats. They will leave Islam just as an arrow passes through its target." In another narration, the Prophet ﷺ said, "Leave him alone, lest people say Muhammad is killing his companions."¹

The above-mentioned narration provides validation for the fact that anger stemming from resentment, even in the face of verbal hostility, should be separated from the action, especially considering the wider consequences it may invite. In this incident, a man confronted the Prophet Muhammad ﷺ and accused him of injustice. The man's comment triggered a strong emotional reaction from Umar ibn al-Khattab, who suggested acting violently against him.

¹ Ṣaḥīḥ Muslim 1063

Diluting Al-Wala' Wal-Bara'

However, the Prophet ﷺ demonstrated wisdom and restraint by refusing Umar's request. He expressed his concern about the potential negative repercussions if people were to falsely claim that he was killing his companions. The Prophet's ﷺ decision was driven by a desire to avoid spreading harmful rumors and maintain the integrity of his mission.

This narration underscores the importance of considering the broader implications of our actions and controlling our anger, even in the face of provocation. It emphasizes the Prophet's ﷺ wisdom in prioritizing preserving the community and preventing the spread of false information. By choosing not to respond with violence or give in to personal anger, the Prophet ﷺ exemplified the need to separate emotional reactions from our actions' larger objectives and consequences.

The interaction between our mental and emotional faculties during self-denial (Al-Bara') is exemplified when a believer is confronted with a decision contrary to Islamic principles. Their understanding of Islamic ideals initially prompts them to recognize the immorality of the action and the need to disassociate themselves from it. They recognize the significance of adhering to Islam's teachings and maintaining moral integrity.

Narrated An-Numan bin Bashir رضي الله عنه: My mother asked my father to present me with a gift from his property; he gave it to me after some hesitation. My mother said that she would not be satisfied unless the Prophet (ﷺ) was made a witness to it. I was a young boy, my father held me by the hand and took me to the Prophet (ﷺ). He told the Prophet, "His mother, bint Rawaha, requested me to give this boy a gift." The Prophet (ﷺ) said, "Do you have other sons besides him?" He said, "Yes." The Prophet (ﷺ) said, "Do not make me a witness for injustice." Narrated Ash-Shu'bi that the Prophet (ﷺ) said, "I will not become a witness for injustice."¹

The Hadith mentioned above serves as a concise reminder of the Prophet Muhammad's ﷺ stance against bearing witness to injustice. It aligns with the notion that self-denial (Al-Bara') requires believers to uphold Islamic principles even when faced with personal desires or requests that may be unjust.

In the Hadith, a young boy's father seeks to present him with a gift from his property at his mother's request. However, when the Prophet ﷺ is approached to bear witness to this act, he questions the father about whether he has other sons. Upon confirming this, the Prophet ﷺ declines to be a witness, stating that he will not bear witness to injustice.

This Hadith showcases the Prophet's ﷺ unwavering commitment to justice, even in seemingly insignificant matters. It emphasizes the importance of aligning our actions with Islamic

¹ Sahih al-Bukhari 2650

principles and refraining from participating in any form of injustice, regardless of the circumstances. The interaction between the mental and emotional faculties is exemplified by the father's hesitation and the mother's insistence. Still, ultimately, the Prophet's ﷺ decision highlights the need to prioritize justice over personal desires.

Thus, this Hadith underscores the significance of integrating the cognitive understanding of Islamic ideals with emotional conviction to manifest self-denial (Al-Bara') following the principles of Islam.

Nevertheless, their dynamic commitment and devotion to their faith solidifies their choice. Their profound affection for Allah عزَّوجلَّ and desire to please Him strengthens their comprehension, transforming it into a sincere conviction. They have a strong sense of responsibility to align their actions with their beliefs, supporting their determination to denounce the misconduct.

In this manner, their cognitive clarity, grounded in their comprehension of Islamic principles, combines with their emotional devotion, which is motivated by their love for Allah عزَّوجلَّ, to create a potent disavowal motivation. This integration of the intellectual and emotive enables them to act following their faith, demonstrating a full manifestation of Al-Bara'.

The above examples illustrate how the interaction between our mental and emotional faculties influences and enriches the practice of disavowal, harmonizing our thoughts, emotions, and actions with Islamic principles.

Allah عزَّوجلَّ reminds us in the Qur'an of the significance of cognitive discernment and emotive commitment in the practice of Al-Bara. For example, Allah عزَّوجلَّ says,

﴿ مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾
[سورة الحشر: 7]

"What Allah has bestowed upon His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you -

refrain from."⁽¹⁾

The preceding verse emphasizes the importance of cognitive understanding and emotional submission in adhering to Prophet Muhammad's ﷺ counsel and avoiding what he condemned.

Reflecting on the cognitive and emotive aspects of Al-Bara' inspires us to develop a balanced and holistic approach to our faith. We can navigate the world's difficulties with clarity and conviction if we acquire sound knowledge, critical thinking, and sincere devotion to our cause. Through this voyage of self-discovery, we empower ourselves to practice Al-Bara' in an academically grounded, emotionally uplifting, and spiritually transformative manner. As we investigate the psychology of disavowal, let us embrace the harmony between cognition and emotion, utilizing their potential to strengthen our faith and contribute to the welfare of our ummah.

The Influence and Power of Al-Bara' (Disavowal)

Al-Bara', repudiation, and disavowal all have a substantial effect on intercommunal connections within the ummah. When performed correctly and in accordance with Islamic principles, it transforms into a formidable force that promotes unity, respect, and support among believers. Al-Bara' can lead to spiritual growth on both a personal and social level, ultimately elevating the ummah.

Al-Bara' Fosters Relationship, Unity, and Respect: When we embrace Al-Bara' in our relationships, we foster an environment where brotherhood and sisterhood can flourish. We distance ourselves from pernicious influences, false beliefs, and divisive behavior that threaten the unity of the ummah. This deliberate separation from negativity paves the way for a community founded on mutual respect, comprehension, and cooperation.

Through Al-Bara's practice, we cultivate a sense of community and brotherhood. We are aware that the source of our collective strength is our devotion to Islamic ideals and our affection for Allah عزَّوَجَلَّ, His Messenger ﷺ. Al-Bara' is a unifying factor that transcends divisions and emphasizes the value of the ummah as a cohesive organism. It urges us to place the greater good first, putting aside personal preferences and biases for the sake of community cohesion and improvement. Qur'anic and Prophetic teachings emphasize the importance of unity and respect within the ummah. For example, Allah عزَّوَجَلَّ says,

(1) Quran (59:7)

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ [سورة الحجرات: 10]

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."(1)

The Prophet Muhammad ﷺ also emphasized the significance of brotherhood and unity, stating, "A Muslim is the brother of another Muslim. Therefore, he does not wrong or leave him at the mercy of others."(2)

Through cultivating Al-Bara' in our relationships, we advance a culture of respect, compassion, and support. We treat all individuals with respect and courtesy, regardless of their origin, race, or socioeconomic status. Disavowal does not indicate hostility or animosity toward others. Rather, it entails taking a position against activities, ideas, or behaviors that contradict Islamic teachings. In our relationships, we endeavor to uplift and assist one another, embodying the values of fairness, compassion, and understanding.

Al-Bara' Promotes Spiritual Growth: Al-Bara' is a potent transformative force in Islam that can propel personal growth, self-improvement, and collective development across the ummah. Through Qur'anic and Prophetic teachings, we can fathom how accepting Al-Bara's principles can result in positive social change.

The Qur'an emphasizes the significance of Al-Bara' for personal and spiritual growth. It compels us to associate with individuals who exemplify sincerity, integrity, and innocence. We can use the transformative power of Al-Bara to elevate our character, purify our intentions, and achieve self-improvement by associating with virtuous individuals.

Here is an example from the Quran and Sunnah that illustrates the contribution of Al-Bara' to personal and communal development. Allah says,

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

Allah says in the Quran, "When the believers saw the enemy forces, they exclaimed, 'This is what Allah and His Messenger had promised us.'" The promise of Allah and His Prophet has been fulfilled. And this only strengthened their faith and obedience."³

(1) Quran (49:10)

(2) Sahih Muslim 2564

(3) Quran (33:22)

Diluting Al-Wala' Wal-Bara'

The above verse describes a challenging circumstance in which the believers encountered hostile forces. Nevertheless, their faith and trust in Allah, as well as their dedication to the teachings of the Prophet Muhammad ﷺ propelled them forward. Their rejection of fear, doubt, and unbelief catalyzed their individual and communal spiritual development.

Based on the Sunnah, The Prophet Muhammad ﷺ embodied the essence of Al-Bara' in his existence. He remained steadfast in his dedication to truth and justice, averting deceit and wrongdoing. By observing his exemplary behavior, we can learn to resist societal pressures and engage in self-reflection. By dissociating from negative influences and embracing Al-Bara', which fosters honesty, humility, and forbearance, we open the door to personal growth.

We have the Treaty of Hudaibiyyah as an example. The Prophet Muhammad ﷺ and his companions encountered challenging circumstances and evident setbacks during this event. However, their unwavering adherence to Al-Bara's principles demonstrated perseverance, resiliency, and faith in Allah's plan. This event marked a turning point that ultimately led to the conquest of Makkah and the expansion of Islam across the Arabian Peninsula. For example, Allah عزَّوجلَّ says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ [سورة التوبة: 119]

"O you who have believed, fear Allah and be with those who are truthful."⁽¹⁾

The above-mentioned verse from Surah At-Tawbah emphasizes the significance of Al-Bara' in personal growth and spiritual development. Allah عزَّوجلَّ calls upon the believers to fear Him and be in the company of truthful people. This verse encourages us to associate ourselves with individuals who embody sincerity, integrity, and innocence. By seeking companionship with those devoted to righteousness, we can harness the transformative power of Al-Bara' to elevate our character, purify our intentions, and strive for self-improvement.

These examples from the Quran and Sunnah illustrate how adopting Al-Bara' as a guiding principle can result in personal and communal development. Believers can cultivate unwavering faith, resolve, and resiliency by rejecting negativity, uncertainty, and disbelief. This dedication to truth and justice enables individuals and communities to overcome obstacles, pursue personal development, and constructively contribute to the ummah.

Individuals and communities can foster unity, strengthen their faith, and pursue righteousness through Al-Bara'. It transcends differences and encourages cooperation based on shared

(1) Quran (9:119)

Islamic principles. By embodying the values of Al-Bara' in their actions and interactions, believers can create a supportive and harmonious community in which everyone can spiritually develop and contribute to the improvement of society.

Transforming the Ummah's Collective Development: Adopting Al-Bara' as a guiding principle significantly transforms the collective development of the ummah. Al-Bara', when practiced collectively, has enormous transformative potential for the ummah. The Quran instructs Muslims to unite and dissociate themselves from divisive influences that impede development and progress.

Al-Bara' entails the repudiation of destructive doctrines and actions and the commitment to upholding justice, compassion, and mercy within the ummah. By collectively supporting these values, we foster an environment conducive to the expansion and growth of the ummah. This involves actively promoting justice, equity, and equality and opposing oppression and injustice.

To nurture collective growth, it is essential to promote tolerance, comprehension, and esteem among believers. In this regard, the Prophet Muhammad ﷺ set an exemplary example by uniting disparate tribes and communities under the banner of Islam. Similarly, we should endeavor to construct bridges of unity by emphasizing Islam's shared values and principles that transcend cultural, ethnic, and social distinctions.

We foster inclusion, understanding, and respect within the ummah to foster a sense of belonging and unity. This unity strengthens the Muslim community's collective voice, enabling them to address societal challenges and work for positive change. Muslims can contribute to the well-being and advancement of society by working together and embodying Al-Bara' in their actions and interactions.

In conclusion, collectively adopting Al-Bara' within the ummah can transform its development. The ummah can establish a climate conducive to growth, unity, and progress by distancing itself from divisive influences, upholding justice, and cultivating inclusion, understanding, and respect. In this endeavor, the Prophet Muhammad's ﷺ example reminds us of the significance of uniting disparate communities under the banner of Islam and working collectively for the betterment of society. Allah عزَّوَجَلَّ says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [سورة آل عمران: 103]

"And hold firmly to the rope of Allah all together and do not become divided"⁽¹⁾

This verse emphasizes the significance of the ummah's unity and collective strength. It emphasizes the need for Muslims to unite, adhere steadfastly to Allah's **عَزَّوَجَلَّ** teachings, and avoid division. By embracing Al-Bara' and distancing itself from divisive influences, the ummah can unite as a unified entity, working toward the common objective of upholding Islamic principles and advancing the welfare of society.

This verse serves as a reminder that the ummah's fortitude and progress are derived from its collective unity. When Muslims unite to support justice, compassion, and mercy, they constitute a formidable force for positive change. By upholding Al-Bara' and nurturing a sense of unity, the ummah can collectively contribute to society's growth, development, and improvement. This example from the Qur'an demonstrates that collectively embracing Al-Bara' within the ummah is both an ideal and a practical necessity for attaining unity, strength, and progress.

Al-Bara' Encourages Social Progress : Adopting Al-Bara' as a guiding principle promotes positive social transformation and social change. It involves actively pursuing constructive solutions to social problems and distancing oneself from injustice, corruption, and inequality. By embodying the principles of Al-Bara', we contribute to improving society by becoming agents of positive transformation.

We must distance ourselves from social issues and negative influences perpetuating injustice and inequality to encourage positive social change. This requires recognizing and challenging oppressive systems, advocating for the rights of the marginalized, and actively working towards dismantling structures of injustice.

Charity and social justice are integral components of Al-Bara's religious practice. By performing charitable acts, we address the immediate requirements of the disadvantaged and contribute to their well-being. In addition, we must endeavor for social justice by opposing oppression, promoting equal rights, and creating a more just and equitable society. The Qur'an states,

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ بَرِّدٍ مِنْكُمْ عَنْ دِينِهِمْ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾
[سورة المائدة: 54]

"O you who have believed, whoever of you should revert from his religion - Allah will

(1) Qur'an (3:103)

bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers."⁽¹⁾

The above verse emphasizes the significance of actively pursuing justice and equity despite adversity. By rejecting biases and prejudices and upholding justice, we contribute to a positive social transformation. The Quranic example emphasizes the necessity of striving for justice and equity in all aspects of society, regardless of personal biases or others' attitudes.

In the prophetic teachings, and through his sayings and actions, the Prophet Muhammad ﷺ exemplified the principles of Al-Bara'. His example is a beacon for the promotion of positive social change. He emphasized, for instance, the significance of caring for the disadvantaged and addressing social inequalities. Jabir reported: The Messenger of Allah ﷺ said, "The believer is friendly and befriended, for there is no goodness in one who is neither friendly, nor befriended. The best of people is those who are most beneficial to people."²

In addition, the Prophet Muhammad ﷺ actively opposed the social injustices of his time, including mistreating the impoverished and vulnerable. His teachings motivate us to advocate for the rights of others, combat oppression, and create a just and compassionate society.

Al-Bara': Islamic Principles and Values Catalyst: Al-Bara', the principle of separating oneself from deceit and injustice, is essential for preserving Islamic justice and equity. It serves as a catalyst for justice, protects Islamic ideals and values, and encourages accountability and moral behavior.

Islam's pursuit of justice and equity is intrinsically bound to Al-Bara'. Justice is emphasized throughout the Qur'an, and believers are encouraged to remain steadfast in their commitment to it, even when it conflicts with their personal or familial interests.

By distancing himself from wrongdoing, Al-Bara' takes a firm posture against misconduct and actively contributes to developing a just society. It preserves the essence of Islam and its teachings, preserving the faith's integrity and authenticity.

Through Al-Bara', Muslims are taught to sustain high ethical standards and assume responsibility for their actions by avoiding dishonesty and injustice. This principle promotes a culture of accountability in which individuals are aware of their actions and their effects on others. It inspires us to act morally, to treat others with respect and compassion, and to fulfill our duties and responsibilities with integrity.

(1) Quran (5:54)

(2) Al-Mu'jam al-Awsat 5937 || Hasan (fair) according to Al-Albani

To maintain justice and fairness, we must start with ourselves. Consider our attitudes and behaviors and strive for justice and impartiality in our interactions. Investigate Islamic teachings and endeavor to exemplify the virtues of fairness, honesty, and compassion.

Al-Bara' is intricately linked to the pursuit of justice and fairness in Islam. The Qur'an emphasizes the importance of justice, Allah ﷻ says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ ۖ لِّهِ شُهَدَاءُ ۖ لِّئَلَّا يَخْلِفَ عَلَىٰٓ أُنْفُسِكُمْ ۖ أَوْ ءَٰلِدَيْنَ ۖ وَٱلْأَقْرَبِينَ ۗ ﴾ [سورة النساء: 135]

"O you who have believed, be persistently standing firm in justice, witnesses for Allah ﷻ, even if it be against yourselves or parents and relatives."(1)

The above verse highlights the need to uphold justice even when it challenges personal interests or familial ties.

Al-Bara' acts as a guiding principle, urging Muslims to dissociate from falsehood, corruption, and oppression. By disassociating from injustice, we take a firm stance against wrongdoing, and actively contribute to the establishment of a just society. The Prophet Muhammad ﷺ exemplified this principle by championing justice and fairness, ensuring that the rights of all individuals were upheld, regardless of their status, or background.

Al-Bara' serves as a safeguard for the principles and values of Islam, preserving its integrity. By disassociating from falsehood, and injustice, Muslims protect the purity and authenticity of the faith. Allah ﷻ says,

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ ۖ عَلَىٰٓ ءَلَّا تَعْدِلُوا ۖ أَعْدِلُوا ۖ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ ﴾ [سورة المائدة: 8]

"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer

(1) Quran (4:135)

Diluting Al-Wala' Wal-Bara'

to righteousness."⁽¹⁾

Al-Bara' promotes accountability and ethics in our communities by holding ourselves and others to high standards of openness, honesty, and responsibility. Maintain the rights of the oppressed, defend the repressed, and oppose all forms of oppression.

Consider the Prophet Muhammad's ﷺ life as an example of justice and fairness. His actions and beliefs highlight the significance of defending the truth, respecting others, and resisting oppression. Follow in his footsteps by pursuing righteousness and justice.

Aisha narrated that the Quraysh were concerned about a woman who had committed robbery, and they asked, "Who will speak to the Messenger of Allah about her?" Some said, "Who would dare but Usama, the Messenger of Allah's favorite?" Thus, Usama spoke to him, and the Prophet of Allah ﷺ asked, "Do you intercede regarding a punishment prescribed by Allah?" The Prophet ﷺ then stood and addressed the people, saying, "O people, those who came before you were destroyed because if a person of high status committed theft among them, he was spared, but if a person of inferior status committed theft, he was punished. "By Allah, if Muhammad's daughter Fatima had stolen, I would have severed her hand."²

In his subsequent address to the people, the Prophet ﷺ emphasizes the significance of treating everyone equally under the law, regardless of their social standing or familial ties. Even if the individual involved is a member of his own family, he emphasizes that justice must be upheld without bias. This exemplifies the Al-Bara' principle, in which no one is above the law and imparts justice impartially.

By emphasizing this event, the narration emphasizes the significance of promoting societal equality and justice. Al-Bara' obligates us to reject all forms of prejudice and discrimination and to uphold the principles of fairness and equality for all. It serves as a reminder that justice should be administered consistently and without bias, regardless of a person's status or origin.

Remember that practicing Al-Bara' is honorable and rewarding even when confronting adversity. Put your trust in Allah عزوجل and rely on Him for perseverance and guidance. Have faith, resolve, and a strong commitment to truth and justice. Allah promises to support those who uphold morality and the truth in the Qur'an. Accept fortitude and restraint, understanding that the path to the truth will be challenging but ultimately rewarding. Be confident in Allah's عزوجل plan and tenacious in adversity.

(1) Quran (5:8)
2 Sahih Muslim 1688

Al-Bara' encourages nobleness: Within the Muslim community, Al-Bara' promotes accountability and moral behavior. Muslims are encouraged to sustain high ethical standards and accept responsibility for their actions by dissociating themselves from falsehood and injustice. For instance, Allah عزَّوجلَّ states:

لَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ
اللَّهَ عَلِيمٌ خَبِيرٌ

"Indeed, O mankind, We created you from male and female and made you into nations and communities so you may know one another. "Indeed, Allah considers the noblest among you to be the most righteous."¹

The aforementioned verse emphasizes the significance of righteousness and devotion as criteria for nobility, as opposed to worldly factors.

By performing Al-Bara', individuals are reminded of their moral obligations to Allah عزَّوجلَّ and their fellow humans. It fosters a culture of accountability in which individuals are aware of their actions and effect on others. This principle encourages Muslims to act morally, regard others with respect and compassion, and carry out their duties and responsibilities honestly.

In our pursuit of justice and righteousness, it is crucial to maintain steadfastness despite adversity. There may be obstacles, and we may face resistance or opposition. However, we must recall Allah's عزَّوجلَّ words in Surah Al-Baqarah.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah never burdens a soul beyond its capacity."²

With faith, resolve, and reliance on Allah عزَّوجلَّ, we can surmount any obstacles. To advance justice and equity, we must start with ourselves. Let us examine our actions and attitudes and strive to be just and fair in our interactions. Through personal transformation, we can positively

1 Quran (49:13)

2 Quran (2:286)

impact society as a whole. And embrace the Islamic teachings, seek knowledge, and endeavor to exemplify the values of justice, honesty, and compassion.

Moreover, let's promote accountability and ethical behavior in our communities. And hold us and others accountable to high standards that promote transparency, honesty, and accountability. Finally, defend the rights of the oppressed, speak up for the voiceless, and oppose all forms of injustice.

And draw inspiration from the life of the Prophet Muhammad ﷺ who exemplified justice and equity. His deeds and teachings demonstrate the significance of upholding the truth, respecting others, and opposing oppression. Follow in his footsteps to pursue justice and righteousness by emulating his character.

Al-Bara' Strengthens Our Connection with Allah: The practice of Al-Bara' strengthens our relationship with Allah because it demonstrates our submission to His commands and adherence to the values, He has revealed to us. According to the verse below, the Qur'an reminds us: The Qur'an reminds us according to the following verse:

﴿ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴾ [سورة المائدة: 56]

"And whoever takes Allah and His Messenger ﷺ and those who have believed as allies - indeed, the party of Allah - they will be the predominant."⁽¹⁾

By distancing ourselves from falsehood and aligning ourselves with the teachings of Islam, we strengthen our faith and our relationship with Allah. We endeavor to exemplify righteousness, justice, and compassion, seeking His approval in every aspect of our existence. This commitment brings us closer to the Mercy, Guidance, and Love of Allah عزَّوجلَّ.

To advance justice and equity, we must start with ourselves. Let us examine our actions and attitudes and strive to be just and fair in our interactions. Through personal transformation, we can positively impact society as a whole. And embrace the Islamic teachings, seek knowledge, and endeavor to exemplify the values of justice, honesty, and compassion.

Moreover, let's promote accountability and ethical behavior in our communities. And hold us and others accountable to high standards that promote transparency, honesty, and accountability. Finally, defend the rights of the oppressed, speak up for the voiceless, and oppose all forms of injustice.

⁽¹⁾ Qur'an (5:56)



Diluting Al-Wala' Wal-Bara'



And draw inspiration from the life of the Prophet Muhammad ﷺ, who exemplified justice and equity. His deeds and teachings demonstrate the significance of upholding the truth, respecting others, and opposing oppression. Follow in his footsteps to pursue justice and righteousness by emulating his character.



Chapter Twelve

Unveiling Violations of Al-Bara'

Overview

In the path of faith, the principle of Al-Bara' (disavowal) is crucial to preserving the integrity of our relationship with Allah ﷻ, His Messenger ﷺ, His religion, and our fellow believers. First, it is essential to identify and address the Al-Bara' violations that can occur in these regions. By appreciating the gravity of these violations and their effect on the religious community and individual spiritual development, we can embark on a transformative journey to confront and transform them.

It is crucial to address violations of Al-Bara' against Allah ﷻ, His Messenger ﷺ, His religion, and fellow believers for several reasons. Our relationship with Allah is the foundation of our religion. Al-Bara's transgressions against Allah ﷻ can manifest as neglecting our responsibilities, stumbling into sin, or questioning His wisdom and decree. These violations impede our spiritual development, separate us from Allah's ﷻ bounties and guidance, and jeopardize our relationship with the Divine.

Second, violations of Al-Bara' against His Messenger, the Prophet Muhammad ﷺ diminish the honor and reverence due to him as the final Messenger of Allah ﷻ. This includes disregarding his teachings, disseminating false information, and disregarding his esteemed status. By violating Al-Bara' towards the Prophet ﷺ, we undermine the guidance he brought for our guidance and impede our ability to follow his exemplary behavior.

In addition, violations of Al-Bara' concerning the religion of Islam can occur through innovation, misinterpretation, or compromising its fundamental principles. These violations distort the true essence of Islam, causing confusion, division, and a departure from the Qur'an and Sunnah's teachings. Therefore, it is essential to resolve these violations to preserve the religion's originality and integrity.

In the Muslim community, violations of Al-Bara' against fellow believers can manifest as slander, backbiting, discrimination, or divisions. These violations undermine the unity and brotherhood/sisterhood emphasized by Islam, weakening the religious community. By addressing these violations, we cultivate a supportive environment of compassion, support, and unity among fellow believers.

It is essential to recognize the effects of these violations on religious communities and individual spiritual development. When breaches of Al-Bara' are not addressed, they undermine the community by creating a disconnect between individuals and their faith. In addition, they impede personal spiritual development by filling hearts with negativity and isolating individuals from the mercy and bounties of Allah. By revealing and comprehending these violations, we can work to transmute them into opportunities for growth, healing, and a more substantial commitment to the tenets of our faith.

Expression of Al-Bara' Towards: Signs and Proof

The following manifestations of violations of Al-Bara' towards Allah ﷻ: -

Denying Allah's ﷻ Right: Neglecting devotion and submission to Allah's ﷻ sovereignty and disregarding His exclusive right to be worshipped and obeyed. This violation undermines the foundation of unwavering devotion and commitment to Allah's ﷻ cause. Qur'anic evidence:

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴾ [سورة البقرة: 255]

"Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence."(1)

Ignoring Divine Commandments: Disregarding the commandments set forth by Allah ﷻ in the Qur'an and the teachings of the Prophet Muhammad ﷺ, failing to embrace them with love and loyalty. This neglects the opportunity to align one's life with Divine guidance and submit to Allah's ﷻ Will. Qur'anic evidence: Surah Al-Imran states,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾
[سورة آل عمران: 31]

"Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins.'"(2)

Neglecting Remembrance: Failing to regularly remember Allah ﷻ through prayer, recitation of the Qur'an, and supplication (Dua'). This neglect weakens the bond between the

(1) Quran (2:256)

(2) Quran (3:31)

believer and Allah عَزَّوَجَلَّ, hindering the elevation of the soul, and missing out on the guidance and inspiration these acts provide. Qur'anic evidence: Allah عَزَّوَجَلَّ says,

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾
[سورة الرعد: 28]

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."(1)

Lack of Knowledge and Understanding: Neglecting the pursuit of knowledge about Allah's عَزَّوَجَلَّ Attributes and teachings hampers the deepening of love and genuine loyalty. This neglect obstructs the comprehensive understanding of Allah's عَزَّوَجَلَّ commands and guidance, hindering one's ability to navigate life's challenges with wisdom and devotion. Qur'anic evidence: Allah عَزَّوَجَلَّ says,

﴿يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ إِذْ أَنْتُمْ مِنْكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾
[سورة الحجرات: 13]

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."(2)

Lack of Compassion: Failing to exhibit kindness and compassion towards all of Allah's عَزَّوَجَلَّ creation, neglecting to reflect His infinite Mercy in daily life. This absence of compassion undermines the essence of Allah's عَزَّوَجَلَّ benevolence, and impedes the promotion of empathy, justice, and harmony in society. Qur'anic evidence: Allah عَزَّوَجَلَّ says,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ [سورة الأنبياء: 107]

"And We have not sent you, [O Muhammad], except as a mercy to the worlds."(3)

Engaging in Sinful Acts: Actively participating in sinful behaviors; and failing to engage in

(1) Quran (13:28)

(2) Quran (49:13)

(3) Quran (21:107)

virtuous deeds, disregarding the values enshrined within Islam. This violation demonstrates a lack of love and reverence for Allah ﷻ, as it disobeys His commands and displeases Him. Qur'anic evidence: Allah ﷻ says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغْلِيبِ يُبْسَ الْأَلْسِنُ الْفُسُوقُ بَعْدَ الْإِيمَانِ﴾
[سورة الحجرات: 11]

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith."(1)

Lack of Trust and Patience: Failing to place unwavering trust in Allah's ﷻ Divine plan, and lacking patience during adversity and challenges. This negates the opportunity to express profound love and faith, as it reflects a lack of conviction in Allah's ﷻ Wisdom and Guidance. Qur'anic evidence: Allah ﷻ says,

﴿قُلْ لَن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾
[سورة التوبة: 51]

"Say, 'Never will we be struck except by what Allah has decreed for us; He is our Protector.' And upon Allah let the believers rely."(2)

Neglecting Reflection: Failing to contemplate the signs within Allah's ﷻ creation, disregarding the opportunity to deepen love and reverence for Him. This neglect hinders the appreciation for the magnificence of Allah's ﷻ creations, obstructing the inspiration and spiritual growth that reflection provides. Qur'anic evidence: Allah ﷻ says,

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ [سورة آل عمران: 191]

(1) Quran (49:11)

(2) Quran (9:51)

"Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], 'Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.'"(1)

Neglecting Voluntary Worship: Failing to engage in voluntary acts of worship, such as night prayers and fasting, which exemplify a sincere desire to draw closer to Allah ﷻ. This neglect denies the opportunity to nurture an intimate bond with Allah ﷻ, missing out on the benefits and spiritual growth of voluntary acts of devotion. Prophetic evidence: The Prophet Muhammad ﷺ said, "The most beloved deeds to Allah ﷻ are those performed regularly, even if they are small"(2).

Neglecting obligations such as prescribed prayers, acts of charity, and respecting the rights of others is a violation of Al-Bara' towards Allah ﷻ. This neglect creates a disconnect between us and Allah ﷻ. Qur'anic evidence: Allah ﷻ says,

﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾ [سورة المائدة: 12]

"And Allah had taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, 'I am with you. If you establish prayer and give zakah and believe in My Messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow.'"(3)

Falling into sins such as lying, backbiting, and engaging in dishonest practices is another manifestation of violating Al-Bara' towards Allah ﷻ. These actions distance us from the purity and closeness to Allah ﷻ. Qur'anic evidence: Allah ﷻ says,

(1) Quran (3:191)

(2) Sahih Bukhari 6464

(3) Quran (5:12)

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴾ [سورة الأعراف: 33]

"Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.'"⁽¹⁾

Doubting the wisdom and decree of Allah ﷻ undermines our trust in His infinite wisdom and knowledge. This doubt weakens our connection with Allah ﷻ. Qur'anic evidence: Allah ﷻ says,

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾
[سورة الحديد: 22]

- "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah ﷻ, is easy."⁽²⁾

The Prophet Muhammad ﷺ serves as the ultimate example of devotion, obedience, and love for Allah ﷻ. His life and teachings inspire us to strive for a profound bond with our Creator. Prophetic evidence: The exemplary character and actions of Prophet Muhammad ﷺ are documented in various Hadiths, illustrating his unwavering devotion to Allah ﷻ.

Violations of Al-Bara' towards Allah ﷻ also include shirk, which is associating partners with Allah ﷻ, or attributing Divine attributes to others. This fundamentally undermines the concept of Tawheed (monotheism) and disrupts the pure relationship between the worshipper and the Creator. Qur'anic evidence: Allah ﷻ says,

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾ [سورة المائدة: 72]

(1) Qur'an (7:33)

(2) Qur'an (57:22)

Diluting Al-Wala' Wal-Bara'

"They have certainly disbelieved who say, 'Allah is the Messiah, the son of Mary' while the Messiah has said, 'O Children of Israel, worship Allah, my Lord and your Lord.' Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers."(1)

Associations with those who engage in shirk, participating in their rituals or practices, compromise our faith, and contradict the principles of Al-Bara' and Tawheed. Such associations can lead to spiritual confusion and compromise our belief in the Oneness of Allah ﷻ. Qur'anic evidence: Allah ﷻ says,

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾ [سورة الممتحنة:1]

"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."(2)

By recognizing these manifestations of violations of Al-Bara' towards Allah ﷻ and validating them with Qur'anic and Prophetic evidence, we can better understand the importance of addressing these shortcomings in our lives. We can strengthen our love and loyalty towards Allah ﷻ through self-reflection, repentance, and actively seeking to rectify our actions and beliefs. May we strive to embody unwavering devotion and commitment to Allah ﷻ's cause, aligning our lives with His Guidance and seeking His Pleasure in all we do.

Al-Bara' Expressions towards Allah's Messenger ﷺ

Disregarding Authority: Failing to recognize the authority of the Prophet Muhammad ﷺ, and not adhering to his teachings and guidance. This disregard can undermine the expression of love and loyalty towards him and hinder the ability to benefit from his wisdom and guidance. Qur'anic evidence: Allah ﷻ says,

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ [سورة النساء:80]

(1) Qur'an (5:72)

(2) Quran (60:1)

"Whoever obeys the Messenger has obeyed Allah."⁽¹⁾

Ignoring his Legacy: Neglecting to study and appreciate the life and teachings of the Prophet Muhammad ﷺ, thus missing out on the profound inspiration and admiration that can be derived from his example. This neglect hampers the deep connection with the Prophet ﷺ and the opportunity to emulate his noble character. Qur'anic evidence: Allah عزوجل says, -

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾ [سورة الأحزاب: 21]

"Certainly, there is for you in the Messenger of Allah an excellent pattern."⁽²⁾

Lack of Respect: Failing to send blessings and invoke peace upon the Prophet Muhammad ﷺ after mentioning his name, neglecting the opportunity to express reverence and honor for him. This lack of respect disregards his elevated status and role as a mercy to humanity. Prophetic evidence: The Prophet Muhammad ﷺ said, "Whoever sends blessings upon me once, Allah عزوجل will send blessings upon him tenfold."³

Neglecting Defense: Failing to defend the honor and reputation of the Prophet Muhammad ﷺ against slander and derogatory remarks. This neglect denies the opportunity to actively uphold his dignity and protect his noble legacy. Qur'anic evidence: Allah عزوجل says,

﴿ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴾
[سورة الأحزاب: 57]

"Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment."⁽⁴⁾

Ignoring his Teachings: Neglecting to embrace and spread the teachings of the Prophet Muhammad ﷺ, thus missing out on the opportunity to promote love, compassion, justice, and guidance in society. This neglect undermines the manifestation of love and loyalty by disregarding the profound impact of his teachings. Qur'anic evidence: Allah عزوجل says,

⁽¹⁾ Quran (4:80)

⁽²⁾ Quran (33:21)

⁽³⁾ Sahih Muslim

⁽⁴⁾ Qur'an (33:57)

﴿وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ﴾ [سورة الحج: 54]

"...so that the people of knowledge may know that he is the truth from his Lord and believe in him and support him..."⁽¹⁾

Lack of Balanced Perspective: Failing to maintain a balanced perspective regarding the Prophet Muhammad ﷺ's human nature and role as a servant of Allah عزوجل. This lack of balance can lead to either exaggeration or deification of the Prophet ﷺ, compromising the fundamental belief in the Oneness of Allah عزوجل. Qur'anic evidence: Allah عزوجل says,

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ اللَّهُ وَاحِدٌ﴾ [سورة الكهف: 110]

- "Say, 'I am only a man like you, to whom has been revealed that your god is one God...'"⁽²⁾

Disregarding the Companions: Neglecting to honor and respect the companions of the Prophet Muhammad ﷺ, who played a crucial role in spreading and preserving Islam's teachings. This disregard dismisses their loyalty, sacrifices, and contributions, which are deeply connected to the expression of love and loyalty towards the Prophet ﷺ himself. Prophetic evidence: The Prophet Muhammad ﷺ said, "The best of people are my generation, then those who come after them, then those who come after them."⁽³⁾

By recognizing these manifestations of disavowal towards Allah's Messenger ﷺ, and validating them with Qur'anic and Prophetic evidence, we can reflect upon our actions and strive to rectify areas where our love and loyalty may be lacking. Therefore, let us aspire to embody love and loyalty, honoring the Prophet Muhammad ﷺ, and perpetuating his noble legacy. Following his teachings, respecting his authority, studying his life, defending his honor, maintaining a balanced perspective, and honoring his companions can strengthen our connection with Allah's Messenger ﷺ and deepen our love and loyalty towards him. Therefore, may our actions reflect our profound appreciation for the Prophet Muhammad ﷺ, and may we strive to emulate his character and teachings in every aspect of our lives.

(1) Qur'an (22:54)

(2) Qur'an (18:110)

(3) Sahih Bukhari 2651

Violations of Al-Bara' towards Allah's Religion

Neglecting to seek knowledge about Islam, its teachings, and principles, is a manifestation of disavowal towards Allah's ﷻ religion. The Qur'an emphasizes the importance of seeking knowledge in Surah Al-Mujadilah. Allah ﷻ says,

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ [سورة المجادلة: 11]

"Allah will raise those who have believed among you and those who were given knowledge, by degrees."⁽¹⁾

By neglecting knowledge, individuals hinder their expression of love and loyalty towards Allah's ﷻ religion and miss the opportunity to deepen their understanding and appreciation.

Failing to fulfill the obligations of Islam, such as neglecting prayers, fasting, giving charity, and performing the Hajj pilgrimage, is a manifestation of disavowal towards Allah's ﷻ religion. The Qur'an emphasizes the significance of these acts of worship in Surah Al-Baqarah

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾
[سورة البقرة: 83]

Allah says, "And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], 'Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words], establish prayer, and give Zakah.' Then you turned away, except a few of you, and you were refusing."⁽²⁾

Failing to embody, and promote Islamic values of compassion, justice, honesty, integrity, and other virtues manifests disavowal towards Allah's ﷻ religion. The Qur'an encourages the embodiment of these values in Surah Al-Hujurat, Allah ﷻ says,

﴿يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

(1) Qur'an (58:11)

(2) Qur'an (2:83)

[سورة الحجرات:13]

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."(1)

Failing to actively engage in acts of support and service within the Muslim community manifests disavowal towards Allah's ﷺ religion. The Prophet Muhammad ﷺ emphasized the importance of unity and support among believers in a Hadith narrated by Abu Hurairah رضي الله عنه: "The believers, in their mutual kindness, compassion, and sympathy, are like one body; when any part of it suffers, the whole body responds to it with wakefulness and fever." (2)

By neglecting support for the Muslim community, individuals hinder the expression of love and loyalty towards Allah's ﷺ religion.

Neglecting to preserve Islam's teachings, values, and authenticity for future generations is a manifestation of disavowal towards Allah's ﷺ religion. The Qur'an emphasizes the importance of faithfully conveying the message of Islam in Surah Al-Asr, Allah ﷻ says,

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾ [سورة العصر:3]

"Except for those who believe and do righteous deeds and encourage one another to truth and encourage one another to patience."(3)

Preserving the legacy of Islam is crucial in maintaining the continuity of Allah's ﷺ religion and expressing love and loyalty towards it.

Failing to share the beauty and wisdom of Islam with others through compassionate outreach is a manifestation of disavowal towards Allah's ﷺ religion. The Qur'an encourages inviting others to the path of Islam with wisdom and kindness in Surah An-Nahl, Allah ﷻ says,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾ [سورة النحل:125]

(1) Qur'an (49:13)

(2) Sahih Al-Bukhari 6011 and Sahih Muslim 6258

(3) Quran (103:3)

"Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best."

By neglecting this duty, individuals miss the opportunity to manifest love and loyalty towards Allah's ﷺ religion.

Disrespecting the symbols of Islam, such as mishandling the Qur'an, disrespecting the Prophet Muhammad ﷺ, or treating mosques with disregard, is a manifestation of disavowal towards Allah's ﷺ religion. The Qur'an emphasizes the sanctity of these symbols in Surah Al-Hajj, Allah ﷻ says,

﴿ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ﴾ [سورة الحج: 30]

"That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord." (1)

Therefore, respecting, and honoring the symbols of Islam is essential in expressing love and loyalty towards Allah's ﷺ religion.

By recognizing these manifestations of disavowal towards Allah's ﷺ religion, individuals can reflect upon their actions, and strive to rectify any areas where their love and loyalty may be lacking. Let us aspire to embody the manifestations of love and loyalty, honoring and preserving Allah's ﷺ religion in our lives and communities. Through seeking knowledge, fulfilling obligations, embodying Islamic values, supporting the Muslim community, preserving the legacy, engaging in compassionate outreach, and respecting Islamic symbols, we can strengthen our bond with Allah's ﷺ religion and manifest our love and loyalty towards it. May Allah ﷻ guide us on the path of righteousness and enable us to express our devotion to His religion sincerely, and steadfastly.

Violations of Disavowal towards fellow Believers

Sectarian Discrimination: Disregarding love and brotherhood by discriminating against fellow Muslims based on sect, or religious affiliation. Qur'anic evidence: Allah ﷻ says,

(1) Quran (22:32)

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ [سورة الحجرات: 10]

“The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers, and fear Allah, that you may receive mercy.”⁽¹⁾

The above verse emphasizes the unity and brotherhood among believers in Islam. It calls for reconciliation and warns against discrimination based on sect or religious affiliation. By upholding love, brotherhood, and fearing Allah عزَّ وجلَّ, we can foster a harmonious and inclusive community, receiving mercy from Him.

Exclusivity and Elitism: Negating the spirit of brotherhood by adopting an exclusive or elitist mindset based on lineage, ethnicity, or social status. Allah عزَّ وجلَّ said:

﴿ إِن أكرمكم عند الله أتقاكم ﴾ [سورة الحجرات: 13]

“Verily, the most noble of you to Allah is the most righteous of you.”⁽²⁾

Abu Nadrah reported: The Messenger of Allah ﷺ said: O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab, and neither white skin over black skin, nor black skin over white skin, except by righteousness. Have I not delivered the message?⁽³⁾

Tribalism and Factionalism: Creating divisions and animosity within the Muslim community through tribalism or forming factions. Allah عزَّ وجلَّ says

﴿ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ، وَأَصْبِرُوا، إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴾
[سورة الأنفال: 46]

“And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).”⁽⁴⁾

(1) Quran (49:10)

(2) Quran (49:13)

(3) Musnad Ahmad 22978, Grade: Sahih according to Al-Albani

(4) Quran (8:46)

The above verse highlights the importance of unity and avoiding divisions within the Muslim community. It cautions against tribalism, factionalism, and unnecessary disputes that can weaken the community. Instead, it encourages obedience to Allah ﷻ and His Messenger ﷺ, patience, and perseverance. By upholding these qualities, the community can maintain its strength and find support from Allah ﷻ. It serves as a reminder to foster harmony and patience, recognizing that Allah ﷻ is with those who demonstrate patience.

Prejudice and Bias: Undermining the principle of inclusivity by harboring prejudice and biased attitudes towards other Muslims. Qur'anic evidence:

﴿يَتَأْتِيَ النَّاسُ إِنَّا خَلَقْتُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ إِذْ أَنْتُمْ إِنْ اللَّهُ عَلِيمٌ خَبِيرٌ﴾
[سورة الحجرات: 13]

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."(1)

The above verse in highlights the detrimental impact of prejudice and biased attitudes on the principle of inclusivity within the Muslim community. It serves as a reminder to avoid harboring such negative attitudes and to strive for a more inclusive and tolerant approach towards fellow Muslims.

Backbiting and Gossip: Contradicting the principle of disavowing harm by engaging in backbiting and spreading rumors about fellow Muslims. Qur'anic evidence: Allah ﷻ says

﴿يَتَأْتِيَ الَّذِينَ آمَنُوا أَجْتَنِبُوا كَثِيرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ﴾
[سورة الحجرات: 12]

“O you who believe! Avoid many suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.”(2)

(1) Quran (49:13)

(2) Qur'an (49:12).

The above verse draws attention to the detrimental nature of backbiting and spreading rumors about fellow Muslims. Such actions contradict the principle of disavowing harm and are not in line with the teachings of Islam. It serves as a reminder to refrain from engaging in backbiting and gossip, and instead, to promote unity, respect, and protection of one another's reputation within the Muslim community.

Lack of Empathy and Compassion: Neglecting the core value of love by failing to show empathy and compassion towards those in need. Ibn Abbas reported: The Messenger ﷺ of Allah ﷻ, peace and blessings be upon him, said, “He is not one of us who is not merciful to our young, nor respects the rights of our elders, nor enjoins good, nor forbids evil.”⁽¹⁾

The above narration highlights the importance of empathy and compassion in Islam. The Prophet Muhammad ﷺ teaches that true believers show mercy to the young, respect the elderly, promote good deeds, and forbid evil actions. This reminder urges Muslims to be kind, supportive, and understanding towards the younger generation, while honoring and respecting the rights of the elderly. By embodying these qualities, Muslims foster a loving, unified, and socially responsible community in accordance with Islamic teachings.

Exploitation and Abuse of Power: Undermining trust and unity by exploiting power within the Muslim community. Allah ﷻ says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾ [سورة النساء: 29]

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.”⁽²⁾

The verse from Surah An-Nisa draws attention to the issue of exploitation and abuse of power within the Muslim community. It admonishes believers not to unjustly consume each other's property, except through fair trade based on mutual consent. The verse also prohibits the act of killing oneself or others.

⁽¹⁾ Sunan al-Tirmidhī 1921 || Grade: Sahih (Authentic) according to Al-Albani

⁽²⁾ Qur'an (4:29)

The verse reminds Muslims to uphold justice, fairness, and mutual respect in their dealings. It warns against using power or authority to exploit or harm others within the community. By emphasizing Allah's **عَزَّوَجَلَّ** mercy, the verse encourages Muslims to treat each other with kindness, compassion, and integrity.

Furthermore, Judging and Condemning Others: Adopting a judgmental attitude towards fellow Muslims contradicts Islam's principle of disavowing judgment. It goes against teachings emphasizing empathy, understanding, and refraining from unjust judgments. The Prophet ﷺ stressed the importance of avoiding a judgmental mindset through various Hadiths, highlighting the need for self-reflection, and focusing on personal actions.

Similarly, Withholding Support and Assistance: Refusing to provide support or assistance to those in need contradicts the spirit of brotherhood in Islam. Believers are encouraged to extend a helping hand, fostering compassion and unity within the community. The Prophet Muhammad ﷺ emphasized the significance of supporting and assisting fellow Muslims, emphasizing communal obligation.

Likewise, Divisive Rhetoric and Incitement: Promoting discord through divisive language and inciting violence undermines the principles of disavowal. Islam calls for peace, unity, and constructive dialogue among Muslims. The Qur'an specifically warns against spreading rumors, divisive rhetoric, and incitement of violence within the Muslim community. Instead, Muslims are encouraged to foster understanding, respect, and reconciliation, fostering a cohesive and harmonious society.

Moreover, Neglecting Communal Obligations: Failing to fulfill communal responsibilities, such as supporting mosques and charitable organizations, weakens the spirit of brotherhood. Islam places great importance on fulfilling these obligations, contributing to the community's overall well-being. The Prophet Muhammad ﷺ emphasized supporting and maintaining communal institutions as vital resources for the Muslim community.

Additionally, Isolation and Exclusion: Isolating or excluding individuals or groups within the Muslim community contradicts the inclusive nature of brotherhood. Islam promotes unity, acceptance, and inclusivity among its followers. The Prophet Muhammad ﷺ stressed the need to treat all Muslims with kindness, respect, and fairness, discouraging any form of isolation or exclusion.

 **Diluting Al-Wala' Wal-Bara'** 

Recognizing and addressing these manifestations of violations to the principles of disavowal is essential for fostering a strong and unified Muslim community based on love, compassion, and inclusivity. Moreover, by upholding the principles of brotherhood, Muslims can work together to strengthen their collective progress and well-being.



Chapter Thirteen

Enhancing Al-Bara's Principles for a Unified Ummah

Overview

Addressing and repairing transgressions of Al-Bara' principles is critical in our journey toward establishing a solid and united Muslim community. Al-Bara', which includes loyalty and disavowal, is an essential Islamic principle that emphasizes allegiance to Allah ﷻ, His Messenger ﷺ, His religion, and fellow believers. It acts as a guiding factor in our Muslim relationships, actions, and decisions.

We have decided to compile a thorough list of Al-Bara' principles and transgressions towards Allah ﷻ, His Messenger ﷺ, His religion, and fellow believers in this chapter, highlighting the interconnection of these factors. Unlike the previous chapter, when we classified the infractions by segment, we presented them together to help readers understand the linked nature of these violations and the importance of addressing them holistically.

We hope to achieve a deeper relationship between these elements by coherently presenting the violations, their causes, and solutions. Furthermore, understanding the violations, their underlying causes, and the offered cures would allow readers to realize Al-Bara's ideas' whole nature and significance in constructing a unified Ummah.

Throughout this chapter, we will look at different transgressions of Al-Bara's principles, such as disrespect for Allah ﷻ, His Messenger ﷺ, and His religion, ignoring personal obligations, Muslim community splits, and the impact of alien ideologies. We highlight the connection between these transgressions and the communal effort required to confront and remedy them by displaying them.

Furthermore, we will investigate the underlying reasons for these infractions. Weak faith, neglected education, secular influences, divisiveness, politics, ignorance, and prioritizing worldly riches are only a few causes preventing us from committing to Al-Bara's principles. Recognizing these factors will allow us to proactively address them and strengthen our bonds with Allah, His Messenger, and our fellow believers.

Illustrating Violations of Al-Bara' Principles

The following examples illustrate violations against Allah, His Messenger, Allah's religion, and fellow Muslims, as well as motivational and positive insights to provide a comprehensive comprehension. As an example of Going Against Al-Bara's Principles'. The following represent transgressions against Allah, His Messenger, Allah's religion, and other Muslim believers. Along with these examples, positive and motivational insights are provided for a comprehensive understanding:

1. Disrespect towards Allah ﷻ: Example: Engaging in blasphemous speech or actions that disrespect Allah ﷻ, such as mocking His Attributes, belittling His commands, or denying His existence. Positive Insight: Recognizing the Greatness and Magnificence of Allah ﷻ allows us to cultivate a deep reverence for Him. By understanding His infinite Wisdom and Mercy, we can approach Him with humility, gratitude, and love.
2. Disregard for Allah's Messenger ﷺ: Example: Insulting, ridiculing, or belittling the Prophet Muhammad ﷺ and his teachings. Positive Insight: Embracing the life and teachings of the Prophet Muhammad ﷺ is a source of guidance and inspiration. By studying his character, his mercy, and his dedication to spreading the message of Islam, we can strive to embody those qualities in our own lives.
3. Neglecting the Principles of Islam: Example: Ignoring, or neglecting the fundamental principles of Islam, such as neglecting the five pillars (Shahada, Salah, Zakah, Sawm, Hajj) or disregarding the teachings of the Qur'an and Sunnah. Positive Insight: Embracing the principles of Islam provides a solid foundation for a fulfilling and purposeful life. By adhering to the pillars of Islam and actively seeking knowledge of the Qur'an and Sunnah, we can experience a deep connection with Allah ﷻ and strengthen our relationship with Him.
4. Divisions and Sectarianism: Example: Engaging in divisive behavior, promoting sectarianism, and creating rifts among fellow believers based on differences in interpretation, or affiliation. Positive Insight: Recognizing the diversity within the Muslim community can be a source of strength and richness. By fostering unity, embracing different perspectives, and working together, we can build a vibrant and inclusive Muslim ummah that celebrates its diversity and collectively strives for the pleasure of Allah ﷻ.
5. Lack of Kindness and Compassion: Example: Acting with indifference, insensitivity, or cruelty towards fellow believers, disregarding their feelings, needs, or struggles. Positive Insight: Demonstrating kindness and compassion towards others reflects our faith and love

for Allah ﷻ. By extending a helping hand, offering support, and showing empathy, we contribute to a harmonious and caring community that embodies the principles of Islam.

6. Spreading False Information: Example: Disseminating false rumors, misinformation, or engaging in gossip that harms the reputation of fellow believers or misrepresents the teachings of Islam. Positive Insight: Upholding the truth and seeking knowledge are essential values in Islam. By promoting accurate information, engaging in constructive dialogue, and verifying facts, we can contribute to a more informed and enlightened community that fosters understanding and unity.
7. Neglecting Brotherhood Responsibilities: Example: Failing to fulfill our responsibilities towards fellow believers, such as neglecting their well-being, ignoring their needs, or refusing to offer support and assistance. Positive Insight: Embracing the concept of brotherhood entails a sense of shared responsibility and care for one another. By actively supporting and uplifting our fellow believers, we create a community that thrives on mutual respect, solidarity, and the fulfillment of our duties to one another.
8. Neglecting Prayer: Example: Consistently neglecting, or delaying the obligatory prayers without a valid reason, showing a lack of commitment to establishing a connection with Allah ﷻ. Positive Insight: Recognizing the importance of prayer as a means of communication and devotion to Allah ﷻ can transform our lives. By prioritizing and embracing the act of prayer, we develop a strong spiritual bond with Allah ﷻ and experience the tranquility and peace it brings to our hearts.
9. Judging and Condemning Others: Example: Engaging in judgmental behavior, condemning fellow believers based on their mistakes or shortcomings, and failing to offer understanding and support. Positive Insight: Embracing a non-judgmental attitude and seeking to understand and support one another fosters a culture of empathy and compassion. By recognizing that everyone is on their own journey, we can inspire positive change and growth within ourselves and our community.
10. Neglecting Islamic Knowledge: Example: Failing to seek knowledge and understanding of Islam, neglecting the study of the Qur'an, Sunnah, and the teachings of scholars. Positive Insight: Acquiring knowledge about Islam is an ongoing process that enriches our faith and strengthens our relationship with Allah ﷻ. By actively seeking knowledge, we equip ourselves with the tools to navigate life's challenges and fulfill our responsibilities as Muslims.
11. Disrupting Unity: Example: Engaging in activities or behaviors that disrupt unity within the Muslim community, such as spreading discord, inciting division, or refusing to

collaborate for the greater good. Positive Insight: Embracing unity and collaboration is essential for the growth and prosperity of the Muslim community. By working together, respecting diverse opinions, and finding common ground, we can create a supportive and harmonious environment that promotes progress and unity.

12. Neglecting the Rights of Others: Example: Disregarding the rights of fellow believers, such as withholding owed debts, usurping their property, or failing to honor agreements. Positive Insight: Upholding the rights of others is a fundamental aspect of Islam. By honoring our commitments, treating others with fairness and respect, and fulfilling our obligations, we contribute to a just and compassionate society that reflects the principles of Islam.
13. Neglecting Personal Development: Example: Neglecting personal growth and self-improvement, failing to strive towards becoming the best versions of ourselves as individuals, and as members of the Muslim community. Positive Insight: Embracing personal development and self-improvement allows us to unlock our potential and positively impact our community. By continuously seeking self-reflection, setting goals, and working towards personal growth, we contribute to a thriving community that is driven by individuals striving for excellence.
14. Disregarding the Environment: Example: Engaging in activities that harm the environment and neglecting the responsibility of being stewards of the Earth as mandated by Islam. Positive Insight: Recognizing our role as caretakers of the environment instills a sense of responsibility and mindfulness. By adopting sustainable practices, conserving resources, and promoting environmental awareness, we contribute to the well-being of the Earth and fulfill our duty as Muslims.
15. Neglecting Zakah (Charity): Example: Withholding or neglecting the obligation of giving Zakah, denying the rights of the less fortunate, and failing to contribute to the welfare of society. Positive Insight: Embracing the spirit of charity and giving Zakah allows us to alleviate the suffering of those in need and foster a sense of social justice. By fulfilling this obligation, we demonstrate compassion and generosity, embodying the teachings of Islam and benefiting the community as a whole.
16. Hypocrisy: Example: Engaging in hypocrisy by outwardly portraying righteousness while internally harboring insincerity, double standards, or deceit. Positive Insight: Embracing sincerity and authenticity in our faith leads to spiritual growth and integrity. By aligning our actions with our beliefs, we inspire trust, and contribute to a community that values honesty and genuineness.
17. Neglecting Personal Responsibility: Example: Shifting blame, and failing to take

responsibility for one's actions or decisions, thus hindering personal growth and contributing to a stagnant community. Positive Insight: Embracing personal responsibility empowers us to learn from our mistakes, make positive changes, and contribute to the betterment of ourselves and the community. By taking ownership of our actions, we inspire others to do the same, fostering a culture of accountability and growth.

18. Intolerance: Example: Displaying intolerance towards differing opinions, perspectives, or cultural practices within the Muslim community, thus inhibiting understanding and cooperation. Positive Insight: Embracing tolerance and respecting diversity is essential for a harmonious and inclusive community. By valuing and appreciating different viewpoints, we create an environment that encourages dialogue, mutual respect, and unity among fellow believers.
19. Neglecting Family Responsibilities: Example: Neglecting one's obligations towards family members, such as failing to provide emotional support, neglecting parental duties, or disregarding the rights of spouses. Positive Insight: Embracing family values and fulfilling our responsibilities towards our relatives is a crucial aspect of Islam. By nurturing strong family bonds, fostering love, and upholding familial rights, we contribute to the well-being and stability of the Muslim community.
20. Arrogance and Superiority: Example: Adopting an arrogant or superior attitude towards fellow believers based on personal achievements, knowledge, or status, thus fostering a sense of hierarchy and undermining unity. Positive Insight: Embracing humility allows us to recognize the inherent worth and dignity of every individual. By practicing humility, we create an atmosphere of equality, respect, and unity, enabling everyone to contribute their unique talents and perspectives for the betterment of the community.
21. Neglecting Personal Spiritual Growth: Example: Neglecting personal spiritual growth and failing to strive towards a deeper connection with Allah ﷻ, thus limiting personal development and hindering the community's progress. Positive Insight: Embracing personal spiritual growth and striving for a closer relationship with Allah ﷻ is a lifelong journey. By dedicating time to worship, reflection, and self-improvement, we become better equipped to positively impact the community and inspire others on their spiritual paths.
22. Cultural Respect: Islam encourages Muslims to respect and appreciate the diverse cultures and customs of different societies. However, mimicking non-Muslim practices or traditions that contradict Islamic values can be problematic. It is crucial to differentiate between cultural practices that are neutral, or aligned with Islamic principles, and those that conflict with Islamic teachings.

23. **Religious Boundaries:** As Muslims, it is important to maintain our distinct religious identity, and adhere to the teachings and practices of Islam. While respecting others' freedom to practice their faith, mimicking religious rituals or practices that are specific to other religions may compromise our own beliefs and values.
24. **Intention and Context:** The intention behind mimicking non-Muslims is significant. If the intention is to mock or belittle others, it goes against the principles of Islam, which emphasize respect, kindness, and empathy. However, if the intention is to establish good relationships, foster understanding, or engage in harmless cultural exchanges, it may be acceptable as long as it does not compromise Islamic principles.
25. **Influences and Values:** Muslims should be mindful of the influences and values they adopt from non-Muslims. Islam provides a comprehensive framework for moral conduct and ethical behavior. It is essential to evaluate the values and practices being mimicked to ensure they align with Islamic teachings and principles.
26. **Religious Identity:** Mimicking non-Muslim practices excessively or adopting them as part of one's religious identity may blur the distinction between Islam and other faiths. It is crucial to maintain and express our Islamic identity while respecting and coexisting with others.

In summary, while Islam encourages respectful interactions with people of different faiths and cultures, mimicking non-Muslims should be approached with caution. It is important to preserve our Islamic identity, adhere to the principles and values of Islam, and exercise cultural sensitivity and respect. Striking a balance between maintaining our religious distinctiveness and engaging positively with others is key.

Underlying Factors behind Violations

The neglect of Al-Bara's principles within the Muslim community has become apparent, hindering the unity and love that should prevail among its members. Understanding the root causes behind these violations allows us to embark on a transformative journey of self-reflection and collective growth. Let us explore the underlying factors contributing to these violations and discover ways to reinforce our commitment to Al-Bara's principles.

1. **Weak Faith and Neglected Education:** A weak faith and lack of knowledge can lead to disregarding Al-Bara's principles. We can cultivate love and loyalty that transcends personal interests by strengthening our understanding of Islam's teachings and embracing a deeper connection with our faith.
2. **Secular Influences and Conflicting Ideologies:** External ideologies and cultures

Diluting Al-Wala' Wal-Bara'

contradicting Islamic teachings can erode our commitment to Al-Bara's principles. Striving for a balance between societal values and Islamic principles ensures that we remain rooted in our faith and preserve the unity of the Muslim community.

3. **Failure to Follow the Prophet's Example:** Neglecting the example of Prophet Muhammad ﷺ and his companions in implementing Al-Bara's principles weakens our commitment. By studying and emulating their noble conduct, we can navigate challenges with wisdom and maintain the spirit of brotherhood.
4. **Disunity and Lack of Cooperation:** Disunity within the Muslim community undermines Al-Bara's principles. Embracing unity, fostering cooperation, and rejecting divisions is essential for upholding the principles that protect our faith and strengthen our bond as brothers and sisters.
5. **Politicization and Extremist Influences:** The politicization of Islam and the spread of extremist ideologies distort the understanding of Al-Bara' and its manifestations. By nurturing a balanced, and enlightened perspective, we can safeguard our faith from manipulation and preserve the true essence of Al-Bara'.
6. **Inferiority Complex and Ignorance:** An inferiority complex and a lack of knowledge weaken our adherence to Al-Bara's principles. Embracing self-confidence, self-education, and a deep understanding of Islamic teachings empower us to stand firm in our commitment and champion the principles of disavowal.
7. **Prioritizing Islamic Principles:** Prioritizing worldly gains over Islamic principles compromises our commitment to Al-Bara'. By aligning our priorities with the teachings of Islam, we unlock the transformative power of Al-Bara', fostering a stronger bond within the Muslim community, and with our Creator.

By recognizing and addressing the root causes of violations of Al-Bara's principles, we can rejuvenate the spirit of brotherhood within the Muslim community. Let us embrace knowledge, unity, and the example of the Prophet ﷺ to reignite the love and loyalty that Al-Bara' entails. Together, we can forge a path of growth, compassion, and solidarity, creating a community that embodies the principles of Al-Bara' and illuminates the world with the beauty of Islam.

Empowering Change: Solutions for Al-Bara' Principles

To address violations of Al-Bara's principles, and strengthen our commitment to them, we must explore practical solutions that inspire transformation and foster unity within the Muslim community. By emphasizing the role of knowledge, spirituality, and social harmony, we can pave the way for a more compassionate and inclusive society. This article presents actionable

steps to promote positive change and uphold the principles of Al-Bara'.

1. **Emphasizing the Role of Knowledge and Education:** Education plays a pivotal role in addressing Al-Bara' violations. Providing accurate, and authentic Islamic teachings can dispel misunderstandings and promote a deeper understanding of Al-Bara's principles. Investing in comprehensive educational programs, both formal, and informal, can equip individuals with the knowledge and tools needed to embody Al-Bara' in their daily lives.
2. **Prioritizing a Strong Spiritual Connection:** Nurturing a solid spiritual connection with Allah ﷻ and His Messenger ﷺ is essential to upholding Al-Bara's principles. Through regular acts of worship, such as prayer, fasting, and reciting the Qur'an, individuals can deepen their devotion, and strengthen their commitment to Al-Bara'. Seeking moments of solitude, reflection, and remembrance of Allah ﷻ can rejuvenate the spirit and serve as guidance and inspiration.
3. **Practical Guidance for Personal Growth:** Practical guidance is crucial for individuals striving to uphold Al-Bara's principles. Engaging in worship with sincerity and mindfulness, such as performing prayers with presence and performing acts of charity with compassion, can enhance the manifestation of Al-Bara'. Seeking forgiveness for past transgressions, seeking guidance from the Qur'an and Sunnah, and actively striving to improve oneself can lead to personal growth, and a more substantial commitment to Al-Bara'.
4. **Promoting Unity and Brotherhood/Sisterhood:** Inclusiveness, and human behavior are critical to fostering unity and brotherhood/sisterhood among fellow believers. Individuals contribute to a harmonious community that upholds Al-Bara's principles by treating others with respect, kindness, and empathy. Engaging in collaborative efforts, supporting one another, and actively promoting a sense of belonging can strengthen the bonds of brotherhood/sisterhood and counteract divisions within the Muslim community.
5. **Addressing Societal Factors:** Addressing societal factors is essential to upholding Al-Bara's principles on a broader scale. Promoting social justice, eradicating discrimination, and fostering mutual respect and understanding among diverse groups contribute to a more inclusive and equitable environment. Initiating dialogue, supporting initiatives that promote fairness and equal opportunities, and advocating for the rights of marginalized communities align with the principles of Al-Bara' and create positive societal change.

By seeking practical solutions to address violations of Al-Bara's principles, we can inspire transformative change within the Muslim community and beyond. By emphasizing the role of knowledge, spirituality, unity, and societal factors, we pave the way for a society rooted in

compassion, understanding, and justice. Let us embark on this journey together, guided by the principles of Al-Bara', and strive to create a world that reflects the beauty and harmony of Islam.

Loyalty and Disavowal: From Conscious to Natural Love

In Islam, love and hate are powerful emotions that can be both conscious, and natural. Conscious love and hate come from a deliberate choice and intention, while innate love and hate arise within the human being without conscious effort. The will of Allah ﷻ can transform these emotions from conscious decisions to natural states, especially when they relate to the Principles of Al-Wala' Wal Bara'.

Since love and hate arise from the heart, which is in Allah's ﷻ Hands, He can turn it in any direction. Two narrations highlight the concept of Allah's ﷻ control over the hearts of believers.

Abdullah ibn Amr رضي الله عنه reported: The Messenger ﷺ of Allah ﷻ, said, "Verily, the hearts of the children of Adam, all of them, are between the two fingers of the Merciful as one heart. He directs them wherever He wills. O Allah ﷻ, the Director of the hearts, turn our hearts to Your obedience."⁽¹⁾

The above narration emphasizes that Allah ﷻ holds the hearts of all human beings in His Hands and directs them wherever He wills. Allah ﷻ guides our hearts toward obedience to Him, even though we strive to cultivate our love for Him and His Messenger ﷺ. We consciously prioritize their teachings and guidance over our desires. Allah ﷻ may reward us by shifting our conscious love towards Him into an effortless, burden-free, natural, innate love.

Abu Hurairah رضي الله عنه reported: The Messenger ﷺ of Allah ﷻ, said, "When Allah ﷻ loves a servant, he calls Gabriel, and he says: Verily, I love this person, so you should love him. Then Gabriel loves him and makes an announcement in the heavens: Allah ﷻ loves this person, and you should love him. Thus, the dwellers of the heavens love him, and he is honored on the earth." In another narration, the Prophet ﷺ said, "When Allah ﷻ is angry with a servant, he calls Gabriel and says: I resent this person, so you should resent him. Then Gabriel resents and announces in the heavens, saying: Verily, Allah ﷻ resents this person, so you should resent

(1) Ṣaḥīḥ Muslim 2654

him. Thus, they resent him, and he is hated on the earth."⁽¹⁾

The above narration illustrates how Allah's ﷻ love and anger can ripple effects throughout creation. When Allah ﷻ loves a servant, He commands Jibril and the dwellers of the heavens to love him as well, resulting in honor and respect for that person on earth. Conversely, when Allah ﷻ is angry with a servant, Jibril and the dwellers of the heavens are commanded to also resent him, leading to hatred towards him on earth.

These narrations underscore the importance of striving to be among those whom Allah ﷻ loves by consciously choosing to be loyal to Him, His Messenger ﷺ, and His religion, and manifesting that loyalty through our actions. When we do so, Allah ﷻ will reward us by shifting our conscious by choice love towards Him into an effortless, burden-free, natural, innate love. This means that our love for Allah ﷻ and His Messenger ﷺ becomes an integral part of our being, and we find joy and tranquility in obeying Him.

This transformation from a conscious, acquired love to a natural love is evident in the Islamic principle of Al-Wala' Wal-Bara', which emphasizes the importance of loyalty to Allah ﷻ and His Messenger ﷺ, and the disavowal of all that is considered against them.

The following verse is excellent evidence on the role of loyalty and disavowal in Islamic thought. This verse highlights the importance of allegiance to Allah ﷻ and His Messenger ﷺ and the idea that true believers cannot be friends with those who oppose Allah ﷻ and His Messenger ﷺ, even if they are family members.

﴿لَا 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 مِّنْهُ وَيَدْخُلُهُمْ 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 (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs,

(1) Ṣaḥīḥ al-Bukhārī 3037, Ṣaḥīḥ Muslim 2637

light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah Verily, it is the Party of Allah that will be the successful.”⁽¹⁾

The above verse emphasizes that true believers have Faith written in their hearts, and are strengthened by Allah ﷻ with proof, light, and trustworthy guidance. These believers are the Party of Allah ﷻ and will be successful. The concept of Al-Wala' Wal-Bara', which emphasizes the importance of loyalty to Allah ﷻ and His Messenger ﷺ, and disavowal of all that is considered against them, is rooted in this verse.

It is the foundation of the relationship between believers and Allah ﷻ and serves as a guiding force for Muslims in their relationships with Allah ﷻ and other believers. This verse also highlights the ultimate reward for those who remain loyal to Allah ﷻ and His Messenger ﷺ: admission to Paradise, where they will dwell forever, and Allah ﷻ will be pleased with them. This is a powerful reminder that true success lies in remaining loyal to Allah ﷻ and His Messenger ﷺ and striving to be among those Allah ﷻ loves.

In conclusion, these narrations and the Qur'anic verse perfectly complement the article on the role of loyalty and disavowal in Islamic thought. They emphasize the importance of allegiance to Allah ﷻ and His Messenger ﷺ and the ultimate reward for those who remain steadfast in their devotion to Him. They remind Muslims that their loyalty to Allah ﷻ and His Messenger ﷺ should always come first, even if it means disavowing those closest to them.



(1) Qur'an (58:22)

Chapter Fourteen

Historical Examples of Al-Wala' Wal Bara'

Overview

Love and hatred are potent emotions affecting human behavior and interpersonal relationships. These emotions can also influence a person's or group's or ideology's commitment and loyalty. The concepts of love and hatred have played a crucial role in establishing and growing the Muslim community in the context of Islamic history.

The Prophet Muhammad ﷺ and his companions exhibited a variety of ways to convey love and hatred, which served as the basis for loyalty and disloyalty. These historical accounts from the time of the Prophet ﷺ and his companions offer contemporary Muslims invaluable lessons in comprehending Al-Wala' Wal-Bara'.

This chapter will examine the Prophet Muhammad's ﷺ and his companions' various modes of conveying love and hatred. We will examine historical accounts demonstrating how these emotions shaped their behavior and relationships with individuals, groups, and ideologies. By investigating these accounts, we can gain a deeper understanding of the Al-Wala' Wal-Bara' principles and how they can guide the interactions of contemporary Muslims with others.

The chapter will begin by examining the concept of love in Islamic history, exploring how the Prophet Muhammad ﷺ and his companions expressed their affection. Then, we will analyze how these expressions of love shaped their relationships with individuals, organizations, and ideologies and how they served as the basis for their loyalty.

The chapter will then explore the concept of hatred in Islamic history, investigating how the Prophet Muhammad ﷺ and his companion's expressed hatred. Finally, we will examine how these expressions of hatred shaped their relationships with individuals, organizations, and ideologies and how they served as disavowal's origins.

In conclusion, the chapter will derive lessons from these historical accounts and discuss their relevance to modern Muslims. We will examine how the Al-Wala' Wal-Bara' principles can guide Muslims in their interactions with others and how they can contribute to developing a

strong and unified Muslim community based on love for Allah's عَزَّوَجَلَّ sake and renunciation of anything that opposes Islam.

The Balanced Approach of Ahl al-Sunnah

Ahl al-Sunnah Wal-Jama'ah maintains a balanced stance on loyalty and disavowal, distinguishing it from the extremists and the negligent. While some sects have held extreme views regarding these principles, the Ahl al-Sunnah Wal-Jama'ah recognize the importance of showing loyalty to a person's good deeds and qualities and dissociating from their evil deeds and qualities. This approach allows unity within the Muslim community while upholding Islamic values and principles. Furthermore, by rejecting the Kharijites' and Mu'tazilah's absolute repudiation of anyone who commits a major sin or holds differing opinions, Ahl al-Sunnah Wal-Jama'ah strike a balance between love towards the believers and disavowal of evil.

In contrast to the extreme views of the Kharijites and the Mu'tazilah, the Murji'ah sect held a negligent view regarding loyalty and disavowal. They believed that as long as a person declared the Shahadah, they were a Muslim, and it was not their place to judge their actions or deeds. This approach led to a lax attitude towards Islamic values and principles, allowing individuals to engage in sinful behavior without consequences. The Ahl al-Sunnah Wal-Jama'ah's position of loyalty to the sound disavowal of evil strikes a balance between extreme views while upholding the Islamic teachings on righteousness and accountability.

Additionally, Al-Wala' and Al-Bara' principles also apply in matters of worldly and political affairs. Muslims should support and align themselves with those who uphold justice and Islamic values while disassociating from those who perpetrate injustice and go against Islamic teachings. This principle is crucial in promoting a just and harmonious society and preventing corruption and oppression.

Furthermore, it is essential to maintain balance in practicing Al-Wala' and Al-Bara'. Extremism in either direction can lead to division and harm within the Muslim community. Therefore, it is crucial to exercise wisdom, compassion, and understanding in applying these principles and upholding them in a just, and balanced manner. By doing so, Muslims can promote unity, justice, and righteousness within the Muslim community and beyond.

The example of maintaining loyalty towards a brother in faith even when wronged highlights the importance of upholding the principles of Al-Wala' and Al-Bara'. As believers, it is crucial to recognize the bond of brotherhood in faith and prioritize it over worldly conflicts and disagreements. While it is necessary to disassociate from evil deeds and actions, it is equally important to maintain a sense of brotherhood and work towards reconciliation and resolution of

conflicts. The Qur'anic verses emphasize the need for justice and equity in all actions and to fear Allah ﷻ in all decisions. As believers, we should strive to maintain the balance between loyalty and disavowal, guided by the principles of Islam and the teachings of the Qur'an and Sunnah.

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَلَوْا فَاصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَت إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَنَّبِلُوا الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

[سورة الحجرات: 10-9]

“if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable. * The believers are nothing else than brothers (in Islamic religion). So, make reconciliation between your brothers, and fear Allah , that you may receive mercy.”(1)

The above verse from the Qur'an emphasizes the importance of maintaining unity and brotherhood among believers, even in times of conflict. It instructs Muslims to make efforts to reconcile two parties if they are in dispute, and to strive for justice and equity in the process.

However, if one party rebels against the other, then all believers are called to fight against the rebel until they comply with the command of Allah ﷻ. The verse highlights the importance of justice, equity, and fear of Allah ﷻ in resolving conflicts and maintaining brotherhood in faith. It reminds us that believers are nothing but brothers in Islam, and therefore, we must strive to make peace and reconciliation between them, for Allah ﷻ loves those who are equitable.

Throughout Islamic history, numerous accounts from the life of the Prophet Muhammad ﷺ and his companions demonstrated Al-Wala' Wal-Bara' balanced position in action. These accounts serve as examples for Muslims to follow in maintaining loyalty to Allah ﷻ and His Messenger ﷺ while upholding justice and compassion towards all people.

(1) Qur'an (49:9-10)

Bilal's ﷺ Unwavering Love and Loyalty to Allah ﷻ and His Messenger ﷺ

One of the most powerful historic accounts demonstrating the love for Allah ﷻ and His Messenger ﷺ is the story of Bilal ibn Rabah ﷺ, a companion of the Prophet Muhammad ﷺ. Bilal ﷺ was a black slave freed by Abu Bakr ﷺ, one of the Prophet's ﷺ closest companions.

During the time of the Prophet ﷺ, Bilal ﷺ was tortured and persecuted by the pagan leaders of Makkah because of his faith in Islam. He was dragged through the streets with a heavy stone on his chest, all while being told to renounce his faith in Allah ﷻ and the Prophet ﷺ. Yet, despite the pain and suffering, Bilal ﷺ remained steadfast in his belief and proclaimed his love for Allah ﷻ and His Messenger ﷺ.

When Bilal ﷺ was finally freed, he became a close companion of the Prophet ﷺ and was often seen in his company. Bilal ﷺ was known for his beautiful voice and was chosen by the Prophet ﷺ as the first mu'athin, who calls Muslims to prayer.

The story of Bilal ﷺ is just one example of the many companions of the Prophet ﷺ who demonstrated their love for Allah ﷻ and His Messenger ﷺ. Their unwavering devotion and sacrifice inspire Muslims today, reminding us of the importance of love and loyalty to Allah ﷻ and His Messenger ﷺ. (1)

Balancing Love and Repudiation: Abdullah ibn Himar ﷺ

The story of Abdullah ibn Himar ﷺ illustrates that some Muslims may receive partial Bara' and Wala' based on their actions and behavior. Abdullah ibn Himar ﷺ was a companion of the Prophet Muhammad ﷺ who struggled with alcohol addiction. He would often drink, and then feel remorseful, seeking forgiveness from Allah ﷻ. Then, one day, he was caught drinking and was punished according to Islamic law.

Umar ibn al-Khattab ﷺ reported that in the time of the Prophet ﷺ, a man named Abdullah was nicknamed "Donkey," and he would make the Prophet ﷺ laugh. So the Prophet ﷺ lashed him

(1) The story of Bilal is mentioned in various Hadith collections, including Sahih al-Bukhari and Sahih Muslim. It is also mentioned in the Sirah (biography) of the Prophet Muhammad, such as "The Sealed Nectar" by Safiur-Rahman al-Mubarakpuri.

Diluting Al-Wala' Wal-Bara'

for drinking wine, and one day the man was brought again, and the Prophet ﷺ ordered him to be lashed. Another man among the people said, “O Allah ﷻ, curse him! How many times has he been brought?” The Prophet ﷺ said, “Do not curse him. By Allah ﷻ, I know that he loves Allah ﷻ and His Messenger ﷺ.”⁽¹⁾

This Hadith emphasizes the importance of maintaining a balance between love and repudiation towards a person who has committed a sinful act. For example, Muslims may have love (Wala') towards a person for their obedience to Allah ﷻ and His Messenger ﷺ while at the same time having hate (Bara') towards them for their disobedience and actions that go against Islamic principles. Love and hate can coexist with the same person in different aspects or contexts. Therefore, it is essential to distinguish between the actions deserving of love and support versus those that warrant disavowal and opposition.

In the case of Abdullah ibn Himar ؓ, despite his weakness, the Prophet ﷺ recognized that he had a love for Allah ﷻ and His Messenger ﷺ. Umar ؓ also acknowledged that the Prophet ﷺ showed compassion and mercy towards the companions who committed sins, and he followed in the same footsteps.

This story highlights the importance of being wise, compassionate, and understanding when dealing with those who struggle with addiction or other negative behaviors. It also demonstrates the need to balance love and repudiation and avoid completely cutting off ties with the individual while not condoning or supporting their negative actions.

Umar ؓ and His Brother's Killer: Lessons in Justice and Love in Al-Wala' Wal-Bara'

The story of Umar ؓ and his brother's killer is a powerful illustration of the principles of Al-Wala' Wal-Bara' in Islam. The principles of love and hate, loyalty, and disavowal, are not meant to be used for personal vendetta or revenge but as a framework for prioritizing one's loyalty to Allah ﷻ and His teachings. Furthermore, the story highlights the importance of justice and fairness, even in difficult situations where personal feelings may be involved.

Umar Ibn Al-Khattab ؓ was a just leader who upheld the rights of every individual, regardless of their past actions. Despite his personal feelings towards Abu Maryam, the killer of his beloved brother Zaid Ibn Al-Khattab ؓ, he did not let them affect his role as a just leader.

(1) Ṣaḥīḥ al-Bukhārī 6398

Diluting Al-Wala' Wal-Bara'

When he met Abu Maryam years later, Umar رضي الله عنه did not ignore him but confronted him directly. He asked him if he was his brother's killer, and when Abu Maryam admitted to it, Umar رضي الله عنه did not seek revenge. Instead, he told him to leave his sight and expressed his hatred toward him.

However, Umar's رضي الله عنه hate towards Abu Maryam did not prevent him from being just and fair. He did not deprive him of his rights, and Abu Maryam acknowledged this by saying, "Only women concern themselves with love." Therefore, Umar's رضي الله عنه love or hate towards him did not concern him as long as Umar's رضي الله عنه resentment did not deprive him of his rights.

The story of Umar رضي الله عنه and his brother's killer teaches Muslims the importance of justice and fairness, even in situations where personal feelings may be involved. It demonstrates that disliking someone should not lead to injustice or oppression and hate for someone should not lead to mistreatment or violation of their rights. Instead, hate should motivate us to treat others with justice and kindness.

In conclusion, the story of Umar رضي الله عنه and his brother's killer is a powerful example of Al-Wala' Wal-Bara' principles in action. It emphasizes the importance of justice and fairness, even in difficult situations where personal feelings may be involved. Muslims can learn from this story and strive to uphold the principles of Al-Wala' Wal-Bara' in their lives, prioritizing their loyalty to Allah عَزَّوَجَلَّ and His teachings above all else.

Hatib ibn Abi Balta رضي الله عنه: Lessons in Judgment, Loyalty, and Disavowal

The story of Hatib ibn Abi Baltah رضي الله عنه demonstrates the importance of avoiding rushing into judgments and accusations even when the evidence seems clear. Before the conquest of Makkah, Hatib sent a letter to the leaders of the Quraysh tribe, revealing the Prophet Muhammad's ﷺ plans to attack them. However, Allah عَزَّوَجَلَّ informed the Prophet ﷺ of Hatib's treachery through Divine Revelation. Despite the seemingly clear evidence of Hatib's betrayal, the Prophet ﷺ did not immediately pass judgment but instead sought an explanation from Hatib.

Hatib رضي الله عنه explained that he had sent the letter to protect his family living in Makkah and in danger of being harmed by the Muslims. The Prophet ﷺ accepted his explanation and forgave him, stating that Hatib رضي الله عنه had fought with the Muslims and contributed to the Muslim community. This story highlights the importance of avoiding rash judgments and seeking

explanations and context before making decisions. It also emphasizes the value of forgiveness and second chances.

The story of Hatib ibn Abi Balta'ah رضي الله عنه demonstrates the importance of refraining from making hasty judgments and violating the principles of al bara' without proper investigation. Hatib ibn Abi Balta'ah رضي الله عنه was a companion of the Prophet Muhammad صلى الله عليه وسلم who had written a letter to the Quraysh informing them of the Prophet's صلى الله عليه وسلم intentions to march towards them. Unfortunately, the letter was intercepted, and when the Prophet صلى الله عليه وسلم found out, some companions wanted to punish Hatib for his betrayal. However, the Prophet Muhammad صلى الله عليه وسلم showed restraint, and did not immediately pass judgment. Instead, he called Hatib رضي الله عنه and asked him for the reason behind his actions, and it turned out that Hatib's family was held captive by the Quraysh, and he was attempting to secure their release through the letter. The Prophet صلى الله عليه وسلم then forgave Hatib رضي الله عنه, and Allah عز وجل revealed a verse in the Qur'an praising his faith and good deeds. This story illustrates the importance of not making hasty judgments based on circumstantial evidence. It highlights the value of investigation and understanding the context before making decisions based on principles of loyalty and disavowal.”⁽¹⁾

The account of Hatib ibn Abi Balta'ah رضي الله عنه highlights the difference between the two forms of loyalty to disbelievers in Islam. At-Tawalli (التولي) involves affection towards idolatry, disbelief, hypocrisy, and backing campaigns against Islam and Muslims to promote unbelief and idolatry over Islam. This kind of loyalty nullifies one's Islam if done knowingly and intentionally.

In contrast, Al-Mawālāt (الموالاتة) is a prohibited association that arises from a love of material possessions or seeking favors from disbelievers without any intention to support them against Muslims. Hatib ibn Abi Baltah's letter to the Quraysh in Makkah, informing them of the Prophet's صلى الله عليه وسلم plan to attack them, was an example of Al-Mawālāt. This story emphasizes the significance of differentiating between the two types of associations and avoiding any action that may lead to supporting disbelievers against Muslims.

Thumamah ibn Uthal رضي الله عنه: Loyalty and Disavowal in the Light of Al-Wala Wal-Bara

In the sixth year after the hijrah, the Prophet صلى الله عليه وسلم sent letters inviting rulers in the Arabian Peninsula and surrounding areas to Islam. Thumamah ibn Uthal, a powerful Arab ruler, rejected the invitation and planned to kill the Prophet صلى الله عليه وسلم. He even killed some of the Prophet's

(1) Reported by At-Tirmidhī, no. 3619

companions, leading the Prophet ﷺ to declare him a wanted man. However, Thumamah was captured by a group of Muslims and brought to the Prophet ﷺ. Despite Thumamah's previous actions, the Prophet ﷺ showed him kindness, and sent him food and drink. Eventually, Thumamah became a Muslim and performed umrah according to Islamic rules. He even vowed to support the Prophet's religion and cut off the supply of wheat to the Quraysh until they followed Islam.

The story of Thumamah ibn Uthal is indeed a powerful example of the transformative power of Islam and the impact of loyalty and disavowal in the faith. Thumamah's initial rejection of the Prophet's ﷺ invitation to Islam and his plan to kill him and his companions resulted from his ignorance and disbelief in the message of Islam. However, after being captured by Muslims and treated with kindness and mercy by the Prophet ﷺ, Thumamah's heart was opened to the truth, and became a devoted follower of Islam.

The Prophet's ﷺ actions towards Thumamah demonstrate the importance of forgiveness, compassion, and kindness in Islam, even towards those who have committed harm or violence against Muslims. By showing Thumamah mercy and treating him with respect and kindness, the Prophet ﷺ could change his heart and bring him into the fold of Islam.

Furthermore, Thumamah's subsequent boycott of the Quraysh and dedication to spreading the message of Islam highlights the importance of loyalty and disavowal in the faith. As a Muslim, Thumamah recognized the importance of standing up for the truth and rejecting falsehood, even if it meant going against his people. Overall, the story of Thumamah ibn Uthal serves as a powerful reminder of the transformative power of Islam and the importance of loyalty and disavowal in the faith.

Amr ibn al-Asؓ: From Animosity to Love and Loyalty

The story is about Amr bin Al-As, who went through three phases of belief in Islam. At first, he was hostile to the Prophet Muhammad ﷺ and wished to kill him. However, he eventually became a Muslim and pledged allegiance to the Prophet ﷺ. He held the Prophet ﷺ in the highest esteem and could not look at his face due to its splendor. As he lay dying, he reflected on his life and asked to be buried without female mourners or fire, and for his grave to be filled with earth and surrounded by his companions. He hoped to give an excellent answer to the angels of Allah عز وجل, who would question him after his death. Sahih Muslim

The story of Amr ibn Al-As highlights his transformation from being opposed to the Prophet Muhammad ﷺ to becoming one of his most devoted companions. Initially, he wanted to overpower and kill the Prophet ﷺ, but later embraced Islam and pledged his allegiance to him.

Finally, he developed an intense love for the Prophet ﷺ, which was so strong that he could not look at his face due to its splendor. Amr ibn Al-As' final wish was to be buried without any female mourners or fire, and to have his companions stand around his grave for the time it takes to slaughter and distribute the meat of a camel so that he could enjoy their company and answer the Angels' questions.

Abdullah Bin Abdullah Bin Abi ibn Salool ﷺ: Loyalty Above Family Ties

The story is about the son of Abdullah bin Ubay, the Chief of the Hypocrites, who was known for his arrogance and opposition to the Prophet Muhammad ﷺ and the Muslims. However, despite his father's position and behavior, Abdullah bin Abdullah bin Ubay was famous for his love, respect, and dutifulness towards his father.

One day, as the Prophet ﷺ and his companions returned to Madinah, Abdullah bin Abdullah bin Ubay stood at the gate of Madinah holding his sword. His father came, and he told him he would not be allowed to enter until the Prophet ﷺ gave permission. When the Prophet ﷺ passed by, Abdullah bin Ubay complained to him about his son, but his son refused to let him enter until the Prophet ﷺ gave permission.

Later on, Abdullah ﷺ bin Abdullah bin Ubay made it clear to his father that he would not be allowed to enter Madinah unless he publicly acknowledged the Prophet ﷺ as the honorable one and himself as disgraced. When the Prophet ﷺ was informed of this, Abdullah bin Abdullah bin Ubay also offered to bring him his father's head if he had decided to execute him. (1)

This story shows that loyalty and disavowal are not just about blind obedience to family ties, but rather a matter of choosing the right path, and being loyal to Allah عزوجل and His Messenger ﷺ above all else, even when it means going against one's own family.

The story of Abdullah ﷺ Bin Abdullah Bin Abi ibn Salool with his father exemplifies loyalty to Allah عزوجل and His Messenger ﷺ over family ties. Despite being dutiful and respectful to his father, the Chief of the Hypocrites, Abdullah's ﷺ love for Allah عزوجل and His Messenger ﷺ was greater. When the Prophet ﷺ and his companions returned to Madinah, Abdullah stood guard by the gate, holding his sword, and refused to let his father pass until the Prophet ﷺ gave permission. When his father complained to the Prophet ﷺ, Abdullah declared that his father

(1) Tafsir Ibn Kathir Surat Al-Munafiqoon

would not enter until the Prophet ﷺ allowed it. Later, when rumors spread that the Prophet ﷺ intended to execute his father, Abdullah offered to bring the Prophet ﷺ his father's head out of loyalty to Allah ﷻ and His Messenger ﷺ. (1)

Asma bint Abu Bakr ﷺ: Al-Wala' Wal-Bara' in Family

The story of Asma bint Abu Bakr ﷺ with her non-Muslim mother represents the angle of Al-Wala' Wal-Bara' in maintaining a relationship with non-Muslim family members while remaining loyal to one's faith and community. Asma's mother, Qutaylah, was a polytheist, and opposed to Islam, Asma maintained a respectful relationship with her while staying true to her faith.

In one instance, Qutaylah visited Asma in Madinah, and needed financial assistance. Asma had just given birth to her son and had no money to give, but she did not want to turn her mother away. So, she cut off her waistband and gave it to her mother, who then left. When Abu Bakr, Asma's father, saw her in the torn garment, he realized what had happened and praised her for her loyalty to her mother while not compromising her faith. (2)

This story illustrates the importance of treating family members, even non-Muslim ones, with kindness and respect while not compromising one's loyalty to Allah ﷻ and His Messenger ﷺ. It shows that while loyalty to family is important, loyalty to Allah ﷻ and His Messenger ﷺ takes precedence.

Saad's ﷺ Struggle: Loyalty to Allah ﷻ and Duty to Parents

The story of Saad ibn Abi Waqqas ﷺ and his mother also represents another angle of al-Wala' Wal-Bara'. Saad ibn Abi Waqqas ﷺ was a Companion of the Prophet Muhammad ﷺ and one of the early converts to Islam. His mother, however, was a staunch disbeliever who refused to accept Islam. She became so angry with her son's conversion that she initially refused to eat or drink anything until he renounced Islam.

Saad's love and devotion to Allah ﷻ and His Messenger ﷺ were so strong that he refused to renounce his faith even at the request of his mother. He told her that if she had 100 souls, and he had only one, he would still devote his life to Islam.

(1) In his Musnad, Abu Bakr `Abdullah bin Az-Zubayr Al-Humaydi recorded

(2) The story of Asma bint Abu Bakr with her non-Muslim mother can be found in Sahih al-Bukhari, Book 63, Hadith 223.

Diluting Al-Wala' Wal-Bara'

Allah ﷻ rebuked Saad ؓ for his harsh reaction towards his mother and revealed verses in Chapter Al-Ankabut which emphasized the importance of treating parents with kindness and patience, even if they try to compel their children to commit shirk or disbelief.

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنْتَبِهُتُمْ بِمَا كُنتُمْ تَعْمَلُونَ﴾ [سورة العنكبوت: 8]

“And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.”(1)

After many days of refusing to eat or drink, Saad's mother finally relented and accepted that her son was a Muslim. She asked him to pray for her to accept Islam as well, and eventually, by the grace of Allah ﷻ, she converted to Islam.

This story illustrates the principle of Al-Wala' Wal-Bara', where one's loyalty and love are directed towards Allah ﷻ and His Messenger ﷺ above all else, even towards family members. It shows that faith in Islam requires firmness and commitment, even in the face of difficult situations, and that true devotion to Allah ﷻ should never be compromised.(2)

Musab ibn Umair ؓ: Sacrificing for the Love of Allah ﷻ

Musab ibn Umair ؓ was a companion of the Prophet Muhammad ﷺ, who came from a wealthy family. He was known for his extravagant lifestyle and fine clothes, including silk garments.

However, when Musab ؓ accepted Islam, he chose to give up his lavish lifestyle and dedicate himself to the teachings of Islam. His mother, who was used to her son's wealth and luxury, disapproved of his new faith and was initially resistant to his decision.

Despite his mother's objections, Musab remained steadfast in his faith and lived a simple life dedicated to Islam. When the Prophet Muhammad ﷺ saw Musab wearing a simple woolen garment instead of his usual silk, he remarked to his companions, "See what faith did to your

(1) Qur'an (29:8)

(2) The story of Saad and his mother can be found in various Hadith collections, including Sahih al-Bukhari and Sahih Muslim.

companions."

This story highlights the transformative power of faith and the importance of prioritizing loyalty to Allah ﷻ and His Messenger ﷺ over worldly comforts and pleasures.

Musab ibn Umair's story exemplifies the principle of loyalty to Allah ﷻ, having patience in the face of losing luxuries and worldly comfort. Despite his mother's disapproval of his decision to convert to Islam and leave behind his luxurious lifestyle, Musab ﷺ remained steadfast in his faith and prioritized his loyalty to Allah ﷻ and His Messenger ﷺ. This story emphasizes the importance of maintaining strong faith and resisting worldly temptations, even when it may result in losing material comforts. It also highlights the transformative power of Islam and how it can change even the hearts of those who initially oppose it. ⁽¹⁾

Permissible Political Alliance in Islam: Bani Bakr and Bani Khuza'ah

After the Muslims and the Makkans signed the Treaty of Hudaibiyyah, one of its conditions was that any tribe or group could ally themselves with either side without fear of retribution. This was the third condition of the treaty, and it provided a way for tribes to form political alliances that would benefit their interests.

The tribe of Bani Bakr, a Makkaan ally, took advantage of this condition, and attacked the tribe of Bani Khuza'ah, a Muslim ally. Bani Bakr killed several members of Bani Khuza'ah and brought their wealth. This was a clear violation of the treaty and a breach of trust.

Bani Khuza'ah, following the treaty, sent a delegation to the Prophet Muhammad ﷺ in Madinah, requesting assistance. The Prophet ﷺ reassured them that the Muslims would uphold their end of the treaty and sent a message to the Makkans, demanding that they either pay blood money to Bani Khuza'ah and return their looted properties, or terminate their alliance with Bani Bakr, allowing Bani Khuza'ah to seek revenge against them.

The Makkans, however, refused to meet these demands, and were prepared to bear the consequences of violating the treaty. This forced the Prophet ﷺ to prepare for war against the Makkans. However, before any fighting occurred, the Makkans agreed to pay blood money and return the property to Bani Khuza'ah, thus ending the conflict peacefully.

(1) The story of Musab ibn Umair and his mother can be found in multiple Hadith collections, including Sahih al-Bukhari and Sahih Muslim.

Diluting Al-Wala' Wal-Bara'

This story demonstrates that political alliances with non-Muslims can be permissible if they serve the common welfare of Muslims, and do not compromise Islamic principles. However, when an alliance is made, it is crucial to ensure that the principles of Al-Bara' are not violated in the process. In this case, the Muslims honored their treaty obligations and stood up for justice, even against their allies.

1. The story demonstrates the importance of upholding the principles of loyalty and disavowal in Islam and how violating these principles can have serious consequences.
2. It shows that forming political alliances with non-Muslim entities can be permissible if it serves the common welfare of Muslims and does not compromise Islamic principles
3. The story highlights the importance of fulfilling one's obligations, and promises, even in the face of adversity.
4. It teaches us the importance of being patient and steadfast in the face of injustice, and seeking justice through peaceful means before resorting to force
5. It emphasizes the importance of seeking wise counsel and making well-informed decisions, especially in matters that have far-reaching consequences.
6. The story also highlights the importance of unity and cooperation among Muslims and how working together can lead to successful outcomes even in the face of overwhelming odds.

Overall, the story of the Treaty of Hudaibiyyah serves as a powerful reminder of the importance of loyalty and disavowal in Islam and the need for Muslims to uphold these principles in all aspects of their lives, including their political alliances, and relationships with non-Muslim entities.



Chapter Fifteen

Al-Wala' Wal-Bara': Nurturing and Sustaining Iman

Overview

The chapter begins with a discussion of the nature, reality, and modality of Iman (Faith) and how it is fundamental to Islamic theology and practice. It also emphasizes the significance of comprehending the connection between Iman and Al-Wala' Wal-Bara' Principles.

This chapter examines the relationship between Al-Wala' Wal-Bara' and Iman (Faith), the Islamic belief system. Iman is the cornerstone of Islam, signifying acceptance and affirmation of the faith's principles. It is a dynamic, multidimensional concept that incorporates both belief and action.

In contrast, Al-Wala' Wal-Bara' is a complex and controversial doctrine interpreted differently throughout history. This chapter examines the intricate relationship between Faith (Iman), loyalty, and disavowal in Islam. By analyzing the nature of Iman and its ties to the heart, we can disclose this relationship with greater precision and depth. Iman in Islam is not merely a set of beliefs or practices but a manner of life that encompasses a person's beliefs, actions, and inner state.

The Arabic word Iman is derived from the root amana, which means to believe, have faith, or trust. It is a state of the spirit characterized by total submission to Allah عزوجل and acceptance of His guidance, as revealed in the Qur'an and through Prophet Muhammad ﷺ. By examining the relationship between Iman and Al-Wala' Wal-Bara', we can comprehend the role of loyalty and renunciation in fostering and sustaining the Islamic faith.

We also seek to illuminate the significance of Al-Wala' Wal-Bara' in cultivating and sustaining faith and the potential hazards of ignoring or misinterpreting this doctrine. Finally, we will investigate how Al-Wala' Wal-Bara' can strengthen and enrich the Islamic faith by providing a framework for believers to navigate life's challenges with fortitude and conviction.

In addition, we will recognize the dangers of misapplying or misinterpreting this doctrine, which can result in division, extremism, and intolerance. By examining the intricate

relationship between Al-Wala' Wal-Bara' and Iman, we hope to contribute to a more nuanced comprehension of both concepts and their contemporary implications for Muslims.

Throughout Islamic history, numerous accounts from the life of the Prophet Muhammad and his companions demonstrated Al-Wala' Wal-Bara' balanced position in action. These narratives provide Muslims with examples of remaining loyal to Allah and His Messenger while upholding justice and compassion for all people.

Connection of Iman (Faith) to Al-Wala' Wal-Bara'

Iman, or Faith, is a central concept in Islamic theology and the foundation of Muslim belief and behavior. While the pillars of Faith, such as belief in Allah **عَزَّوَجَلَّ**, angels, Jinn, Books, Messengers, the Day of Judgment, and Predestination, are frequently discussed in Islamic discourse, this work focuses on the mode, nature, and existence of Iman and its relationship to Al-Wala' Wal-Bara'.

We refer to the causes and elements that comprise the religion of a Muslim as the "modality" of Iman. It consists of the cognitive component of Iman, which is the belief or Statement of the heart, and the practical element of Iman, which is the expressions of the limbs generated from the heart.

The mode of Iman encompasses both belief and action, and their harmonious integration establishes and strengthens a Muslim's Faith. The Statement of the Heart (Tasdeeq) holds significant importance, demanding a profound inner conviction and bearing witness to the Oneness of Allah **عَزَّوَجَلَّ**, (Tawheed). This pivotal aspect forms the bedrock for all other dimensions of Faith and acts of worship.

Conversely, prayer, charity, and pilgrimage, arising from the action of the heart with sincere intention, play a vital role in the growth and maturation of an individual's religious commitment. These acts serve as practical manifestations of their Faith, enabling the development and progression of their religious journey.

Within the framework of Islamic discourse, the fusion of belief and action, alongside the manifestation of Faith through conscientious acts, facilitates a comprehensive and transformative religious experience. We can acquire a better grasp of the essence of Faith and its purpose in creating and sustaining Islamic Faith by investigating the modality of Iman in Islamic theology and its connection to Al-Wala' Wal-Bara'. We'll analyze the following:

1. The Reality of Iman (Faith)

The technical definition of Iman incorporates two aspects: belief or the Statement of the heart (Qawl al Qalb) and action of the limbs (including the heart). The Statement of the Heart is the cognitive aspect of Iman and pertains to the inner conviction and affirmation of Allah's **عَزَّوَجَلَّ** Oneness (Tawheed) that resides in the heart. It is the basis upon which the other Pillars of Iman (Faith) and worship are constructed. This belief is not just a theoretical concept but should also manifest through actions and behavior in a person's daily life.

Iman Increases and Decreases: By increasing one's knowledge of Allah's **عَزَّوَجَلَّ** Attributes as described in the Revelation and by contemplating Allah's creations, one's Faith grows. The Qur'an emphasizes the significance of contemplating creation and revealed signs, which serve as guidance and knowledge for Muslims. By pondering over the creation, a person can attain a deeper comprehension of Allah's **عَزَّوَجَلَّ** Attributes and gain insight into the purpose of life. This understanding helps in enriching the heart's attestation and strengthens one's Faith.

Iman also grows through the actions of the limbs, such as performing obligatory acts of worship such as Salah, Zakah, and Hajj and engaging in good deeds that please Allah.

Iman Declines Despite this, Iman can also decline. For instance, ignoring the knowledge of Revelation and ignoring Allah's **عَزَّوَجَلَّ** creational signals can diminish Faith. In addition, the actions of the limbs, such as sinning and transgressing Allah's **عَزَّوَجَلَّ** boundaries, can cause a decline in Faith.

2. The Significance of Heart's Attestation

The heart's attestation (Tasdeeq), the inner conviction and acceptance of Allah's **عَزَّوَجَلَّ** Oneness (Tawheed), is at the center of the Islamic faith, Iman. The Fitrah, or innate nature of people, involves an inherent tendency to recognize Allah **عَزَّوَجَلَّ** and His Oneness, making the heart's attestation already established in the human person.

However, to completely appreciate and enrich this attestation, the revelation must complement and support it. Allah **عَزَّوَجَلَّ** provided the Qur'an as a reservoir of wisdom and guidance for humanity to better grasp His attributes, commands, and prohibitions. Pondering Allah's **عَزَّوَجَلَّ** creation and His signs also helps to enrich the heart's attestation. This reflection might

help people enhance their belief in Allah's ﷻ Oneness and deepen their awareness of His Attributes.

In Islam, the attestation of the heart triggers the actions of the heart, tongue, and limbs. The heart's declaration of faith in Allah ﷻ (Shahadah) should elicit feelings of love, gratitude, reverence, exaltation, and awe for Him, as well as fear of His punishment and hope for His mercy. This belief ought to be expressed in limb actions, including completing necessary acts of worship, abstaining from what Allah ﷻ has forbidden, and acting in righteous deeds that pleases Allah ﷻ.

The core essence of a person's faith lies in the deep conviction and heartfelt affirmation they hold within. It is this unwavering belief that forms the very foundation of their spiritual journey. For a Muslim, this belief is centered around Allah ﷻ, the One and Only Creator, and the unwavering commitment to follow His commands.

Now, this belief and commitment cannot remain confined to the realm of thoughts and emotions alone. True faith is something that is meant to be lived and expressed in practical ways. Our faith becomes evident to others and, more importantly, to ourselves through our heartfelt actions, the words we speak, and how we conduct ourselves in daily life.

When we sincerely love or hate something for the sake of Allah ﷻ, it means that we prioritize what Allah ﷻ loves and detest what He dislikes. This love and hate become the driving force behind our actions. We strive to embody the values and teachings of Islam in our interactions, decisions, and behaviors. This love and hate, rooted in our deep connection with Allah ﷻ, guides us to act according to Islamic principles.

For example, when we love someone for the sake of Allah ﷻ, we treat them with kindness, compassion, and respect, regardless of their background or social status. Our love for Allah ﷻ motivates us to prioritize His pleasure and be our best version in our relationships. Similarly, when we hate something for the sake of Allah ﷻ, such as injustice or oppression, it compels us to actively strive for justice and stand against any wrongdoing.

To develop and enrich the heart's attestation, a Muslim should acquire knowledge about Allah's ﷻ Attributes and creation, which serve as signs of His existence and guidance for humanity. This attestation generates the actions of the heart, tongue, and limbs, reflecting a person's faith and inner conviction in the truth of Islam. A person's belief in Allah ﷻ and His teachings

should manifest in their thoughts, words, and deeds, demonstrating the relationship between the heart's attestation and actions.

In summary, our faith is not merely an abstract concept or a set of beliefs. It is a living and dynamic relationship with Allah reflected in our innermost thoughts, our heartfelt actions, and how we interact with the world around us. By nurturing this connection and aligning our hearts, tongues, and limbs with the teachings of Islam, we can lead an inspiring and fulfilling life for ourselves and those around us.

3. Role of the Heart in Inciting Limb Actions

In the Islamic faith, the heart is of utmost importance because it is the guiding force behind all of our actions. The attestation and affirmation of the heart, which forms the very foundation of a person's faith and functions as the source of all other actions, lies at the heart of this.

In Islamic theology, the affirmation of the heart is fundamental, as it forms the basis of a Muslim's beliefs and actions. One expresses their unwavering faith in Allah's **عَزَّوَجَلَّ** Oneness (Tawheed) and His divine attributes through the affirmation of the heart. This attestation motivates us to pursue justice and seek Allah's **عَزَّوَجَلَّ** pleasure through our actions.

Understanding and strengthening the affirmation of the heart is essential for comprehending and profiting from the teachings of Islam. The Qur'an, which was revealed by Allah **عَزَّوَجَلَّ** as a guide for humanity, provides invaluable instruction and insight into His attributes, commands, and prohibitions. Moreover, contemplating upon Allah's **عَزَّوَجَلَّ** creation and the signs He has disclosed can bolster the heart's affirmation by enhancing our comprehension of His Oneness and attributes.

In Islam, the affirmation of the heart is the source of the actions of the heart, tongue, and outer limbs. Our faith in Allah **عَزَّوَجَلَّ** and submission to His commands should not only be reflected in our thoughts, but also in our words and deeds. This connection between the affirmation of the heart and our actions is vital. For instance, recognizing Allah's **عَزَّوَجَلَّ** mercy and forgiveness should fill our hearts with gratitude, love, and hope, leading us to seek forgiveness, engage in charitable acts, and support others.

To maintain their significance, it is essential to recognize that the actions of our limbs must correspond with those of our hearts. Otherwise, they will lose their essential character. The fear of Allah's **عَزَّوَجَلَّ** wrath, for instance, should motivate us to take actions that shield us from

His punishment. If we fail to do so, this dread can transform into negativity, leading to anxiety and hopelessness rather than seeking Allah's عَزَّوَجَلَّ mercy. Similarly, our faith in Allah عَزَّوَجَلَّ should motivate us to fulfill our obligations and avoid the forbidden, transforming our aspirations into purposeful actions as opposed to mere wishful thinking.

Our faith is founded on the affirmation and conviction of the heart, while our belief in Allah عَزَّوَجَلَّ and submission to His commands are expressed in what we say, do, and think. Our actions are governed by the sincere intentions, love, fear, and hope generated by the heart, in accordance with the teachings of Islam.

Our heart, tongue, and the limbs ultimately demonstrate the strength of our faith and the authenticity of our belief in Islam. The actions inspired by the affirmation of our hearts are of utmost significance to our faith and practice as Muslims. By fostering and cultivating a robust and vibrant affirmation of the heart, we can attain spiritual development and find salvation in the afterlife.

4. Nurturing Faith (Iman) through Actions of the Body

In Islam, our actions with our limbs are significant as they tangibly embody our beliefs. These deeds reflect our Unwavering Belief in Allah عَزَّوَجَلَّ and submission to His Commands, inspiring us to love, revere, and comply with His commands. Our Faith and belief in Islam naturally lead to actions of the limbs.

The actions we engage in can be categorized into two main types: acts of worship (Ibadat) which become the inspiration to the second category, which is the noble conduct, characters, and dealings (Akhlaq and Mu'amalat).

Acts of worship (Ibadat) are direct acts performed for the sake of Allah عَزَّوَجَلَّ, such as prayer (salah). Prayer is a fundamental act of devotion in Islam, involving physical movements like standing, bowing, and prostrating to connect with Allah, seek His guidance, and experience His mercy. It is a vital aspect of our Faith, publicly demonstrating our belief in Allah عَزَّوَجَلَّ and obedience to His commands.

Zakah, also known as charity, is another important practice in Islam. It is a compulsory form of giving that purifies our wealth and helps those in need. Zakah showcases our compassion and willingness to share our resources for the sake of Allah عَزَّوَجَلَّ. It is considered one of the five pillars of Islam, symbolizing our commitment to fulfilling our religious duties.

Hajj, the pilgrimage to the holy city of Makkah, is another significant act of worship. It occurs annually and involves performing specific rituals that honor Prophet Ibrahim's and his family's actions. Hajj is a public demonstration of our devotion to Allah ﷻ, symbolizing our willingness to dedicate our time, energy, and resources for Allah's glory.

On the other hand, Character, and dealings (Akhlaq and Mu'amalat) refer to the actions we carry out in our daily lives, aligning with the principles of Islam. These include honesty, truthfulness, justice, and kindness toward others. They also encompass abstaining from immoral or destructive behaviors, such as lying, cheating, gossiping, and substance abuse.

Whether they are acts of worship (Ibadat) or Character and dealings (Akhlaq and Mu'amalat), our limb actions should be performed sincerely following Islamic teachings. They should be carried out solely for the sake of Allah ﷻ, seeking His pleasure and reward. It is important to engage in these actions moderately, avoiding extremes.

We must recognize that our limb actions can influence our Faith. For example, engaging in acts of charity can strengthen our Faith and bring us closer to Allah ﷻ. Conversely, involvement in wrongful acts can weaken our Faith and distance us from Allah ﷻ.

By understanding the significance of our limb actions and striving to align them with the teachings of Islam, we can nurture and develop our Faith, drawing closer to Allah ﷻ and experiencing the spiritual growth and fulfillment that come with it.

5. The Synchronized Harmony: Heart and Limbs

In Islam, it is of the utmost significance to have a thorough understanding of the connection between the deeds of the heart and the deeds of the body. The actions that begin in the heart, such as fear of Allah's ﷻ punishment and hope for His mercy, should be followed by actions conducted by the body, such as performing the obligatory acts of worship and avoiding what Allah ﷻ has prohibited. These actions should be performed sequentially.

Without the compliance of the limbs, the heart's actions cannot exert their maximum impact. Consider the following scenario: a believer fears the punishment that Allah ﷻ will inflict on them but does not take the necessary precautions to safeguard themselves, such as engaging in acts of worship and avoiding sinful behavior. As a result, a believer's dread can transform into additional negative emotions such as hopelessness and despair.

Similarly, a person's hope in Allah عزَّوَجَلَّ can degenerate into inert fantasizing or wishful thinking if he or she does nothing to put that hope into action. To fully manifest and actualize one's Faith, it is essential to complement the activities of the heart with the corresponding actions of the extremities.

In summary, the functions of the heart and the limbs are interdependent and inextricably connected. They reinforce and strengthen one another reciprocally. Therefore, the fear and optimism generated by the heart's actions should be translated into tangible body movements. This would allow believers to realize their hopes and ambitions while avoiding the punishment Allah has in store for them.

We can achieve a complete and powerful manifestation of our Faith in our lives if we recognize this connection and align the actions of our souls with those of our limbs. This harmonious integration of the heart and extremities ultimately leads to spiritual advancement and a closer relationship with Allah عزَّوَجَلَّ because it enables us to experience the fulfillment of our desires and the avoidance of Allah's عزَّوَجَلَّ punishment.

Heart's Impact on Al-Wala' and Al-Bara'

Al-Wala', which means "loyalty and love," and Al-Bara', which means "disavowal and hatred," are foundational Principles in Islam that shape the beliefs and actions of Muslims. These concepts are intricately intertwined with the heart's actions, especially as expressed by emotions of love and hatred.

The significance of love in the belief system of Muslims cannot be overstated. It is the foundation upon which the actions of the heart are built and the driving force behind steadfast devotion to Allah عزَّوَجَلَّ, His Messenger ﷺ, and fellow believers. Loyalty to Allah عزَّوَجَلَّ is the highest expression of love, which places His will above one's desires and pleasures. It requires us to obey Allah's عزَّوَجَلَّ commands and His Messenger's teachings, even if doing so goes against our natural inclinations.

The loyalty one has for Allah عزَّوَجَلَّ is a crucial element of al-Wala'. When Muslims love Allah عزَّوَجَلَّ with all their hearts, this affection naturally extends to His Messenger and other believers. It impacts how they interact with others, fostering benevolence and compassion. Moreover, this affection inspires Muslims to devote themselves to Allah and strive to live according to the divine guidance He provides.

Diluting Al-Wala' Wal-Bara'

Comparably, Al-Bara' is primarily motivated by hatred. It is not an unfavorable emotion directed at specific individuals, but rather a feeling required to protect one's beliefs. Muslims hate unbelief and those who practice it, which enables them to distance themselves from everything that contradicts the principles of Islam.

Deep connections exist between Al-Wala' and Al-Bara', as do the heartfelt acts they describe. Love and hatred are the two emotions that are the foundation for loyalty and disavowal. It is only natural for a Muslim who earnestly loves Allah ﷻ to love His Messenger ﷺ and fellow believers. Similarly, when people have a strong aversion to atheism, disbelief, innovations, and its adherents, it is only reasonable for them to disavow such things.

Love for Allah ﷻ and His Messenger ﷺ is not solely a matter of words but must be demonstrated through actions. Muslims who truly love Allah ﷻ strive to perform good deeds and seek Allah's ﷻ acceptance in all that they do. Likewise, their affection for the Messenger inspires them to imitate the noble character he exemplifies and follow in his footsteps.

Similarly, Muslims' hatred toward disbelief and hostile disbelievers is not limited to verbal expressions; it is reflected in their actions. For example, a Muslim with animosity toward atheism and its adherents will consciously avoid behaviors or impacts that deviate from the teachings of Islam, thereby preventing their faith from becoming distorted.

Muslims can maintain a true and significant loyalty to Allah ﷻ and His Messenger ﷺ while protecting their religion from anything that could cause them to stray from the right path if they recognize the profound relationship between the deeds of the heart and the Al-Wala' and Al-Bara' principles.

Al-Wala' Wal-Bara' Protect, and Safeguard our Faith

Al-Wala' Wal-Bara' is of utmost significance in Islam because it emphasizes the importance of remaining loyal to Allah ﷻ, His Messengers ﷺ, His Religion, and the Muslim community. This principle conveys considerable weight because it represents our commitment and loyalty. Equally essential is abstaining and distancing oneself from anything that contradicts Islamic values and teachings. Al-Wala' Wal-Bara' is inextricably linked to the doctrine of Tawheed, which proclaims the uniqueness of Allah ﷻ and acknowledges that only Allah ﷻ is worthy of our worship, love, and reverence.

Diluting Al-Wala' Wal-Bara'

To comprehend the influence of Al-Wala' Wal-Bara' on our beliefs and practices and its connection to our Faith (Iman), we must recognize that Iman encompasses both belief and action. It involves the sincere affirmation of our beliefs and carrying out physical actions. As humans, we have an innate ability to recognize the existence and uniqueness of Allah ﷻ, which in turn motivates us to express our devotion with our emotions, tongues, and bodies.

We must act accordingly to demonstrate our Faith in Allah ﷻ and His teachings. It entails placing a premium on righteousness and actively averting anything that contradicts Islamic principles. Importantly, our heartfelt actions, such as loving and hating for Allah's ﷻ sake, must be conveyed with moderation and within the limits established by Islam⁽¹⁾. For the sake of Allah ﷻ, Al-Wala' Wal-Bara' is based on the principles of loyalty and Disavowal. It emphasizes maintaining our loyalty to Allah ﷻ and His Commands while distancing ourselves from behaviors and beliefs that oppose Islamic values and those who propagate them.

As Muslims, the Al-Wala' Wal-Bara' doctrine has implications for our daily existence. It impacts our interactions with others and the decisions we make as a consequence. Al-Wala' Wal-Bara' has played a crucial role throughout history in uniting Muslims and fortifying their resistance against various threats, including the Crusades and Mongol invasions. Political and religious Muslim leaders have emphasized the importance of Al-Wala' Wal-Bara' in motivating and encouraging Muslim individuals and communities to defend their religion and way of life against their adversaries.

Muslims can protect and boost their Faith by adopting and implementing the principles enumerated in Al-Wala' Wal-Bara'. When we remain steadfastly loyal to Allah ﷻ and His teachings while distancing ourselves from anything opposing Islamic values, we cultivate a sense of unity and resilience within the Muslim community. Al-Wala' Wal-Bara' acts as a compass in our daily lives, directing us to make decisions consistent with our Faith and empowering us to face challenges with unwavering conviction and resolve.

Al-Wala' Wal-Bara' Preserve The Islamic Beliefs

Here are some examples of historical events that demonstrate the role of Al-Wala' Wal-Bara' in nurturing and sustaining Iman among Muslims:

(1) Chapter Four- The Linguistic Origins and Meanings of Al-Wala' Wal-Bara': Examining Key Terms and Concepts: Moderate Love and Constrained Hate: Striking a Balance in Islam

- ◆ The Prophet Muhammad ﷺ's Migration to Madinah: This event marks the beginning of Islamic history and highlights the importance of Al-Wala' Wal-Bara' in establishing a strong Islamic community. The Prophet Muhammad ﷺ migrated to Madinah to escape persecution in Makkah and establish a new Islamic society. The Muslims of Madinah welcomed the Prophet ﷺ with open arms and pledged their loyalty (Al-Wala') to him and his mission, while simultaneously disavowing (Al-Bara') those who opposed him. This act of loyalty and disavowal solidified the Muslim community and allowed them to thrive in their new home.
- ◆ The Battle of Badr: The Battle of Badr was a significant event in early Islamic history that demonstrated the importance of Al-Wala' Wal-Bara' in defending Islamic beliefs and practices. The Makkan army outnumbered, and outmatched the Muslims, but their unwavering faith and loyalty (Al-Wala') to Allah ﷻ and His Messenger ﷺ led to their victory. The Battle of Badr exemplifies how Al-Wala' Wal-Bara' can strengthen Muslims' resolve and allow them to overcome seemingly insurmountable challenges.
- ◆ The Golden Age of Islam: The Golden Age of Islam lasted from the 8th to the 13th century and was a period of great intellectual and cultural growth in the Islamic world. Muslims significantly contributed to science, medicine, and mathematics during this time. Al-Wala' Wal-Bara' doctrine played a crucial role in nurturing and sustaining Iman during this period by providing a framework for Muslims to maintain their identity and resist outside influences that could weaken their faith.
- ◆ During the Abbasid Caliphate, a sect known as the Mutazilites emerged who challenged traditional Islamic beliefs about the nature of God and His Attributes. The Mutazilites argued that the Qur'an was created, rather than eternal, and that humans had the free will to act independently of God's decree. These beliefs were seen as a direct challenge to the core Islamic doctrine of Tawheed and the belief in predestination (Qadr). Many scholars at the time, including Imam Ahmad ibn Hanbal, رَحْمَةُ اللَّهِ عَلَيْهِ stood firm in their rejection of the Mutazilite beliefs and emphasized the importance of Al-Wala' Wal-Bara' in preserving the integrity of Islamic beliefs.
- ◆ During the Crusades, the Al-Wala' Wal-Bara' doctrine played a crucial role in rallying Muslims around a common cause and maintaining their faith in the face of adversity. The Crusades were a series of military campaigns launched by Christian armies to recapture Jerusalem from Muslim control. Muslim leaders emphasized the importance of loyalty (Al-Wala') to the Islamic community, and the need to disavow (Al-Bara') those who would harm it. This spirit of Al-Wala' Wal-Bara' helped Muslims to resist the Crusaders and maintain their control over Jerusalem for centuries. Muslim armies faced a significant challenge in defending their lands and faith against the invading Christian forces. Leaders, such as Salahuddin al-Ayyubi, رَحْمَةُ اللَّهِ عَلَيْهِ understood the importance of Al-Wala' Wal-Bara' in motivating and inspiring

their troops to fight against the Crusaders and defend their lands and beliefs. The Muslims were ultimately able to successfully repel the Crusaders and preserve their faith and way of life, thanks in part to the power of Al-Wala' Wal-Bara' doctrine in uniting and motivating them.

These examples demonstrate how Al-Wala' Wal-Bara' doctrine has played a crucial role in nurturing and sustaining Iman among Muslims throughout history. By understanding Al-Wala' Wal-Bara' significance in these events, Muslims can better appreciate its importance in their daily lives and practice.

Al-Wala' Wal-Bara': Nurturing Iman and Islamic Identity

As Muslims, it can be challenging to maintain a strong connection with Allah ﷻ and uphold our faith (Iman) in today's world. This is where the doctrine of Al-Wala' Wal-Bara' comes in. Al-Wala' Wal-Bara' is the concept of loving and being loyal to those who uphold Islamic values and disavowing those who oppose them. Let's explore the role of Al-Wala' Wal-Bara' in nurturing and sustaining Iman and provide practical steps to help Muslims maintain a strong Islamic identity.

Step 1: Understanding Al-Wala' Wal-Bara': The first step to nurturing Iman through Al-Wala' Wal-Bara' is understanding its meaning and significance in Islam. Al-Wala' Wal-Bara' means to be loyal to those who uphold the Islamic values and to disavow those who oppose them. It is not just an abstract concept but a practical way of life that reflects a person's commitment to Allah ﷻ and His teachings.

Step 2: Identifying the Righteous: The second step to nurturing Iman through Al-Wala' Wal-Bara' is identifying the righteous people around us who uphold Islamic values and principles. This includes seeking knowledge from scholars, and advice from knowledgeable and pious individuals. It also means befriending those who positively impact our faith and avoiding those who may lead us astray.

Step 3: Developing Love and Loyalty: The third step is to develop love and loyalty towards those who uphold Islamic values and principles. This involves showing gratitude to Allah ﷻ for providing us with good companions and actively demonstrating our love and loyalty towards them. It also means supporting them in their endeavors and being there for them in times of need.

Step 4: Practicing Disavowal: The fourth step is to practice disavowal towards those who oppose Islamic values and principles. This does not mean hatred or enmity towards individuals, but rather a disapproval of their actions and beliefs. It means avoiding their

company and standing firm in our beliefs and values, even if it means going against the norms of society.

Step 5: Strengthening One's Relationship with Allah ﷻ: The fifth step is strengthening our relationship with Allah ﷻ through prayer, Qur'an recitation, and other acts of worship. This includes seeking forgiveness for our sins and striving to be pleasing to Allah ﷻ. Strengthening our relationship with Allah ﷻ will help us maintain a strong Islamic identity and avoid practices that could weaken our faith.

Step 6: Applying Al-Wala' Wal-Bara' in Contemporary Society: In today's world, understanding and applying Al-Wala' Wal-Bara' in our daily lives is more important than ever. As Muslims, we face many challenges in maintaining our Islamic identity and adhering to our beliefs and values. By applying Al-Wala' Wal-Bara', we can navigate these challenges and stay true to our faith.

One way to apply Al-Wala' Wal-Bara' in contemporary society is to actively seek out and support Muslim-owned businesses and organizations that uphold Islamic values and principles. This includes participating in community events and volunteering our time and resources to causes that align with our beliefs.

Another way to apply Al-Wala' Wal-Bara' is to be mindful of the media we consume and the people we surround ourselves with. We should seek positive influences that align with our values and avoid adverse effects that can lead us astray.

Finally, we should be proud of our Islamic identity, and unapologetically embrace our beliefs and values. By doing so, we can serve as positive examples to others, and inspire them to learn more about Islam and its teachings.

In conclusion, nurturing Iman through Al-Wala' Wal-Bara' is crucial for Muslims to maintain a strong Islamic identity and uphold their beliefs and values. By understanding the Al-Wala' Wal-Bara' doctrine, identifying the righteous, developing love and loyalty, practicing disavowal, strengthening our relationship with Allah ﷻ, and applying these concepts in contemporary society, we can navigate our challenges, and stay true to our faith.

It is essential to remember that Al-Wala' Wal-Bara' is not about hatred or enmity towards individuals, but about aligning we with those who uphold Islamic values and principles. By doing so, we can build a strong support system of like-minded individuals who can help us navigate the challenges we face in today's world.

 **Diluting Al-Wala' Wal-Bara'** 

Moreover, by practicing Al-Wala' Wal-Bara,' we strengthen our faith, and contribute to the betterment of the Muslim community. We can positively impact society and serve as ambassadors of Islam, spreading the message of peace, tolerance, and love.



Chapter Sixteen

The Principles of Al-Wala' Wal-Bara' Impart Pillars of Tawheed

Overview

The Universal Declaration of Faith (Iman), the Shahadah, is paramount to Muslims. It is a profound testament to the belief in Allah's **عَزَّوَجَلَّ** Oneness and the Prophethood of Muhammad **ﷺ**. Muslims express their unwavering loyalty to Islam's fundamental principles through the Shahadah.

The central components of the Shahadah are negation (La Ilaha) and affirmation (Illa Allah). These elements have unfathomable depth and significance, shaping believers' beliefs, actions, and behavior.

The negation "La Ilaha" imparts a potent message of repudiation and disavowal of any other deity worthy of worship other than Allah **عَزَّوَجَلَّ**. This negation is not merely a rejection but a declaration of Allah's **عَزَّوَجَلَّ** absolute Oneness. It reflects the profound belief that only Allah **عَزَّوَجَلَّ**, the Creator of the heavens and earth, is worthy of worship. This negation is a fundamental tenet of Islam, reinforcing the underlying principle of monotheism.

In contrast, the affirmation "Illa Allah" affirms Allah's **عَزَّوَجَلَّ** Oneness as the sole legitimate deity. It is a resounding assertion that Allah **عَزَّوَجَلَّ** is the ultimate and paramount being, worthy of complete love, loyalty, reverence, awe, and worship. This affirmation reinforces that all acts of worship and submission are directed solely toward Allah **عَزَّوَجَلَّ**, the Creator.

The Shahadah is not merely a statement of faith; it is a transformative declaration that shapes Muslims' beliefs, actions, and behavior. It serves as a constant reminder of their obligation to reject false idols and to devote themselves solely to the worship of Allah **عَزَّوَجَلَّ**. Moreover, the Shahadah guides and inspires Muslims to align their lives with the teachings and tenets of Islam, striving to live a life of righteousness, justice, and compassion.

It is necessary to delve into Quranic and Prophetic evidence To comprehend the profound significance of the Shahadah and validate and elucidate these concepts. As the Divine

Revelation, the Qur'an provides guidance and wisdom, while the teachings of the Prophet Muhammad ﷺ demonstrate the transformative force of the Shahadah in the lives of believers.

In this chapter, we will investigate the negation and affirmation aspects of the Shahadah in-depth, using Qur'anic verses and Prophetic traditions to elucidate the significance and implications of these profound statements of faith. Through this investigation, we hope to gain a deeper comprehension of the importance of the Shahadah, which will inspire and motivate us to live following its principles.

The Phrase "La Ilaha" encompasses Al-Bara' (Disavowal)

The Universal Declaration of Faith, known as the Shahadah, is divided into two distinct parts. The initial portion, "La Ilaha," holds immense importance as it signifies negation (Nafi) with critical significance. It is a profound assertion that disproves the existence of any god or entity worthy of worship other than Allah عزَّوَجَلَّ, who is described as "the One True God." This rejection emphasizes the uniqueness of Allah عزَّوَجَلَّ and opposes all manifestations of polytheism and idolatry.

Establishing a firm foundation of monotheism (Tawheed) in the hearts and minds of believers is paramount. Hence the objective of this rejection is to apply those foundations. It asserts that only Allah عزَّوَجَلَّ, the only Being who Created and Continues to Sustain the Universe, is worthy of worship. Muslims reaffirm their unshakeable conviction in the Oneness and sovereignty of Allah عزَّوَجَلَّ by rejecting the existence of any other deities.

In addition, this negation serves as a reminder of the Oneness and consistency of Divine Revelation because it emphasizes the absence of contradiction. The essential message of monotheism was delivered to every Prophet and messenger commissioned to spread it. This cohesiveness of the message substantiates the integrity of Islam and its divine origin, which places Islam at the pinnacle of this everlasting message.

Throughout the Qur'an, Allah عزَّوَجَلَّ emphasizes the importance of negating the worship of false gods and idols. For example, in Surah Al-Anbiya, Allah عزَّوَجَلَّ states the followings:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾
[سورة الأنبياء: 25]

"And We sent not before you any Messenger ﷺ except that We revealed to him that,

"There is no deity except Me, so worship Me."⁽¹⁾

Throughout history, this message has been communicated by all of the prophets and messengers. They were sent to teach people to worship none other than Allah ﷻ and to shun all other forms of religious belief. Allah ﷻ states the followings:

وَلَقَدْ بَعَلْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid ṭāghūt."²

Another illustration of this negation is the following verse: Allah ﷻ states the followings:

﴿ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴾ [سورة الزخرف: 26]

“And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship”⁽³⁾

The example of the Prophet Ibrahim (Abraham) ﷺ brings to light the vital role that negation plays in the Shahadah. Prophet Ibrahim ﷺ unequivocally distanced himself from the fictitious deities that his people worshiped to reinforce his dedication to the idea that there is only one Allah ﷻ.

Through the proclamation, "There is none worthy of worship except for Me," Allah ﷻ reaffirms His authority as the only God in the universe. The declaration emphasizes the negation part of the Shahadah, which demonstrates the rejection of any other deities or entities worthy of worship other than Allah ﷻ. It highlights the essential principle of monotheism, which lies at the heart of the Islamic religion.

As followers of Islam, we are obligated to worship none other but Allah ﷻ and to adhere to the guidance provided by the many prophets and messengers. We must adhere steadfastly to the monotheistic precepts of Islam, which are firmly established in the proclamation of faith.

⁽¹⁾ Qur'an (21:25),

⁽²⁾ Quran (16:36)

⁽³⁾ Qur'an (43:26)

The first part of the Shahadah, known as the negation, encourages us to contemplate the comprehensive scope of the message of Allah ﷻ as well as the relevance of the Shahadah to our own lives.

In the negation "La Ilaha," we also reject any ideology, heresy, religious innovations, or belief system that conflicts with our love and loyalty to Allah ﷻ, His messenger ﷺ, Islam, and the community of believers. This disavowal includes any teachings or practices that deviate from the authentic teachings of Islam and undermine its tenets of unity, justice, and compassion. By debunking these false ideologies, we strengthen our unwavering devotion to the true teachings of Islam and our loyalty to Allah ﷻ, His messenger ﷺ, and the larger Muslim community. This disavowal reaffirms our dedication to upholding the values and teachings that promote the well-being and harmony of the ummah (Muslim community) and serves as a safeguard against any ideas or actions that could undermine the core of our faith.

By giving thoughtful thought to these teachings, we can get an in-depth comprehension of the negation component of the Shahadah. It is vital in reiterating the belief that there is only one Allah ﷻ and in rejecting the worship of idols and polytheism. By denying the existence of other deities, Muslims lay a solid foundation for monotheism and commit themselves to worshipping Allah alone.

As followers of Islam, we are compelled by the teachings of the Shahadah to accept the principle of negation. It serves as a reminder to make our hearts clean and direct all our worship to Allah ﷻ alone. By avoiding the worship of several gods and adhering to the principles of monotheism, we can work toward developing a profound and sincere relationship with the One who created us. Recognizing the negation component of the Shahadah enables us to live a life of faith directed by monotheism's tenets and solely devoted to praising Allah ﷻ.

The phrase "La Ilaha" encompasses the rejection of Taghut

As previously discussed, the Shahadah, which serves as the fundamental declaration of faith in Islam, comprises two essential components: Al-Nafi (negation) and Ithbat (affirmation). The negation, expressed through the words "La Ilaha," emphasizes the rejection of any deity deserving of worship except Allah ﷻ, embodying the concept of disavowal or Al-Bara'. It also encompasses the steadfast refusal to worship any entity or object besides Allah. Following the negation is the affirmation (Ithbat), expressed through the words "Illa Allah," which represents the affirmation of love and loyalty to Allah, His messenger, His religion, and the community of believers. This affirmation reflects the deep devotion and allegiance to Allah and the comprehensive commitment to His guidance and teachings.

Diluting Al-Wala' Wal-Bara'

As we mentioned previously, The Shahadah, the fundamental declaration of faith in Islam, comprises two parts: negation (La Ilaha) and affirmation (Illa Allah عَزَّوَجَلَّ). The negation emphasizes rejecting any deity deserving worship except Allah عَزَّوَجَلَّ, signifying disavowal or Al-Bara'. In addition, it rejects any object of worship besides Allah عَزَّوَجَلَّ.

Rejecting Taghut is a crucial aspect of this negation. Taghut in Islam refers to entities or individuals that exceed their limits, and command worship and obedience in a manner reserved for Allah عَزَّوَجَلَّ alone. It encompasses false deities, oppressive rulers, and other forms of misguidance that lead people astray from the true path of Allah عَزَّوَجَلَّ.

The Qur'an emphasizes rejection of the Taghut, Allah عَزَّوَجَلَّ says,

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا﴾
[سورة البقرة: 256]

“Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break.”⁽¹⁾

The above powerful verse highlights the concept of negation in Islam, emphasizing the rejection of Taghut, and the belief in Allah عَزَّوَجَلَّ. One firmly grasps the unbreakable handhold of truth and guidance by disbelieving in anything that goes beyond its limits and commands obedience and worship, and instead placing faith in Allah عَزَّوَجَلَّ alone. It reflects the importance of negating falsehood and embracing the oneness of Allah عَزَّوَجَلَّ as the ultimate source of strength and steadfastness.

The first part of the Shahadah, La Ilaha, and its representation of negation and disavowal. The disavowal of any form of Taghut, which embodies falsehood and deviation, holds immense significance in Islamic belief and practice. Disavowing Taghut aligns with Al-Bara', the primary pillar of negation in the Shahadah, and plays a vital role in a Muslim's journey toward seeking Allah's عَزَّوَجَلَّ Pleasure.

Furthermore, the negation aspect of the Shahadah, La Ilaha, entails rejecting and disavowing any object of worship other than Allah عَزَّوَجَلَّ. This aligns with the Islamic concept of Al-Wala' Wal-Bara', which emphasizes love and loyalty toward those who uphold Islamic values and principles while disavowing those who oppose them.

(1) Qur'an (2:256)

Negation of Taghut calls upon Muslims to disavow (Al-Bara') all forms of Taghut in Islamic theology. Ibn al-Qayyim, رَحْمَةُ اللَّهِ عَلَيْهِ a renowned Islamic scholar, listed many forms of Taghut, but they can be summarized into five main categories:

Satan: The primary embodiment of Taghut, Satan opposes Allah's عَزَّوَجَلَّ teachings and values in Islamic theology. His disobedience and rebellion against Allah عَزَّوَجَلَّ make him the greatest enemy of Allah عَزَّوَجَلَّ and His followers. In Islamic theology, Satan represents anything contrary to Tawheed, the belief in the Oneness of Allah عَزَّوَجَلَّ and His supreme authority over all creation.

Satan, initially known as Iblis in the Qur'an, was a Jinni who refused to prostrate before Adam, the first human being created by Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ commanded the Angels and jinn to bow down to Adam as a sign of respect and honor for his position as the first human and Allah's عَزَّوَجَلَّ chosen representative on Earth. However, among the jinn, Iblis disobeyed Allah's عَزَّوَجَلَّ command and rebelled, claiming superiority over Adam and refusing to bow down.

This disobedience led to Iblis's expulsion from heaven, earning him the name Satan, or Shaytan. In Islamic theology, Satan is described as a clear enemy of humanity who seeks to misguide people and lead them astray from the path of Allah عَزَّوَجَلَّ. He invites people to disobey Allah عَزَّوَجَلَّ, follow their desires, commit sins, and go against Allah's عَزَّوَجَلَّ teachings.

Satan's actions make him the embodiment of Taghut, opposing Allah's عَزَّوَجَلَّ teachings and values. His rebellion against Allah عَزَّوَجَلَّ demonstrates his rejection of Allah's عَزَّوَجَلَّ authority and his false claim of superiority over Allah's عَزَّوَجَلَّ creation. Such an attitude contradicts the principles of Tawheed, which necessitate Muslims' submission to Allah's عَزَّوَجَلَّ authority, and recognition of His supreme power over all creation.

Muslims are called to disavow (Al-Bara') all forms of Taghut, including Satan. They are reminded of Satan's deceitful tactics and warned against following his path. Instead, Muslims are urged to seek refuge in Allah عَزَّوَجَلَّ from Satan's influence and rely on the guidance and teachings of Allah عَزَّوَجَلَّ and His Messenger ﷺ.

Disavowing those who claim divinity: Claimants of divinity are individuals or objects that assert possession of Divine qualities or are worshipped alongside, or instead of Allah عَزَّوَجَلَّ. According to Islamic theology, anything or anyone worshipped alongside

Allah ﷻ constitutes Taghut, which contradicts the principle of Tawheed—the belief in the Oneness of Allah ﷻ and His supreme authority over all creation.

This includes idols, false deities, and any form of polytheism or association of partners with Allah ﷻ. Claimants of divinity can be individuals who proclaim Divine attributes or possess special knowledge or abilities that they assert make them deserve worship. In Islam, worship is solely reserved for Allah ﷻ, and anyone who calls people to worship him, or encourages them to do so becomes a manifestation of Taghut. Thus, Muslims must disavow (Al-Bara') false deities and claimants of Divine qualities and uphold the principles of Tawheed in their worship and daily lives.

Disavowing those who claim knowledge of the unseen: Anyone who claims knowledge of the unseen or possesses knowledge beyond human comprehension is considered a form of Taghut in Islam. Allah ﷻ is the sole possessor of the knowledge of the unseen, and His knowledge is absolute and complete. Hence, asserting knowledge of the unseen constitutes polytheism, or association of partners with Allah ﷻ, thereby falling under the domain of Taghut.

Examples of individuals who claim knowledge of the unseen, and are considered forms of Taghut in Islam include:

1. Astrologers: Astrologers claim the ability to predict the future and interpret the positions and movements of celestial bodies. This contradicts the Islamic belief that only Allah ﷻ knows the future, and that the positions of stars and planets hold no influence over human affairs.
2. Palm readers: Palm readers claim to predict a person's future based on the lines on their palms. This practice is also deemed Shirk in Islam, as only Allah ﷻ can foretell the future.
3. Psychic mediums: Psychic mediums claim the ability to communicate with the deceased and receive messages from them. Such a practice is also considered a form of Shirk, as only Allah ﷻ can grant life and death and establish communication with the deceased.
4. Tarot card readers: They assert the capability to predict the future and offer guidance based on the cards they draw. This practice is also viewed as a form of Taghut since only Allah ﷻ has the power to possess knowledge of the future and provide guidance.

Islamic theology regards these practices as Taghut because they propagate the notion that other sources possess knowledge and power beyond Allah ﷻ. Therefore, Muslims are urged to disavow anything constituting Taghut, including those who claim knowledge of the unseen and rely solely on Allah ﷻ for guidance and knowledge.

Disavowing rulers who rule other than Allah ﷻ: Another aspect of Taghut is rulers who enact laws other than Allah ﷻ has revealed. This encompasses any political system or ideology that opposes Allah ﷻ's teachings and values, contradicting the principles of Tawheed and Al-Wala' Wal-Bara'.

In Islam, governance is rooted in the belief that Allah ﷻ is the ultimate authority, and His laws and values should govern society. Consequently, any system of governance that opposes Allah ﷻ's teachings and values is seen as a violation of Tawheed and Al-Wala' Wal-Bara'.

Examples of scenarios that involve ruling other than what Allah ﷻ has revealed and are regarded as a Major Shirk in Islamic theology include:

1. Establishing laws and regulations contradict Islamic principles and do not align with the Qur'an and Sunnah.
2. Prioritizing human opinions and judgments over the guidance and teachings of Allah ﷻ and His Messenger ﷺ.
3. Claiming the power to legislate or make decisions equal to or greater than the authority of Allah ﷻ.
4. Promoting or endorsing systems or ideologies that oppose the teachings of Islam and deviate from the principles of Tawheed and Al-Wala' Wal-Bara'.
5. Believing that man-made laws are superior, more accommodating, or better suited to contemporary lifestyles than the laws revealed by Allah ﷻ.

These scenarios constitute Major Shirk (Ash-Shirk Al-Akbar) in Islamic theology. Muslims are called upon to disavow (Al-Bara') anything that falls under the category of Taghut, including rulers who rule contrary to what Allah ﷻ has revealed. Instead, they are encouraged to establish a society based on the principles of Tawheed and Al-Wala' Wal-Bara'.

However, Islam prohibits rebellion against rulers, even those who rule contrary to what

Allah ﷻ has revealed unless they openly propagate disbelief or prevent Muslims from fulfilling their religious obligations. In such cases, Muslims can defend themselves and their religion, but it must be done with wisdom and following Islamic teachings.

Disavowing Leaders and Scholars of Misguidance: Muslims are called to disavow leaders and scholars who spread misguidance. These individuals exert significant influence and can lead people astray by promoting falsehoods and deviating from the path of Allah ﷻ. Leaders and scholars of misguidance may include those who endorse extremist ideologies, encourage violence and terrorism, or distort Islamic teachings for personal gain.

In Islam, seeking knowledge is highly encouraged, but it must be pursued following Islamic teachings and values. It is essential to seek knowledge from reliable and trustworthy sources that uphold the principles of Tawheed and Al-Wala' Wal-Bara'. Muslims are instructed to disavow leaders and scholars of misguidance and strive to follow the guidance of Allah ﷻ and His Messenger's ﷺ guidance to succeed in this life and the Hereafter.

However, it is important to note that throughout history, there have been instances where leaders and scholars have been accused of spreading misguidance or deviating from the path of Allah ﷻ. It is not up to individuals to label others as leaders and scholars of misguidance. Instead, reliance should be placed on Islamic scholarship and teachings to identify and avoid such individuals. By doing so, Muslims can remain steadfast in the principles of Tawheed and Al-Wala' Wal-Bara' and safeguard themselves from the dangers of Taghut.

Disavowing Taghut and adhering to the principles of Tawheed and Al-Wala' Wal-Bara' is an integral part of the Islamic belief system. It serves as a safeguard against the deviations and falsehoods that can lead people astray from the true path of Allah ﷻ.

Disavowing Taghut requires Muslims to constantly evaluate their beliefs and actions, ensuring that they align with the teachings of Islam. It calls for rejecting anything or anyone that usurps Allah ﷻ's authority or commands obedience and worship reserved only for Him. By disavowing Taghut, Muslims affirm their allegiance and loyalty to Allah ﷻ, recognizing His Oneness, supreme authority, and the exclusive right to worship.

Furthermore, the negation aspect of the Shahadah, La Ilaha, carries a profound meaning. It is not merely a statement of rejection, but a powerful declaration of faith. It signifies the absolute denial of any deity or object of worship deserving of devotion except Allah ﷻ. By negating all forms of false gods and idols, Muslims affirm the uniqueness of Allah ﷻ, and the necessity to submit to His Will and Guidance.

In addition, the negation of the Shahadah aligns with the concept of Al-Wala' Wal-Bara', which emphasizes love, loyalty, and association with those who uphold Islamic values and principles while disavowing and dissociating from those who oppose them. Muslims are encouraged to surround themselves with individuals and communities that promote righteousness, justice, and piety while distancing themselves from those who propagate falsehood and misguidance.

Disavowing Taghut also extends to rejecting internalized forms of idolatry and false attachments. It entails breaking away from the desires of the ego, worldly temptations, and materialistic pursuits that may lead one away from the path of Allah ﷻ. Muslims are called upon to constantly evaluate their intentions and actions, ensuring that they are driven by sincere devotion to Allah ﷻ and not by the allure of worldly distractions.

By disavowing Taghut in all its manifestations, Muslims strive to purify their faith, strengthen their devotion to Allah ﷻ, and align their lives with the teachings of Islam. It is a continual process of self-reflection, self-correction, and seeking closeness to Allah ﷻ, ultimately leading to a deeper connection with the Divine, and attaining true spiritual fulfillment.

In conclusion, the negation aspect of the Shahadah represents a profound form of disavowal, rejecting any object of worship besides Allah ﷻ, and disassociating from all forms of Taghut. By disavowing Taghut, Muslims uphold the principles of Tawheed and Al-Wala' Wal-Bara', safeguarding their faith, and staying on Allah ﷻ' s Path. Moreover, it is a fundamental aspect of Islamic belief and practice, guiding Muslims in their journey toward seeking the Pleasure of Allah ﷻ and attaining spiritual enlightenment.

The Phrase (Ila Allah) Encompasses Al-Wala' (Loyalty)

The Shahadah, the declaration of faith in Islam, comprises negation and affirmation. While the negation aspect rejects worshipping anyone or anything other than Allah ﷻ, the affirmation aspect, "Ila Allah ﷻ," emphasizes the belief in the oneness of Allah ﷻ as the only true deity. This part explores the significance of the affirmation aspect, focusing on recognizing Allah's ﷻ sovereignty, power, and authority. Qur'anic and Prophetic evidence will be presented to validate the subject.

The ﷻ said:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَى مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ [سورة

"That is because Allah is the Truth, and whatever they call upon besides Him is falsehood, and that Allah is the Highest."⁽¹⁾

The above verse highlights the importance of Al-Wala' Wal-Bara' in Islam and emphasizes the negation and affirmation essential to a Muslim's faith.

The verse states, "That is because Allah عَزَّوَجَلَّ is the Truth, and whatever they invoke besides Him is falsehood. And indeed, Allah عَزَّوَجَلَّ is the Most High, the Grand." This verse highlights the negation of anything worshiped besides Allah عَزَّوَجَلَّ, a central aspect of Al-Bara'.

The verse emphasizes the importance of disavowing anything against Allah عَزَّوَجَلَّ and His religion by stating that whatever is invoked besides Allah عَزَّوَجَلَّ is falsehood. This is a fundamental aspect of Al-Bara', which reflects a person's rejection of anything that opposes Allah عَزَّوَجَلَّ and His teachings.

Furthermore, the verse affirms the belief in the Oneness of Allah عَزَّوَجَلَّ and His supreme authority over all creation by stating that Allah عَزَّوَجَلَّ is the Most High and the Grand. Finally, the verse highlights the importance of Al-Wala', loyalty to Allah عَزَّوَجَلَّ and His religion.

The Importance of Exclusive Worship: The affirmation aspect of the Shahadah underscores the fundamental principle of exclusive worship in Islam. It serves as a constant reminder for Muslims to direct their worship solely towards Allah عَزَّوَجَلَّ and to refrain from associating any partners with Him. This affirmation is deeply rooted in the concept of Tawheed, the belief in the Oneness of Allah عَزَّوَجَلَّ. Muslims acknowledge His absolute sovereignty, supreme power, and unmatched greatness by affirming Allah's عَزَّوَجَلَّ Lordship, Names, and Attributes.

This recognition of Allah's عَزَّوَجَلَّ uniqueness and supreme authority establishes the foundation for the exclusive worship of Him alone, as He deserves and commands our devotion, obedience, and submission. It reinforces the concept of monotheism, distinguishing Islam from any form of polytheism, or associating partners with Allah عَزَّوَجَلَّ. The affirmation of Allah's عَزَّوَجَلَّ sole right to be worshiped is at the core of the Shahadah, guiding Muslims in their faith and shaping their spiritual connection with the Creator.

(1) Quran (22:62)

Recognizing Allah's ﷻ Sovereignty and Power: The affirmation of Allah's ﷻ Oneness highlights His sovereignty and power over all creation. Qur'anic verses such as "That is because Allah ﷻ is the Truth, and whatever they invoke besides Him is falsehood, and that Allah ﷻ is the Highest" reinforce the concept of Allah's ﷻ supremacy. It emphasizes that Allah ﷻ alone is the ultimate source of Truth, and that anything worshipped besides Him is false.

Furthermore, the affirmation aspect of the Shahadah underscores Allah's ﷻ absolute right to legislate. As the Creator, and the ultimate authority, Allah ﷻ possesses the sole power to establish laws and regulations for humanity. Qur'anic evidence reinforces this affirmation, such as the verse:

﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ﴾ [سورة الشورى: 21]

"Or have they partners who have ordained for them a religion to which Allah ﷻ has not consented?"(1)

The above verse highlights that Allah's ﷻ consent is paramount in matters of religion and legislation. By affirming Allah's ﷻ absolute right to legislate, Muslims acknowledge that His laws are superior to any man-made laws and commit to following them as a reflection of their submission to His Divine authority.

Allah's ﷻ Nourishment: Sustaining Body and Soul The affirmation aspect of the Shahadah highlights that Allah ﷻ is the sole source of nourishment for both the physical and spiritual parts of human existence. Qur'anic verses emphasize this affirmation, such as:

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ﴾ [سورة ق: 9]

"And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest"(2)

The above verse illustrates how Allah's ﷻ provision of water nourishes the earth, leading to the growth of vegetation that sustains human beings physically. Similarly, Allah's ﷻ

(1) Quran (42:21)

(2) Quran (50:9)

Revelation, the Qur'an, serves as the nourishment for the soul, providing guidance, wisdom, and spiritual nourishment. By affirming Allah's ﷻ sole role in providing both physical and spiritual nourishment, Muslims recognize their dependence on Him for sustenance in all aspects of life, reinforcing their gratitude, reliance, and devotion to Allah ﷻ as the ultimate Provider and Caretaker.

Allah's ﷻ Uniqueness: Recognizing His Perfect Names and Attributes:

The affirmation aspect of the Shahadah highlights the belief in Allah's ﷻ most perfect Names and lofty Attributes, emphasizing that Allah ﷻ has no equal, or resemblance. The Qur'an states,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ [سورة الشورى: 11]

"There is nothing like unto Him, and He is the Hearing, the Seeing" (1)

The above verse emphasizes the transcendence of Allah's ﷻ essence, qualities, and attributes. Muslims affirm that Allah's ﷻ Names and Attributes are unique and perfect, beyond human comprehension and imagination. Understanding and affirming Allah's ﷻ incomparability reinforces the Islamic belief in His absolute perfection, sovereignty, and transcendence. It reminds Muslims to approach Allah ﷻ with utmost reverence and awe, recognizing His infinite greatness and acknowledging that He is unlike anything in creation. This affirmation deepens their connection to Allah ﷻ, fostering a sense of humility, gratitude, and reliance on the One who is truly deserving of worship.

Affirming the Role of Prophet Muhammad ﷺ: The affirmation part of the Shahadah, "Illa Allah ﷻ, Muhammad ﷺ Rasul Allah ﷻ," acknowledges the Prophet ﷺ hood of Muhammad ﷺ. It signifies the belief that he is Allah's ﷻ last, and final Messenger ﷺ, entrusted with delivering the Divine Guidance recorded in the Qur'an and the Sunnah. Following the example of the Prophet Muhammad ﷺ is an integral part of affirming the Shahadah.

Strengthening Iman through Al-Wala' Wal-Bara': Understanding and practicing Al-Wala' Wal-Bara', loyalty and disavowal, are vital in upholding the Shahadah, and

(1) Qur'an (42:11).

maintaining a strong faith. Al-Wala' entails loyalty to Allah ﷻ, His Messenger ﷺ, and fellow believers, while Al-Bara' represents rejecting anything contrary to Allah's ﷻ teachings. Embracing Al-Wala' Wal-Bara' safeguards one's faith, and shields against the influence of disbelief and misguidance.

The affirmation aspect of the Shahadah holds immense significance in Islam, affirming the Oneness of Allah ﷻ, and the commitment to follow the guidance of Prophet Muhammad ﷺ. By recognizing Allah's ﷻ sovereignty, power, and authority, Muslims strengthen their faith and uphold the principles of Tawheed. Furthermore, embracing Al-Wala' Wal-Bara' further solidifies their devotion to Allah ﷻ, and protects them from the pitfalls of disbelief and misguidance. Ultimately, the affirmation in the Shahadah serves as a cornerstone of faith, inspiring Muslims to live a life centered on the worship of Allah ﷻ, and adherence to His teachings.

The Universal Declaration of Faith (Iman)

The Shahadah, the declaration of faith in Islam, serves as the universal declaration of Iman, encompassing a comprehensive belief system that shapes believers' beliefs, actions, and behavior. The articulation of the Shahadah is a profound testimony that unites Muslims worldwide, transcending linguistic, cultural, and geographical boundaries.

The Shahadah begins with the negation part, "La Ilaha," which affirms the duty of rejecting false idols and anyone worshipped besides Allah ﷻ. This declaration rejects the worship of any created beings, material possessions, or worldly desires that may distract one from the worship of the One true God. It emphasizes absolute sovereignty and the exclusive right to be worshipped by Allah ﷻ alone.

The affirmation part of the Shahadah, "Illa Allah ﷻ, Muhammad ﷺ Rasul Allah ﷻ," asserts the belief in Allah ﷻ' Oneness and Muhammad's Prophet ﷺ hood. This affirmation recognizes Allah ﷻ as the ultimate Authority, the Creator, and the Sustainer of the universe. It acknowledges the guidance and teachings brought by the Prophet Muhammad ﷺ as the final Revelation from Allah ﷻ to humankind.

The Shahadah shapes the beliefs of believers by instilling a deep understanding of Tawheed, the Oneness of Allah ﷻ, which forms the foundation of Islamic monotheism. As a result, Muslims firmly believe in the unity and uniqueness of Allah's ﷻ Attributes, without any

partners, associates, or equals. This belief influences their perception of the world, their purpose in life, and their ultimate accountability to Allah ﷻ.

Furthermore, the Shahadah shapes the actions and behavior of believers by establishing a moral framework rooted in the teachings of Islam. Muslims are guided by the principles of justice, compassion, honesty, and righteousness, reflecting the noble character of the Prophet Muhammad ﷺ. The Shahadah inspires Muslims to strive for excellence in their conduct and interactions with others, as they recognize their responsibility to embody the values of Islam in all spheres of life.

The duty of rejecting false idols and dedicating oneself to the worship of Allah ﷻ alone is emphasized throughout the Qur'an and the Prophetic traditions.

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾ [سورة محمد: 19]

"So, know, [O Muhammad], that there is no deity except Allah" ⁽¹⁾

The above verse underscores the exclusivity of Allah's ﷻ worship and highlights the duty of believers to submit to Him wholeheartedly.

The Prophet Muhammad ﷺ also emphasized the importance of pure monotheism, and the rejection of false idols. He said, "Whoever testifies that there is no deity worthy of worship except Allah ﷻ, alone, without a partner, and that Muhammad ﷺ is His servant and Messenger ﷺ, Allah ﷻ has forbidden the Fire for him" ⁽²⁾. This Prophetic tradition emphasizes the significance of the Shahadah in attaining salvation and protection from the consequences of associating partners with Allah ﷻ.

Strengthening Faith and Understanding

The Shahadah, specifically the affirmation of "La Ilaha Illa Allah ﷻ" (there is no deity worthy of worship except Allah ﷻ), holds immense significance in strengthening the faith of Muslims. It serves as a powerful reminder of the Oneness of Allah ﷻ and the exclusive right to be worshipped by Him alone.

(1) Qur'an (47:19)

(2) Sahih al-Bukhari

Diluting Al-Wala' Wal-Bara'

Understanding the depth and meaning behind this statement is crucial in deepening one's connection with Allah ﷻ and fortifying their faith. The Qur'an repeatedly emphasizes recognizing Allah ﷻ as the only true deity. For example, in Surah Al-Anbiya, Allah ﷻ says,

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾
[سورة الأنبياء: 25]

"And We sent not before you any Messenger except that We revealed to him that there is no deity except Me, so worship Me"⁽¹⁾

The above verse highlights the fundamental message brought by all the Prophet ﷺ throughout history, which is the worship of Allah ﷻ alone. By internalizing the significance of "La Ilaha Illa Allah ﷻ," Muslims are reminded of the Divine truth that shapes their worldview and strengthens their conviction.

To deepen their understanding of the essence of Islam, Muslims are encouraged to delve into the meanings and implications of the Shahadah. The Shahadah encapsulates the core beliefs of Islam, including the Oneness of Allah ﷻ, the Prophet ﷺ of Muhammad ﷺ, and the guidance found in the Qur'an and the Sunnah. By studying the Qur'anic verses and Prophetic traditions related to the Shahadah, Muslims can gain profound insights into the purpose of their existence, the principles of their faith, and the path toward spiritual growth.

Deepening one's understanding of the Shahadah is not merely an intellectual exercise, but a transformative journey that impacts every aspect of a Muslim's life. By reflecting on the power and implications of the Shahadah, individuals can align their actions, intentions, and character with the teachings of Islam. The Prophet Muhammad ﷺ said, "Whoever says, 'La Ilaha Illa Allah ﷻ,' sincerely from his heart, will enter Paradise"⁽²⁾. This Prophetic tradition highlights the immense reward and eternal significance of this declaration.

When Muslims fully grasp the essence of the Shahadah, they can experience a profound sense of purpose and direction in their lives. It becomes a guiding light that shapes their relationship with Allah ﷻ, interactions with others, and pursuit of righteousness. The Shahadah reminds them of their duty to worship Allah ﷻ sincerely, seek His Pleasure, and strive for excellence

(1) Qur'an (21:25)

(2) Al-Du'ā' li-Ṭabarāni 1478: Grade: Sahih (authentic) according to Al-Albani

in all aspects of life. It instills a deep sense of gratitude, humility, and reliance on Allah ﷻ, knowing He alone is the ultimate source of guidance and support.

Shahadah, Iman, and Al-Wala' Wal-Bara' are interconnected

The Interconnection between the Shahadah, Iman, and Al-Wala' Wal-Bara' forms a robust framework that profoundly enriches the lives of Muslims, providing them with guidance, purpose, and inspiration. As a declaration of faith, the Shahadah holds immense significance that goes far beyond mere words. It serves as the foundational pillar of Iman, the comprehensive belief system that shapes a Muslim's entire worldview and way of life.

Through the Shahadah, Muslims affirm their unwavering belief in the Oneness of Allah ﷻ, recognizing Him as the sole Creator, Sustainer, and Lord of the universe. This affirmation establishes a profound conviction in the heart, awakening a sense of purpose and devotion that permeates every aspect of a Muslim's existence. Moreover, it instills a deep awareness of Allah's ﷻ presence and authority, guiding their thoughts, intentions, and actions toward righteousness.

Moreover, the Shahadah also affirms the Prophethood of Muhammad ﷺ, emphasizing his role as the final Messenger ﷺ sent by Allah ﷻ to guide humanity. This recognition of Muhammad ﷺ as the chosen vessel for Divine Revelation ignites a profound love and respect for him, inspiring Muslims to study his life, teachings, and exemplary character to emulate his noble qualities.

The interplay between the Shahadah, Iman, and Al-Wala' Wal-Bara' is a dynamic and inseparable relationship. Iman, which emanates from accepting the Shahadah, drives righteous actions and virtuous behavior. It nurtures a deep connection with Allah ﷻ, encouraging Muslims to adhere to His commandments, and seek His Pleasure in all aspects of life.

In parallel, Al-Wala' Wal-Bara', the concept of loyalty and disavowal, reinforces the interconnectedness of these principles. It reflects the expression of faith in practical terms, as Muslims show loyalty to Allah ﷻ, His Messenger ﷺ, and fellow believers while distancing themselves from anything that contradicts the teachings of Islam. This comprehensive approach ensures that faith is not confined to personal beliefs, but encompasses social, ethical, and moral responsibilities.

The Qur'an and the Prophetic traditions provide profound validation for this interconnected

framework. The Qur'an highlights the importance of unity, compassion, and justice among believers, emphasizing the significance of Al-Wala' Wal-Bara' in upholding the principles of Islam. The Prophetic traditions serve as a practical guide, showcasing the implementation of these principles in the Prophet Muhammad ﷺ's life and inspiring Muslims to follow in his footsteps.

By recognizing and embracing the interconnection between the Shahadah, Iman, and Al-Wala' Wal-Bara', Muslims can experience a profound transformation in their lives. It empowers them to deepen their faith, align their actions with their beliefs, and embark on spiritual growth and moral development. This interconnected framework provides the following:

- A Roadmap for navigating life's challenges.
- Inspiring Muslims to embody the values of Islam in their conduct.
- Family life.
- Social interactions.
- Broader engagement with society.

In summary, the interconnection between the Shahadah, Iman, and Al-Wala' Wal-Bara' forms a robust framework that enriches the lives of Muslims, inspiring them to deepen their faith and engage in righteous actions. The Shahadah serves as the foundation of Iman, igniting a profound conviction in the heart, and shaping a Muslim's entire existence. This interconnected framework provides Muslims with guidance, purpose, and inspiration, empowering them to live a life devoted to Allah عزَّوَجَلَّ, following the teachings of His Messenger ﷺ, and manifesting loyalty and disavowal in all aspects of their lives.

This firm belief in the Shahadah leads to Iman, a deep and unwavering faith that permeates every aspect of a Muslim's life. Iman serves as the driving force behind righteous actions, influencing decisions, behaviors, and interactions with others. It is the manifestation of the Shahadah's affirmation, propelling Muslims to follow the example of the Prophet Muhammad ﷺ and adhere to the principles of Islam.

Al-Wala' Wal-Bara', loyalty, and disavowal are central to this interconnected web. Al-Wala' encompasses a deep devotion to Allah عزَّوَجَلَّ, His Messenger ﷺ, and the believers, fostering a sense of unity and brotherhood among Muslims. It inspires acts of kindness, compassion, and support for fellow believers, strengthening the bonds of the Ummah.

Simultaneously, Al-Bara' instills a resolute rejection of anything against Allah عزَّوَجَلَّ and His religion. Muslims who practice Al-Bara' distance themselves from falsehood, injustice, and immorality, remaining steadfast in their commitment to upholding the Truth. This unwavering

disavowal aligns with the principle of Tawheed, the belief in the Oneness of Allah عَزَّوَجَلَّ, which is affirmed in the Shahadah.

Qur'anic and Prophetic evidence reinforces the significance of this interconnection. The Qur'an repeatedly emphasizes the importance of unity among believers and the rejection of falsehood. Verses such as

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ [سورة آل عمران:103]

"Hold firmly to the rope of Allah all together and do not become divided"⁽¹⁾

The above verse emphasizes the unity and collective strength of the Ummah.

Additionally, the Prophet Muhammad ﷺ exemplified the interconnectedness of the Shahadah, Iman, and Al-Wala' Wal-Bara' through his words and actions. His life serves as a living testament to the principles of Islam, demonstrating the deep connection between faith and practice.

Understanding and nurturing this interconnection is crucial for Muslims seeking to strengthen their faith and live a life of purpose and devotion. By recognizing the interplay between the Shahadah, Iman, and Al-Wala' Wal-Bara', Muslims can align their beliefs, actions, and relationships with the teachings of Islam.

In conclusion, the interconnection between the Shahadah, Iman, and Al-Wala' Wal-Bara' forms a comprehensive system of belief and practice in Islam. This interconnectedness reinforces the importance of upholding the principles of Tawheed, loyalty to Allah عَزَّوَجَلَّ and His Messenger ﷺ, and the rejection of falsehood. By nurturing this interconnection, Muslims can deepen their faith, inspire righteous actions, and contribute to a unified and harmonious Ummah.



⁽¹⁾ Qur'an 3:103

Chapter Seventeen

The Sweetness of Faith: Imparted by Al-Wala' Wal-Bara' Principles

Overview

Chapter 17 provides an in-depth exploration of the teachings of Al-Wala' Wal-Bara' and its profound impact on the flavor of faith. By comprehending and putting into practice the teachings of Al-Wala' Wal-Bara', we can experience the delightful and pleasant flavor of faith, elucidated in the Hadith of Anas Ibn Malik رضي الله عنه, Anas ibn Malik رضي الله عنه reported: The Prophet ﷺ said, “Whoever has three traits within himself will find the sweetness of faith: one who loves Allah عَزَّوَجَلَّ and His Messenger ﷺ more than anything else, one who loves a servant only for the sake of Allah عَزَّوَجَلَّ, and one who hates to turn back to disbelief after Allah عَزَّوَجَلَّ has saved him, just as he hates to be thrown into the fire.”¹

The chapter delves into these traits, examining their significance and practical implications. Firstly, Al-Wala' is discussed as the foundation of love and devotion that surpasses all other attachments. It emphasizes prioritizing the love and obedience of Allah عَزَّوَجَلَّ and His messenger ﷺ above all worldly affections. The chapter highlights the need to recognize the greatness of Allah عَزَّوَجَلَّ and His messenger ﷺ and to continually strive to deepen this love and devotion.

Secondly, the chapter explores Al-Wala's importance concerning love for fellow believers. This love is distinguished by its pure intention, seeking only the pleasure of Allah عَزَّوَجَلَّ. It promotes unity and brotherhood/sisterhood within the Muslim community, encouraging acts of kindness, support, and solidarity. The chapter highlights the significance of fostering genuine bonds based on love for the sake of Allah عَزَّوَجَلَّ.

Lastly, the chapter delves into Al-Bara', which involves a controlled resentment and hatred towards disbelief and polytheism. It emphasizes the need to stand firmly against associating partners with Allah or engaging in sinful actions. The chapter underscores the importance of

1 Ṣaḥīḥ al-Bukhārī 16, Ṣaḥīḥ Muslim 43

upholding the principles of Islam and distancing oneself from anything that contradicts the faith.

In Chapter 17, the profound teachings of Al-Wala' Wal-Bara' are explored, shedding light on the fundamental origins of this concept. The chapter emphasizes the significance of two primary emotions elucidated in the Hadith: love and hate. According to the Hadith, the love for Allah ﷻ and His Messenger ﷺ must surpass any other form of affection, while the love for fellow Muslims should solely be for the sake of Allah ﷻ.

Additionally, the Hadith highlights the importance of a controlled and purposeful hatred, which serves as the basis for Al-Bara'. Love, as mentioned in the Hadith, forms the essence of Al-Wala', whereas hate becomes the foundation of Al-Bara'. By comprehending the roots of these emotions and their profound implications, individuals can embark on a transformative journey toward experiencing the delightful and fulfilling flavor of faith.

By grasping and implementing these principles of Al-Wala' Wal-Bara', individuals can enrich their faith experience. The chapter emphasizes the comprehensive nature of this approach, which encompasses unwavering love for Allah and His messenger ﷺ, genuine bonds of love and unity with fellow believers, and a steadfast aversion towards disbelief and polytheism. Ultimately, this holistic understanding enables individuals to embark on their spiritual journey with unwavering devotion, love, and adherence to the principles of Islam.

The Sweetness of Faith is The Fruit Al-Wala' Wal-Bara'

The Sweetness of Faith in Islam reaches much beyond theoretical comprehension. It entails a profound sense of fulfillment and joy that envelops believers when they embrace the teachings of Islam embodied in the understanding and application of the principles of loyalty and disavowal. This sweetness is not only a subjective experience, but an additional favor and recompense bestowed by Allah ﷻ on those who passionately and carefully endeavor to follow His guidance.

The practice of Al-Wala' Wal-Bara' is fundamental to enjoying the sweetness of Faith.' This practice is critical because it requires demonstrating love and loyalty to Allah ﷻ and His Messenger ﷺ while simultaneously disassociating from anything that contradicts Islamic beliefs. Muslims form deep and meaningful bonds with Allah ﷻ, His messenger ﷺ, and their fellow believers through the active practice of Al-Wala' Wal-Bara'. These ties sustain the believer with strength, support, and a strong sense of belonging, allowing them to remain faithful in maintaining the values of Tawheed and the teachings of Islam, even when faced with difficulty.

Diluting Al-Wala' Wal-Bara'

Furthermore, Al-Wala' Wal-Bara' fosters a deep love and loyalty to Allah ﷻ, His Messenger ﷺ, the religion, and the community of believers. This love and loyalty bring inner serenity, satisfaction, and tranquility to the believer's heart, increasing their Faith and resolve when faced with difficulties and hardships. Muslims can gain a strong sense of happiness and contentment from living a life pleasing to Allah through this practice.

However, it is critical to realize the distinction between comprehending the reality of Faith and enjoying its sweetness. Theoretical knowledge of Islam is equivalent to having a map of a beautiful palace—it is insufficient to genuinely feel and wallow in its magnificence. To genuinely experience the pleasure of Faith, one must actively implement and embrace Islamic values in their daily life. This requires a profound commitment, steadfast dedication, and the highest sincerity on the part of the believer. It entails matching one's goals, thoughts, and deeds with Islamic principles, trying relentlessly to live a life of righteousness and fairness.

The Interplay of Iman, Shahadah, and Al-Wala' Wal-Bara'

Within Islam, the interdependence of Iman (faith), Shahadah (Declaration of Faith), and Al-Wala' Wal-Bara' (loyalty and disavowal) establishes a complex and comprehensive framework. These ideas serve as guiding principles for Muslims, laying a solid foundation for their faith, behaviors, and relationships.

Iman acts as the solid bedrock of the Shahadah, a deep and unwavering conviction within the heart. It is a profound awakening that recognizes the Oneness of Allah ﷻ, submitting to His ultimate sovereignty and accepting Prophet Muhammad ﷺ as the final Messenger. This deep belief in the core truths of Islam lies at the heart of the Shahadah, infusing it with vitality and sparking a passionate desire to live a life guided by knowledge, certainty, and unwavering commitment. Fueled by love, sincerity, and truthfulness, believers embark on a transformative journey, aligning their actions with divine teachings and illuminating the world with the inspiring light of their faith.

Iman also includes acknowledging Allah's uniqueness and incomparability. It means admitting that only Allah ﷻ is worthy of worship, emphasizing His sole and ultimate authority as the Creator and Sustainer of the cosmos. Furthermore, Iman recognizes Allah's ﷻ ultimate right to legislate, recognizing His commandments and instructions in the Qur'an and Prophet Muhammad's teachings as the ultimate sources of guidance for humanity.

Muslims respect Allah's ﷻ wisdom, justice, and mercy by accepting and abiding to His laws, subjecting themselves to His Divine power.

Furthermore, Iman entails acknowledging Allah ﷻ as the ultimate source of nutrition for human existence's bodily and spiritual components. Just as the body is sustained by physical sustenance provided by Allah ﷻ, such as food and water, the soul is nourished by spiritual nourishment in the Qur'an and Prophet Muhammad's ﷺ teachings. This realization emphasizes the close relationship between life's physical and spiritual components and our reliance on Allah's ﷻ provision and guidance.

As a vocal statement of faith, the Shahadah embodies these profound convictions and acts as a public declaration of one's unwavering loyalty to Allah ﷻ and His Messenger ﷺ. It recognizes Allah's ﷻ distinctive characteristics and rights, accepts His Divine legislation, and recognizes Allah's ﷻ role as the ultimate supplier of humanity's bodily and spiritual necessities. The Shahadah not only strengthens the foundation of faith but also acts as a constant reminder of one's commitment to leading a life according to Islamic teachings.

Iman and the Shahadah are, in essence, linked, with Iman functioning as the underlying belief system that the Shahadah declares. Muslims proclaim their total submission to Allah ﷻ, devotion to obeying His counsel, and acknowledge His absolute sovereignty and position as the sustainer of all aspects of life through this interconnectedness. Muslims try to live a life of justice, gratitude, and devotion to Allah ﷻ, seeking His pleasure and eternal benefits by embracing these fundamental ideals.

Al-Wala' Wal-Bara' is inextricably linked to Iman and the Shahadah since its comprehension and application encompass the essence of Iman and its formal proclamation (Shahadah). As a result, we may recognize and enjoy the sweat of faith in our hearts. It displays loyalty and devotion to Allah ﷻ, His Messenger ﷺ, and the community of believers while firmly rejecting everything that violates Islamic beliefs. Al-Wala' Wal-Bara' is a practice that supports Islamic teachings and builds a strong connection with Allah and fellow believers. It is based on Tawheed's concepts, which highlight Allah's ﷻ oneness and the significance of following His instructions. The Qur'an provides evidence supporting the interconnection of these concepts. For instance, Allah ﷻ states in Surah Al-Hujurat,

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴾ [سورة الحجرات: 10]

"Indeed, the believers are brothers, so make reconciliation between your brothers and

Diluting Al-Wala' Wal-Bara'

fear Allah that you may receive mercy."⁽¹⁾

The above verse emphasizes unity and brotherhood among believers, highlighting Al-Wala' Wal-Bara' crucial role in fostering a harmonious and supportive community.

In his teachings, Prophet Muhammad ﷺ also underlined the value of these concepts, emphasizing the importance of exhibiting true love and concern for fellow believers. For example, he stated, "None of you has faith until he loves for his brother what he loves for himself."² This Hadith underscores the importance of Al-Wala' Wal-Bara' in demonstrating genuine love and concern for fellow believers, a vital aspect of the Islamic faith.

The practice of Al-Wala' Wal-Bara' is critical to feeling the sweetness of faith. Believers strengthen their bond with Allah and fellow believers by demonstrating loyalty to Allah ﷻ and His instructions while rejecting anything opposing Islam. This practice instills in one's faith a profound sense of calm, contentment, and strength, allowing individuals to navigate hardships and trials with unflinching resolution.

Finally, the interaction of Iman, Shahadah, and Al-Wala' Wal-Bara' produces a robust framework inside Islam. The foundation of faith is Iman, and the Shahadah strengthens and announces these beliefs. Al-Wala' Wal-Bara' demonstrates this faith via devotion to Allah and His direction and rejection of anything adverse to Islam. Adopting Al-Wala' Wal-Bara' is necessary for feeling the sweetness of religion since it enhances the believer's relationship with Allah ﷻ and brings serenity and happiness to their hearts.

Three Qualities to Experience the Sweetness of Faith in Islam

To truly experience the sweetness of faith in Islam, it is necessary to love and hate for the sake of Allah ﷻ. This entails acknowledging the Oneness of Allah ﷻ, submitting to His Will, embracing the teachings of the Qur'an and Sunnah, and following the example of Prophet Muhammad ﷺ.

However, many Muslims cannot experience the genuine sweetness of faith due to their attachment to material possessions such as wealth, status, and worldly pleasures. Therefore, to avoid distraction from their spiritual journey, Muslims must prioritize their spiritual well-being

(1) Qur'an (49:10)

(2) Sahih Bukhari

and cultivate a deep connection with Allah ﷻ. They can do this by upholding the principles of Al-Wala' Wal-Bara' and living by the values of righteousness and justice.

Anas Ibn Malik رضي الله عنه reported that the Prophet Muhammad ﷺ said in a hadith: "Whoever possesses the following three qualities will taste the sweetness of faith: The one to whom Allah ﷻ and His Messenger ﷺ become most dear than anything else, the one who loves a person only for the sake of Allah ﷻ, and the one who hates to return to disbelief just as he hates to be cast into the fire."⁽¹⁾

The above Hadith emphasizes the importance of three qualities that a believer must possess to experience the sweetness of faith. The first quality is to love Allah ﷻ and His Messenger ﷺ more than anything else, which means to prioritize their love for Allah ﷻ and His Messenger ﷺ over worldly desires and aspirations. The second quality is to love for the sake of Allah ﷻ, which means to love others based on their adherence to His teachings and values rather than any worldly interests or benefits. The third quality is to hate disbelief and to protect one's faith from any form of corruption or deviation.

By embodying these qualities and upholding the principles of Al-Wala' Wal-Bara', a believer can deepen their connection with Allah ﷻ and experience the sweetness of faith in their lives. The Hadith highlights the importance of prioritizing the love of Allah ﷻ and His Messenger ﷺ over all other things, which means that a person should strive to follow their teachings and guidance in all aspects of their lives. Additionally, the love for others for the sake of Allah ﷻ strengthens the bond of unity among Muslims; and promotes brotherhood and sisterhood.

The third quality of hating disbelief emphasizes the significance of protecting one's faith and avoiding anything that could lead to corruption or deviation. This requires a deep commitment to seeking knowledge and understanding of the religion and avoiding any actions or behaviors that could harm or hurt fellow believers.

Overall, the Hadith highlights the importance of these three qualities in experiencing the sweetness of faith and encourages believers to cultivate a deep connection with Allah ﷻ by embodying these values in their daily lives.

(1) Sahih Al-Bukhari 15

Experiencing the Sweetness of Faith through Al-Wala' Wal-Bara'

Loving Allah ﷻ and His Messenger ﷺ more than anything else is a fundamental aspect of Islam and is emphasized in the Qur'an and Sunnah. This means that a believer should love Allah ﷻ and His Messenger ﷺ more than anything else, including their desires and aspirations. This love should be reflected in all aspects of a believer's life, from thoughts and actions to relationships with others.

When people truly love Allah ﷻ and His Messenger ﷺ, they feel a deep sense of peace and contentment. This love motivates them to do good, avoid evil, and follow Islam's teachings and guidance. They recognize that Allah's ﷻ Love and Mercy are essential in their lives, and they prioritize their relationship with Him above all else.

Moreover, this love for Allah ﷻ and His Messenger ﷺ leads to a deep understanding of gratitude for Allah's ﷻ blessings. They recognize that all their blessings come from Allah ﷻ and they strive to use them in a way that pleases Him.

By cultivating this love for Allah ﷻ and His Messenger ﷺ, believers can deepen their connection with Allah ﷻ and experience the sweetness of faith. In addition, they will feel a sense of peace and contentment that comes from knowing they are on the right path and following the teachings of Islam. This love for Allah ﷻ and His Messenger ﷺ also helps believers navigate life's challenges with patience and perseverance, knowing that their ultimate goal is to please Allah ﷻ.

There are various ways to cultivate and grow our love for Allah ﷻ and His Messenger ﷺ, including:

1. Increasing our knowledge of Allah ﷻ and His Messenger ﷺ: By studying the Qur'an and Hadith, we can gain a deeper understanding of Allah's ﷻ Attributes, His commands, and the exemplary life of the Prophet Muhammad ﷺ. This can help us develop a closer relationship with Allah ﷻ and His Messenger ﷺ and strengthen our love for them.
2. Constant remembrance of Allah ﷻ: By engaging in regular remembrance, such as reciting the Qur'an, performing salah, and making du'a, we can increase our love for

Allah ﷻ and feel a closer connection to Him.

3. Reflecting on Allah's ﷻ blessings: When we reflect on the countless blessings that Allah ﷻ has bestowed upon us, such as our health, family, and provision, we can develop a more profound sense of gratitude and love for Him.
4. Following the Sunnah: By following the example of the Prophet Muhammad ﷺ, and emulating his character and behavior, we can deepen our love for him and Allah ﷻ. This includes following his teachings and guidance in all aspects of our lives, treating others with kindness and compassion, and avoiding actions and behaviors that are displeasing to Allah ﷻ.
5. Seeking closeness to Allah ﷻ through voluntary acts of worship: By engaging in voluntary acts of worship, such as praying, voluntary prayers, giving charity, and fasting, we can increase our love for Allah ﷻ and draw closer to Him.

By consistently engaging in these practices and upholding the principles of Al-Wala' Wal-Bara,' we can cultivate and grow our love for Allah ﷻ and His Messenger ﷺ, deepen our connection with them, and experience the sweetness of faith in our lives.

Loving Allah ﷻ and His Messenger ﷺ more than anything else is closely associated with the principles of Al-Wala' Wal-Bara', which is a fundamental concept in Islam that emphasizes loyalty and disavowal. It involves showing loyalty and allegiance to Allah ﷻ and His Messenger ﷺ and disavowing anything that opposes Islam and promotes polytheism, injustice, and corruption.

By prioritizing our love for Allah ﷻ and His Messenger ﷺ over everything else, we automatically align ourselves with the principles of Al-Wala' Wal-Bara.' This means that we strive to follow the teachings and guidance of Islam in all aspects of our lives and avoid anything that goes against them.

For example, if we truly love Allah ﷻ and His Messenger ﷺ, we will avoid engaging in sinful activities that displease Allah ﷻ and instead strive to follow His commands and guidance. We will also strive to promote justice, kindness, and compassion in our interactions with others and avoid any behavior or action that causes harm or hurt to anyone.

Furthermore, by upholding the principles of Al-Wala' Wal-Bara', we strengthen our connection

with Allah ﷻ and His Messenger ﷺ and deepen our love for them. We also cultivate a deep sense of love and loyalty towards the community of believers and strive to support and help them whenever possible.

In summary, loving Allah ﷻ and His Messenger ﷺ more than anything else is closely associated with the principles of Al-Wala' Wal-Bara', which emphasizes loyalty and disavowal. By embodying these principles and striving to follow the teachings and guidance of Islam, we deepen our connection with Allah ﷻ and His Messenger ﷺ and experience the sweetness of faith in our lives.

Loving for Allah's ﷻ Sake: Tasting the Sweetness of Faith

In Islam, love and compassion towards others are highly valued, as the Prophet Muhammad ﷺ taught us to love our fellow believers what we love for ourselves. However, true love for others in Islam goes beyond the human affection we may feel toward our friends and family. It is a love based on a deep appreciation of Allah's ﷻ teachings and values, and it is rooted in the doctrine of Al-Wala' Wal-Bara'.

Al-Wala' Wal-Bara' is the Islamic principle of showing loyalty and allegiance to Allah ﷻ and His Messenger ﷺ and disavowing anything that opposes Islam and promotes polytheism, injustice, and corruption. This principle is closely related to the concept of loving others for the sake of Allah ﷻ, as it requires Muslims to show love and compassion towards their fellow believers who share their faith and values.

Loving others for the sake of Allah ﷻ means loving them for their adherence to Allah's ﷻ teachings and values rather than for worldly interests or benefits. This love creates a sense of unity and brotherhood/sisterhood among believers, as they feel connected through their shared faith and values. Moreover, it motivates Muslims to do good to their fellow believers, and help them in need, as they see their fellow believers as part of their own family.

By cultivating this love for others for the sake of Allah ﷻ, and upholding the principles of Al-Wala' Wal-Bara', Muslims can deepen their connection with Allah ﷻ, and experience the sweetness of faith in their lives. This love is not just an emotion, but is demonstrated through actions, such as helping those in need, visiting the sick, giving charity, and performing good deeds.

One of the means to cultivate and grow our love for other Muslims is by building strong

Diluting Al-Wala' Wal-Bara'

relationships with them. This can be done by attending community events, volunteering at Mosques, or Islamic organizations, and participating in group activities that promote brotherhood and sisterhood. We can also try to understand and appreciate the diversity within the Muslim community, as it strengthens our sense of unity and connection to Allah ﷻ.

Another means to cultivate a love for others for the sake of Allah ﷻ is by practicing forgiveness and overlooking the faults of others. Of course, this does not mean ignoring wrong actions or behaviors. Still, it means striving to maintain a positive relationship with others and seeking to rectify any misunderstandings or conflicts that may arise.

Loving others for the sake of Allah ﷻ is closely connected to the principles of Al-Wala' Wal-Bara'. The tenets of Al-Wala' is to love and support what is pleasing to Allah ﷻ and His Messenger ﷺ, while the principles of Al-Bara' is to reject and distance oneself from what is displeasing to Allah ﷻ and His Messenger ﷺ.

Therefore, by loving others for the sake of Allah ﷻ, believers are upholding the principle of Al-Wala' and forming close bonds of brotherhood and sisterhood with their fellow believers. At the same time, they are also avoiding any actions or behaviors that could harm or hurt their fellow believers, which aligns with the principle of Al-Bara'. By cultivating this love for others for the sake of Allah ﷻ and upholding the principles of Al-Wala' Wal-Bara', believers can deepen their connection with Allah ﷻ and experience the sweetness of faith in their lives.

In conclusion, loving others for the sake of Allah ﷻ is an essential component of tasting the sweetness of faith in Islam. By cultivating this love and upholding the principles of Al-Wala' Wal-Bara', Muslims can deepen their connection with Allah ﷻ and experience a sense of unity and brotherhood/sisterhood among fellow believers. Therefore, let us strive to build strong relationships with our fellow Muslims and embody the true meaning of love in Islam.

Hating Disbelief: The Third Sign of Faith and Its Connection to Al-Wala' Wal-Bara'

The third sign of experiencing the sweetness of faith is to hate to return to disbelief, just as one hates to be thrown into the Fire. This signifies the importance of understanding the value of one's faith and opposing any behavior that may lead one astray from the path of righteousness and obedience to Allah ﷻ.

To cultivate hate for disbelief, it is essential to understand the severity of the situation.

Diluting Al-Wala' Wal-Bara'

Disbelief represents turning away from Allah's ﷺ Guidance, and it can lead to eternal damnation in the Fire. Therefore, by recognizing the severe consequences of disbelief, a person can develop a strong aversion to it, and strive to protect their faith.

Seeking knowledge and understanding of Islam is an effective means of cultivating hate for disbelief. Studying the Qur'an and Sunnah, as well as learning about the teachings of the Prophet Muhammad ﷺ, can deepen one's appreciation for the truth of Islam and strengthen their resolve to avoid anything that may lead them away from their faith.

Reflecting on the consequences of disbelief can also help to develop a strong aversion to it. However, this should be done with a balanced approach, as an excessive fear of punishment can lead to despair, and unreasonable hope can lead to complacency.

Strengthening one's connection with Allah through prayer, thikr, and acts of worship can also help to develop a deep-seated aversion to disbelief. When one experiences the sweetness of faith through this connection, one naturally wants to protect it from corruption and deviation.

It is important to note that while hatred for disbelief is essential for upholding the principles of Al-Wala' Wal-Bara', it must be constrained by the teachings of Islam. Therefore, the believer should never allow their hate for disbelief to lead them to harm or mistreat others, as this is not in line with the values of Islam.

Therefore, cultivating balanced, and constructive hate for disbelief is an essential aspect of upholding the principles of Al-Wala' Wal-Bara'. By seeking knowledge, reflecting on the consequences, and strengthening one's connection with Allah ﷺ, believers can firmly commit to upholding their faith, and disavowing any disbelief or corruption.

The principles of Al-Wala' Wal-Bara' reinforce the importance of safeguarding one's faith, and staying committed to righteousness. Furthermore, the principles of loyalty to fellow believers, and dissociation from disbelievers can help a person deepen their connection with Allah ﷺ and experience the sweetness of faith.

In conclusion, the third sign of experiencing the sweetness of faith highlights the need to protect one's faith from corruption, or deviation. By cultivating a deep appreciation for Islam, seeking knowledge, and upholding the principles of Al-Wala' Wal-Bara', a person can develop a solid aversion to disbelief, and deepen their connection with Allah ﷺ. This, in turn, will allow them to experience the sweetness of faith in their lives.

Cultivating the Sweetness of Faith: Overcoming Obstacles

Cultivating the sweetness of faith in Islam is a transformative journey that requires dedication and effort. It involves developing a deep connection with Allah ﷻ, embracing His Guidance, and living by righteousness, and justice. However, along this path, believers may encounter various obstacles that hinder their ability to experience the true delight of faith. In this chapter, we will explore these obstacles and provide insights on overcoming them, allowing individuals to cultivate the sweetness of faith in their lives.

Distractions from Material Possessions

One of the major obstacles to experiencing the sweetness of faith is an excessive attachment to material possessions. Pursuing wealth, status, and worldly pleasures can divert attention from spiritual growth, and hinder the development of a strong bond with Allah ﷻ. Therefore, Muslims must recognize the transient nature of worldly possessions, and prioritize their spiritual well-being over temporary pleasures.

Allah ﷻ says in the Qur'an,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ﴾
[سورة المنافقون: 9]

"O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers" (1)

The above verse reminds believers of the importance of keeping their focus on Allah ﷻ and not allowing material distractions to derail their spiritual journey.

Lack of Understanding and Knowledge

Another obstacle to cultivating the sweetness of faith is a lack of understanding and knowledge about Islam. Ignorance about the principles of Tawheed (the Oneness of Allah ﷻ) and the teachings of the Qur'an and Sunnah can prevent individuals from fully embracing the beauty and wisdom of the faith. Therefore, seeking knowledge and understanding the fundamentals of Islam are essential for deepening one's connection with Allah ﷻ.

(1) Qur'an (63:9)

The Prophet Muhammad ﷺ said, "Seeking knowledge is obligatory upon every Muslim"⁽¹⁾. This Hadith emphasizes the significance of acquiring knowledge and understanding the faith, as it enables believers to navigate the challenges and obstacles they may encounter on their spiritual journey.

Neglecting Al-Wala' Wal-Bara'

Al-Wala' Wal-Bara', the practice of loyalty and disavowal, is vital in nurturing the sweetness of faith. However, neglecting this principle can weaken the bond with Allah ﷻ, and hinder the development of a strong connection with fellow believers. Therefore, Muslims must demonstrate loyalty to Allah ﷻ, His Messenger ﷺ, and the community of believers while distancing themselves from anything that opposes Islam.

Allah ﷻ says in the Qur'an,

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾ [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"⁽²⁾

The above verse highlights the importance of Al-Wala' Wal-Bara' in preserving the integrity of faith and maintaining a strong relationship with Allah ﷻ and His Messenger ﷺ.

In essence, overcoming obstacles to cultivating the sweetness of faith is essential for Muslims seeking to deepen their connection with Allah ﷻ. By recognizing and addressing distractions from material possessions, seeking knowledge, and understanding the faith, and upholding the principles of Al-Wala' Wal-Bara', believers can navigate these challenges, and experience the true delight of faith. Through perseverance, self-reflection, and continuous efforts to overcome these obstacles, Muslims can successfully cultivate the sweetness of faith in their lives.

⁽¹⁾ Sunan Ibn Majah 224

⁽²⁾ Qur'an (58:22)

Ending Note

Throughout this chapter, we have explored the interconnection of Iman, Shahadah, and Al-Wala' Wal-Bara' and their profound impact on the sweetness of faith in Islam. We have discussed how Iman serves as the bedrock of the Shahadah, affirming the Oneness of Allah ﷻ and the Prophethood of Muhammad ﷺ. We have also highlighted the importance of Al-Wala' Wal-Bara' in establishing a meaningful relationship with Allah ﷻ and fellow believers, upholding the principles of Tawheed and the teachings of Islam.

The sweetness of faith is not merely an abstract concept; it is a tangible experience that brings contentment, peace, and strength to the believer's heart. It is the fruit of holding fast to the doctrine of Iman, Shahadah, and Al-Wala' Wal-Bara'. By practicing Al-Wala' Wal-Bara', Muslims can align themselves with the teachings of Islam, demonstrating loyalty to Allah ﷻ, His Messenger ﷺ, and the community of believers while disavowing anything that opposes the faith.

In experiencing the sweetness of faith, we find solace and tranquility in our relationship with Allah ﷻ. We discover a deep sense of purpose and fulfillment, knowing that we follow the path our Creator ordained. It is a journey that requires dedication, self-reflection, and continuous effort to overcome obstacles and distractions.

As we conclude this chapter, let us be reminded of the power and significance of the Shahadah in our faith journey. It is a declaration that affirms our belief in Allah's ﷻ Oneness and Muhammad's ﷺ Prophethood. It serves as a guiding light, shaping our beliefs, actions, and behavior, and leading us to the sweetness of faith.

I encourage every reader to embrace the power of the Shahadah and seek a deeper understanding of its essence in Islam. Let us strive to live our lives following the principles of Tawheed, upholding the teachings of Islam, and demonstrating loyalty to Allah ﷻ and our fellow believers. By doing so, we open ourselves to faith's immense blessings and profound sweetness.

In our pursuit of the sweetness of faith, let us remember that it is a continuous journey. Let us be inspired by the examples set by the Prophet Muhammad ﷺ and the early Muslims, who demonstrated unwavering commitment and love for Allah ﷻ. Let us strive to emulate their dedication, seeking knowledge, and embodying the values of righteousness and justice.

May our hearts be filled with the sweetness of faith, and bring us contentment, peace, and

Diluting Al-Wala' Wal-Bara'

strength in our relationship with Allah ﷻ and our fellow believers. Let us continue to deepen our understanding and practice of Islam, seeking closeness to Allah ﷻ, and striving for excellence in all aspects of our lives.

Remember, the sweetness of faith is within our reach. So, embrace it, nurture it, and let it illuminate your path as you journey through life as a believer in Islam.

In our pursuit of the sweetness of faith, we may encounter obstacles. The distractions and temptations of the world can divert our attention and weaken our commitment. Material possessions, desires for status and worldly pleasures can cloud our hearts and hinder us from experiencing the true beauty of faith.

We must prioritize our spiritual well-being and cultivate a deep connection with Allah ﷻ to overcome these obstacles. We must constantly remind ourselves of the purpose of our existence, and the ultimate goal of attaining Allah's ﷻ Pleasure. We should strive to detach ourselves from the fleeting attractions of this world, and, instead, focus on seeking the eternal rewards of the Hereafter.

Practicing Al-Wala' Wal-Bara' is crucial in this journey. By embracing loyalty and disavowal, we align our hearts with the principles of Tawheed and the teachings of Islam. We show allegiance to Allah ﷻ, His Messenger ﷺ, and the community of believers while distancing ourselves from anything that opposes the faith. This practice strengthens our relationship with Allah ﷻ and empowers us to live according to His guidance.

Let us not forget the profound impact our faith can have on our lives and those around us. As believers, we carry a responsibility to be ambassadors of Islam, exemplifying its values and teachings through our words and actions. Our dedication to practicing Al-Wala' Wal-Bara' and upholding the principles of Tawheed can inspire others and invite them to taste the sweetness of faith.

In conclusion, the interconnection of Iman, Shahadah, and Al-Wala' Wal-Bara' provides a comprehensive framework for cultivating the sweetness of faith in Islam. Through sincere belief, the declaration of faith, and the practice of loyalty and disavowal, we can experience the profound contentment, peace, and strength that come with a close relationship with Allah ﷻ.

May we all strive to deepen our understanding of these concepts and embody them daily. May we continuously seek knowledge, reflect upon the Qu'ran and the teachings of the Prophet Muhammad ﷺ, and surround ourselves with a supportive community of believers.

Diluting Al-Wala' Wal-Bara'

As we navigate our faith journey, let us remember that the sweetness of faith is not a destination, but a continuous pursuit. It requires constant effort, self-reflection, and a sincere desire to draw closer to Allah عَزَّوَجَلَّ. May our hearts be filled with the sweetness of faith, guiding us on a path of righteousness, and leading us to eternal success in this life and the Hereafter. May Allah عَزَّوَجَلَّ grant us all the ability to cultivate the sweetness of faith and be among those who taste its beauty. Ameen.



Conclusion

In conclusion, Part 1 of our journey has been a transformative exploration of the Al-Wala' Wal-Bara' doctrine. We have delved into its various dimensions, uncovering its roots, understanding its implications, and applying its principles in our lives as Muslims.

Throughout this journey, we have recognized the profound significance of loyalty and disavowal in Islam. We have learned that Al-Wala' Wal-Bara' is a path to unity, faith, and inspiration, bridging divisions, and fostering a sense of togetherness among believers. By tracing its roots in the Qur'an and the Prophetic traditions, we have gained insights into the Divine Guidance and exemplary conduct that emphasize loyalty to Allah ﷻ, His Messenger ﷺ, and the community of believers.

Moreover, we have dispelled misconceptions, and developed an accurate understanding of Al-Wala' Wal-Bara,' aligning our practice with the actual teachings of Islam. In addition, we have explored the expressions of love, loyalty, and devotion within this framework, recognizing their central role in our relationship with Allah ﷻ, His Messenger ﷺ, and fellow believers. Finally, we have understood the psychological aspects of disavowal, safeguarded our faith, and upheld the integrity of Islamic principles.

Throughout our journey, we have also been enlightened by historical examples that illustrate the impact of Al-Wala' Wal-Bara' on the Muslim community, and the course of history. We have witnessed the power of the Shahadah in affirming our faith and establishing a solid foundation for the practice of Al-Wala' Wal-Bara'. By embracing the Oneness of Allah ﷻ, and rejecting falsehood, we deepen our connection with Allah ﷻ, and strengthen our commitment to His Guidance.

Finally, we have explored the concept of the sweetness of faith, understanding that it is the fruit of holding fast to the doctrine of Al-Wala' Wal-Bara.' By cultivating a profound relationship with Allah ﷻ and our fellow believers through loyalty and disavowal, we experience contentment, peace, and strength in our faith journey.

As we conclude Part 1, let us reflect on the transformative insights we have gained, and the practical steps we can take to embrace Al-Wala' Wal-Bara' in our lives. Let us strive to embody the principles of loyalty and disavowal, upholding the principles of Tawheed, and the teachings of Islam. By nurturing a deep connection with Allah ﷻ and our fellow believers, we contribute to the Muslim community's unity, strength, and harmony.

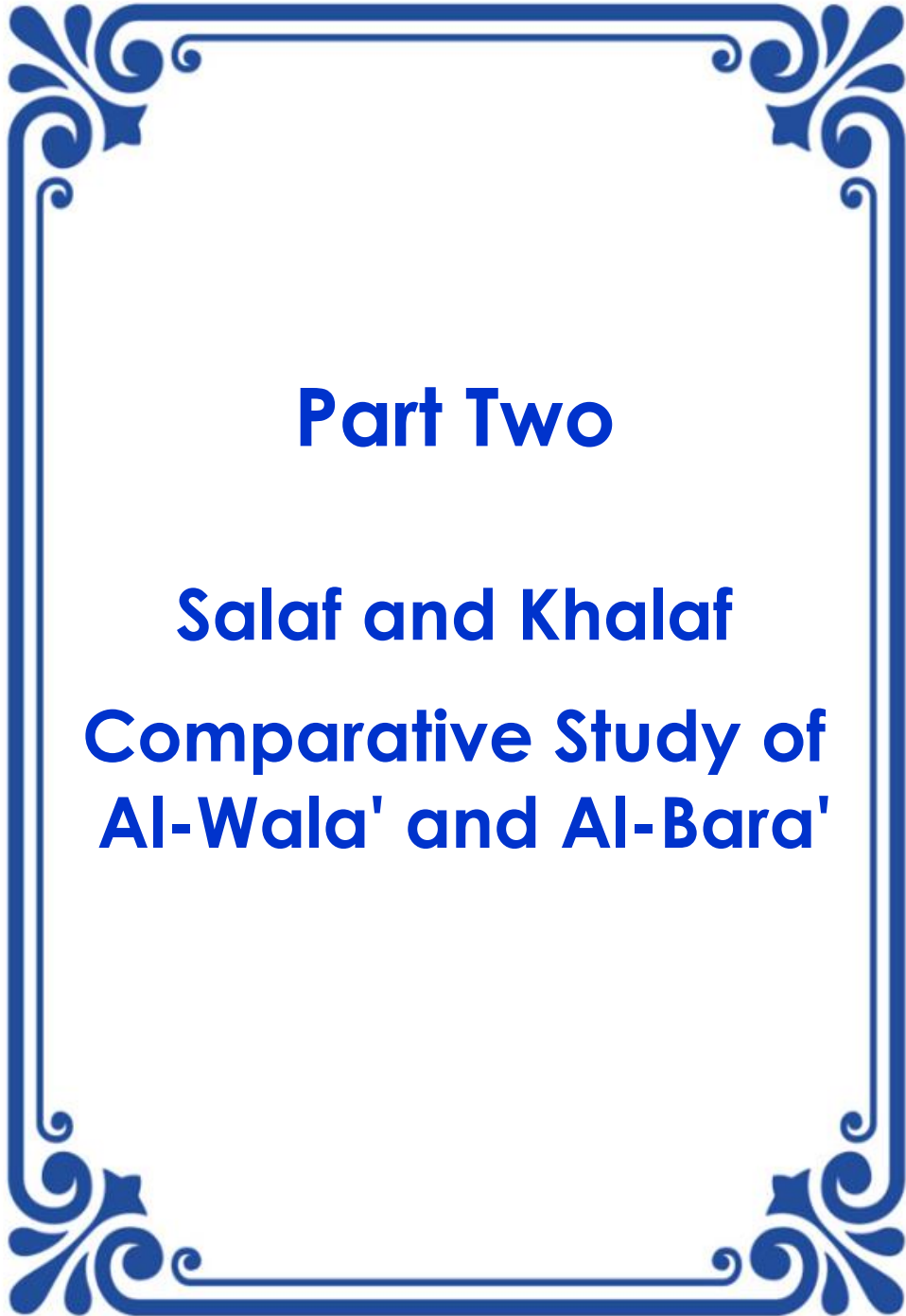


Diluting Al-Wala' Wal-Bara'



May the knowledge and inspiration gained from our exploration of Al-Wala' Wal-Bara' empower us to live a life of faith guided by the principles of Islam. As we continue our journey in the following parts, let us seek further knowledge, strengthen our faith, and embody the true spirit of Al-Wala' Wal-Bara'.





Introduction to Part Two

Al-Wala' Wal-Bara', encompassing loyalty and disavowal in Islam, presents an intriguing parallel between the early generations of Muslims (As-Salaf)⁽¹⁾ and the later and present-day Muslims (Al-Khalaf).⁽²⁾ However, a noticeable disparity exists in the scarcity of literature on this subject between these two periods.

The As-Salaf deeply understood and internalized Iman, the true faith in Allah ﷻ, which rooted their hearts in sincere love for Him. Consequently, their loyalty to Allah ﷻ and disavowal of anything contrary to Tawheed naturally manifested in their lives. In contrast, the Al-Khalaf have experienced a decline in their knowledge and understanding of Iman and Tawheed, resulting in a diluted understanding of Al-Wala' Wal-Bara' among contemporary Muslims.

This parallel calls for a revival of our understanding and application of Iman and Tawheed to restore the significance of Al-Wala' Wal-Bara' in our lives. By rekindling our love for Allah ﷻ, reaffirming our loyalty to Him, and actively disavowing falsehood, we can ensure unwavering allegiance to Allah ﷻ and steadfast rejection of falsehood.

In Part II, a deeper exploration of the principles of Al-Wala' Wal-Bara' is conducted, examining the perspectives of both the Salaf and the Khalaf. Chapter 1 provides a concise definition of both the Salaf and the Khalaf.

Chapter 2 explores Salaf's interpretation of these principles derived from the Qur'an and Sunnah, shedding light on their implications for our faith and practice.

In Chapter 3, we focus on Salaf's approach to creating a faith-centered environment, emphasizing education, spiritual development, and community building as integral components of nurturing commitment to Al-Wala' Wal-Bara'.

Chapter 4 builds upon this foundation, exploring practical aspects of constructing a Salafi-

(1) The Salaf refers to the early three generations of Muslims, including Prophet Muhammad ﷺ and his righteous companions, who deeply understood and faithfully practiced the Quran and Sunnah, serving as a guiding example for future generations.

(2) The Khalaf refers to the generations of Muslims that came after the Salaf. Still, they deviated from the Salaf's way of understanding and implementing the Quran and Prophetic Sunnah, leading to a departure from the authentic teachings of Islam.

inspired faith environment within the family, education, and community settings.

Chapter 5 examines the Salafi perspective on loyalty and disavowal in interactions with others, emphasizing the importance of upholding Islamic values and principles while engaging with integrity and consistency. Chapter 6 shifts our focus to the Khalaf's position on Al-Wala' Wal-Bara', exploring similarities and differences between the Salaf and the Khalaf's understanding of these principles.

In Chapter 7, we critically examine the issue of extremism in Al-Wala' Wal-Bara', emphasizing the need for moderation and balance. Finally, Chapter 8 addresses negligence in loyalty and disavowal, stressing the importance of staying vigilant and committed to upholding these principles.

Through exploring these chapters, Part II aims to provide readers with a comprehensive understanding of Al-Wala' Wal-Bara' from the perspectives of the Salaf and the Khalaf. By equipping individuals with knowledge and understanding, we empower them to navigate theological and social issues while staying committed to Islamic values and principles in their engagement with the world.



Chapter One

Who are the Salaf and the Khalaf?

Overview

Chapter 1 - "Who are the Salaf and the Khalaf?" serves as a fundamental exploration of these two significant concepts within Islamic discourse. This chapter aims to establish a clear understanding of the Salaf and the Khalaf, providing a concise definition and introducing their respective roles in shaping Islamic thought and practice.

By delving into their historical context and core characteristics, this chapter lays the groundwork for a deeper analysis and comparative study of the perspectives of the Salaf and the Khalaf in subsequent chapters. Through this exploration, readers will gain valuable insights into the rich heritage and evolving dynamics of Islamic scholarship, allowing for a comprehensive understanding of the significance and relevance of these concepts in the modern world.

Who are the Salaf?

The concept of "Salaf" encompasses the revered first three generations of Muslims, comprising Prophet Muhammad ﷺ and his righteous companions, as well as the subsequent two generations of predecessors, scholars, and devoted individuals. These individuals are admired for their unwavering commitment to understanding and implementing the teachings of the Qur'an and the Prophetic Sunnah, faithfully following the righteous path established by the early generations. The Salaf serve as a motivating example, inspiring subsequent generations to emulate their Piety, knowledge, and adherence to the authentic teachings of Islam.

These individuals demonstrated a profound commitment to comprehending and faithfully practicing the teachings of the Qur'an and the Prophetic Sunnah, while diligently emulating the exemplary conduct of the Prophet ﷺ and his companions. They are regarded as a source of inspiration and guidance for future generations due to their unwavering piety, profound knowledge, and steadfast adherence to the principles and values of Islam.

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

[سورة التوبة: 100]

“And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”⁽¹⁾

The above verse reinforces the significance of the Salaf, the revered early generations of Muslims. In the above verse, Allah عزوجل praises and acknowledges the righteousness of the companions of the Prophet Muhammad ﷺ and assures them of His pleasure and paradise. This verse serves as a testament to the elevated status and exemplary character of the Salaf, who were closest to the Prophet ﷺ and demonstrated unparalleled devotion and obedience to Allah عزوجل and His Messenger ﷺ.

The commitment of the Salaf to understanding and implementing the teachings of the Qur'an and the Prophetic Sunnah aligns with the message of this verse. Their unwavering piety, profound knowledge, and steadfast Adherence to the principles and values of Islam make them a guiding example for subsequent generations. The verse underscores the exceptional nature of the Salaf and their significant role in inspiring and guiding believers to emulate their Piety, Knowledge, and Adherence to the authentic teachings of Islam.

By highlighting the verse in the context of the Salaf, it emphasizes the importance of following in their righteous footsteps and seeking to emulate their exemplary conduct. The verse serves as a reminder of the rewards and blessings awaiting those who strive to embody the noble qualities demonstrated by the Salaf, thereby motivating subsequent generations to strive for spiritual excellence and a deep connection with Allah عزوجل.

Abdullah ibn Masoud رضي الله عنه reported: The Prophet ﷺ, peace and blessings be upon him, said, “The best people are those of my generation, then those who come after them, then those who come after them. Then, there will come people after them whose testimony precedes their oaths, and their oaths precede their testimony.”⁽²⁾

The above Hadith highlights the excellence and superiority of the early generations of Muslims, known as the Salaf, concerning subsequent generations. The Prophet Muhammad ﷺ categorizes the best people as those of his generation, followed by the generations that come

(1) Qur'an (9:100)

(2) Şahîh al-Bukhârî 6429, Şahîh Muslim 2533

after them, and then the generations after them. This Hadith reinforces the notion that the Salaf, the first and closest to the Prophet ﷺ, possessed a unique position of virtue and righteousness.

The academic significance of the Salaf lies in their deep understanding and practical application of the Qur'an and the Sunnah. Through rigorous study and contemplation, they derived comprehensive knowledge illuminating these sacred texts' intricate wisdom, guidance, and divine intent. Their scholarly contributions, spanning disciplines such as jurisprudence, theology, and spirituality, have laid the foundations for Islamic scholarship, enriching the intellectual heritage of the Muslim community, and providing invaluable insights for subsequent generations.

Furthermore, the Salaf serve as perpetual sources of inspiration, guiding believers towards a path characterized by sincerity, humility, and spiritual excellence. Their exemplary lives, marked by unwavering faith, noble character, and selfless service to humanity, are timeless reminders of authentic Islam's transformative power. By embracing the way of the Salaf, individuals embark on a journey of self-purification, seeking to transcend worldly distractions and nurture a profound connection with their Creator. Simultaneously, they engage in compassionate service and positively impact their fellow human beings.

In essence, the Salaf epitomize faith, knowledge, and righteousness. Their enduring legacy continues to resonate as an eternal source of guidance and inspiration, inviting believers to emulate their piety, knowledge, and adherence to the pristine teachings of Islam. By following in the footsteps of the Salaf, individuals cultivate a profound sense of purpose, embodying the essence of Islam's timeless message and contributing to personal growth, community betterment, and the advancement of society at large. Such emulation aligns with the Qur'anic verse that extols the noble qualities of the generations succeeding the Salaf, emphasizing the importance of recognizing and striving to follow their righteous path.

Who are the Khalaf?

The term "Khalaf" refers to the subsequent generations of Muslims who came after the Salaf. Unlike the Salaf, the term "Khalaf" does not carry a praiseworthy connotation. While anyone can belong to the Salaf by following their methodology of understanding and applying the Qur'an and Sunnah, even if they did not live during their era, the Khalaf are characterized by a departure from the methodology of the Salaf.

In the Qur'an, the mention of the Khalaf is often presented in a blameworthy context, such as the verses in Surah Al-A'raf:

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالذَّارُ الْآخِرَةُ خَيْرٌ لِّذَيْنِ يَنْتَقُونَ أَفَلَا تَعْقِلُونَ﴾

[سورة الأعراف: 169]

“Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqun (the pious - see V.2:2). Do not you then understand?”(1)

The above verse highlights the blameworthy behavior of the subsequent generation, referred to as the Khalaf, who inherited the Book (presumably the scripture) from their predecessors. Despite knowing the Book and its teachings, they prioritized worldly pleasures and indulgences, using the misguided belief that they would be forgiven for their actions. They repeatedly fell into sin when presented with similar temptations.

The above verse questions their disregard for the covenant they had made to speak only the truth about Allah عزَّوَجَلَّ and their failure to comprehend the superiority of the Hereafter for the pious.

In the context of the discussion about the Khalaf, this verse serves as evidence of their deviation from the righteous path established by the Salaf. It emphasizes the consequences of prioritizing worldly desires over spiritual commitment and the failure to uphold the principles and values of Islam. The verse underscores the importance of understanding the blameworthy context of the Khalaf, serving as a cautionary reminder to subsequent generations to avoid falling into the same pitfalls and to prioritize piety and sincere adherence to the authentic teachings of Islam.

By reflecting on this verse, individuals can recognize the dangers of succumbing to worldly temptations and the need to remain steadfast in their commitment to the truth and the teachings of Islam. It serves as a reminder to prioritize the pursuit of the Hereafter over transient pleasures and to strive for righteousness and Piety, as exemplified by the Salaf. Allah عزَّوَجَلَّ

(1) Qur'an (7:169)

says,

﴿خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيَا﴾
[سورة مريم: 59]

“Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e., made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So, they will be thrown in Hell.”⁽¹⁾

The above verse emphasizes the blameworthy context of the Khalaf. It highlights their abandonment of the obligatory prayers (Salat) and their pursuit of worldly desires and lusts. The consequences of their actions are made clear, as they are destined for punishment in Hell.

This verse aligns with the understanding that the Khalaf deviated from the righteous path of the Salaf in terms of their understanding and application of the Qur’an and Sunnah and their neglect of fundamental acts of worship, such as offering prayers. By neglecting their prayers and succumbing to their desires, the Khalaf demonstrate a significant departure from the teachings and practices of the early generations.

The verse starkly warns about the detrimental consequences of abandoning religious obligations and prioritizing worldly desires over spiritual responsibilities. It reinforces the importance of maintaining the pillar of prayer and striving to resist the allure of worldly temptations. It serves as a reminder to subsequent generations of Muslims to adhere to the principles and practices established by the Salaf and to prioritize sincere worship and obedience to Allah عزَّوجلَّ.

Understanding the blameworthy context of the Khalaf, as highlighted in this verse, enables individuals to recognize the pitfalls of neglecting religious obligations and indulging in sinful desires. It encourages believers to uphold the principles and practices of the Salaf, ensuring that they remain steadfast in their devotion to Allah عزَّوجلَّ and avoid the destructive path of the Khalaf.

The significance of understanding the concept of the Khalaf lies in recognizing the potential pitfalls and challenges that subsequent generations may face in terms of straying from the authentic teachings of Islam. By studying the deviation of the Khalaf, individuals can strive to safeguard themselves from similar errors and uphold the principles established by the Salaf. It

⁽¹⁾ Qur’an (19:59)

serves as a reminder to continuously seek knowledge, adhere to the guidance of the Qur'an and Sunnah, and avoid the pitfalls of innovation and misguided practices that may arise in later generations.

Imam Malik's رَحْمَةُ اللَّهِ Call for Rectification and Reform

"The Latter Part Of This Ummah Will Not Be Rectified Except By That Which Rectified Its Early Part." The statement attributed to Imam Malik رَحْمَةُ اللَّهِ, one of the renowned scholars of the early generations, holds significant insight into the rectification and reform of the latter part of the Muslim community. Imam Malik's رَحْمَةُ اللَّهِ statement asserts that the path to rectifying and improving the later generations of Muslims lies in returning to the same principles and values that rectified and guided the early generations, known as the Salaf.

By recognizing the importance of the Salaf in setting the foundations of Islamic thought and practice, Imam Malik رَحْمَةُ اللَّهِ implies that any efforts to rectify and improve the latter generations must be rooted in the same methodology and approach as the Salaf. This methodology includes a deep understanding and faithful implementation of the Qur'an and Sunnah, along with the emulation of the righteous conduct of the Prophet Muhammad ﷺ and his companions.

Imam Malik's رَحْمَةُ اللَّهِ statement highlights the importance of preserving the legacy of the Salaf and utilizing their teachings as a guiding light for subsequent generations. It emphasizes that rectifying the latter generations can only be achieved by returning to the authentic teachings and practices established by the Salaf.

This statement calls for the Muslim community to reorient itself towards the principles and values exemplified by the Salaf. It implies that the solution to the challenges the later generations faces lies in reconnecting with the pure and authentic teachings of Islam as understood and practiced by the Salaf.

In summary, Imam Malik's رَحْمَةُ اللَّهِ statement underscores the necessity of drawing inspiration from the Salaf to rectify and improve the latter generations of Muslims. It emphasizes the importance of returning to the methodology of the Salaf as a means to find guidance, unity, and spiritual upliftment in the face of contemporary challenges.

Conclusion

In conclusion, this chapter has provided a comprehensive understanding of the Salaf and the Khalaf, two pivotal generations within the history of Islam. The Salaf, encompassing the noble early generations of Muslims, serves as a beacon of unwavering piety, profound knowledge,

and steadfast adherence to the teachings of Islam. Their exceptional qualities and virtuous conduct inspire subsequent generations to follow in their righteous footsteps.

On the other hand, the Khalaf, representing the subsequent generations, deviated from the methodology of the Salaf, leading to a departure from the authentic teachings of Islam. Imam Malik, رَحْمَةُ اللَّهِ عَلَيْهِ, a distinguished scholar, aptly recognized the significance of returning to the path of the Salaf for the rectification and reform of the latter generations.

Imam Malik's رَحْمَةُ اللَّهِ عَلَيْهِ call for rectification and reform echoes the timeless message that the path to success and spiritual growth lies in reconnecting with the teachings and practices of the Salaf. By drawing guidance from their unwavering commitment to the Qur'an, Sunnah, and righteous conduct, we can navigate the challenges of our time and strive for genuine rectification and reform.

Therefore, as we delve into the perspectives of the Salaf and the Khalaf on the principles of al-wala' wal-bara', we should consider Imam Malik's رَحْمَةُ اللَّهِ عَلَيْهِ call. Let us seek inspiration from the Salaf, embracing their noble legacy of faith, knowledge, and righteousness. By adhering to their methodology, we can rectify our lives and positively contribute to improving our communities and the wider Muslim ummah.

As we move forward in our exploration, let us remain steadfast in our commitment to the authentic teachings of Islam, utilizing the wisdom and guidance of the Salaf as a guiding light. With Imam Malik's رَحْمَةُ اللَّهِ عَلَيْهِ call resonating in our hearts, we embark on a journey of rectification and reform, inspired by the exemplary example set by the Salaf, while seeking the ultimate pleasure and nearness to Allah عَزَّوَجَلَّ.



Chapter Two

Al-Wala' Wal-Bara' through the Lens of As-Salaf

Overview

Al-Wala' Wal-Bara,' which refers to loyalty and disavowal for the sake of Allah ﷻ, is a crucial aspect of the Islamic faith. It emphasizes the importance of showing loyalty to fellow believers and dissociating oneself from those who oppose the true path of Islam. The Doctrine of Al-Wala' Wal-Bara' is based on the principles of Tawheed, which is the concept of the Oneness and Unity of Allah ﷻ and is a fundamental belief in Islam.

In Part II of this work, we delve into the understanding of Al-Wala' Wal-Bara' as perceived by the Salaf, the Pious Predecessors of the Islamic faith, and its comparison with the perspectives of Khalaf, the generations that followed them. Chapter 1, "Understanding the Principles of Al-Wala' Wal-Bara' Through the Lens of As-Salaf," focuses on gaining insight into the Doctrine of Al-Wala' Wal-Bara' via the perspective of the Salaf.

The Chapter begins by highlighting the importance of Al-Wala' Wal-Bara' in uniting the Ummah and safeguarding it from deviation. We then explore Salaf's profound understanding of Tawheed, and its relationship to the Doctrine of Al-Wala' Wal-Bara'. We examine how their deep comprehension of Tawheed generated their commitment to the Doctrine of Al-Wala' Wal-Bara', evident in their pursuit of Jihad in Allah ﷻ' s Path in its various forms, not just through the sword.

Furthermore, we analyze how the Salaf exemplified the Doctrine of Al-Wala' Wal-Bara' in their practices and actions. The Chapter concludes by emphasizing the significance of understanding the principles of Al-Wala' Wal-Bara' through the lens of the Salaf, who were known for their unwavering faith and commitment to Islam, rooted in their profound understanding of Tawheed.

Preserving Islamic Unity: The Importance of Al-Wala' Wal-Bara'

The concept of Al-Wala' Wal-Bara' is not just an essential aspect of the Islamic faith, but also a

powerful tool for unifying Muslims worldwide. By emphasizing the importance of loyalty to fellow believers, and rejecting those who oppose the faith, this doctrine promotes a shared sense of identity and purpose among Muslims, regardless of ethnicity or nationality.

It is a powerful reminder of the strength that comes from unity, particularly in a world where division and conflict are all too common. Moreover, the emphasis on disavowal helps protect the Ummah from external threats and influences that could undermine the integrity of the faith. By upholding the values and teachings of Islam without compromise, Muslims can preserve their religious identity and contribute positively to society.

Therefore, let us embrace the Doctrine of Al-Wala' Wal-Bara' with enthusiasm and passion, recognizing its potential to promote unity, brotherhood, and sisterhood among Muslims worldwide. By doing so, we can honor our righteous predecessors' legacy and safeguard our faith's future for generations to come.

Faithful Understanding: Embrace As-Salaf's Way

Al-Wala' Wal-Bara' holds a critical position in Islam as it emphasizes loyalty and disavowal, promoting support for fellow believers, and rejecting non-believers. To fully grasp the authentic understanding of this concept, it is crucial to adopt the Salaf's perspective that follows the teachings of the early generations of Muslims, including the Prophet Muhammad ﷺ and his companions. The Salafi approach stresses adherence to the principles of Tawheed and the guidance of the Qur'an and Sunnah, which preserves the faith's integrity.

On the other hand, the Khalaf's approach, which emphasizes reason and analysis, may lead to misunderstandings and misapplications if not guided by the understanding of As-Salaf As-Salih. While some Khalaf scholars fell into the trap of giving precedence to intellect over Divine texts, others were driven by the knowledge of the Salaf, resulting in a more authentic, and faithful approach to Tawheed and the Doctrine of Al-Wala' Wal-Bara'.

By understanding the difference between these two approaches, we can appreciate the value of following the guidance of the Salaf and ensure that our understanding of Tawheed and the Doctrine of Al-Wala' Wal-Bara' remains faithful to the authentic teachings of Islam. Therefore, let us embrace the Way of the Righteous Predecessors (As-Salaf) and stay true to the original teachings of Islam, promoting unity, brotherhood, and sisterhood among Muslims worldwide while safeguarding the integrity of the Islamic faith.

Inspiring Loyalty: Salaf's Tawheed & Al-Wala' Wal-Bara'

The Islamic faith is built upon two fundamental concepts, Tawheed, and Al-Wala' Wal-Bara', which are intimately connected. Tawheed is the belief in Allah's **عَزَّوَجَلَّ** Oneness and Unity, which shapes the Muslim's understanding, and practice of their faith. Al-Wala' Wal-Bara', on the other hand, is the principle of loyalty and disavowal, which requires showing loyalty to fellow believers, and dissociating oneself from those who oppose the true path of Islam.

The Salaf, our pious predecessors, deeply understood and upheld the Al-Wala' Wal-Bara' doctrine, as they recognized the essential connection between Tawheed and loyalty to fellow believers. Their commitment to this principle was rooted in their profound understanding of Tawheed, which highlights the exclusive right of Allah **عَزَّوَجَلَّ** over all His creations. The Salaf's unwavering dedication to Tawheed and Al-Wala' Wal-Bara' demonstrated their profound understanding of the Islamic faith and its practice.

Properly understanding and implementing these principles requires a profound comprehension of Tawheed, which leads to a proper application of Al-Wala' Wal-Bara'. The Salaf's commitment to these principles was based on their adherence to Tawheed, which is the cornerstone of the Islamic belief system. By upholding Al-Wala' Wal-Bara', they demonstrated their dedication to the true path of Islam, and their loyalty to fellow believers.

Through their pursuit of Jihad in Allah's **عَزَّوَجَلَّ** Path, the Salaf clarified the matter of Al-Wala' Wal-Bara' for future generations. Their understanding of Tawheed and its relationship to Al-Wala' Wal-Bara' highlights the significance of adequately comprehending and implementing these principles. Therefore, it is essential to recognize the close connection between Tawheed and Al-Wala' Wal-Bara' and uphold these principles daily.

By understanding the significance of Tawheed and Al-Wala' Wal-Bara' and their connection, we can better understand the Islamic faith and its practice. Furthermore, we can learn from the Salaf's unwavering dedication to these principles and strive to implement them daily. By doing so, we can demonstrate our loyalty to fellow believers, and our commitment to the true path of Islam.

Tawheed is an essential and fundamental concept in the Islamic faith, emphasizing the exclusive right of Allah **عَزَّوَجَلَّ** over all His creations. It is a comprehensive concept that shapes the Muslim's understanding and practice of their faith in various aspects, including attestation and conviction of the heart, actions of the heart, affirmation with the tongue, actions of the limbs, knowledge of the Prophet's **ﷺ** teachings, obedience with love and submission, inward, and outward practice, application, and inviting others to Tawheed.

Achieving perfection in Tawheed involves much more than acknowledging Allah's **عَزَّوَجَلَّ** Oneness. It encompasses a comprehensive way of life that includes loving, hating, giving, and preventing for Allah's **عَزَّوَجَلَّ** sake, and considering Him alone as God and Lord. In other words, it is not just about the heart's attestation and conviction, but also about putting that belief into action through inward and outward practices.

One of the most critical aspects of achieving Tawheed is by following the Prophet Muhammad **ﷺ** inwardly, and outwardly. This means a Muslim should strive to emulate the Prophet's **ﷺ** character, actions, and teachings in every aspect of life. By doing so, one can restrain their heart from seeking anything other than Allah **عَزَّوَجَلَّ** and His Messenger **ﷺ**, leading to the proper comprehension, and implementation of Tawheed.

Tawheed, the belief in the oneness of Allah **عَزَّوَجَلَّ**, has two essential pillars: negation (Al-Nafi') and affirmation (Al-Ithbaat). Negation refers to denying anything that could compromise the oneness of Allah **عَزَّوَجَلَّ**, such as associating partners with Him, or ascribing Divine Attributes to any other than Him. Affirmation, on the other hand, refers to acknowledging Allah's **عَزَّوَجَلَّ** absolute sovereignty, exclusive right to worship, and His unique Attributes and Qualities.

These two pillars of Tawheed, negation, and affirmation are closely related to the principles of Al-Wala' Wal-Bara'. Al-Wala' refers to showing loyalty and allegiance to fellow believers and all that is good, while Al-Bara' refers to dissociating oneself from disbelievers and all that is evil. The negation pillar of Tawheed (Al-Nafi') is closely related to Al-Bara' as it involves dissociating oneself from anything that could compromise the Oneness of Allah **عَزَّوَجَلَّ**. Similarly, the affirmation pillar of Tawheed (Al-Ithbaat) is closely related to Al-Wala' as it shows loyalty and allegiance to Allah **عَزَّوَجَلَّ** and His righteous servants.

Therefore, correctly understanding and implementing the two pillars of Tawheed, negation, and affirmation, are crucial for upholding the principles of Al-Wala' Wal-Bara'. The Salaf's deep comprehension of Tawheed led them to enforce the Al-Wala' Wal-Bara' doctrine, demonstrating their unwavering dedication to both Tawheed, and Al-Wala' Wal-Bara'. As such, understanding the intimate connection between Tawheed, Al-Wala', and Al-Bara' is essential for every Muslim to properly comprehend, and implement these principles in their lives.

Salaf's Tawheed: No Further Writings on Al-Wala' Wal-Bara'

The Al-Wala' Wal-Bara' doctrine, which highlights the importance of loyalty to fellow believers, and dissociation from those who oppose the true path of Islam, is a crucial concept in

the Qur'an and Sunnah. However, classical scholars did not devote much attention to it, as Salaf's in-depth comprehension of Tawheed already incorporated the principles of Al-Wala' Wal-Bara'. Their profound understanding of Tawheed generated their commitment to the doctrine, making further writing on the subject unnecessary.

However, with the waning understanding of Tawheed among Al-Khalaf, the need for writing on the Al-Wala' Wal-Bara' doctrine became necessary. Scholastic theology and rationalization invaded the Islamic creed, and the subject of Al-Wala' Wal-Bara' was largely forgotten. Only in modern times, with the rise of extremist, and negligent trends, the concept of Al-Wala' Wal-Bara' received renewed attention. It is essential to note that the correct understanding and application of this doctrine leads to adherence to the true path of Islam, loyalty to fellow believers, and opposition to those who deviate.

The following Qur'anic verse highlighted below emphasizes the significance of unity among believers and their adherence to the Qur'an and Sunnah, known as the rope of Allah عزوجل. It further reinforces the principle of Al-Wala' Wal-Bara' by urging the believers to stick together and avoid separation.

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ
بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ [سورة
آل عمران: 103]

“And hold fast, all of you together, to the rope of Allah, and do not separate. And remember Allah’s favor to you: how you were enemies and He made friendship between your hearts so that you became like brothers by His grace; and (how) you were upon the brink of an abyss of fire, and He saved you from it. Thus, Allah makes clear His signs to you, that perhaps you may be guided.”⁽¹⁾

The above verse reminds Muslims of Allah's عزوجل favor upon them by guiding them to the right path and uniting them as brothers. Once, they were enemies, but Allah عزوجل brought them together through His Grace, and united them in their faith. This highlights the importance of showing loyalty (Al-Wala') to fellow believers and dissociating (Al-Bara') from those who deviate from Islam's true path.

The verse also describes the situation of the Arab tribes before the advent of Islam, characterized by deep animosities/ and frequent bloody conflicts. The blessings of Islam

(1) Qur'an (3:103)

brought about a miraculous change that united the tribes, and saved them from self-destruction.

This Qur'anic verse is a powerful reminder of how Islam promotes unity, love, and brotherhood among believers, transcending tribal, and societal differences. It also reminds believers that deviating from the true path of Islam risks falling into the Fire, and of the need to guide those who have gone astray.

The following narration from Al-Miqdad ibn al-Aswad highlights the Salaf's unwavering commitment to the principles of Tawheed, and the belief in the Oneness of Allah ﷻ. He describes the challenging conditions that the companions of Prophet Muhammad ﷺ faced during his time, emphasizing that no previous Prophet ﷺ had to endure more difficult circumstances. Despite the society's ignorance and weakness, where people worshiped idols, and couldn't fathom a better religion, the Prophet Muhammad ﷺ came to distinguish truth from falsehood, and to create a clear separation between believers and disbelievers, even within families. A believer who had faith in their heart could no longer find joy in the company of a disbelieving father, son, or brother, knowing that whoever enters the Fire will be destroyed. This account demonstrates the Salaf's deep understanding of Tawheed, and its role in shaping their commitment to Al-Wala' Wal-Bara.'

In this account, Al-Miqdad ibn al-Aswad depicts the living conditions of the companions (Sahabah) during that time, and vividly describes the challenging circumstances that the companions (Sahabah) of Prophet Muhammad ﷺ faced during his time. Al-Miqdad ibn al-Aswad ⁽¹⁾ describes the conditions under which the companions (Sahabah) were living at this time, in this account: ⁽²⁾“By Allah ﷻ, none of the previous Prophet ﷺ was sent into more difficult conditions than the Messenger ﷺ of Allah ﷻ, may Allah ﷻ bless him and grant him peace. His was a time of profound weakness, and ignorance when people could not have imagined the existence of a religion better than that of the worship of idols. 'The Prophet ﷺ, may Allah ﷻ bless him and grant him peace, came with the means to sever truth from falsehood, and to sever a father from his son; for when a man whose heart Allah ﷻ had filled with faith saw that his father, son, or brother were disbelievers, he would find no pleasure in seeing them, knowing that whoever enters the Fire will be destroyed.⁽³⁾”

In conclusion, the Salaf's profound understanding of Tawheed and elements of faith generated

(1) One of the early converts to Islam. He was a cavalryman at Badr and died in 33 AH. Some have said that he was seventy when he lived in a place called *Jarf* about three miles from Madinah, where he was taken to be buried.

(2) Abu Na'im in al-Hilyyah

(3) Qur'an (25:74)

their commitment and dedication to the principles of Al-Wala' Wal-Bara'. Their unwavering commitment to these principles demonstrated their profound understanding of the Islamic faith. Tawheed and Al-Wala' Wal-Bara' are interconnected, and correctly understanding and implementing these principles are essential components of the Islamic faith and practice. The Salaf's understanding of Tawheed sufficed them from needing much writing on the subject of Al-Wala' Wal-Bara'. Still, as the understanding of Tawheed wavered among later generations, writing on the doctrine became necessary.

Salaf's Loyalty and Disavowal Practices

Al-Wala' Wal-Bara' doctrine is not merely a theoretical concept, but a practical one that requires steadfastness, courage, and sacrifice. The Salaf, exemplars of the Islamic faith, embodied the principles of loyalty and disavowal in their daily lives, inspiring generations to come.

In the early days of Islam, Prophet Muhammad ﷺ instilled in his companions a love for Allah عزَّوَجَلَّ, His Messenger ﷺ, and the unity of believers. The Shahadah was a declaration of faith in Allah's عزَّوَجَلَّ Oneness, and a renunciation of loyalty to anything or anyone other than God. Loyalty and love for Allah عزَّوَجَلَّ were the foundations of a Muslim's faith, and repudiation of anything opposing this loyalty was crucial to maintaining the purity and sincerity of one's faith.

The Salaf's commitment to these principles is evident in their actions. The life of Zayd ibn Amr ibn Nufayl is a shining example of loyalty and disavowal, fundamental principles in Islam. Despite being the half-brother of Al Khattab, Zayd was steadfast in his belief in One Allah عزَّوَجَلَّ, calling out to the people of Quraysh to follow the religion of Abraham and reprimanding them for their idol worship. His unwavering dedication to Tawheed earned him the title of Hunafa', a true believer.

Narrated Asma bint Abi Bakr: I saw Zayd ibn Amr ibn Nufayl standing with his back against the Kaabah and saying, "O people of Quraysh! By Allah عزَّوَجَلَّ, none amongst you is on the religion of Abraham except me." He used to preserve little girls' lives: If somebody wanted to kill his daughter, he would say, "Do not kill her, for I will feed her on your behalf." So, he would take her, and when she grew up nicely, he would tell her father, "Now, if you want her, I will give her to you, and if you wish, I will feed her on your behalf."⁽¹⁾

(1) Sahih Bukhari 6935

Diluting Al-Wala' Wal-Bara'

The story of Zayd's life is filled with inspiring moments, such as saving little girls' lives by taking them in and feeding them on behalf of their fathers. His commitment to protecting and caring for others demonstrates the importance of being concerned and inviting them to goodness.

Uthman ibn Affan, رضي الله عنه, the third caliph, exemplified the principles of loyalty and disavowal. He was renowned for his generosity and support of the Muslim community, playing a pivotal role in expanding Islam. However, during his tenure as caliph, some Muslims accused him of nepotism towards his family, causing opposition. Nevertheless, Uthman رضي الله عنه upheld the principles of justice and fairness, and refused to compromise his values to retain his authority.

Salman al-Farsi, رضي الله عنه, one of the companions of the Prophet Muhammad صلى الله عليه وسلم, is renowned for his unswerving loyalty to Islam and his fellow Muslims. As soon as he heard the message of Islam, he recognized its truth and embraced the faith. He actively supported the Prophet صلى الله عليه وسلم in his mission and fought alongside him in numerous battles. Salman رضي الله عنه was also known for his unwavering devotion and love towards the Prophet صلى الله عليه وسلم and his family, and he firmly rejected anyone who sought to harm them.

Another remarkable example of the Salaf's commitment to Al-Wala' Wal-Bara' is the story of Zaid Dathna. Safwan bin Umayyah purchased him, intending to kill Zaid and his father, Umayyah bin Khalaf. Zaid was taken to Al-Tanaim, where a group of Quraysh, including Abu Sufyan bin Harb, gathered. Abu Sufyan asked Zaid if he still loved the Prophet Muhammad صلى الله عليه وسلم - may Allah عَزَّوَجَلَّ bless him and grant him peace - despite his situation. Zaid resolutely affirmed his love for the Prophet صلى الله عليه وسلم. Abu Sufyan remarked on the Prophet's صلى الله عليه وسلم companions' exceptional love for him. Despite his unwavering loyalty, Zaid was killed - may Allah عَزَّوَجَلَّ be pleased with him. This story exemplifies the importance of Al-Wala' Wal-Bara' and the immense trials believers may face for their commitment to Islam.

Imam Ahmad ibn Hanbal, رحمته الله, a renowned Islamic jurist, exemplified the principles of loyalty and disavowal in his unyielding commitment. He rejected any offers of favors or gifts from rulers and boldly spoke out against oppression and injustice, even if it put him in danger. Despite being imprisoned and tortured by the Abbasid caliphs, he remained steadfast in his beliefs and refused to compromise his principles.

The above are just a few examples of Salaf's unwavering loyalty and dedication to Islam. Despite facing opposition and adversity, they remained committed to justice, fairness, and loyalty to fellow believers.

Their examples inspire all Muslims to follow in their footsteps and embody the principles of

loyalty and disavowal in their daily lives. By doing so, we can strive to uphold the highest standards of ethics and morality and remain faithful to the teachings of Islam.

Let us draw inspiration from the Salaf and their commitment to these principles, and work towards building a world guided by unity, love, and brotherhood among believers, transcending tribal and societal differences.

Conclusion

In conclusion, this chapter on Al-Wala' Wal-Bara' provides critical insights into the Islamic concept of loyalty and disavowal. The Salaf's perspective offers a profound understanding of Tawheed and its relationship to Al-Wala' Wal-Bara', which exemplifies their commitment to the authentic teachings of Islam. It also emphasizes the importance of following the teachings and practices of the early generations of Muslims as the most authoritative source of Islamic knowledge.

The comparison between the Salaf and Khalaf approaches highlights the potential risks of relying solely on reason and analysis in interpreting Islamic texts without the guidance of the Salaf. While the Khalaf approach may lead to misunderstandings and misapplications if not guided by the understanding of As-Salaf As-Salih, some Khalaf scholars understood the importance of being guided by the Salaf. This guidance helped them stay true to the authentic teachings of Islam, and prevented them from deviating from the principles of Tawheed and the Doctrine of Al-Wala' Wal-Bara'.

Furthermore, understanding Al-Wala' Wal-Bara' through the perspective of As-Salaf is crucial for guiding Islamic scholarship, and ensuring that our beliefs and practices align with the authentic teachings of Islam. By following the guidance of the Salaf in interpreting Islamic texts, we can ensure that our understanding of Tawheed and Al-Wala' Wal-Bara' remains faithful to the authentic teachings of Islam and prevents deviation from these principles.

Studying and understanding the principles of Al-Wala' Wal-Bara' through the perspective of As-Salaf is essential for strengthening our faith and deepening our understanding of the Qur'an and Sunnah. By doing so, we can become better Muslims, committed to loyalty and disavowal daily.

In today's world, where Muslims face various challenges, understanding the principles of Al-Wala' Wal-Bara' is more critical than ever. By following the guidance of the Salaf, we can stay true to the authentic teachings of Islam and prevent ourselves from falling into deviation or extremism. We must strive to be loyal to Allah عزوجل, His Messenger ﷺ, and the believers while disavowing anything that contradicts this loyalty.



Diluting Al-Wala' Wal-Bara'



In conclusion, Al-Wala' Wal-Bara' principles provide a solid foundation for building a strong, and vibrant Muslim community. By understanding these principles through the lens of As-Salaf, we can ensure that our beliefs and practices remain faithful to the authentic teachings of Islam. Therefore, we are responsible for continuing to study and apply these principles in our daily lives to become better Muslims and contribute to a better world.



Chapter Three

The Salaf and Faith-Centered Environments

Overview

Al-Wala'-Wal-Bara' is a fundamental concept in Islam that encompasses the principles of Loyalty and disavowal. This is the practical approach of the Salaf to the tenets of Al Wala Wal Bara'. It is a term that defines a Muslim's relationship with their faith, and emphasizes their allegiance to Allah عزوجل, and obligation to reject anything against His commands.

In the context of the Muslim family, Al-Wala'-Wal-Bara' plays a significant role in shaping the formation of the family. The Islamic teachings emphasize the importance of establishing a faith-centered environment in the home by choosing righteous spouses and working together as a team to fulfill their obligations and responsibilities towards each other. This way, they can raise their children in an environment that upholds Islamic values and teachings, ensuring that their family is a source of strength, support, and guidance in their spiritual journey.

Similarly, inside the mosque, Al-Wala'-Wal-Bara' requires Muslims to treat it as a sacred space where they come together to pray, seek knowledge, and strengthen their connection to the Divine. It plays a crucial role in shaping the behavior of Muslims inside the mosque, requiring them to show the utmost respect for the sacred space, and behave with dignity and respect towards each other. By following these rules, Muslims can create a faith-centered environment in the mosque that strengthens their faith, seeks guidance, and promotes Islamic values and teachings in a peaceful and respectful atmosphere.

In the wider Muslim community, Al-Wala'-Wal-Bara' requires Muslims to treat each other with respect, kindness, and compassion and to avoid behavior that may harm, or offend others. It also requires Muslims to promote Islamic values and teachings, and to contribute positively to the society in which they live. By following these rules, Muslims can create a faith-centered environment in the community where Islamic values and teachings are upheld, and the well-being of the community members is the top priority.

To establish a faith-centered environment that spans the Muslim home, Masjid, and the wider community, it is essential to first recognize the significance of identifying three categories of people: those who warrant total Loyalty, complete disavowal, and partial Loyalty and

disavowal. This requires Muslims to exercise discernment and evaluate the actions and beliefs of those in their social circles. By doing so, they can avoid negative influences that may undermine their faith, and instead align themselves with individuals who share similar beliefs and values.

Overall, Al-Wala'-Wal-Bara" is a fundamental concept in Islam that is central to creating a faith-centered environment in all aspects of a Muslim's life. By following these principles, Muslims can build a solid and supportive community where Islamic values and teachings are upheld, and individuals can grow and flourish in their faith.

Qualifications for Loyalty in Faith Environments

Loyalty (Al-Wala') is a fundamental principle in Islam to build a strong Muslim Community. Furthermore, Loyalty (Al-Wala') underpins a Muslim's relationship with Allah عزوجل, His Messenger ﷺ, and fellow believers. It involves demonstrating love, support, and allegiance to those who uphold the authentic teachings of Islam while rejecting those who oppose it. Therefore, it is crucial to understand who deserves Loyalty and why.

The Salaf emphasized the importance of adhering to the teachings and practices of the early generations of Muslims, who are considered the most authoritative source of Islamic knowledge. By examining their criteria for identifying those who are worthy of devotion, we hope to provide a comprehensive understanding of the concept of Al-Wala' and its role in shaping the Muslim's relationship with Allah عزوجل and His creation.

Moreover, it is essential to understand the different types of Loyalty that believers should receive from one another. These types of Loyalty include Loyalty to advise, and compassion, Loyalty of obedience to those in authority, Loyalty of adherence, commitment to support, and dedication to benevolence and love. Each type of Loyalty uniquely strengthens the bonds of brotherhood and sisterhood and demonstrates a commitment to caring for one another.

By understanding the criteria used by the Salaf to identify those worthy of devotion, we can cultivate a deeper appreciation for the value of Loyalty in our daily lives. Furthermore, by nurturing the various types of Loyalty towards one another, we can strengthen our bonds of brotherhood and sisterhood, and create a supportive community that embodies the teachings of Islam.

The Salaf divided people into three broad categories based on their level of faith and actions:

1. The first category of people who deserve complete Loyalty (Al-Wala' al-Mutlaqah) is

those who fulfill all their obligations towards Allah ﷻ and His Messenger ﷺ in knowledge, work, and belief. They are entirely devoted to Allah ﷻ and His teachings, and their love and Loyalty are solely for His sake. They observe what Allah ﷻ has commanded and leave off what has been prohibited by Him and His Messenger ﷺ. Their actions, deeds, and words are all done exclusively for the sake of Allah ﷻ. They put the teachings of the Prophet ﷺ above anyone else's opinion and are disciplined in their hate and hostility towards anything that opposes the principles of Islam. Such individuals deserve most of a Muslim's commitment and support.

2. The second category of people who deserve complete Disavowal (Al-Bara' al-Mutlaqah) is those who openly oppose Allah ﷻ, His Messenger ﷺ, and the teachings of Islam. They actively work against the Muslim community and seek to harm them in various ways. They may commit major sins, engage in innovations in religion, or hold beliefs contradicting Islam's fundamental principles. Such individuals are to be completely rejected and disavowed by Muslims, and do not deserve any support or Loyalty.
3. The third category of people who deserve both Loyalty and rejection simultaneously (Al-Wala' Wal-Bara' al-Mutarattibah) are those whose actions and beliefs are a mixture of those that align with the principles of Islam and those that contradict them.

Such individuals may have some positive aspects of their behavior or beliefs, while others may be negative. The Loyalty or rejection towards them depends on the specific action or belief in question. Therefore, Muslims must evaluate each situation carefully and determine whether the person deserves Loyalty or Disavowal based on their actions and beliefs at that moment.

It is important to note that classifying people into these categories is not intended to promote hatred or division among Muslims. Instead, it serves as a guideline for Muslims to understand how to uphold the principles of Loyalty and Disavowal while maintaining a balanced approach toward others. Therefore, it is essential to uphold justice, fairness, and compassion towards all, regardless of which category they fall into, and to strive to follow the example of the Salaf in our relationships and actions.

In conclusion, by deepening our understanding of the concept of Al-Wala' and its role in shaping our relationship with Allah ﷻ and His creation, we can build a strong and united Muslim community that embodies the teachings of Islam, and fosters an environment of care, compassion, and support.

Faith-Centered Environment: Al-Wala' Wal-Bara' Significance

Creating a faith-centered environment is of utmost importance in the life of a Muslim. In Islam, Loyalty, or Al-Wala', is a foundational principle that forms the basis of a Muslim's relationship with Allah ﷻ, His Messenger ﷺ, and other believers. This involves expressing love, kindness, and unwavering dedication towards those who uphold the true teachings of Islam while rejecting those who oppose it. Therefore, to build a robust and supportive Muslim community, creating an environment centered around faith is essential.

To achieve this, one must first understand the qualifications for Loyalty and Disavowal and their reasons. By doing so, one can align themselves with individuals who share their beliefs and values, creating a sense of unity and strengthening their faith. Furthermore, it protects one from negative influences that may compromise their beliefs and values.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ, said, "A man is upon the religion of his best friend, so let one of you look at whom he befriends."⁽¹⁾

The above narration on Friendship emphasizes the impact of one's companionship on their religion, highlighting the need to choose one's company wisely, and surround oneself with like-minded individuals who inspire one to become better Muslim. Similarly, the Prophet Muhammad ﷺ advises Muslims to take companions only among believers and let no one eat their food except an Allah ﷻ-fearing person. This emphasizes the importance of choosing righteous companions and being mindful of who we invite into our homes.

Abu Sa'īd al-Khudri رضي الله عنه reported: The Prophet ﷺ said: "Take no companion except a believer and let no one eat your food except an Allah ﷻ-fearing person."⁽²⁾

Abu Musa رضي الله عنه reported that the Prophet ﷺ said, "Verily, the parable of good and bad company is that of a seller of musk and a blacksmith. The seller of musk will give you perfume, you will buy some, or you will notice a pleasant smell. As for the blacksmith, he will burn your clothes, or you will notice a bad smell."⁽³⁾

The narration on the seller of musk and the blacksmith further reinforces the importance of Al-

(1) Sunan al-Tirmidhī 2378 || Grade: **Sahih** (authentic) according to Al-Nawawi

(2) Hasan/Sound. - [At-Tirmidhi] The hadith you mentioned is found in Sunan Abu Dawud and is numbered 3846

(3) Ṣaḥīḥ al-Bukhārī 5534, Ṣaḥīḥ Muslim 2628

Wala' Wal-Bara' in choosing our company wisely and surrounding ourselves with individuals who inspire us to become better Muslims. By being in a faith-centered environment and distancing ourselves from bad company, we can avoid negative consequences and strengthen our faith.

The Prophet ﷺ uses the analogy of a seller of musk and a blacksmith to illustrate the impact of good and bad company on our lives. The fragrance of musk is pleasant and uplifting, just like the company of righteous individuals who inspire us to become better Muslims. In contrast, a blacksmith's work can negatively impact our lives, just like associating with those who engage in immoral behavior, or negatively influence our character.

Therefore, this Hadith reinforces the importance of Al-Wala' Wal-Bara' in choosing our company wisely and surrounding ourselves with individuals who inspire us to become better Muslims. By being in a faith-centered environment and surrounding ourselves with like-minded individuals, we can benefit from their positive influence, and avoid the negative impact of the wrong company, leading us toward the path of righteousness and success in this life and the Hereafter.

The following narration is the story of a man who had committed many sins, including the killing of ninety-nine people. The man sought repentance and approached a scholar for guidance. The scholar advised him to leave where he had committed the sins and move to a new location. The advice given by the scholar was to change his environment from an evil-centered one to a faith-based environment.

Abu Sa'eed al-Khudri رضي الله عنه reported: The Prophet ﷺ said, "There was a man among the children of Israel who had killed ninety-nine people. Then he set out seeking repentance. He came upon a monk, and he asked him if his repentance would be accepted. The monk said no, so the man killed him. He continued asking until another man advised him to go to a certain village. He set out for it, but death overtook him on the way. As he died, he turned his chest toward the village. The angel of mercy and the angel of punishment argued about him among themselves. Allah عز وجل ordered his destination to move closer to him and his old village to move away. Then, Allah عز وجل ordered the angels to measure the distance between his body and the two villages. He was found to be one span closer to his destination, so he was forgiven."⁽¹⁾

The story of the man seeking repentance emphasizes the significance of a faith-centered environment in one's life. The scholar's advice to change his environment was an example of good company as it led the man towards repentance and seeking forgiveness from Allah عز وجل.

(1) Ṣaḥīḥ al-Bukhārī 3470, Ṣaḥīḥ Muslim 2766

Diluting Al-Wala' Wal-Bara'

By changing his environment, the man could distance himself from the people and places that had led him astray and focus on repentance and seeking forgiveness from Allah عَزَّوَجَلَّ.

To establish a faith-centered environment, it is essential to recognize the significance of identifying three categories of people: those who warrant total Loyalty, complete disavowal, and partial Loyalty and disavowal. By exercising discernment and evaluating the actions and beliefs of those in their social circles, Muslims can avoid negative influences that may undermine their faith and instead align themselves with individuals who share similar beliefs and values.

In conclusion, a faith-centered environment is vital for every Muslim to strengthen their faith and build a supportive community where Islamic values and teachings are upheld. This environment should span the Muslim home, Masjid, and the wider community. By choosing our companions wisely and surrounding ourselves with like-minded individuals who inspire us to become better Muslims, we can strengthen our faith and avoid the negative impact of bad company.



Chapter Four

Building a Salaf-like Faith Environment in Three Levels

Overview

Creating a faith-centered environment is essential for Muslims to stay grounded in their beliefs and values and to ensure that Islamic teachings are upheld in all aspects of life. This environment can be created at multiple levels, including the home, the mosque, and the wider community. Each level plays a crucial role in shaping an individual's faith and strengthening their connection to Islam.

The home serves as the first level, where parents are responsible for instilling Islamic teachings and values in their children. A faith-centered home environment plays a vital role in the upbringing of Muslim children and sets the foundation for their spiritual growth.

The second level is the mosque, where Muslims gather to perform their prayers, seek knowledge, and engage in collective worship. In addition, the mosque serves as a community center and allows Muslims to interact with other believers, reinforcing Islamic teachings and values.

The third level is the wider community, where Muslims interact with people of other faiths and cultures. Maintaining a faith-centered environment at this level is essential to ensure Muslims stay grounded in their beliefs and values, even in a non-Muslim environment. Muslims can achieve this by enjoining good and forbidding evil, promoting Islamic values, and engaging in interfaith dialogue with respect and mutual understanding.

This chapter will explore the significance of creating a multilevel faith-centered environment and each level's role in strengthening an individual's faith. It will also discuss the principles of Al-Wala' Wal-Bara' and how they guide Muslims in determining their loyalty to other individuals and communities. By understanding and implementing these principles, Muslims can create a strong and unwavering faith-centered environment that upholds Islamic values and is a source of strength and guidance in their daily lives.

The Muslim Home: A Faith-Centered Environment for Strong Families

The principles of Al-Wala' Wal-Bara' are crucial in forming and maintaining a strong and righteous Muslim household. Al-Wala' Wal-Bara' refers to loyalty and friendship towards believers, disavowal, and enmity towards non-believers. This principal guides Muslims in forming relationships and choosing whom they associate with, ensuring that the home is safe for practicing and promoting Islamic values.

Abu Hurairah رضي الله عنه reported from the Prophet صلى الله عليه وسلم who said: “A woman may be married for four things: her wealth, her lineage, her beauty, and her religious commitment. Seek the one who is religiously-committed, may your hands be rubbed with dust (i.e., may you prosper).”⁽¹⁾

The above hadith highlights the importance of choosing a religiously-committed spouse. It emphasizes that this quality should precede other factors, such as wealth, lineage, and beauty when selecting a partner.

The Prophet's صلى الله عليه وسلم statement, "May your hands be rubbed with dust (i.e., may you prosper)," expresses his wish that the person seeking a spouse for their religious commitment should be blessed with success and happiness in their marriage.

It is important to note that this hadith does not mean wealth, lineage, and beauty are not essential when choosing a spouse. Instead, it stresses that the religious commitment of a potential partner should be the primary consideration.

Abu Hurairah رضي الله عنه reported: The Messenger صلى الله عليه وسلم of Allah عَزَّ وَجَلَّ, said, "If someone proposes marriage to you whose religion and character satisfies you, then you should accept it. If you do not do so, there will be trials on the earth and the spread of corruption."⁽²⁾

The above Hadith emphasizes the importance of accepting a marriage proposal if the suitor's religion and character are deemed satisfactory. In addition, it highlights the significance of compatibility in faith and personality when choosing a spouse.

The Muslim home is a divine system and a cornerstone of society, established upon the foundations of faith and good deeds. It is distinguished by adherence to the teachings of Islam, the establishment of bonds of amity and enmity, love, and hatred, and avoiding the imitation of

(1) Al-Bukhaari (4802) and Muslim (1466)

(2) Sunan al-Tirmidhi 1084 || *Sahih* (authentic) according to Al-Albani

the enemies of Allah ﷻ, or celebrating their polytheistic festivals that are alien to Islam.

One of the primary purposes of the Muslim home is to foster a strong connection to faith and Islamic values, which includes teaching children about the pillars of Islam, the Qur'an, the Prophet Muhammad ﷺ, and Islamic history and culture. Parents are responsible for instilling Islamic teachings and values in their children, creating a foundation upon which they can build their faith.

Abdullah ibn Umar رضي الله عنه reported: The Messenger ﷺ of Allah ﷻ said, “Every one of you is a shepherd and is responsible for his flock. The leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family, and he is responsible for them. A woman is the guardian of her husband’s home and his children, and she is responsible for them. The servant of a man is a guardian of the property of his master, and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.”⁽¹⁾

The above hadith emphasizes the concept of responsibility and accountability in Islam. The Prophet ﷺ states that every individual is responsible for looking after, and taking care of their respective roles and duties. The hadith highlights that a leader is responsible for caring for their subjects, and a man must care for and protect his family. In contrast, a woman is responsible for managing, and maintaining her husband's home and children.

This includes correcting and strengthening their worship of Allah ﷻ, and encouraging them to engage in virtuous deeds, such as nightly prayers, Qur'anic recitation, giving in charity, and forming ties of sisterhood with good, religious friends.

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعِيقَابُ لِلنَّاقِثِ﴾
[سورة طه: 132]

“And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e., the Salat (prayers)]. We ask not of you a provision (i.e., to give Us something: money, etc.); We provide for you. And the good end (i.e., Paradise) is for the Muttaqun.”⁽²⁾

A Muslim home should be a place where Allah ﷻ is remembered in all kinds of ways. It should serve as a place of worship, as demonstrated by the commandment given to Moses and his brother to take dwellings for their people in Egypt as places for worship. Spiritual training should be provided to all household members, and charity should be encouraged, as the

(1) Ṣaḥīḥ al-Bukhārī 7138, Ṣaḥīḥ Muslim 1829

(2) Qur'an (19:132)

Prophet Muhammad ﷺ emphasized the importance of women giving in charity.

The Prophet ﷺ said: “The likeness of a house in which Allah عزوجل is remembered and the house in which Allah عزوجل is not remembered is that of the living and the dead, respectively.”

The above hadith emphasizes the importance of making our homes where Allah عزوجل is remembered, and His remembrance is constantly present. It draws a stark contrast between a home in which Allah عزوجل is remembered, and one in which Allah عزوجل is not remembered, likening the former to the living and the latter to the dead.

The hadith encourages us to make our homes a hub of Islamic activity, where we constantly remember Allah عزوجل in various ways, including reciting the Qur'an, performing prayers, discussing Islamic issues, and reading Islamic literature.

This is essential to practicing Islam, as it fosters an environment that promotes spirituality, righteousness, and devotion to Allah عزوجل. Furthermore, a home where Allah's عزوجل remembrance is present is a place of peace, tranquility, and blessings, which can positively impact family members and guests. Allah عزوجل says,

﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ
الْمُؤْمِنِينَ ﴾ [سورة يونس: 87]

“And We inspired Musa and his brother (saying): ‘Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform al-salaah, and give glad tidings to the believers.’”⁽¹⁾

Ibn ‘Abbas رضي الله عنه said: “They were commanded to take their dwellings as places of prayer [lit. mosques].”

‘A’isha said: “The Messenger ﷺ of Allah عزوجل used to pray Qiyam at night, and when he prayed Witr he would say, ‘Get up and pray Witr, O ‘A’ishah”” ⁽²⁾

The Prophet ﷺ said: “May Allah عزوجل have mercy on a man who gets up at night and prays,

⁽¹⁾ Qur’an (10:87)

⁽²⁾ Sunan Abu Dawud 1432

then he wakes up his wife to pray, and if she refuses, he throws water in her face.”⁽¹⁾

Encouraging the women of one's household to give charity is another means of increasing faith. This is something very important which the Prophet ﷺ encouraged, when he said, “O women! Give in charity, for I have seen that you form the majority of the inhabitants of Hell.”⁽²⁾

Mosque Ethics: Protecting the Faith-Centered Environment

A mosque is considered Allah's ﷻ house on earth; as such, it belongs solely to Allah ﷻ, with no human having the right to make any trade deals concerning it. Therefore, spending time inside a mosque is highly rewarded, but it is essential to follow specific guidelines to protect the purity of the faith-centered environment.

One of the main principles emphasized in the article is the need to protect the cleanliness of the mosque, specifically the praying area, from any impurities such as urine and sputum. Additionally, it is recommended not to build a particular location for the Imam ("Mihrab") at the front end (Qibla) of the mosque to ensure that the focus remains on Allah ﷻ alone.

While certain activities are allowed inside the mosque, such as chatting, studying, and learning, voluntary seclusion (Itikaf), and reading poems, the vulgar, and sinful talk should be avoided. The mosque is a sacred place dedicated to worshipping Allah ﷻ, and it is essential to maintain its sanctity by rejecting anything that goes against His commands.

Furthermore, Islam emphasizes the importance of prayer, reciting the Qur'an, and praising Allah ﷻ in a mosque. These acts are seen as ways to strengthen one's loyalty to Allah ﷻ and to seek His Guidance and blessings. The concept of loyalty and disavowal, or Al-Wala' Wal-Bara' in Arabic, is an essential principle in Islam, and the mosque serves as a physical reminder of this obligation.

Overall, the Qur'an and the Prophetic tradition call for the protecting the purity of the faith-centered environment in the mosque. It is a sacred place dedicated to the worship of Allah ﷻ. Therefore, we must maintain its sanctity by upholding the principles of loyalty and disavowal and rejecting anything that goes against His commands.

(1) Sunan Abu Dawud 1314, Reported by Ahmad

(2) Sahih Al-Bukhari 1462

The Significance of Collective Worship for Faith Strengthening

Collective worship is an essential aspect of Islam, and involves congregational prayers, as emphasized in the following narration: "The prayer in congregation is twenty-seven times superior to the prayer offered by a person alone"⁽¹⁾. This practice primarily refers to the five daily prayers, the Friday prayers, and the Eids, Eid Al-Adha, and Eid Al-Fitr. However, it also encompasses voluntary prayers during Ramadan (Taraweeh) and the community collective breaking of the fast during the month.

In addition, collective worship may include the annual meetings of members of the international Muslim community in Makkah during Hajj. This serves as a significant opportunity for Muslims from all over the world to come together and engage in collective worship. It reinforces the sense of community and strengthens the connection between Muslims globally.

Collective worship plays a vital role in strengthening faith by fostering a sense of unity and brotherhood. It allows Muslims to unite and remember Allah ﷻ in unison, reinforcing their commitment to Islamic teachings and values. Praying together also creates a sense of accountability, where Muslims are encouraged to remind and support one another in pursuing righteousness.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ, peace and blessings be upon him, said, "No prayer is more burdensome to the hypocrites than dawn and evening prayer. If they knew the blessing in them, they would come even if they had to crawl."⁽²⁾

Allah ﷻ says,

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾
[سورة الكهف: 28]

“Keep yourself content with those who call upon their Lord, morning, and evening, seeking His pleasure, and do not let your eyes pass beyond them. Do you seek the pomp

(1) Sahih Bukhari – Book 11; Hadith 618

(2) Şaḥīḥ al-Bukhārī 626, Şaḥīḥ Muslim 651

and glitter of the world? Do not follow him whose heart We have caused to be heedless of Our remembrance, and who follows his desires, and whose attitude is of excess.”⁽¹⁾

The last line between us and the faith centered environment is observing the Friday prayers in the Masjid, see the consequences of omitting that task, the heart will be stamped with hypocrisy.

Muslim narrated in his Sahih from Abu Hurairah رضي الله عنه and Ibn `Umar, رضي الله عنهما that they heard the Prophet ﷺ say from his pulpit: “People should definitely stop neglecting Jumu’ah, or else Allah عَزَّوَجَلَّ will most certainly seal their hearts and they will most certainly be among the negligent.” According to another hadith:” whoever neglect three Jumu’ah’s in a row out of negligence will have a seal placed upon his heart.”⁽²⁾

In conclusion, collective worship is an integral part of Islam, encompassing congregational prayers, Friday prayers, the two Eids, voluntary prayers during Ramadan, and community collective breaking of the fast. It strengthens the connection between Muslims and reinforces their commitment to Islamic teachings and values. Additionally, collective worship provides an opportunity to engage in community-building and fosters a sense of unity and brotherhood among Muslims worldwide.

The Salaf and the Masjid-School Model: Rethinking Education

The early Islamic period, known as the time of the Salaf, was characterized by a strong emphasis on religious education and the establishment of a comprehensive educational system. The masjid (mosque) served as a central hub for education, where students of all ages would gather to learn from scholars and teachers.

During this time, Islamic knowledge was not confined to the religious sphere, but encompassed various fields such as mathematics, astronomy, medicine, and literature. As a result, the Islamic educational system was highly respected and attracted students worldwide.

However, as the world progressed and modern educational systems emerged, the focus on religious education began to decline. Today, most educational institutions follow a secular curriculum with little emphasis on religious teachings.

⁽¹⁾ Qur’an (18:28)

⁽²⁾ Abu Dawud 1052, at-Tirmidhi 500, an-Nasai 1369

In such a system, Muslims may struggle to balance their religious and secular education, leading to disconnection from their faith. As a result, there is a growing need for alternative educational pathways that integrate Islamic teachings and values.

One approach is the establishment of Islamic schools, also known as madrasas, that provide students with a comprehensive Islamic education alongside a secular curriculum. These schools aim to equip students with the knowledge and skills needed to succeed academically while nurturing their faith.

Another approach is incorporating Islamic teachings and values into secular educational institutions. This can be done by integrating Islamic studies into the curriculum, establishing Islamic clubs and societies, and promoting compassion, tolerance, and social justice.

Furthermore, technology has opened up new opportunities for Islamic education, with online courses, webinars, and e-learning platforms providing access to Islamic knowledge and teachings anywhere in the world.

In summary, while the masjid served as a central hub for education during the time of the Salaf, Muslims living in contemporary times may need to explore alternative educational pathways that integrate Islamic teachings into the secular curriculum. This will help ensure that Muslims receive a comprehensive education that nurtures their academic and spiritual growth.

Faith in Non-Religious Environments: Enjoining Good and Forbidding Evil

Controlling the faith-based environment can be challenging when Muslims live in the broader community where non-Muslims are the predominant population. However, there are still several actions that Muslims can take to maintain a faith-centered environment.

Firstly, Muslims can focus on their behavior and actions, daily upholding Islamic values and teachings. By doing so, they can serve as a positive example to those around them and promote a faith-centered environment through their actions.

Secondly, Muslims can seek out like-minded individuals within their community and establish support networks. This can involve forming groups or organizations that promote Islamic values and teachings and provide a sense of community and support for fellow Muslims.

Additionally, Muslims can actively engage with non-Muslims in their wider community, promoting mutual respect, understanding, and cooperation. This can involve participating in interfaith dialogue, volunteering in community service initiatives, and contributing positively

to the society in which they live.

While controlling the wider environment may be difficult, Muslims can still take proactive steps to maintain a faith-centered climate in their individual and collective lives. Muslims can promote Islamic values and teachings through their actions, support networks, and engagement with others, and contribute positively to the broader community.

Living in a non-Muslim, non-religious environment can make it challenging for Muslims to maintain a faith-centered atmosphere. However, Muslims should not lose hope as there are still actions, they can take to promote their faith. Enjoining good and forbidding evil is one of the most crucial steps to take, encouraging good behavior and discouraging harmful actions.

Muslims can also lead by example, upholding Islamic values and teachings through their daily actions, forming support networks, and engaging positively with non-Muslims in their community. By taking these proactive steps, Muslims can create a faith-centered environment in their individual and collective lives and contribute positively to their communities. Remember, even in a non-Muslim, non-religious environment, Muslims can still uphold their faith and make a positive impact on those around them.

The Prophet Muhammad ﷺ taught that whoever sees evil should change it with their hand, then their tongue, and if they cannot, then with their heart. This mechanism can help Muslims protect their faith-centered environment, even in non-Muslim societies without control over the environment's setup.

Changing evil with the hand refers to physical action to stop harmful behavior or practices. In non-Muslim societies, this may involve speaking up against discrimination, injustice, or unethical behavior. For example, if a Muslim colleague at work is mistreated or bullied, Muslims can speak up against such behavior to protect their colleague's rights.

If changing evil with the hand is not possible, Muslims should use their tongue to speak out against it. This involves using words to advocate for good and right and discouraging what is harmful or evil. Muslims can do this by promoting Islamic values and teachings, participating in charitable activities, and setting a positive example for others to follow.

The Qur'an, and the Sunnah of the Prophet Muhammad ﷺ emphasize the significance of detesting evil and rejecting wickedness in all its forms. The recommended course of action is to physically act against it with our hands, and if that is not possible, then with our tongue. In situations where we cannot take any action, it is crucial to detest evil in our hearts. This principle highlights the importance of our intention as our actions reflect it. The heart catalyzes our other limbs, an essential component accompanying the first two action levels. It becomes

the only means of expression when physical and verbal actions are impossible.

In situations where physical or verbal means are not possible, and we can only detest evil in our hearts, it is essential to separate ourselves from the perpetrators of the evil. This is similar to how the Sabbath-breakers were separated from those who enjoined good and forbade evil. Therefore, while detesting wickedness with the heart, we must also find a way to distance ourselves from the wicked environment.

The example of the Sabbath-breakers in the Qur'an serves as a reminder of the importance of separating oneself from evil. The story relates how a group of people in a town continually broke the Sabbath, despite being warned not to do so by Allah ﷻ. When a group of righteous people in the town, who enjoyed good and forbade evil, tried to stop them, the Sabbath-breakers mocked and ridiculed them. The righteous individuals then resorted to building a wall between themselves and the Sabbath-breakers, separating themselves from the wickedness surrounding them.

This story serves as a reminder of the importance of detesting evil and taking action to protect oneself and one's faith. Muslims should strive to avoid environments that promote wickedness and evil and take steps to protect themselves from the harm such environments can cause. This may require physical measures, such as building walls, or more subtle measures, such as avoiding certain social situations or relationships that promote wickedness.

The following narration exemplifies how desires, whims, and religious misconceptions are presented to our hearts, one after another. If we do not detest them in our hearts, they will be absorbed, much like a sponge that sucks and absorbs liquids. This can lead to the corruption of our hearts and the adoption of false beliefs and misguided actions.

Hudhayfah reported: The Messenger ﷺ of Allah ﷻ, said, "Tribulation will be exposed to the hearts of people like a reed mat woven, stick by stick. Any heart afflicted by them will have a black mark put into it, but any heart that rejects them will have a white mark put into it. Thus, there will be two kinds of hearts: one is pure like a white gemstone; it will not be harmed by any trial as long as the heavens and earth endure. The other is black and dusty like a worn-out vessel, neither acknowledging good nor rejecting evil, rather absorbed in its desires."⁽¹⁾

This narration highlights the importance of the heart in the face of trials and tribulations. The Prophet Muhammad ﷺ compares the exposure to tribulations to the weaving of a reed mat, which afflicts people's hearts one after another. The heart affected by these trials will have a black mark put into it, while the heart that rejects them will have a white mark. Thus, there will

(1) Ṣaḥīḥ Muslim 144

be two types of hearts: pure and resistant to trials, and black and dusty, neither acknowledging good nor rejecting evil.

This narration emphasizes the significance of detesting evil with the heart, which is necessary to protect oneself from the harmful effects of tribulations. It also highlights the importance of cultivating a pure heart resistant to trials and tribulations. By rejecting evil and striving to uphold good, Muslims can develop pure and resilient hearts and protect their faith-centered environment even in adversity.

Limitations of Enjoining Good and Forbidding Evil Physically

The practicality of enjoining good and forbidding evil with the hand is a fundamental principle of Islam, and Muslims are strongly advised to uphold this practice. However, it is important to note that this practice should be carried out with wisdom and compassion and within the confines of the law.

Islam encourages Muslims to be proactive in promoting good and preventing evil. This includes physically stopping someone from committing a harmful act, such as intervening in a physical altercation or preventing someone from engaging in illegal activity. However, it is essential to exercise restraint and judgment to avoid causing harm or escalating the situation.

Moreover, it is crucial to understand that enjoining good and forbidding evil is not limited to physical intervention. Muslims can also discourage negative behavior through their words and actions. For example, offering advice, guidance, and support to someone struggling with addiction or encouraging kindness and respect in one's community are all examples of enjoining good and forbidding evil.

In conclusion, the practicality of enjoining good and forbidding evil with the hand is essential in Islam. Still, it should be carried out with wisdom, compassion and within the confines of the law. Muslims can also encourage others and discourage negative behavior through their words and actions.

Forbidding Evil with the Tongue: Hadith of Ka'b b. Malik رَحْمَةُ اللَّهِ

One day as he was sitting amongst the people in Tabuk) he said: What has happened to Ka'b b. Malik رَحْمَةُ اللَّهِ? A person from Banu' Salama said: Allah's عَزَّوَجَلَّ Messenger ﷺ, the (beauty) of his cloak and his appreciation of his sides have allured him and he was thus detained. Mua'dh b. Jabal رَضِيَ اللَّهُ عَنْهُ said: Woe be upon that what you contend. Allah's عَزَّوَجَلَّ Messenger ﷺ, by Allah عَزَّوَجَلَّ, we

know nothing about him but good. (1)

The example of forbidding evil with the tongue in this narration is when Mua'dh b. Jabal رضي الله عنه corrected the false accusation made against Ka'b b. Malik رضي الله عنه. A person from Banu' Salama made a statement about Ka'b b. Malik رضي الله عنه that implied he had been seduced by worldly pleasures, causing him to be detained. Mua'dh b. Jabal رضي الله عنه immediately spoke up and rejected the false accusation, saying that they knew nothing about Ka'b b. Malik رضي الله عنه but good. In doing so, he defended Ka'b b. Malik's رضي الله عنه honor and reputation, and prevented the spread of false information. This is an example of how using one's tongue to speak out against falsehood and defend truth is an important part of forbidding evil.

Abhorring Evil with the Heart: Lessons from Prophet ﷺ Lut's Story

In Islamic teachings, abhorring evil with the heart is crucial to creating a faith-centered environment. Abhorrence means having a strong emotional reaction of dislike or hatred towards an action or behavior. It is a powerful motivator for taking action to prevent or avoid that behavior in the future. If believers fail to detest evil with their hearts, they become vulnerable to the influences of those seeking to misguide them. This vulnerability can lead to indecision, and once the heart becomes undecided, it becomes easier to accept, and ultimately commit sins.

To protect oneself from Satan's tactics and negative consequences, it is essential to maintain an unwavering position of detesting evil with the heart. The story of Prophet ﷺ Lut and his people serve as a reminder of this principle. Despite Lut's admonishments against the indecency and immorality committed by his people, they continued to engage in those sinful acts. Unfortunately, Lut's wife did not share his detestation of the evil, and was subsequently punished with the rest of the community. This serves as a cautionary tale, reminding us of the consequences of failing to abhor, and forbid evil, even when it is happening around us.

As Muslims, we must forbid evil with our hearts, tongues, and actions. Upholding the values and principles of Islam and speaking out against wrongdoing, even if it is unpopular, helps prevent harm and preserve the well-being of ourselves and our communities. However, forbidding evil requires courage and persistence, and it is not always easy to stand up against wrongdoing. Despite the difficulties, we must remain steadfast in our commitment to Allah عَزَّوَجَلَّ and the teachings of Islam and continue to speak out against evil with courage and

(1) Sahih Al-Bukhari 4228

persistence.

In conclusion, the story of Prophet ﷺ Lut and his people highlight the importance of detesting evil with the heart and the consequences of failing to do so. It reminds us of our duty to uphold Islam's values and principles, and speak out against wrongdoing with courage and persistence. By doing so, we can help prevent harm, and preserve the well-being of ourselves and our communities.

Maintaining Conviction in Aqeedah: Resisting Temptation

In Islam, certain matters are considered matters of faith, or belief, and require conviction and attestation. These are known as Aqeedah and are not open for further deliberation or interpretation. The danger of a non-religious environment is that it can lead individuals to become undecided or untie matters that should be firmly held.

This is part of the scheme of Shaytan, who seeks to bring believers out of the determined domain and into the undecided domain, making it easier for them to be swayed into sinning. Therefore, it is important for Muslims to maintain a strong faith-centered environment and to be vigilant against the influence of external factors that may weaken their convictions.

The story of Adam and the tree in the Qur'an illustrates how Shaytan, also known as Satan, can slowly lure someone away from their determined position, and into sinning. Initially, Adam was determined not to even go near the tree, but Shaytan tempted him by making him doubt the wisdom of Allah's عَزَّ وَجَلَّ command, and desire the supposed benefits of eating from the tree.

Shaytan's tactics involved making the forbidden seem appealing, and causing Adam to question his initial resolve, eventually leading to him eating from the tree and committing sin. This story serves as a reminder of the importance of staying determined and persistent in upholding one's beliefs and avoiding sin. We would like to present the following Matn⁽¹⁾ as a conclusion:

(1) A Matn in Arabic (ماتن) is a concise and compact summary or abstract of a subject or idea, typically found in traditional Islamic texts, such as hadith collections, or works of Islamic jurisprudence. Matn texts are often highly structured and organized, with a focus on clarity and brevity. They are designed to convey complex ideas and concepts in a straightforward and easily understandable manner.

Navigating the Sea of Temptations

Introduction

This life is not a place of rest.

We're put to the test,

It's a trying quest

Doubts and temptations come our way,

Shubuhaat and Shahawaat, day by day.

Segment 1: Three Faith-Centered Environments

To keep us strong and free from strife,

Three places we must have in life,

Home, mosque, and like-minded friends,

For spiritual growth that never ends.

Segment 2: Muslim Home

Building homes on Taqwa, our faith we must tend,

Marry the righteous, and our hands we'll extend,

Filling our homes with love, respect, and care,

For our children's future, a foundation so rare.

Through love and guidance, we'll light the way,

For our families to succeed, day by day.

Segment 3: Mosques

In the mosque, Qur'an and Sunnah lead the way,
No matter the grandeur, or simplicity on display,
With Salaf's insight, our faith will thrive,
In the light of Allah **عَزَّوَجَلَّ**, we will surely survive.

Segment 4: Islamic Schools

Islamic school, sacred place,
Guiding with Allah's **عَزَّوَجَلَّ** grace.
Nurturing hearts with Qur'anic light,
Instilling love, faith burning bright.
Hijab-wearing teachers, manners pure,
In the right path, knowledge to ensure.
Islamic schools not just for science and math,
But to learn Islam on the right path.

Segment 5: Wider-Community of Believers

Socializing with like-minded folks is key,
Adhering to Al Wala', Wal Bara' sets us free,
With loyalty and disavowal as our guide,
We'll find those who are true and sincere inside.

Segment 6: Wider-nonreligious communities

Benefit outweighs harm, in non-religious space we may stay,

But faith and values we must not betray.

If evil can't be changed by actions and speech,


Abhorrence in the heart, peaceful separation to reach.

Conclusion

May our faith-filled environments never cease,

In homes, mosques, and communities, bring peace.

May our hearts stay pure, our intentions remain true,

With Allah's  guidance, success in all we pursue.



Chapter Five

Salaf's Interactive Perspective on Loyalty and Disavowal

Overview

Loyalty and disavowal are fundamental concepts in Islam that dictate how Muslims should interact with different groups of people. The Qur'an and Sunnah provide clear guidance on the various types of people Muslims may encounter, and how they should approach them regarding loyalty and disavowal.

In this chapter, we will explore the three categories of people in Islam regarding loyalty and disavowal: believers, disbelievers, and hypocrites. We will examine the Islamic perspective on how Muslims should interact with each of these groups and what principles should guide their behavior.

We will also delve into how love, mercy, and compassion are crucial in Muslims' interactions with these groups. Understanding these concepts is essential for building harmonious relationships within the Muslim community and beyond.

Firstly, we will discuss believers (Mu'minoon) and the importance of showing love, compassion, and support toward them. Muslims should rejoice in their success and achievements and feel sad and empathetic in times of hardship. Loyalty towards believers also includes protecting and safeguarding their well-being from harm and danger, just as one would do for oneself.

Secondly, we will examine disbelievers who reject the message of Islam, and do not believe in Allah ﷻ and His Messenger ﷺ. Muslims are required to disavow, or dissociate themselves from disbelievers and their actions, as they oppose the Islamic faith. However, Muslims should still engage with them politely and civilly and maintain a respectful distance.

Finally, we will explore hypocrites (Munafiqoon) and disobedient Muslims who embody both good and evil. Hypocrites outwardly profess to be Muslims, but inwardly harbor disbelief and hypocrisy. Muslims must disavow them and their actions but identifying them requires caution and discernment. Likewise, disobedient Muslims who embody good and evil require guidance toward righteousness while disavowing their disobedient actions.

By understanding these categories of people, and the principles of loyalty and disavowal in Islam, Muslims can navigate their relationships with different individuals while upholding the principles of Islam.

Category One: Absolute Loyalty and Types in Islam

The first group deserving of absolute loyalty includes those who believe in Allah ﷻ and His Messenger ﷺ and demonstrate their faith through their actions and words. Their love, loyalty, and hatred are for the sake of Allah ﷻ, and they prioritize the teachings of the Prophet ﷺ over anyone else's opinions. This section will explore the qualities and characteristics of individuals who deserve complete allegiance and why they merit such loyalty.

Types of Loyalty Muslims Should Offer Each Other

Loyalty is a vital aspect of a Muslim's life and significantly shapes relationships between believers. In Islam, believers are expected to show loyalty (Al-Wala') to Allah ﷻ, His Messenger ﷺ, and fellow Muslims who adhere to the actual teachings of Islam while disavowing (Al-Bara') those who oppose it. However, loyalty is not a one-way street; believers also expect loyalty from their fellow believers.

We will explore the various types of loyalty believers should expect from one another. Then, we will delve deeper into the five types of loyalty that Muslims should exhibit towards their fellow believers. These types of loyalty include advice and compassion, obedience to those in authority, adherence, support, benevolence, and love. Finally, we will examine each type of loyalty in detail, and understand their significance in strengthening the bonds of brotherhood and sisterhood in the Muslim community.

By understanding the different types of loyalty believers should expect from one another, we can develop a deeper appreciation for the role of loyalty in Islam. Furthermore, by practicing these different types of loyalty towards our fellow believers, we can create a more supportive and harmonious Muslim community where everyone feels valued and appreciated.

The Loyalty of Cordiality and Love

The devotion of heartfelt warmth and affection is integral to the Islamic faith, where Muslims are encouraged to harbor genuine and sincere love for their fellow believers. This loyalty involves treating fellow Muslims with the utmost respect, care, and compassion, without ulterior motives or ill intentions. It also encompasses the responsibility to safeguard and protect the well-being of fellow Muslims from any harm or danger, as one would do for oneself.

Diluting Al-Wala' Wal-Bara'

Finally, this loyalty emphasizes the importance of treating fellow Muslims with the same love, kindness, and consideration that one would expect in return.

This loyalty is not limited to actions but extends to one's feelings and emotions. A Muslim should feel genuine joy and happiness for the successes and achievements of fellow Muslims and feel sorrow and pain when they face hardships and difficulties.

On the other hand, disavowal, or dissociation (Al-Bara') means distancing oneself from those who oppose or harm Muslims or Islam. This is an essential aspect of loyalty. It demonstrates that Muslims stand united in their beliefs and principles and will not tolerate any actions that harm their community or faith. Overall, the loyalty of benevolence and love is essential to the Islamic faith and emphasizes the importance of love, support, and protection among the Muslim community.

Islam encourages Muslims to show genuine and sincere love and affection towards their fellow believers. This includes treating them with the utmost respect, care, and compassion without hidden agendas or ill intentions. Muslims are also responsible for protecting and safeguarding their fellow believers' well-being as they would for themselves. Therefore, Muslims are expected to demonstrate the same love, kindness, and consideration they want to receive in return.

This loyalty extends beyond actions and involves genuine emotions and feelings. Muslims should feel joy and happiness for the success and achievements of fellow believers and feel sorrow and pain when they face hardships and difficulties. Dissociation or disavowal (Al-Bara') is also an essential aspect of loyalty as it distances oneself from those who oppose or harm Muslims or Islam. This demonstrates that Muslims stand united in their beliefs and principles and will not tolerate any actions that harm their community or faith. Allah ﷻ said,

﴿أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾ [سورة الفتح: 29]

“Muhammad is Allah's Messenger, and those with him are “Severe against the disbelievers and merciful among themselves”⁽¹⁾

This verse from the Qur'an highlights an essential aspect of the behavior of believers toward different groups of people. The verse states that those with the Prophet Muhammad ﷺ are "severe against disbelievers, and merciful among themselves."

(1) Qur'an, Al-Fath: 29

The term "severe" used in this verse can be understood as being firm, or resolute in dealing with those who reject the message of Islam, while at the same time not resorting to aggression or violence towards them. This does not mean that Muslims should be hostile or aggressive towards non-Muslims, but rather that they should be firm and unwavering in their beliefs while treating others with respect and compassion.

The second part of the verse highlights the importance of mercy and compassion towards fellow believers. This includes showing kindness, empathy, and support towards one another, as well as helping each other in times of need. This aspect of the verse emphasizes the importance of unity and brotherhood within the Muslim community.

The Prophet ﷺ of Islam emphasized the importance of brotherhood in the Muslim community as an interconnected, and interdependent body where every part is linked to the other. The believers should show affection, mercy, and compassion towards each other, just like a body reacts when any limb aches. Muslims should inform their brothers of their love for them and seek to attain true Islamic brotherhood.

In this regard, Al-Nu'man ibn Bashir رضي الله عنه reported: The Messenger ﷺ of Allah عَزَّوَجَلَّ said, "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."⁽¹⁾

Love for the sake of Allah عَزَّوَجَلَّ is one of the strongest bonds of faith and is the foundation of Muslim society. It is how people attain ties of friendship and harmony, visit one another, are sincere towards one another, intermarry, enjoin what is right, and forbid what is wrong, thus attaining true Islamic brotherhood. Therefore, loving for the sake of Allah عَزَّوَجَلَّ is a great act of worship and one of the best righteous deeds.

As it has been related by Al-Miqdaam bin Ma'di Karib رضي الله عنه that the Prophet ﷺ said: "If any of you loves his brother, then he should inform him"⁽²⁾ Also, Anas ibn Maalik رضي الله عنه related: "I was sitting with the Prophet ﷺ when a man came passing by, and he said, Oh Prophet ﷺ of Allah عَزَّوَجَلَّ, indeed I love this man (in a brotherly way); so, he (the Prophet ﷺ) said, have you informed him of this? so, the man said, No. So, the Prophet ﷺ said, get up and go tell him. So, he got up and went to him and said, Oh so-and-so, by Allah عَزَّوَجَلَّ, indeed I love you for the sake of Allah عَزَّوَجَلَّ; so, he said, May the One for whom you have loved me, love you (in return)."⁽³⁾

(1) Ṣaḥīḥ al-Bukhārī 6011, Ṣaḥīḥ Muslim 2586

(2) Tirmidhi, Hadeeth Hasan Sahih

(3) Imam Ahmad and Abu Daawood, and it is a hadeeth sahih

Diluting Al-Wala' Wal-Bara'

So, I say to you: ahabbak Allah ﷻ ullaadhi ahbabtani feeh (May the One for whom you have loved me, love you, in return.)

Islam teaches that the strongest bond of faith is to love for the sake of Allah ﷻ and hate for the sake of Allah ﷻ. Loving the Muslim himself, and being allied with him is more important, and is of a higher level. The Prophet ﷺ of Islam said that true belief involves loving one's brother what one loves for oneself for good. This also includes hating for one's brother what one hates for oneself evil.

Al-Bara' ibn 'Aazib ؓ narrated that the Prophet ﷺ said: "Indeed the strongest bond of faith is to love for the sake of Allah ﷻ and hate for the sake of Allah ﷻ. (1)

Love for the sake of Allah ﷻ is one of the greatest acts of worship, and one of the best of righteous deeds. Anas ؓ narrated that the Messenger ﷺ of Allah ﷻ said: "By the One in Whose hand is the soul of Muhammad ﷺ, no one of you truly believes until he loves for his brother what he loves for himself of good." (2)

Al-Hafiz ibn Hajar رحمه الله said: Al-Kirmani رحمه الله said: It is also part of faith to hate for his brother what he hates for himself of evil. (3)

If faith, which is obligatory, is not complete unless one loves good for one's fellow Muslim, and hates evil for him, then loving the Muslim himself, and being allied with him is more important, and is of a higher level.

Narrated Anas ؓ: A man asked the Prophet ﷺ about the Hour (i.e., Day of Judgment) saying, "When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah ﷻ and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet ﷺ (i.e., "You will be with those whom you love.") Therefore, I love the Prophet ﷺ, Abu Bakr and `Umar, ؓ and I hope that I will be with them because of my love for them though my deeds are not equal to theirs. (4)

(1) Ahmad (18524) narrated from al-Baraa' ibn 'Aazib,"Classed as hasan by the commentators on al-Musnad; also classed as hasan by al-Albaani in Saheeh at-Targheeb (3030).

(2) Al-Bukhaari (13),

(3) Fat-h al-Baari (1/58).

(4) Sahih al-Bukhari 3688

In the above narration, the Prophet ﷺ of Islam mentioned that people will be with those they love. This highlights the importance of showing love for Allah ﷻ, His Messenger ﷺ, and fellow believers, as it determines who one will be in the afterlife.

Loyalty of support

The loyalty of support is an essential aspect of the Islamic faith, which requires Muslims to stand by their fellow believers in times of oppression and wrongdoing. When a Muslim is being wronged or oppressed, another Muslim must come to his aid, remove tyranny from him, and protect him. Narrated Anas رضي الله عنه: Allah's ﷻ Messenger ﷺ said, "Help your brother, whether he is an oppressor or he is an oppressed one. People asked, "O Allah's ﷻ Messenger ﷺ! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet ﷺ said, "By preventing him from oppressing others."⁽¹⁾

A believer aids another believer by doing several things: As a part of the Islamic faith, a believer must support and aid other believers in several ways. This includes protecting their life and wealth, defending their honor, and making dua for their success and victory in their responsibilities, even when absent.

Additionally, Muslims are encouraged to keep themselves informed about the conditions of other Muslims worldwide and support their cause. It is important to note that a person who does not show concern for the affairs of other Muslims cannot be considered a true believer. Similarly, one who does not strive to be sincere to Allah ﷻ, His Messenger ﷺ, His Book, His Imam, and the ordinary Muslims in their daily life, both in the morning and evening, cannot be considered a true believer. In essence, supporting and aiding other believers in various ways is a crucial aspect of the Islamic faith, emphasizing the importance of compassion, kindness, and brotherhood within the Muslim community.

Tamim al-Dari رضي الله عنه reported: The Prophet ﷺ said, "The religion is sincere good will." We said, "To whom?" The Prophet ﷺ said, "To Allah ﷻ, His Book, His Messenger ﷺ, the leaders of the Muslims, and their common people."⁽²⁾

Through the loyalty of support, Allah ﷻ guides the Muslim community on the importance of self-protection, which helps prevent conflicts and disputes from arising between its members. This loyalty motivates Muslims to defend their sanctities and faults, emphasizing maintaining a peaceful and harmonious community. By encouraging Muslims to support and

(1) Sahih al-Bukhari 2444

(2) Sahih Muslim 55

aid one another, Allah ﷻ reinforces the idea of brotherhood and unity in the community, creating a sense of mutual respect and compassion among its members. Ultimately, this loyalty promotes a culture of protection and support, where Muslims can rely on each other for help and guidance in times of need.

Mohamed Ibn Ishaq رَحْمَةُ اللَّهِ said “Nabih bin Wahb, رَحْمَةُ اللَّهِ the brother of Banu Abd al-Dar, told me that when the Messenger ﷺ of Allah ﷻ came to the captives, he separated them among his companions, saying: Be kind to the captives. Abu Aziz bin Umair bin Hashem رَحْمَةُ اللَّهِ was a brother of Musab bin Umair رَضِيَ اللَّهُ عَنْهُ to his father and mother in captivity.

He said: Abu Aziz bin Umair رَضِيَ اللَّهُ عَنْهُ said: My brother Musab bin Umair passed by me, and a man from the Ansar was holding me, and he said: hold your captive close to you, for his mother has wealth, perhaps she may ransom him from you. When his brother Musab bin Umair رَضِيَ اللَّهُ عَنْهُ said to Abu Al-Yusr رَضِيَ اللَّهُ عَنْهُ - and he was the one who captured him - what he said, Abu Aziz said to him: O brother, is this your advice to me? Musab said to him: He is more of my brother than you.⁽¹⁾

Loyalty of Adherence

The loyalty of adherence is a vital aspect of the Islamic faith, where believers hold fast to the teachings of the Qur'an, the Sunnah, and the way of the Prophet ﷺ and his companions. As commanded by Allah ﷻ, the faithful must follow the guidance revealed in His Divine scripture and imitate the actions of the Prophet ﷺ and his companions.

In essence, this loyalty highlights the importance of obedience and submission to the will of Allah ﷻ. By following the guidance in the Qur'an and the Sunnah, believers strive to maintain a close relationship with their Creator and adhere to the principles of Islam. The loyalty of adherence emphasizes the significance of upholding the teachings of Islam in all aspects of one's life, including personal conduct, social interactions, and spiritual practices.

Overall, this loyalty is a fundamental aspect of the Islamic faith, emphasizing the importance of remaining steadfast in one's commitment to Islam and seeking to follow the path of righteousness as laid out by Allah ﷻ.

﴿ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴾ [سورة الأعراف: 3]

(1) Al-Sīrah al-Nabawīyah, by *Ibn Ishaq*

“Say (O Muhammad) to these idolaters (pagan Arabs) of your folk Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah) and follow not any Auliya' (Protectors and helpers, who order you to associate partners in worship with Allah) besides Him (Allah). Little do you remember!”⁽¹⁾

The verse highlights the importance of following the guidance provided by Allah ﷻ through the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Furthermore, it warns against the temptation to follow false protectors and helpers who may lead one astray from the true path of Islam by encouraging the worship of other deities alongside Allah ﷻ.

In essence, this verse emphasizes the significance of adhering to the principles of Tawheed (Oneness of God), a cornerstone of the Islamic faith. Furthermore, it reminds Muslims to remain steadfast in their commitment to Islam, seeking guidance only from Allah ﷻ and His Messenger ﷺ, and avoiding the temptation to follow those who may lead them astray.

Overall, this verse serves as a call to action for Muslims to remain vigilant in their adherence to the teachings of Islam, seeking guidance only from Allah ﷻ and His Messenger ﷺ and avoiding any form of polytheism or deviation from the true path of Islam. The ﷻ said:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾ [سورة النساء: 113]

“Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad).”⁽²⁾

The above verse highlights the immense favor and grace bestowed upon the believers by Allah ﷻ through the revelation of the Qur'an and the Sunnah of the Prophet Muhammad ﷺ. Furthermore, it emphasizes the importance of the Divine guidance provided by Allah ﷻ, which serves as a source of knowledge and wisdom for believers.

In essence, this verse highlights the significance of seeking knowledge and understanding of the teachings of Islam, as it is through this knowledge that believers can draw closer to

(1) Qu'ran (7:3)

(2) Qur'an (4:113)

Allah ﷻ and gain a deeper appreciation of His Mercy and Grace. Furthermore, it serves as a reminder of the importance of the Qur'an and the Sunnah as a source of guidance and wisdom for Muslims. It emphasizes the immense blessing that Allah ﷻ has bestowed upon the ummah by providing this guidance. And Allah ﷻ also enjoined following the way of the believers, and their method.

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ [سورة النساء: 115]

“And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen and burn him in Hell - what an evil destination.”⁽¹⁾

The above verse emphasizes the importance of following the guidance of the Prophet Muhammad ﷺ and adhering to the believers' way. It warns against deviating from this path and opposing the Messenger ﷺ, as this may lead to severe punishment in the afterlife.

In essence, this verse highlights the significance of obedience and submission to the Will of Allah ﷻ, as revealed through the Prophet Muhammad ﷺ and the believers who follow his way. Furthermore, it serves as a warning against those seeking to deviate from this path or follow other beliefs, as this may lead to a fate of eternal damnation in Hell.

One of the fundamental traits of Ahl al-Sunnah Wal-Jama'ah is their adherence to the way of the righteous predecessors of the Muslim community, starting from the companions (Sahaabah) and then the Imams who came after them. This allows Muslims to know whom to obey, follow, and receive guidance from, as well as the criteria by which they should evaluate different opinions and actions.

The proper balance that Muslims should strive to follow is based on what Allah ﷻ has revealed in His Book, what has been authenticated on the authority of His Messenger ﷺ, and what the Muslim community's predecessors have unanimously agreed upon. By adhering to this balance, Muslims will avoid going astray and remain on the right path. Another essential aspect of following this path is imitation. As the Prophet ﷺ said, "He who imitates a people is one of them."⁽²⁾ Therefore, Muslims should strive to imitate the Prophet ﷺ, his companions,

⁽¹⁾ Qur'an (4:115)

⁽²⁾ Sunnan Abu Dawood 4031

and the way of the community of believers in both their outward and inward actions.

Loyalty of Obedience to those in authority

The loyalty of obedience to those in authority is a crucial aspect of the Islamic faith. Muslims are obligated to obey Allah ﷻ and His Messenger ﷺ, as well as those in positions of authority, provided they do not command anything that goes against the Will of Allah ﷻ. It is important to note that obedience to those in authority is conditional upon their adherence to the Qur'an and Sunnah and is led by the Book of Allah ﷻ. The ﷺ said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [سورة النساء: 59]

“O you who have believed, obey God, and obey the Messenger, and those in authority among you”⁽¹⁾

The verse emphasizes the importance of obedience to Allah ﷻ, His Messenger ﷺ, and those in positions of authority among the believers. It serves as a reminder of obedience's central role in the Islamic faith, and the importance of following the guidance provided by Allah ﷻ and His Messenger ﷺ. The verse emphasizes the need for believers to obey those in authority, but only if they adhere to the Qur'an and the Sunnah guidance. It is important to note that obedience to those in authority should not extend to actions that go against the Will of Allah ﷻ, as this would directly contradict the principles of the Islamic faith.

The following narration (Hadith) emphasizes the importance of obedience in Islam, but it also underlines that compliance should only be in good and matters. This highlights the principle that obedience to those in authority should not be blind, or absolute, but should be based on the principles of justice, fairness, and adherence to the teachings of Islam.

However, the obedience must be in what is good, according to the Prophet ﷺ, who said: “Obedience is only in what is good”. ⁽²⁾

The Hadith serves as a reminder that obedience should not extend to actions or commands that go against the principles of Islam or the teachings of the Prophet ﷺ. This is in line with the overall message of Islam, which emphasizes the importance of seeking knowledge and understanding in all aspects of one's life, including matters of obedience and submission to

⁽¹⁾ Qur'an (4:59)

⁽²⁾ Sahih Al-Bukhari (19)

those in positions of authority.

Loyalty of advice, and compassion for them

Another form of loyalty to fellow believers is offering guidance, assistance, and advice. This loyalty is demonstrated through charitable acts, helping others fulfill their needs, and providing guidance and advice. These actions should be focused on assisting fellow believers.

Tamim al-Dari رضي الله عنه reported: The Prophet ﷺ said, “The religion is sincere goodwill.” We said, “To whom?” The Prophet ﷺ said, “To Allah عَزَّوَجَلَّ, His Book, His Messenger ﷺ, the leaders of the Muslims, and their common people.”⁽¹⁾

The first narration highlights the importance of sincere goodwill in Islam. The Prophet Muhammad ﷺ emphasized that this goodwill should be directed towards Allah عَزَّوَجَلَّ, His Book, His Messenger ﷺ, the leaders of the Muslims, and their ordinary people. This narration emphasizes the importance of maintaining positive relationships with Allah عَزَّوَجَلَّ and fellow Muslims while demonstrating respect for authority figures and leaders in the Muslim community.

Abu Musa رضي الله عنه reported: The Messenger ﷺ of Allah عَزَّوَجَلَّ said, “Verily, the believers are like bricks of a building, each part strengthening the other,” and the Prophet ﷺ clasped his fingers together.⁽²⁾

The second narration uses the analogy of a building to emphasize the importance of unity and mutual support among believers. Each part of a building strengthens the other, and similarly, each believer should support and strengthen their fellow believers. This narration serves as a reminder of the importance of working together and supporting each other in pursuing Islamic ideals and values.

Overall, both narrations emphasize the importance of positive relationships, support, and unity among believers in Islam. In addition, they highlight the importance of respecting authority figures and leaders in the Muslim community while emphasizing the importance of mutual support and cooperation among all community members.

One way to demonstrate loyalty to fellow Muslims is by supporting them with livelihood when they are in need, such as when they are traveling, or hungry. This is exemplified the following

(1) Ṣaḥīḥ Muslim 55

(2) Ṣaḥīḥ al-Bukhārī 481, Ṣaḥīḥ Muslim 2585

narration: On the authority of Jarir bin Abdullah رضي الله عنه who said: I gave the Messenger ﷺ of Allah عَزَّوَجَلَّ a pledge to establish the prayer, pay Zakah, and advise every Muslim. (1)

In this context, "pledge" refers to a covenant between two parties. The covenant is called a pledge because both parties hold hands and commit. The three things mentioned in the pledge signify the rights of Allah عَزَّوَجَلَّ, and humans. The absolute right of Allah عَزَّوَجَلَّ is to establish prayer, while the fundamental right of humans is to pay Zakah to deserving recipients. The legal right refers to advising every Muslim.

Advising every Muslim is essential, and applies to all Muslims, regardless of their background or circumstances. This is further emphasized by the Hadith of Anas ibn Malik, رضي الله عنه which states that a person cannot have true faith until they love for their brother what they love for themselves.

These manifestations of loyalty form the basis of the relationship among Muslim community members. However, it is essential to note that the duty of loyalty applies only to fellow believers, not disbelievers. As such, Muslims must be careful to disavow and distance themselves from those who oppose the teachings of Islam.

It entails the Muslim who is relative, or non-relative, old, or young, and male, or female. How a person should advise every Muslim is demonstrated in the Hadith reported by Anas ibn Malik, رضي الله عنه who reported: The Prophet ﷺ said, "None of you will have faith until he loves for his brother what he loves for himself." (2)

Essentially, the core of advice is for a Muslim to love his brethren as he has love for himself, such that their joy brings him joy, and their sorrow brings him sorrow. Furthermore, a Muslim should treat others as he wishes; numerous examples exemplify this principle. These manifestations of loyalty establish the relationship among Muslim community members, as determined by the duty of loyalty.

Category Two: Complete Disavowal and Entitlements in Islam

Those deserving of disavowal constitute the second category on the scales of Loyalty and Disavowal, according to Islamic principles. This group includes disbelievers in Allah عَزَّوَجَلَّ, His

(1) Al-Bukhari 16 and Muslim

(2) Ṣaḥīḥ al-Bukhārī 13, Ṣaḥīḥ Muslim 45

Angels, Books, and Messengers ﷺ, who deny the Day of Resurrection, Divine Providence, the Guiding Hand of Allah ﷻ, and the rising of the dead. Additionally, it encompasses those who deny any of the Five Pillars of Faith, those who engage in worship of others alongside Allah ﷻ, those who reserve any kind of devotion due only to Allah ﷻ for the Prophets ﷺ, or His righteous or pious servants, those who seek help or forgiveness from entities other than Allah ﷻ, and those who reject any of Allah's ﷻ Divine Names or Attributes.

Furthermore, It also includes individuals who follow a path other than that of the believers, advance the claims of those who oppose Islam, or exhibit any of the ten things that contradict it. The Salaf's classification of people into categories based on their worthiness of disavowal is crucial to understanding the concept of Al-Bara' and its role in shaping a Muslim's relationship with Allah ﷻ and His creation. This chapter will explore the various forms and legislations that illustrate the concept of disavowal during the time of the Prophet ﷺ.

Forms of Disavowal

The following are examples of forms of disavowal.

Severance: refers to the act of abandoning or distancing oneself from something. It involves leaving something behind or excusing oneself from an obligation. In Arabic, "Barii" means to heed a warning and free oneself of any obligation. In Surah at-Tawbah, Allah ﷻ mentions this concept as a means of disavowal.

﴿بِرَاءةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ﴾ [سورة التوبة: 1]

“Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty.”⁽¹⁾

The above verse highlights the concept of disavowal in Islam, specifically in the context of disbelievers who actively oppose or aid in the opposition against Muslims. It emphasizes that Muslims are not obligated to fulfill commitments or obligations towards those who engage in combat or support combat against Muslims. Disavowal, in this context, signifies freeing oneself from obligations or commitments towards such individuals due to their active opposition or assistance in combat against Muslims. It is

⁽¹⁾ Qur'an (9:1)

crucial to understand that disavowal does not entail feelings of hatred or enmity towards disbelievers, but rather acknowledges the fundamental differences in worldview and values between Muslims and those who actively oppose them.

Restricting Disbelievers in the Arabian Peninsula

One way the principles of loyalty and disavowal are demonstrated is by preventing disbelievers from residing in the Arabian Peninsula. This is due to the command of Allah ﷻ, as mentioned in the Qur'an:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ﴾ [سورة التوبة: 28]

“O you who believe, but the polytheists are impure, so do not approach the sacred House of Allah (Ka’abah), after this year.”⁽¹⁾

On the authority of Abu Hurairah رضي الله عنه, he said: While we were in the mosque, the Prophet ﷺ came out to us, and said: (Go to the Jews, so we went out with him, until when we came to the schoolhouse, the Prophet ﷺ, may God’s prayers and peace be upon him, stood up and called them, and said: O people of the Jews! I have conveyed, O Abu Al-Qasim, and the Messenger ﷺ of Allah ﷻ, said to them: That is what I want. He said: “Accept Islam, and submit (accept Islam), and you will be safe.” They said: “I have conveyed, O Abu Al-Qasim.” So, he said to them: “That is what I want.” Then he said it the third time, and he said: “Know that the earth belongs to God and His Messenger ﷺ.” And I want to evacuate you from this land). And he, may God’s prayers and peace be upon him, said: (Expel the polytheists from the Arabian Peninsula), and he also said: (I will expel the Jews and Christians from the Arabian Peninsula so that I will not leave in it but a Muslim) ⁽²⁾. Thus, polytheists may not enter some Islamic countries, and this is one of the requirements of loyalty and disavowal.

Prohibition of Non-Muslim Festival Participation

It is essential to loyalty and disavowal. Therefore, Muslims must refrain from participating in the festivals of non-Muslims, as it is considered forbidden loyalty. As previously discussed, this matter requires further elaboration, and participating in such festivals is not permissible. Muslims have only two festivals, Eid al-Fitr and Eid al-Adha, and any additional celebrations are considered innovations and falsehoods, whether religious, or patriotic. Allah ﷻ explicitly

⁽¹⁾ Qur’an (9:28)

⁽²⁾ Agreed upon by both Al-Bukhari and Muslim

states in the Qur'an: Allah ﷻ said:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ [سورة الفرقان: 72]

“And those who do not bear false witness” (1)

Among the meanings of falsehood, Allah ﷻ described His faithful servants as not witnessing it, polytheism, disobedience, wickedness, and lewdness. Ibn Kathir رَحِمَهُ اللهُ said:(2) they do not bear false witness, meaning they do not attend it, so this includes the feasts of the idolaters, polytheists, and non-Muslims, as was evidenced by a group of scholars, and Shaykh Al-Islam mentioned this in the context(3). Furthermore, all these national holidays are not part of Islam at all, rather, Muslims have nothing but two feasts, which are Al-Fitr, and Al-Adha.

Jihad for the sake of Allah ﷻ

One of the fundamental aspects of loyalty and disavowal is engaging in Jihad for the sake of Allah ﷻ. This involves striving against the enemies of Allah ﷻ with all available means, whether it be through the tongue, weapons in a declared war, or even by condemning them in one's heart. Jihad is an essential manifestation of loyalty to the believers and disavowal from the unbelievers and hypocrites. However, due to the distortion of this concept, many Muslim scholars have become confused about its true meaning. Some have even claimed that Islam does not call for Jihad under any circumstances, which is a fallacy. These false claims have led to confusion among many people. It is essential to clarify the true meaning of Jihad in Islam and refute these misrepresentations, as some scholars have distorted the facts of Jihad to appease Western powers and address their allegations.

Interruption of Certain Rights with Disbelievers

In Islam, disavowal involves severing ties of inheritance, guardianship, and marriage with disbelievers. Muslims and non-Muslims cannot inherit from each other, and a non-Muslim cannot be a guardian for a Muslim woman's marriage, resulting in severed kinship ties. This reflects the importance of maintaining clear distinctions between believers and non-believers. Ahlu Sunnah Wal Jamaah advocate complete and unreserved loyalty to those who practice their religion through good deeds, with love, support, and unqualified assistance. Believers

(1) Qur'an (25:72)

(2) Tafsir Surat Al-Furqan verse # 72

(3) Iqtida-us-Siratil Mustaqueem.

dissociate themselves entirely from non-believers, whether they are atheists, followers of other faiths, or apostates.

Category Three: Partial Loyalty and Disavowal in Islam

The third group of Muslims is those who exhibit disciplined love and hate. They mix good and bad deeds, and their loyalty is based on their actions, but they may also show unwarranted disavowal. An example is Abdullah Ibn Himar, رضي الله عنه a companion of the Prophet ﷺ who drank alcohol. Despite this, the Prophet ﷺ reminded his followers not to curse him because he still loved Allah عَزَّوَجَلَّ and His Messenger ﷺ. However, the Prophet ﷺ condemned alcohol and those involved in its production and distribution. One day he was brought to the Prophet ﷺ, as a man had cursed him, saying, "He is often brought here!" The Prophet ﷺ said, "Don't curse him, for he loves Allah عَزَّوَجَلَّ and His Messenger ﷺ"⁽¹⁾. Yet, the Prophet ﷺ denounced alcohol; those who drink it, those who sell it, those who make the juice for it and those who ferment it, those who transport it and those to whom it is brought⁽²⁾

Therefore, Muslims should treat such people based on their situation and behavior rather than blindly supporting or opposing them. The third category of people who receive a share of Loyalty (Al-Wala') and Disavowal (Al-Bara') is more complex than the previous two categories. These are people who are neither wholly loyal, nor entirely disavowed. This category can be further divided into two subcategories:

- A. People who deserve both Loyalty and Disavowal in different aspects may possess qualities that deserve partial Loyalty in some areas and partial Disavowal in others. For example, a person may be a righteous Muslim with flaws or mistakes that require Disavowal. In such cases, Muslims must balance their Loyalty and Disavowal towards the person based on their overall behavior and qualities.
- B. People in a state of ambiguity: People with undefined behavior and qualities. Thus, it is not clear whether they deserve Loyalty or Disavowal. This category may also include people whose status is unclear, such as new Muslims, or those who have not yet fully committed to Islam. In such cases, Muslims must use caution, and balance their Loyalty and Disavowal until the person's position becomes more apparent.

It is essential to note that the principles of Loyalty and Disavowal should not be applied blanketly without consideration of individual circumstances. Muslims must use wisdom, and

⁽¹⁾ Sahih Bukhari, Kitab al-Hudud, one should not curse a drunkard, he is not outside Islam. 12/75, 6780.

⁽²⁾ Sunan Abu Dawud, Kitab al-Ashriba, 4/72 (3674), Ibn Mjah, Kitab al-Ashriba, 2/122 (3380). Albani said it is Sahih. See "Sahih al-Ja'miu as-Saghir", 5/19 4967.

 **Diluting Al-Wala' Wal-Bara'** 

balance their commitment and Disavowal based on the behavior and qualities of each individual. The ultimate goal is to uphold the principles of Islam and maintain a balanced and just society.



Chapter Six

The Khalaf's Position on Al-Wala' Wal-Bara'

Overview

As the Islamic faith continues to shape individuals and societies worldwide, principles such as loyalty and disavowal remain at the core of Muslim interactions with different groups of people. In the preceding chapters, we explored the viewpoint of As-Salaf on these principles and their role in building a multilevel faith-centered environment. This chapter focuses on Al-Khalaf's position on loyalty and disavowal. However, as with any principle, an imbalanced view on loyalty (Al-Wala') and disavowal (Al-Bara') can lead to two aspects of extremism: Ifraat (exaggeration) and Tafreet (negligence).

Such views can manifest in various forms, such as exaggeration, negligence, extremism, apathy, excess, or scarcity. One term that exaggerates one's position on loyalty and disavowal principles is "Ghuluw." This Arabic word is derived from "Ghala'," which means to boil and represents excessive fervor. Ghuluw occurs when individuals or groups go beyond what is legally permissible and reasonable, often leading to overstatement or exaggeration. Individuals who practice Ghuluw are called "Ghali," and organized groups, or sects that follow such practices are called "Ghulaat."

On the other hand, the negligent (Al-Mufaritah) individuals, or groups sugarcoat the principles of loyalty and disavowal. Sugarcoating involves making something appear more favorable or appealing than it is, often by using soft, or pleasant language. In the context of loyalty and disavowal principles, sugarcoating can occur when individuals or groups downplay, or ignore their significance, or try to present them in a way that is more palatable to others. This can lead to a diluted understanding of the principles and their importance, resulting in individuals or groups failing to uphold them properly. Moreover, sugarcoating can undermine relationship accountability and responsibility, as individuals may be less inclined to take a firm stance when necessary.

Therefore, it is crucial to strike a balance, and avoid both extremism and negligence when approaching loyalty and disavowal principles. Through a nuanced understanding of these principles, individuals, and communities can foster healthy relationships based on mutual respect, compassion, and accountability, all of which are integral to the Islamic faith.

Finding Balance and Moderation

Finding the right balance and moderation in all aspects of life is a fundamental principle in Islam, including loyalty and disavowal (Al-Wala' Wal-Bara'). The Muslim Ummah, or community, has always been known for its commitment to moderation, tolerance, and the Qur'an and Sunnah provide ample evidence of the close relationship between these principles and the foundation of Islam.

However, like all principles, loyalty, and disavowal can be taken to the extremes of exaggeration and negligence, which goes against the code of conduct in Islam. Excessive zeal, or Ghuluw, can have harmful consequences, and is not consistent with the core values of Islam. The religion calls upon its followers to take the middle path without negligence or excessiveness, as Allah عزَّوَجَلَّ states in the Qur'an: "Thus, We have made you a justly balanced community that you will be witnesses over the people and the Messenger ﷺ will be a witness over you."

Allah عزَّوَجَلَّ says in the Qur'an:

﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [سورة البقرة: 143]

“Thus, We have made you a justly balanced community that you will be witnesses over the people and the Messenger will be a witness over you.”⁽¹⁾

The above verse highlights the significance of balance and moderation in following the teachings of the Prophet Muhammad ﷺ. The middle path, or just balance (Wasat) is the farthest point from two extremes, and virtues always lie in the middle of two vices that lead away from it. Therefore, Islamic teachings stress that moderation is the key to a balanced and virtuous life, and Muslims are constantly reminded to strive for this balance in all aspects of their lives.

According to Ar-Razi's رحمه الله commentary on the verse above, "Wasat," or just balance, refers to the farthest point from two extremes. Exaggeration, and negligence can be detrimental, and moderation entails avoiding these extremes while practicing justice and virtue.⁽²⁾ Similarly, Ibn Manzūr's رحمه الله classical Arabic dictionary states that every admirable quality has two negative

⁽¹⁾ Qur'an 2:143

⁽²⁾ Al-Tafsīr al-Kabīr 2:143

extremes. (1) For example, generosity lies between the vices of stinginess and extravagance, while courage lies between cowardice and recklessness. Therefore, individuals must steer clear of these negative traits and strive for balance and moderation in all aspects of life.

As Wahb ibn Munnabih رَحْمَةُ اللَّهِ (2) posits, every facet of life has two extremes and a middle ground. Clinging onto one extreme at the expense of the other results in neglect and imbalance. On the other hand, maintaining the middle ground ensures a harmonious balance between the two extremes. This underscores the importance of striving for moderation in all aspects of life, which is critical to achieving a virtuous, and fulfilling existence. (3)

However, the path of moderation is not always easy, as Satan attempts to lure people away by setting up his partners along it. Therefore, Muslims must be vigilant, and avoid the negative traits of exaggeration and negligence, which can lead them away from the straight and middle path. As the Prophet Muhammad ﷺ stated, every path except the straightforward path has a devil calling people to it.

In his attempts to lead people astray, Satan sets up his partners along the straight and middle path, aiming to mislead humanity in any direction that leads away from it. In a narration reported by Ibn Masoud, رضي الله عنه the Prophet Muhammad ﷺ drew a line with his hand and referred to it as the straight path of Allah عَزَّوَجَلَّ. He then drew lines to the right and left, stating that they were other paths and that every path except the straightforward path had a devil calling people to it. This is echoed in the Qur'anic verse: (4)

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ﴾ [سورة الأنعام: 153]

“Verily, this is the straight path, so follow it and do not follow other paths.” (5) (6)

In summary, finding the right balance and moderation in loyalty and disavowal is crucial for Muslims, as it is for all aspects of life. The principles of moderation, tolerance, and mercy are central to Islam and must be practiced in all aspects of the Muslim's life, including loyalty and disavowal. By striving for this balance, Muslims can uphold the core values of Islam, and lead

(1) Lisan al-Arab 15/209

(2) Wahb ibn Munabbih (Arabic: وهب بن منبه) was a Yemenite Muslim traditionist of Dhimar (two days' journey from Sana'a) in Yemen; died at the age of ninety, in a year variously given by Arabic authorities as 725, 728, 732, and 737 C.E. He was a member of Banu Alahrar (Sons of the free people), a Yemeni of Persian origin.

(3) Hilyat Al-Awliya 4818

(4) Musnad Ahmad 4423, Grade: Sahih according to Al-Albani

(5) Qur'an (6:153)

(6) <https://www.abuaminaelias.com/moderation-and-balance-in-islam/> with abridgment.

a virtuous and balanced life.

Promoting Balance and Rejecting Extremism

The Qur'an and Sunnah advocate for a balanced and moderate approach to life, shunning excessiveness, and negligence. Islam emphasizes moderation in religious and worldly affairs and warns against excessive zeal (Ghuluw) in the religion's code of conduct. The Qur'an warns against committing excess in one's religion and encourages adhering to the truth without going to extremes.

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ﴾ [سورة النساء: 171]

"O people of the scripture, do not commit excess in your religion or say about Allah except the truth."⁽¹⁾

This above verse from the Qur'an, addressed to the people of the scripture, serves as a warning against excessiveness in religious practice. The term "غلو" (Ghuluw) refers to going beyond the limits, or exaggerating something beyond its rightful place. The verse urges people not to exceed the limits of their religion, and to adhere to the truth when speaking about Allah عز وجل. This can be interpreted as a call for moderation in religious practice, as excessiveness can lead to harmful consequences. Furthermore, the verse emphasizes the importance of speaking truthfully about Allah عز وجل, as false claims, or exaggerations can lead to misguidance and confusion. Overall, this verse serves as a reminder for believers to practice their religion with moderation and sincerity.

The Prophet Muhammad ﷺ warned against the dangers of excessive zeal, and encouraged Muslims to take the middle path in their religious and worldly affairs. He showed, by example, how to live a balanced life, and warned against excessive practices that can lead to harm.

Islam's emphasis on moderation is reflected in the Prophet's ﷺ guidance, as narrated by Anas bin Malik, رضي الله عنه. The Prophet ﷺ warned against the dangers of excessive zeal in many of his sayings. He said, "Beware of extremism (ghuluw) in religion, for it is what destroyed those before you."⁽²⁾ The Prophet ﷺ also said, "This religion is easy. Whoever makes the religion too

(1) Qur'an (4:171)

(2) Sunan Ibn Majah 3029

hard for himself will be overwhelmed."⁽¹⁾

The Prophet Muhammad ﷺ showed, by example, how to live a balanced life, as narrated by Anas bin Malik ؓ: A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped Allah ﷻ. They considered their worship insufficient when they were informed and said, "Where are we from the Prophet ﷺ as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's ﷻ Messenger ﷺ came to them and said, "Are you the same people who said, so-and-so? By Allah ﷻ, I am more submissive to Allah ﷻ and more afraid of Him than you; yet I fast and break my fast, I do sleep, and I also marry women. So, he who does not follow my religious tradition is not from me (not one of my followers)."

Anas ibn Malik ؓ reported: The Prophet ﷺ, peace and blessings be upon him, entered the mosque and saw a rope between two pillars. The Prophet ﷺ asked, "What is this rope?" They said, "This rope is for Zaynab, who uses it when she becomes tired in prayer." The Prophet ﷺ said, "Do not use it. Let one of you pray when you have energy. If you feel tired, sit down."⁽²⁾

Ibn Abbas ؓ said: "On the morning of Al-Aqabah, while he was on his mount, the Messenger ﷺ of Allah ﷻ said to me: "Pick up (some pebbles) for me." So, I picked up some pebbles for him that were the size of date stones or fingertips, and when I placed them in his hand he said: "Like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."⁽³⁾

The above narrations illustrate the importance of balance and moderation in Islam. The Prophet Muhammad ﷺ demonstrated through his actions and teachings that excessiveness in religious practices could lead to harm, and should be avoided.

In the first narration, the Prophet ﷺ corrected a group of men who wanted to engage in extreme worship by emphasizing the importance of following his example of balanced and moderate religious practices.

In the second narration, the Prophet ﷺ advised his followers to avoid using a rope to support

(1) Sahih Al-Bukhari 39

(2) Şahîh al-Bukhârî 1099, Şahîh Muslim 784

(3) Sunan an-Nasa'i 3057

themselves during prayer, and instead encouraged them to pray when they have energy and sit down when they feel tired. This shows the importance of being mindful of one's physical limitations and avoiding excessive strain.

Finally, in the third narration, Ibn Abbas رضي الله عنه reported that the Prophet ﷺ warned against going to extremes in religious matters, as this can lead to destruction. These narrations remind Muslims to follow the path of moderation and balance in all aspects of their lives.

Loyalty and Disavowal in Islam: Al-Mawalah and At-Tawali

Islam is founded upon the principles of balance and moderation, with loyalty and disavowal (Al-Wala' Wal-Bara') being two of its fundamental values. While these principles are crucial to the foundation of Islam, practicing them with tolerance, mercy, and moderation is essential. Within the context of disavowal, Islam distinguishes between Al-Mawalah and At-Tawali, two actions that may appear almost identical to others, but have vastly different implications.

Al-Mawalah refers to fabricating, and flattering disbelievers for a worldly purpose without intending blasphemy or apostasy from Islam. For example, this form of disavowal includes imitating disbelievers in dress and appearance or attending their holidays and congratulating them on those events. It also encompasses other forms of allegiance that do not constitute blasphemy, such as loving disbelievers for their worldly whims or desires, or because they are relatives. This form of disavowal is considered a major sin (Kabeerah) in Islam but does not lead a Muslim out of the fold of Islam.

On the other hand, At-Tawali involves defending, aiding, and supporting disbelievers with money, physical support, advice, or even an article, post, or word. Such actions are considered apparent blasphemy, and apostasy from the religion. At-Tawali is a conscious and willing act of supporting disbelievers, which contradicts the principles of Islam. Therefore, it is considered a grave sin that leads to apostasy from Islam if committed knowingly and willingly.

The distinction between Al-Mawalah and At-Tawali lies in the inner engagement of the heart. While Al-Mawalah involves engaging with disbelievers on a superficial level for worldly purposes, At-Tawali goes beyond that, and includes active support and defense of disbelievers. This distinction is significant because it highlights the importance of one's intentions in the practice of disavowal.

Therefore, Muslims must be mindful of their intentions and actions in practicing disavowal. While Al-Mawalah may not lead to apostasy from Islam, it is still considered a major sin. At-Tawali, on the other hand, is a conscious and willing act of supporting disbelievers, which goes against the principles of Islam and leads to apparent blasphemy and apostasy from the religion.

By practicing moderation and balance in disavowal, Muslims can maintain a justly balanced approach to their faith and uphold the values of Islam.

Conclusion

Achieving balance and moderation is one of the defining characteristics of Islam, and this is especially evident in the principles of loyalty (Al-Wala') and disavowal (Al-Bara'). Unfortunately, however, these principles can also lead to the blameworthy ends of extremism and negligence, which do not align with the principles of balance and moderation. Therefore, Muslims must maintain a balanced approach to loyalty and disavowal in their personal and communal lives.

The dangers of extremism in loyalty and disavowal can manifest in different ways. Some may show excessive loyalty to their families, tribes, or countries, to the point of supporting un-Islamic practices, or ideologies. This may lead to harm toward other Muslims who do not belong to their group. On the other hand, negligence, or apathy towards loyalty and disavowal can weaken the Muslim community's unity, and cause the loss of its moral compass.

Muslims must understand the importance of balance and moderation in their approach to loyalty and disavowal. The Prophet Muhammad ﷺ exemplified this principle by showing unwavering loyalty to his faith, and maintaining good relations with non-Muslims based on justice and mutual respect. He emphasized the importance of upholding justice even to one's enemies. The Qur'an also stresses that loyalty to one's faith should not come at the expense of harming others, and should not let the hatred of people prevent them from being just.

In conclusion, Muslims must maintain a balanced approach to loyalty and disavowal, avoiding the pitfalls of extremism and negligence. This requires upholding justice, respecting the rights of others, and remaining loyal to one's faith and principles. By doing so, Muslims can contribute positively to their communities, and uphold the unity and integrity of the Muslim community.



Chapter Seven

Recognizing Extremism in Al-Wala' Wal-Bara'

Overview

The issue of extremism in Al-Wala' Wal-Bara' is a complex one that requires a thorough examination of actions that deviate from Islamic principles and leads to disunity and harm within the Muslim community. While loyalty and disavowal are crucial aspects of Islam that promote brotherhood and harmony among Muslims, they can be misconstrued and exploited to justify extremist behaviors.

This section delves into extremism in Al-Wala' Wal-Bara', focusing on various examples of extremist views and actions. Through a detailed analysis of such examples, this section aims to foster a better understanding of the appropriate implementation of Al-Wala' Wal-Bara' and how to detect and counter extremism in its guise.

The first example of extremism examined in this section is the dehumanization of non-Muslims. This dangerous extremism can manifest in promoting an exclusive, and intolerant ideology that views non-Muslims as enemies to be opposed and suppressed. The section explores how such views go against Islam's justice, compassion, and mercy principles, and how they can lead to violence and oppression.

Another example of extremism examined is the misapplication of Al-Wala' Wal-Bara' towards non-Muslims, where kinship ties are disregarded. This section examines how such actions can lead to disunity within the Muslim community, and how they contradict Islam's teachings.

The section also delves into the extremist views on justifying violence against non-Muslims, which can distort religious teachings and promote violent and oppressive actions. Similarly, it examines the extremist view of rejecting peaceful coexistence with non-Muslims, which goes against Islam's principles of moderation and balance.

The importance of verifying accusations before ex-communication, and the consequences of ignoring proper procedures for ex-communication (Takfeer) are also explored in this section, focusing on how extremist views and actions can lead to harmful effects within the Muslim community. The dangers of blindly following one's school of thought and using religion to justify political goals are also examined, focusing on how critical thinking and questioning are

essential in avoiding extremist behaviors.

Dehumanizing Non-Muslims and Disobedient Muslims

In the context of Al-Wala' Wal-Bara', the Islamic principles of loyalty and disavowal, dehumanizing non-Muslims is a form of extremism that goes beyond the teachings of Islam. This occurs when individuals, or groups view non-Muslims as inherently inferior, and unworthy of respect, or fair treatment. This attitude contradicts the principles of Islam, which emphasizes justice and fairness for all, regardless of religion, or race. Islam recognizes the inherent worth and dignity of every human being and encourages Muslims to treat all people with respect and compassion. Allah ﷻ said,

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾
[سورة الحجرات: 13]

"O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."⁽¹⁾

The above verse emphasizes the equality and dignity of all human beings, regardless of race or ethnicity. It encourages people to get to know each other, recognizes their common humanity, and judges one another based on their righteousness. Ultimately, it affirms that Allah ﷻ is the One who knows and understands all things, and that He values piety and righteousness above all else.

The Prophet Muhammad ﷺ set a clear example of how to treat non-Muslims, demonstrating kindness, respect, and fairness towards even those openly hostile towards him and his companions. He emphasized the importance of showing compassion and kindness towards others in Islam, as exemplified in his saying, Jarir ibn Abdullah رضي الله عنه reported: The Messenger ﷺ of Allah ﷻ said, "Allah ﷻ will not be merciful to those who are not merciful to people."⁽²⁾ Usamah ibn Zayd reported: The Messenger ﷺ of Allah ﷻ said, "Verily, Allah ﷻ is merciful only to His servants who are merciful."⁽³⁾

These two narrations emphasize the importance of mercy and compassion towards others in

⁽¹⁾ Qur'an (49:13)

⁽²⁾ Ṣaḥīḥ al-Bukhārī 7376, Ṣaḥīḥ Muslim 2319

⁽³⁾ Ṣaḥīḥ al-Bukhārī 7448, Ṣaḥīḥ Muslim 923

Diluting Al-Wala' Wal-Bara'

Islam. Furthermore, the first narration highlights the principle of reciprocity, where one's actions towards others will be reflected in them. Therefore, Muslims are encouraged to be merciful and kind towards all of Allah ﷻ's creation, both humans and animals alike.

The second narration emphasizes that Allah's ﷻ Mercy is conditional upon one's actions. If a person wants to receive Allah's ﷻ Mercy, they must be merciful towards others. This Hadith serves as a reminder to all Muslims to embody the values of compassion, empathy, and kindness in their interactions with others.

Excessive hatred and mistreatment towards non-Muslims, or disobedient Muslims are forms of extremism in Al-Bara', and go against Islamic principles. Allah ﷻ warns against holding grudges and hatred towards others, and retaliation against oppressors must follow the principles of justice and fairness.

﴿لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلٰى الْاَلْبِىِّ وَالْتَقَوْا ط وَلَا تَعَاوَنُوْا
عَلَى الْاِثْمِ وَالْعُدْوٰنِ﴾ [سورة المائدة: 2]

“Do not let hatred of people for having obstructed you from the Sacred Mosque lead you to transgress. Cooperate in righteousness and piety, but do not cooperate in sin and aggression.”⁽¹⁾

Therefore, Muslims must uphold Al-Wala' Wal-Bara' in a just and compassionate manner towards all people and avoid extremism and negligence. The Prophet Muhammad ﷺ exemplified respect and compassion towards all, even that hostile to Islam, and Muslims must follow his example to build a just, and respectful society.

Shaykh al-Sa'di explains that it is not permissible for Muslims to retaliate with lies, or betrayals in case of wrongdoing. Instead, justice must be sought while following Islamic principles, and avoiding extremism or negligence in applying loyalty and disavowal. Any retaliation against oppressors should be within the confines of the Sacred Law, as Muslims must follow Allah's ﷻ command and the path of justice. Therefore, it is not lawful for a Muslim to resort to lying or treason against the one who wronged them.⁽²⁾

(1) Qur'an (5:2)

(2) Tafsir al-Sa'di 5:2

Disregarding Kinship Ties in Misapplying Al-Bara'

One manifestation of extremism in applying the Al-Bara' (Disavowal) principle in Islam is the misapplication of the concept towards non-Muslims. This type of extremism entails canceling, or disregarding kindness, mercy, justice, Al-Bir, and Al-Ihsan towards non-combatant disbelievers in the hope of bringing them closer to Islam. The story of Asma' bint Abu Bakr رضي الله عنها with her mother exemplifies the proper application of Al-Bara' towards non-Muslims.

Asma' bint Abu Bakr رضي الله عنها narrated that “My mother came to me during the lifetime of Allah's عَزَّوَجَلَّ Messenger ﷺ and she was a Mushrikah (polytheist, idolatress, pagan). I said to Allah's عَزَّوَجَلَّ Messenger ﷺ (seeking his verdict), "My mother has come to, and she desires to receive a reward from me, shall I keep good relations with her?". The Prophet ﷺ said, "Yes, keep good relationship with her."⁽¹⁾

The above narration highlights the importance of maintaining good relations and kindness towards non-Muslims, even those who are close family members. Furthermore, it shows that Islam does not permit severing ties with non-Muslims solely based on their religious beliefs. On the contrary, Muslims are encouraged to treat all people, regardless of their religion, with kindness, mercy, and respect. This is in line with the Qur'anic verse that states:

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [سورة الممتحنة: 8]

"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 and acting justly toward them. Indeed, Allah loves those who act justly."⁽²⁾

Thus, the proper application of Al-Bara' towards non-Muslims entails treating them with kindness and respect while avoiding any form of mistreatment, or injustice. This is in line with the principles of justice, compassion, and mutual respect at Islam's core. By following the example of the Prophet Muhammad ﷺ, and treating all people with kindness and respect, Muslims can uphold the principles of Al-Bara' in a balanced and just manner, avoiding the pitfalls of extremism and negligence.

(1) Sahih al-Bukhari 2624

(2) Qur'an (60:8)

Extremist Views on Violence against Non-Muslims

The concept of Al-Wala' Wal-Bara' does not allow, or justify violence against non-Muslims, as the Qur'an and the Sunnah emphasize the importance of treating all individuals, regardless of their religion, with justice, kindness, and respect. The Prophet Muhammad ﷺ even stated that he would advocate for anyone who wronged a non-Muslim living in a Muslim society. This highlights the importance of protecting the rights of non-Muslims who live in Muslim societies.

Safwan ibn Sulaim رضي الله عنه reported: The Prophet ﷺ said, “No doubt, if anyone wrongs a Mu'ahid, violates his rights, burdens him with more work than he is able to do, or takes something from him without his consent, then I will be his advocate on the Day of Resurrection.”⁽¹⁾

The above hadith highlights the importance of protecting the rights of non-Muslims who live in Muslim societies, known as "Mu'ahids" or "People of the Covenant." The Prophet Muhammad ﷺ emphasized that their rights must be respected' and that any wrongs done to them will have consequences on the Day of Judgment.

The hadith is significant because it demonstrates that Islam prohibits any form of oppression, or injustice, regardless of a person's religion. Furthermore, it emphasizes the importance of justice and fairness toward all individuals, irrespective of their religious beliefs. Therefore, it is the responsibility of Muslims to protect the rights of non-Muslims in their societies and to treat them with kindness, respect, and compassion.

The narration also highlights the accountability of individuals for their actions on the Day of Judgment. The Prophet Muhammad ﷺ advocates for those who have been wronged, oppressed, or mistreated. This underscores the importance of treating others with kindness and compassion and avoiding causing harm or injustice to anyone, whether Muslim or non-Muslim. Furthermore, the Qur'an states:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى﴾ [سورة المائدة: 8]

"Let not the hatred of a people prevent you from being just. Be just, that is closer to righteousness".⁽²⁾

The above verse emphasizes that justice should be applied equally to all people, regardless of

⁽¹⁾ Sunan Abu Dawud 3052

⁽²⁾ Qur'an (5:8)

their religion.

Therefore, using Al-Wala' Wal-Bara' to justify violence against non-Muslims is a form of extremism that goes against Islam's teachings. Muslims should always strive to promote peace, justice, and kindness toward all individuals, regardless of their religious beliefs.

It is also important to note that there are specific rules and regulations in Islam regarding warfare and fighting in self-defense. These rules emphasize the protection of non-combatants, such as women, children, and the elderly, and prohibit killing innocent civilians.

Rejecting Peaceful Coexistence with Non-Muslims: Extremist Views

The rejection of peaceful coexistence with non-Muslims manifests extremism in Al Wala' Wal Bara', which contradicts the Islamic principles of justice and harmony. Moreover, such a belief system fosters a destructive mindset, resulting in an aggressive, and violent attitude toward non-Muslims.

It is crucial to understand that peaceful coexistence with non-Muslims is permissible and encouraged in Islam. The Qur'an states that Allah عزوجل allows Muslims to be righteous and just towards those who do not fight them because of their religion, or expel them from their homes. Indeed, Allah عزوجل loves those who act justly towards others.

In the Qur'an,

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُفَنِّدُوا فِي الْإِيمَانِ وَلَمْ يَخْرُجُوا مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [سورة
المتحنة: 8]

"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."(1)

The above verse from the Qur'an emphasizes the importance of treating non-Muslims who do not harbor enmity towards Muslims with justice and righteousness. It reminds Muslims that they should not discriminate against non-Muslims who live in their societies and do not

(1) Qur'an (60:8)

threaten them. Instead, Muslims are commanded to be fair and kind towards them, just as they would be towards their fellow Muslims.

The verse also highlights the Islamic principle of justice, a fundamental value in Islam. Justice is a comprehensive concept in Islam that encompasses individual and social justice. It is not limited to Muslims, but extends to all human beings, regardless of religion, race, or nationality. The Qur'an repeatedly emphasizes the importance of justice in human interactions and relationships, reminding Muslims that it is one of the core values of their faith.

Furthermore, the verse emphasizes the importance of good conduct towards non-Muslims. It reminds Muslims they are responsible for creating a just, and harmonious society where everyone is treated with respect and dignity. Therefore, Muslims are encouraged to act with compassion and empathy towards non-Muslims, recognizing that they, too, are human beings with inherent worth and value. Furthermore, the Prophet Muhammad ﷺ established peaceful relations with non-Muslims during his lifetime, which resulted in the early Muslim community living in harmony with non-Muslims in various parts of the world.


Rejecting peaceful coexistence with non-Muslims demonstrates extremist tendencies that disregard the importance of respecting the dignity and rights of all human beings. As Muslims, we should promote friendly, and just relations with non-Muslims, recognizing the shared values of compassion, empathy, and justice underlying all religions and cultures.

By following the example of the Prophet Muhammad ﷺ, and upholding the Islamic principles of justice and harmony, Muslims can contribute to building a world where all individuals, regardless of their beliefs, can coexist in peace and mutual respect.

Verifying Accusations before Excommunication

During the time of the Prophet Muhammad ﷺ, the Muslim community witnessed the emergence of a group called Al-Khawarij, who displayed extremist tendencies in their interpretation of the concepts of loyalty (Al-Wala') and disavowal (Al-Bara').

One of how extremism in loyalty and disavowal can manifest is through the practice of excommunication, also known as takfeer, whereby individuals have been declared apostates based solely on their outward actions.

However, this approach goes against the principles of Ahlu's-Sunnah wa'l-Jama'ah, who emphasize the importance of considering an individual or group's knowledge and intent before declaring them apostates. The story of Hatib Ibn Abi Baltah,  an early Emigrant who fought in the battle of Badr, is a prime example of this phenomenon.

During the conquest of Makkah, Hatib ibn Abi Baltah ﷺ wrote a letter to the people of Makkah informing them of the Prophet's ﷺ intent to attack them. He sent the letter to a woman from the tribe of Quraysh, hoping to be indebted to them so they would grant his family safety in Makkah. When the Prophet ﷺ was informed of Hatib's actions, he sent Ali, Az-Zubair, ﷺ and Al-Miqdad ﷺ to retrieve the letter.

Upon questioning, Hatib ﷺ explained that he did not betray the Muslim community out of disbelief or apostasy but rather to protect his dependents who lacked blood relations in Makkah. The Prophet ﷺ accepted Hatib's explanation, and forgave him, stating that his past deeds, including his participation in the Battle of Badr, should be considered. ⁽¹⁾

To sum up, extremism in loyalty and disavowal can appear in various forms, and it is crucial to avoid them. Ahlu's-Sunnah wa'l-Jama'a ⁽²⁾ emphasize the importance of verifying an individual or group's knowledge and intention before excommunicating them. They reject excommunicating a specific individual (takfeer-ul-mu'ayyan) ⁽³⁾ solely based on outward actions while disregarding their inward beliefs. For Ahlu's-Sunnah wa'l-Jama'a, it is crucial to confirm that Muslim individuals, or groups possessed the necessary knowledge and deliberate intention behind the outward act before excommunicating them. Hatib Ibn Abi Baltah's story is a compelling example of this principle.

The current predicament pertains to the course of action a Muslim judge should undertake when a contemporary Muslim commits an act of treason, denies apostasy, and justifies their conduct, akin to Hatib's situation. The unfortunate reality is that the answer is not straightforward, and is subject to the judge's discretion, which may be erroneous. Consequently, the judge must meticulously weigh the pros and cons of the case before deciding to acquit the individual, which could establish an unfavorable precedent.

In conclusion, the story of Hatib Ibn Abi Baltah, ﷺ and the principles of Ahlu's-Sunnah wa'l-Jamaah serve as a reminder of the importance of understanding the intentions behind people's

(1) Sahih Al-Bukhari # 251

(2) *Ahlu's-Sunnah wa'l-Jama'a* are those who adhere to the Sunnah and who unite upon it, not turning to anything else, whether that be in matters of belief ('*Aqeedah*) or matters of actions which are subject to *shar'i* rulings. Hence, they are called *Ahlu's-Sunnah* because they adhere to it (the Sunnah), and they called *Ahlu'l-Jama'a* because they are united (*mujtami'oon*) in following it.

(3) *Ahlu's-Sunnah wa'l-Jama'a* distinguish between declaring a saying or action to be disbelief (*kufir*) which Sometimes theologians refer to it as "*takfir ul-qawl wal-fi'l*" which denotes excommunicating (*takfir*) of the saying and action), or "*takfir bil-wasf*" (excommunicating (*takeer*) through a description or quality), or "*takfir bil-itlaaq*" (excommunicating (*takfir*) in generalized, unrestricted terms) and between a person being judged a *Kafir* (apostate) which is referred to as (*Takfir bil-ayan*), or (*Takfeer al Mu'ayyan*), both referring to excommunicating (*Takfir*) of a specific individual.

actions before making judgments. It highlights the need for careful consideration and verification of an individual or group's knowledge and intention before declaring them apostates. By following these principles, Muslims can avoid falling into the trap of extremism in loyalty and disavowal and promote a more just and compassionate society.

Consequences of Ignoring Excommunication Procedures

One of the manifestations of extremism (Ghuluw) in Islam is the invalid ex-communication (takfeer) of a specific individual or group without adhering to formal procedures. However, the Ahlu's-Sunnah wa'l-Jama'a encourage takfeer of the saying (that it is kufr) and takfeer upon the action (that it is kufr). This is considered the safest approach, as ex-communicating a specific individual entails formality that must be followed. The formality of ex-communicating a specific individual, or group involves establishing the proof (Iqamatu Al-Hujjah) against them through two main conditions:

First, affirmation of the completion of the conditions (Thubut Ash-sharoot), which includes the acquisition of correct knowledge, and the corroboration of the willful intention (to utter the saying, or perform the act).

Second, the absence of any hindrances (Intifa' or Ghyab Aeawayiq), which are incompatible with (cancel out) the conditions of knowledge ('ilm) and willful intention (qasd). These hindrances include ignorance, faulty interpretation that negates knowledge, compulsion, coercion, error, and forgetfulness that negates willful intent. In light of this, judgment of disbelief upon a specific individual is not made until these matters are corroborated, in contrast to the ex-communication of other than a particular individual.

The importance of knowledge and willful intent can be seen in the example of the man who indulged in sin, and asked his sons to burn, and scatter his remains after his death. Despite his error in belief, Allah عزوجل forgave him, and had mercy upon him because of his ignorance. The knowledge about the providence of Allah عزوجل that had reached him was not denied out of stubbornness, or an intention to lie.

Abu Hurairah رضي الله عنه reported: The Messenger ﷺ of Allah عزوجل said, "A man had indulged himself in sin. When death approached, he enjoined his sons, saying: When I die, you should burn me, pulverize me, and scatter me to the winds over the sea. By Allah عزوجل, if Allah عزوجل is capable, He will punish me in such a way as He has not punished anyone else. They did that to him and when he stood before his Lord, Allah عزوجل said to him: What made you do what you did? The

man said: Fear and awe of You, O Lord. Thus, Allah ﷻ forgave him due to that.”⁽¹⁾

According to Ibn al-Qayyim, رحمه الله، despite the man's mistaken belief, Allah ﷻ forgave him, and showed him mercy because he was ignorant, and did not deny the knowledge that had reached him out of stubbornness, or an intention to deceive Him.⁽²⁾

Similarly, the man who mistakenly said, "O Allah ﷻ, You are my servant, and I am your Lord," was pardoned because he did not have the willful intention behind the act. Anasؓ reported: The Messenger ﷺ of Allah ﷻ, peace and blessings be upon him, said, “Allah ﷻ is more delighted at the repentance of His servant than one of you who lost his riding animal on a journey in a barren land while it carries his food and drink. He loses all hope as he comes to a tree to lie down in its shade, despairing over his animal, but suddenly he finds it standing over him. He takes hold of its reins and then he greatly rejoices, saying: O Allah ﷻ, You are my servant, and I am your Lord! He makes a mistake due to his great joy.”⁽³⁾

Therefore, Ahlu's-Sunnah wa'l-Jama'a emphasize the importance of adhering to formal procedures, and considering an individual's knowledge and intention before ex-communicating them. Invalid ex-communication can have severe consequences, including creating divisions within the Muslim community, and harming individuals who are unjustly accused of disbelief. Hence, it is essential to be cautious in making such judgments. Judges must consider the benefits and harms of the case before deciding, as ruling an individual innocent could set a bad precedent.

In conclusion, an example of extremism in Islam is an invalid ex-communication of a specific individual, or group without adhering to formal procedures. The Ahlu's-Sunnah wa'l-Jamaah emphasize the importance of verifying an individual or group's knowledge and intention before ex-communicating them. Furthermore, formal procedures must be followed before making a judgment of disbelief upon a specific individual, as opposed to the ex-communication of others other than a particular individual.

Extremist Views on Collaborating with Non-Muslims

In Islam, justice is a universal right that applies to all human beings regardless of religion, ethnicity, or gender. Therefore, it is a foundational principle of Islamic law, and a key objective of the Shari'ah. In this light, collaboration with non-Muslims is not only permissible,

(1) Ṣaḥīḥ al-Bukhārī 3481, Ṣaḥīḥ Muslim 2756

(2) Madārij al-Sālikīn 1/348

(3) Ṣaḥīḥ Muslim 2747

but can also promote justice and fairness in society.

The precedent for such collaboration can be found in the pre-Islamic alliance of al-Fudhul, a pact of justice made by the people of Makkah to support the oppressed, regardless of their tribe. The Prophet Muhammad ﷺ spoke highly of this pact, and affirmed that he would respond to such an alliance if called upon in the time of Islam.

Talha ibn Abdullah رضي الله عنه reported: The Messenger ﷺ of Allah عز وجل, said: Certainly, I had witnessed a pact of justice in the house of Abdullah ibn Jud'an that was more beloved to me than a herd of red camels. If I were called to it now in the time of Islam, I would respond. ⁽¹⁾

In another narration, the Prophet ﷺ said: Certainly, I had witnessed a pact of justice in the house of Abdullah ibn Jud'an which, if I were called to it now in the time of Islam, I would respond. Make such alliances in order to return rights to their people, that no oppressor should have power over the oppressed. ⁽²⁾

Ibn Hisham رحمه delineates the essence of this agreement, stating that its participants vowed to assist any oppressed individual among their own tribe or any outsider who arrived in Makkah. They vowed to resist and oppose whoever committed oppression against the oppressed party until their rights were reinstated. ⁽³⁾

According to Ibn Al-Qayyim رحمته الله, Allah عز وجل has explicitly outlined in his legal code that the ultimate goal is to establish justice among His servants, and ensure equity among humanity. Therefore, any approach that leads to achieving justice and fairness is considered a constituent part of the religion, and can never contradict it. ⁽⁴⁾

The above illustrates that cooperation with non-Muslims can promote justice and fairness in society without compromising one's faith or beliefs. The only condition for such cooperation is that it must not involve any form of transgression, sin, or aggression, and must only be done to ward off corruption, or benefit Muslims.

⁽¹⁾ Sunan Al-Kubra 12114, Grade: Sahih due to external evidence Sahih Li-ghayri

⁽²⁾ Al-Dalā'il fi Gharīb al-Ḥadīth 243, Grade: Sahih

⁽³⁾ Al-Sīrah al-Nabawīyah 1/123

⁽⁴⁾ Al-Turuq Al-Hikmiyah 13

Dangers of Blindly Following Scholars

Blindly following one's school of thought, or a specific list of scholars without critically evaluating their opinions and teachings can lead to extremism. This is often seen when some individuals or groups accuse those who do not follow their specific school of thought, or list of scholars of committing innovations in Islam.

This extremism can be harmful as it leads to intolerance towards other opinions, and a lack of respect for diverse perspectives. It can also create division within the Muslim community, and perpetuate misunderstandings about Islamic teachings.

It is important to remember that Islam encourages seeking knowledge and using one's intellect. The Prophet Muhammad ﷺ encouraged his followers to question authority, and use their judgment in faith, as seen in the hadith mentioned earlier.

Muslims should strive to learn from various scholars and sources, and approach their study of Islam with an open mind, and critical thinking. Blindly following one's mathab, or a specific list of scholars without questioning their opinions and teachings goes against the principles of seeking knowledge and using one's intellect in Islam.

In conclusion, blindly following one's school of thought, or a specific list of scholars without critical evaluation can lead to extremism and division within the Muslim community. Therefore, Muslims should approach their study of Islam with an open mind and use critical thinking to prevent the spread of extremist ideologies, and ensure that the principles of Islam are upheld in a balanced and moderate manner.

Religion Justifying Political Goals: Extremist Illustrations

Using religious concepts to justify political goals is a dangerous form of extremism seen throughout history and continues to occur in contemporary times. This extremism can manifest in manipulating religious beliefs by political leaders, or groups to further their political agenda, which can distort spiritual teachings and justify violent, or oppressive actions.

The manipulation of religious concepts to further political goals goes against Islam's moderation and balance principles. Islam teaches the importance of justice, compassion, and mercy in all aspects of life, including politics. Using religion to justify violent, or oppressive actions goes against these principles, and can lead to a lack of accountability, and the spreading of extremist ideologies.

Muslims should be aware of political leaders or groups manipulating religious concepts for political gain, and seek knowledge and understanding of Islamic teachings to avoid being misled. In addition, Muslims should engage in political discourse and activism to uphold the principles of justice and fairness without resorting to violence or oppression.

In conclusion, using religious concepts to justify political goals is a dangerous form of extremism that can lead to violence and oppression. Muslims should uphold the principles of justice, compassion, and mercy in their political engagement, and not blindly follow political leaders or groups without critical thinking and questioning. They should seek knowledge and understanding of Islamic teachings to avoid being misled, and be aware of political leaders or groups manipulating religious concepts for political gain.

Prohibition on Terrorism and Violence in Islam

The Islamic faith emphasizes the values of justice, peace, and compassion toward all human beings, regardless of ethnicity, or religion. Muslims are called upon to treat non-Muslims with kindness and respect, even without conflicts. Engaging in acts of terrorism involving violence, or intimidation against innocent people for political, ideological, or religious purposes is considered a severe crime, and a transparent form of disavowal in Islam.

The Qur'an and the teachings of Prophet Muhammad ﷺ condemn violence, or aggression against innocent people and stress the importance of protecting innocent lives. Allah عزوجل says,

﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾ [سورة المائدة: 32]

“Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidence, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!”⁽¹⁾

(1) Qur'an (5:32)

The above verse emphasizes the Islamic prohibition on killing and spreading mischief in the land. It conveys the profound value and sanctity of human life in Islam. Allah عزَّوَجَلَّ ordains that whoever kills a person, except in cases of retaliation for murder or spreading corruption in the land, is as if they have killed all humanity. Conversely, saving a life is considered a great virtue and equivalent to saving the lives of all mankind.

The verse clearly indicates the Islamic stance against terrorism, violence, and the unjust taking of innocent lives. It underscores the gravity of such acts and emphasizes the need to protect and preserve human life. Islam places great importance on maintaining peace, justice, and the well-being of society.

Furthermore, the verse highlights that despite the clear messages and signs sent by Allah عزَّوَجَلَّ through His Messengers ﷺ, some persisted in transgressing the limits set by Allah عزَّوَجَلَّ and committing major sins. This serves as a reminder that some individuals may deviate from the teachings of Islam and engage in wrongful actions. Still, their actions do not represent the true teachings of the religion.

In light of the prohibition of killing and terrorism in Islam, this verse reaffirms the Islamic principles of peace, justice, and the preservation of human life. It emphasizes the importance of adhering to the teachings of Islam and striving to promote harmony and well-being in society while rejecting violence, terrorism, and any actions that cause harm to innocent individuals.

The Prophet Muhammad ﷺ also emphasized the importance of protecting those under the protection of Muslims, and condemned violence against innocent people. He stated, "Whoever kills a non-Muslim under protection (thimmi), I will be his adversary on the Day of Judgment".⁽¹⁾

Furthermore, terrorism violates the fundamental principles of Islam, which emphasize peace, justice, and compassion. Muslims are encouraged to promote peace and harmony in the world, and work towards resolving conflicts peacefully. Using violence only creates more chaos and destruction, leading to tremendous suffering and harm. Therefore, Muslims must reject and condemn any form of terrorism, and work towards promoting peace, justice, and compassion, which are the core values of Islam.

Apart from its moral and ethical implications, engaging in terrorism also has practical consequences, such as causing harm to innocent people, undermining social cohesion, and damaging the reputation of Muslims and Islam. Therefore, Muslims must reject terrorism, and work towards promoting justice, peace, and compassion in the world.

(1) Sahih Al-Bukhari 3166 Muslim 2767



Diluting Al-Wala' Wal-Bara'



In conclusion, Islam promotes justice, peace, and compassion toward all people, including non-Muslims. Therefore, engaging in acts of terrorism is considered a severe crime, and a clear form of disavowal in Islam, as it goes against the fundamental principles of justice, peace, and compassion. Therefore, Muslims must reject terrorism, and work towards promoting these values worldwide



Chapter Eight

Negligence in Loyalty and Disavowal

Overview

The chapter begins by discussing the principles of loyalty (Al-Wala') and disavowal (Al-Bara') in Islam, which are essential tenets that promote brotherhood and harmony among Muslims. Therefore, every creed, sect, ideology, or movement in Islam should encourage its followers to be loyal to it, and disavow anything that contradicts it, as this helps protect the Muslim community, and maintains the integrity of the Islamic faith.

However, the chapter highlights that these principles have been neglected and misunderstood in two main ways: unawareness, and intentional ignorance. Some individuals have diluted and sugarcoated the texts that emphasize disavowal while exaggerating those that emphasize kindness to the point of love. This dilution of the principles of faith has led to the dilution of the entire doctrine of Al-Wala' and Al-Bara,' undermining the foundation of faith (Iman), and leaving the Muslim community vulnerable to external threats.

Additionally, the chapter discusses how the media, and liberalism's call for absolute equality, human brotherhood, coexistence, and tolerance have contributed to the dilution of these principles. It is disheartening to note that many Muslim lawmakers have been affected by these propositions, leading to the dilution of loyalty and disavowal without realizing that they are undermining the foundation of faith.

The chapter also examines several manifestations of neglect in understanding and applying the doctrine, including doubting, and questioning the compatibility of loyalty and disavowal with moderation and mercy. Neglecting these principles leads to actions that contradict the Al-Wala' Wal Bara' doctrine and can harm the Muslim community.

To address these issues, the chapter emphasizes the importance of appropriately understanding, and applying the principles of loyalty and disavowal in Islam. By doing so, the Muslim community can uphold the integrity of the Islamic faith, promote brotherhood and harmony, and safeguard themselves from external threats.

The chapter also delves into various topics related to loyalty and disavowal in Islam, including the dangers of blind obedience to oppressive regimes, balancing loyalty to Islam with respect for others, and the prohibition of imitating non-Muslims in Islam. It also examines the danger of forming close associations with non-believers, and the prohibition of non-essential travel to

the land of disbelief in Islam.

Overall, the chapter seeks to promote a better understanding of the principles of loyalty and disavowal in Islam, their importance, and the dangers of neglecting, or misunderstanding them. It emphasizes the need for Muslims to balance loyalty to their faith with compassion and respect for others while maintaining their integrity and upholding justice.

Calls to Abolish Loyalty and Disavowal: An Examination

The proposition to abolish the doctrine of loyalty (Al-Wala') and disavowal (Al-Bara') is a grave manifestation of negligence in Islamic principles, fueled by the pretext that these principles promote hatred towards others. Such calls fuel the fire of extremism and contradict Islam's teachings emphasizing justice and fairness for all, regardless of religion or race.

It is vital to note that the principles of loyalty (Al-Wala') and disavowal (Al-Bara') are fundamental components of the Islamic faith and have been unanimously agreed upon by the Qur'an, Sunnah, and scholarly consensus (Ijma'). Therefore, any attempt to abolish these principles must be approached with caution, and a deep understanding of their role in Islamic beliefs.

Suppose the call for abolishing these principles is based on a misunderstanding of their moderate interpretation. In that case, it is crucial to confirm that the principles of loyalty (Al-Wala') and disavowal (Al-Bara') are integral parts of the Islamic faith and are considered primary components of faith (Iman). These two terms, Al-Bara' and Al-Wala', reflect two actions of the heart – hate, and love, respectively - and are intimately connected to the believer's relationship with Allah عزَّوَجَلَّ and their fellow human beings.

Furthermore, Al-Bara' is the first pillar of the universal declaration of faith (Iman), Negation (Al-Nafi). It is the rejection and disavowal of anything that goes against the beliefs and practices of Islam. This includes rejecting false gods, idols, and anything deemed sinful or contrary to Islamic teachings. Al-Wala' constitutes the second pillar of the universal declaration of faith (Iman), affirmation (Ithbaat). It is the affirmation and expression of loyalty to Allah عزَّوَجَلَّ and His Messenger ﷺ and the believers who share the same faith. Al-Wala' is not limited to individuals, but extends to groups and communities, where loyalty and support are given to those who follow the same beliefs and values.

Al-Bara' and Al-Wala' form a fundamental part of Islamic belief and practice. Their proper implementation is essential for promoting brotherhood, harmony, and social justice within the Muslim community. Neglecting these principles, or misapplying them can lead to disunity,

sectarianism, and even extremism, as seen in the misguided ideologies that seek to distort these concepts.

In essence, the teachings of Islam emphasize the importance of the comprised components of faith (Iman), and the two pillars (negation, and affirmation) of the universal declaration of faith (Iman). However, if the call is based on an exaggerated, and extremist interpretations of loyalty (Al-Wala') and disavowal (Al-Bara'), addressing the devious understanding is crucial; eradicating the moderate interpretation, and application of these principles must be avoided.

In conclusion, the call for abolishing the doctrine of loyalty (Al-Wala') and disavowal (Al-Bara') must be approached with caution, and a deep understanding of their role in Islamic beliefs. It is crucial to emphasize the importance of a moderate interpretation and application of these principles, and to address any devious understanding that fuels the fire of extremism. By upholding the principles of justice, fairness, and moderation, Muslims can promote brotherhood and harmony within their community, and prevent the spread of harmful ideologies.

Negligence in Accusing Moderate Applications: An Examination

Neglect in interpreting and applying the principles of Al-Wala' Wal-Bara' can lead to various manifestations of extremism, including the tendency to label those who adhere to moderate applications of Al-Bara's principles as extremists. Furthermore, this approach perpetuates fear and suspicion among Muslims, leading to division and discord within the community. To address this negligence, it is crucial to recognize the importance of balance and moderation in applying Islamic principles and the significance of Al-Bara' (Disavowal) and Al-Wala' (Loyalty) to the Islamic faith.

Al-Bara' (Disavowal) is integral to the Islamic faith, and should not be equated with extremism or terrorism. Adhering to the principles of Al-Bara' (Disavowal) in a balanced and moderate way emphasizes maintaining a distinct Islamic identity while coexisting peacefully with others. For instance, refraining from participating in the celebrations and feasts of non-Muslims is one way to implement the principle of Al-Bara' (Disavowal) in a moderate and balanced manner.

Accusing those who practice the moderate application of Al-Bara's principles of promoting hateful and violent ideologies undermines their efforts to uphold the teachings of Islam in a just and fair manner. Labeling them as extremists is not only baseless, but also harmful, as it isolates them from the circle of scholars, and those who teach the religion of Islam to the public, perpetuating a culture of fear and suspicion among Muslims.

Approaching the principles of Al-Wala' Wal Bara' with a balanced and moderate perspective is essential to promote tolerance and peaceful coexistence with others. Furthermore, recognizing their significance in upholding Islamic principles will foster a better understanding of their appropriate implementation, promoting brotherhood and harmony within the Muslim community, and preventing the spread of harmful ideologies.

In conclusion, negligence in interpreting, and applying the principles of Al-Wala' Wal-Bara' has led to accusations of extremism against those who adhere to moderate applications of Al-Bara's principles. To address this, it is crucial to maintain a balanced and reasonable perspective in applying Islamic principles, recognizing the importance of Al-Bara' (Disavowal) and Al-Wala' (Loyalty) to the Islamic faith. This approach will promote tolerance and coexistence with others, and prevent the spread of harmful ideologies, fostering brotherhood and harmony within the Muslim community.

Negligence in Defending the Rights of the Oppressed

Islam holds justice as one of its most fundamental objectives. The Qur'an and Sunnah emphasize the importance of standing up for the oppressed and their rights, regardless of religion, or nationality. Neglecting this obligation is a form of disloyalty and disavowal in Islam.

The Prophet Muhammad ﷺ stated, "Whoever among you sees an evil, let him change it with his hand; and if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart, and that is the weakest of faith"⁽¹⁾. This hadith highlights the responsibility of Muslims to act against oppression and injustice. Moreover, Allah ﷻ commands Muslims in the Qur'an to

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ
فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا وَإِن تَلَوُّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾ [سورة
النساء: 135]

"Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both"⁽²⁾

(1) Sahih Muslim 49

(2) Qur'an (4:135).

Diluting Al-Wala' Wal-Bara'

The above verse emphasizes the importance of standing up for justice, even if it goes against one's interests, or those of their loved ones.

Neglecting to defend the rights of the oppressed is a form of disloyalty because it violates the principles of justice and fairness Islam upholds. Therefore, Muslims must speak out against oppression, and work toward justice for all, regardless of religion, or nationality.

Examples of this neglect can include turning a blind eye to human rights violations, remaining silent in the face of oppression, and failing to support those needing assistance. Such actions are not only contrary to Islamic principles, but also undermine the principles of loyalty and disavowal.

Understanding the significance of defending the rights of the oppressed in Islam is crucial. Doing so promotes the spirit of brotherhood and equality, creates a just, and fair society, and brings Muslims closer to Allah ﷻ. Muslims must strive to fulfill this obligation by acting against oppression, even if it goes against their interests or those of their loved ones.

In conclusion, failing to defend the rights of the oppressed is a form of negligence in loyalty and disavowal in Islam. Muslims must act against oppression, and work toward justice for all, as this is one of the fundamental objectives of Islamic law. Upholding this obligation promotes a just and fair society and brings Muslims closer to Allah ﷻ.

Maintaining Loyalty: Avoiding Opposers of the Faith

Loyalty to Allah ﷻ and His Messenger ﷺ is a fundamental principle in Islam that entails upholding the values and principles of the religion. One aspect of loyalty is avoiding association with individuals or groups who actively, or passively oppose Islam. The Qur'an warns explicitly against associating with those who are enemies of Allah ﷻ and His Messenger ﷺ, as it is considered a sign of disloyalty, and may lead to hypocrisy.

Although maintaining good relations with all people is encouraged in Islam, as long as they are not actively opposing the religion, it is crucial to exercise caution when associating with those who oppose Islam. Associating with such individuals, or groups may lead one astray from the path of Islam, and it is essential to ensure that their influence does not undermine one's faith.

Another form of associating with those who oppose Islam is participating in conferences, or events organized by individuals or groups who promote shirk, innovations, or distorted teachings of Islam. Such actions not only go against Islamic principles, but also undermine the principles of loyalty and disavowal. Therefore, Muslims must be cautious about the influence

of such individuals, or groups, and ensure that their association with them does not lead them astray from the path of Islam. As the Qur'an warns,

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ مَصِيرًا﴾ [سورة النساء: 115]

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken and drive him into Hell, and evil it is as a destination"⁽¹⁾

Therefore, it is essential to adhere to the principles of loyalty and disavowal in all aspects of life, including associations, and events.

The Prophet Muhammad ﷺ provides an example of maintaining good relations with non-Muslims, including those who opposed him, as long as they did not engage in aggression, or violence against him or his companions. However, Muslims must be vigilant in ensuring that their association with those who oppose Islam does not lead them astray from the principles and values of the religion.

In summary, associating with those who oppose Islam is a form of disloyalty that goes against the Islamic loyalty and disavowal principles. Muslims are encouraged to maintain good relations with all people. Still, it is essential to exercise caution, and ensure their association with those who oppose Islam does not compromise their faith. By remaining steadfast in adhering to the values and principles of Islam, Muslims can uphold their loyalty to Allah عزَّوَجَلَّ and His Messenger ﷺ and fulfill their obligations as believers.

Negligence in Condemning Wrongdoing

Many Muslims are afraid to speak up or show support for those who have been falsely accused of extremism, or labeled as extremists themselves. This fear stems from the negative consequences associated with being labeled, or accused of extremism, including the potential for discrimination and harassment.

As a result of this fear, many Muslims fail to support individuals who practice the principles of loyalty and disavowal in a moderate and balanced manner. These individuals may refrain from participating in events or activities that go against Islamic values, including celebrations or

⁽¹⁾ Qur'an (4:115)

conferences that promote shirk, innovations, and distorted teachings of Islam.

Failing to support those who adhere to the principles of loyalty and disavowal in a moderate and balanced way is a form of negligence in upholding Islamic tenets. Therefore, it is essential to recognize the importance of balance and moderation in applying Islamic principles, and not equate the moderate application of these principles with extremism, or terrorism.

Furthermore, Muslims must courageously stand up for what is right, despite adversity or persecution. For example, the Prophet Muhammad ﷺ faced opposition and persecution, but remained steadfast in upholding the principles of Islam.

Therefore, Muslims must support those who adhere to the principles of loyalty and disavowal in a moderate, and balanced way. This support includes speaking out against unjust accusations, and solidarity with those falsely accused' or discriminated against.

In conclusion, fear of being labeled, or accused of extremism should not prevent Muslims from supporting individuals who practice the principles of loyalty and disavowal in a moderate, and balanced way. It is essential to recognize the importance of balance and moderation in applying Islamic principles' and to be courageous in upholding them, even in the face of adversity.

Betraying Trust: Negligence in Sharing Islam's True Message

Neglecting to share the true message of Islam with non-Muslims, or Muslims who are not serious about their religion is a form of betrayal of trust, and a sign of disloyalty. This approach may stem from the fear of being labeled, or accused of extremism, the desire to gain acceptance, or material benefits, or the aspiration to be counted amongst tolerant Muslims.

In Islam, trustworthiness (Amana) is a fundamental value emphasized in the Qur'an and the teachings of the Prophet Muhammad ﷺ. Muslims are obligated to convey the message of Islam to others, regardless of their religion' or background. The Qur'an states,

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ [سورة النحل: 125]

"Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best"⁽¹⁾

(1) Qur'an (16:125)

By sharing the message of Islam wisely and respectfully, Muslims fulfill their duty, and contribute to the betterment of society.

Neglecting to share the true message of Islam can also perpetuate misunderstandings and misconceptions about the religion, leading to further division and conflict. Furthermore, it undermines the trust and credibility of Muslims, and may lead others to question their sincerity and intentions.

Therefore, as Muslims, it is essential to uphold the value of trustworthiness by sharing the true message of Islam with wisdom and good instruction. Muslims should not compromise their principles, or betray their trust by remaining silent, or distorting the message of Islam for personal gain or acceptance. By conveying the true message of Islam, Muslims can contribute to promoting understanding, tolerance, and peaceful coexistence with others.

Rejecting Blind Obedience: Upholding Justice and Fairness

The Islamic principles of justice and fairness require Muslims to support the oppressed, and resist oppression. However, blind obedience to oppressive regimes, whether through financial or military aid, remaining silent in the face of human rights violations, or actively participating in the oppression of citizens, goes against the principles of loyalty and disavowal in Islam. Excessive obedience to rulers, even if they oppress the Muslim community, contradicts the principles of justice and fairness. Muslims are only required to obey rulers if they rule justly, and fairly, and their actions align with Islamic principles.

At the same time, weighing the potential benefits and harms of speaking out against rulers is crucial. The legal maxim of the lesser of two evils emphasizes that sometimes, choosing the lesser harm may be necessary. In the case of oppressive rulers, Muslims must assess the potential benefits and harms of speaking out against them, and take appropriate action based on this analysis. While the Qur'anic injunction

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ [سورة النساء: 59]

"Obey Allah, and obey the Messenger, and those charged with authority among you"⁽¹⁾

is often cited in discussions of obedience to rulers, it also emphasizes the importance of obeying Allah عزَّوَجَلَّ and His Messenger ﷺ first, and foremost. Furthermore, those in authority

(1) Qur'an (4:59)

must follow Islamic principles to deserve obedience. Therefore, if rulers or governments act against the principles of justice and fairness, Muslims must stand up against their oppression, and support the oppressed, even if it means speaking out against those in power. This aligns with the teachings of the Prophet Muhammad ﷺ, who emphasized the importance of standing up against oppression and injustice.

Considering the potential benefits and harms of speaking out against rulers, and taking appropriate action based on this analysis is crucial. Muslims must uphold the fundamental principles of Islam, and work towards a just, and fair society while also considering the potential consequences of their actions. By doing so, they can contribute to creating a peaceful, and harmonious community that upholds the values of justice and fairness. In essence, The Qur'an and Sunnah emphasize the importance of rejecting blind obedience to oppressive regimes and keeping Islam's principles of justice and fairness.

Extremism Towards Moderates: Impact on Muslim Unity

Islam emphasizes the principles of Al-Wala' Wal-Bara', including loyalty to Allah ﷻ and His Messenger ﷺ, and disassociating from those who oppose Islam. Unfortunately, some negligent Muslims use these principles to label moderate scholars, and students of knowledge extremists, leading to their exclusion from the circle of learned scholars.

These accusations fracture the unity of the Muslim community, disregarding the valuable knowledge and guidance imparted by balanced and moderate students of knowledge. Extremism directed towards these individuals goes against the principles of loyalty and disavowal, undermining the significance of unity and brotherhood emphasized in Islam. Instead, Muslims should actively foster unity, cooperation, and mutual respect, embracing diverse beliefs and opinions, while consciously avoiding the creation of division and conflict. By doing so, we uphold the spirit of Islam and contribute to a harmonious and inclusive community.

Balancing Loyalty and Respect in Islam

The Importance of Respecting Different Beliefs in Islam: In Islam, being content with the disbelief of disbelievers without acknowledging it or having doubts about it, endorsing the validity of any other religion, or loving disbelievers for their disbelief is considered an act of disbelief. This is emphasized in the Qur'anic verse, which stresses the importance of following Allah's ﷻ Guidance rather than one's desires to avoid going astray. Allah the ﷻ said,

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [سورة الممتحنة: 8]

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.”⁽¹⁾

However, while believers love faith, and strive to uphold their beliefs, they are not encouraged to hate or be hostile toward those with different beliefs. Instead, Islam emphasizes treating others with kindness and justice, even those with different beliefs, as demonstrated in the Qur’anic verse that permits righteousness and justice towards non-believers who do not fight or expel Muslims from their homes.

In Islamic tradition, there is a distinction between disavowal and hostility towards non-Muslims. Disavowal refers to spiritual separation from those who oppose Islam, while hostility is a harmful attitude towards them. Muslims are called upon to maintain loyalty to their faith and fellow believers while treating non-Muslims with respect and compassion.

Therefore, while maintaining a strong faith and love for what is right and true is essential, Muslims are called upon to treat others with respect and compassion, following the example of the Prophet Muhammad ﷺ, known for his kindness, compassion, and mercy towards all people, regardless of their beliefs or backgrounds.

Balancing Loyalty and Compassion in Islam

Islam places a significant emphasis on loyalty to Allah عزَّوجلَّ, His Messenger ﷺ, and fellow believers, as well as disassociating from those who oppose Islam, even if they are family members or acquaintances. This is highlighted in the Qur’anic verse, which states believers will not maintain love towards those who oppose Allah عزَّوجلَّ and His Messenger ﷺ, even if they are their family members. The Qur’an states:

﴿لَا يَجِدُ 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 24]

(1) Qur’an (60:8)

[المجادلة:22]

“You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful. “(1)

However, it is essential to understand that this verse should not be used to justify intolerance, or hostility towards non-Muslims. On the contrary, Islam teaches Muslims to treat all people, including non-Muslims, with kindness, compassion, and justice, regardless of their beliefs or backgrounds.

The Prophet Muhammad ﷺ exemplified this teaching by showing mercy and kindness to all people, regardless of their beliefs or social status. Furthermore, he emphasized that the right of Allah عزَّوَجَلَّ upon His servants is to worship Him alone, and not to associate any partners with Him, while the right of people upon Allah عزَّوَجَلَّ is that they are not punished for worshipping Him alone.

The Qur'an also encourages Muslims to deal justly and kindly with non-Muslims who do not pose a threat. Muslims are called upon to honor the rights of all people, regardless of their beliefs, and to treat them with justice and equity. Allah the عزَّوَجَلَّ said,

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ [سورة الممتحنة:8]

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes .Verily ,Allah loves those who deal with equity”.(2)

Therefore, it is essential to distinguish between disavowal, which refers to spiritual separation from those who oppose Islam, and hostility, a harmful attitude towards them. Islam does not encourage Muslims to be hostile toward non-Muslims, but to treat them with kindness and

(1) Qur'an (58:22)

(2) Qur'an (60:8)

respect as long as they are not aggressive toward Muslims.

In Islamic tradition, it is taught that Muslims should treat all people, regardless of their beliefs, or backgrounds, with kindness, compassion, and justice. Therefore, while maintaining loyalty to one's faith and fellow believers is essential, it should be understood in Islamic teachings on tolerance, compassion, and respect for all people. Therefore, Muslims should strive to uphold these values in their interactions with others while maintaining a solid connection to their faith and community.

Negligence in Al-Wala' Wal-Bara': Disloyalty and Support

Negligence in Al-Wala' Wal-Bara' can manifest in taking disbelievers as protectors, helpers, or friends over fellow Muslims. Loyalty to believers is highly regarded in Islam and taking disbelievers as allies is strongly discouraged. The Qur'an warns believers against such behavior and reminds them that it goes against Allah ﷻ's Will. This is evident in the verse that prohibits taking disbelievers as protectors over believers. This is clear in according to the following verse: -

﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ اَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ اَتُرِيدُونَ اَنْ يَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا﴾
[سورة النساء: 144]

“O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves?”⁽¹⁾

The above verse emphasizes the importance of maintaining loyalty to fellow believers, and avoiding taking disbelievers as protectors, helpers, or friends. The verse warns that such actions would be clear proof against oneself before Allah ﷻ. It highlights the gravity of this issue and its implications for one's faith and standing with Allah ﷻ.

Loyalty to Allah ﷻ and His Messenger ﷺ and the Muslim community is highly valued in Islamic teachings. The Qur'an and the Prophet's ﷺ teachings call upon Muslims to prioritize their allegiance to fellow believers and avoid associations that can harm their faith or the interests of the Muslim community. Therefore, this verse reminds Muslims to be cautious and mindful of their associations and to maintain their loyalty to Allah ﷻ and His Messenger ﷺ and their fellow believers.

(1) Qur'an (4:144)

Ibn Taymiyyah, رَحْمَةُ اللَّهِ عَلَيْهِ a renowned Islamic scholar, emphasized that faith and taking disbelievers as allies are incompatible. He argued that those who do so disobey Allah عَزَّوَجَلَّ and rebel against His commandments. Although such actions may not lead to disbelief, they contradict the principles of faith in Allah عَزَّوَجَلَّ and His Messenger ﷺ. Therefore, Muslims should prioritize loyalty to fellow believers and avoid supporting disbelievers over them. But unfortunately, many who do so are rebellious and disobedient to Allah عَزَّوَجَلَّ.

﴿ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوا لَهُمْ أَوْلِيَاءَ وَلَنْ كَثِيرًا مِّنْهُمْ فَاسِقُونَ ﴾
[سورة المائدة: 81]

“And had they believed in Allah, and in the Prophet (Muhammad) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers), but many of them are the Fasiqun (rebellious, disobedient to Allah).”⁽¹⁾

The above verse from Surah Al-Ma'idah highlights the importance of faith in Allah عَزَّوَجَلَّ and His Messenger ﷺ and following the guidance they revealed. The verse suggests that if believers truly had faith in Allah عَزَّوَجَلَّ and the Prophet Muhammad ﷺ, they would not take disbelievers as protectors, or helpers, as such an act goes against the principles of faith and submission to Allah عَزَّوَجَلَّ.

The verse also suggests that many people who consider disbelievers allies are rebellious and disobedient to Allah عَزَّوَجَلَّ. This implies that such an act is not merely a mistake, or oversight, but a deliberate, and conscious decision to reject faith, and disobey Allah's عَزَّوَجَلَّ commandments. Furthermore, it highlights the severity of taking disbelievers as protectors or helpers, a form of disobedience, and a sign of weak faith.

While taking disbelievers as allies may not lead to unbelief, it is still considered to go against the principles of faith in Allah عَزَّوَجَلَّ and His Messenger ﷺ. Therefore, Muslims should prioritize loyalty to fellow believers, and refrain from supporting disbelievers over them.

(1) Qur'an (5:81)

Living in Non-Muslim Lands without Valid Reason: Inability to Practice Islamic Rituals

In Islam, Muslims are not allowed to reside in non-Muslim countries without a necessity. This prohibition becomes even more severe if they cannot practice the rituals of Islam due to the environment in those lands. Allah ﷻ has warned Muslims to migrate to Muslim countries if they cannot practice their religion openly, such as wearing a hijab or keeping a beard, in non-Muslim countries. Migration is not just recommended, but obligatory if there is a legitimate opportunity. Allah ﷻ said,

﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا﴾ [سورة النساء: 97]

“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! * Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way. * For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.”⁽¹⁾

The above verses highlight the importance of obeying Allah's ﷻ commandments and fulfilling religious obligations. It speaks of those who wrong themselves by staying among disbelievers despite the commitment to emigrate to a Muslim country, and as a result, they are punished in the Afterlife. The verse also provides an exception for the weak, and unable to migrate, showing that Allah ﷻ is Merciful and Forgiving. This verse serves as a warning, and a reminder to Muslims to prioritize their faith, and follow Allah's ﷻ commandments, even if it means leaving familiar surroundings, and starting anew in a different land.

However, if Muslims can openly practice their religion, learn Islamic rulings, perform their prayers, adhere to the dress code for women, etc., it is permissible to live in non-Muslim countries. On the other hand, negligence in fulfilling one's religious obligations is demonstrated when one resides in non-Muslim lands without a valid excuse, and cannot practice the rituals of Islam.

⁽¹⁾ Qur'an (4:97-99)

It is not permissible for Muslims to reside in the land of disbelief without a necessity. This prohibition becomes more severe when they cannot practice the rituals of Islam, such as wearing the hijab or keeping a beard. If a person converts to Islam in a country of disbelief, cannot openly practice their religion, and can migrate to a Muslim country, they must do so. It is not permissible for them to remain in the land of disbelief. However, if they can openly practice their religion, perform their prayers, learn the rulings of Islam, adhere to the dress code for women, etc., migration is recommended but not obligatory. It is permissible for them to stay in the country of disbelief if there is a legitimate interest, such as calling people to Islam.

Prohibition of Non-Essential Travel to Disbelieving Lands

Another example of negligence in Al-Wala' Wal-Bara' is traveling to non-Muslim lands without a valid reason. Muslims are prohibited from traveling to such lands for tourism, or other non-essential reasons, as it may expose them to immoral behavior considered normal in those societies. However, it is permissible to travel to these lands for necessary reasons, such as medical treatment, trade, or education unavailable in Muslim countries, or to invite others to Islam. In such cases, Muslims must fulfill specific prerequisites, including knowledge of their religion to refute any suspicions, possessing piety to resist temptations, and practicing and displaying their religion's rituals. Once their purpose is fulfilled, it is incumbent upon them to return to the land of Islam.

Prohibition of Imitating Non-Muslims

When considering loyalty and disavowal in Islam, it is essential to acknowledge the restriction on imitating non-Muslims, specifically regarding attire, and involvement in their celebrations. The actions of disbelievers can be grouped into three categories: religious practices, traditions and customs, and professions and skills. Muslims are prohibited from emulating any of the first two categories, especially if it involves going against Islamic principles.

In Islam, imitating non-Muslims is considered a sign of negligence and inferiority. Therefore, Muslims are prohibited from imitating disbelievers in their acts of worship, customs, and habits. This includes imitating their appearance, wearing religious emblems, and participating in feasts. The prohibition is based on the saying of the Prophet ﷺ that "Whoever imitates a people is one of them."

Muslims must understand the importance of preserving their identity, and not deviating from the principles of Islam. Therefore, learning, and applying the rules regarding imitating non-Muslims, and purifying one's heart and inner self is crucial. Pursuing crafts and works not

specific to any particular nation is permissible, and Muslims are commanded to be vital for material progress. However, imitating non-Muslims in a way that leads to leaving the religion is considered disbelief, and the ruling on it will be the same as blasphemy or disobedience.

Therefore, Muslims must be cautious and mindful of their actions, ensuring they remain true to their faith' and avoid imitating the practices of disbelievers.

Negligence in Congratulating Non-Muslims on Celebrations

In Islam, it is essential to cooperate with others in good deeds and piety, but not in sinful or unjust actions. The عَزَّوَجَلَّ said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ [سورة المائدة: 2]

“And cooperate in righteousness and piety, but do not cooperate in sin and enmity, and fear God. Indeed, God is the Most Gracious One.” (1)

Therefore, congratulating non-Muslims on their religious celebrations is another sign of negligence. Moreover, by doing so, Muslims may inadvertently endorse beliefs and actions contradictory to Islam.

Participating in the religious festivals of non-Muslims is also prohibited in Islam because it implies recognition of their false beliefs. For example, celebrating the death, crucifixion, and resurrection of Christ is not in line with Islamic teachings. Muslims who participate in such festivals risk committing an act of disbelief that can lead to their expulsion from the Islamic faith.

Therefore, it is crucial for Muslims to be mindful of their actions, and to prioritize upholding the principles of Islam over displays of tolerance. By doing so, they can avoid acts of negligence, and remain true to their faith.

Dangers of Blindly Obeying Non-Muslims

Compliance with non-Muslims, despite its contradiction with Islamic beliefs, is another indication of negligence. The nature of the commanded action determines the ruling on

(1) Qur'an (5:2)

obeying non-Muslims. If the action is considered disbelief, and one willingly complies with it while being held accountable, they will be regarded as disbeliever. Furthermore, if one follows non-Muslims in either allowing what Allah ﷻ has forbidden, or prohibiting what Allah ﷻ has permitted, they will also be considered disbelievers.

Allah ﷻ said,

﴿إِنَّ الَّذِينَ أَرْتَدُوا عَلَىٰ آدْبَرِهِمْ مِن بَعْدِ مَا نَبَّيْنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ۗ ذَٰلِكَ بِأَنَّهُمْ
 قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۗ فَكَيْفَ إِذَا تَوَفَّتْهُمُ
 الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبُرَهُمْ ۗ ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ.
 فَأَحْبَطَ أَعْمَالَهُمْ ۗ﴾
 [سورة محمد: 25-28]

“Verily, those who have turned back (have apostate) as disbelievers after the guidance has been manifested to them, Shaitan (Satan) has beautified for them (their false hopes), and (Allah) prolonged their term (age). * This is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter," but Allah knows their secrets * Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs? * That is because they followed that which angered Allah and hated that which pleased Him. So, He made their deeds fruitless.”⁽¹⁾

The above verse from the Qur’an warns against turning back from faith after guidance has been made clear, as it is a sign of apostasy and disbelief. It describes how Satan may deceive those who have turned away’ and beautify false hopes for them. The verse highlights the danger of compromising on matters of faith by obeying those who oppose Allah’s ﷻ teachings. It also emphasizes that Allah ﷻ knows the secrets of individuals, and their deeds will be judged in the afterlife based on whether they followed what pleased Him or what angered Him. Overall, the verse serves as a reminder of the importance of staying true to one’s faith, and not compromising on matters of belief.

Allah ﷻ warns believers against taking non-Muslims as advisors, consultants, protectors, helpers, or friends as they may seek to harm and corrupt them. The ruling on obeying non-Muslims is based on the action being ordered, and willingly following an action considered disbelief can make one a disbeliever.

⁽¹⁾ Qur’an (47:25-28)

The Qur'an emphasizes that Muslims must not obey disbelievers and hypocrites. However, it is not forbidden to collaborate with non-Muslims in matters of truth and justice consistent with Islamic beliefs. Blindly joining secular, atheistic, or nationalist parties, and denying the basis of Islam can lead to dangerous beliefs and practices. Muslims must strive to uphold Islamic beliefs and collaborate with non-Muslims only in ways consistent with Islamic principles.

Danger of Close Associations with Non-Believers

Negligence in Al-Wala' Wal-Bara' can occur when individuals form relationships with non-believers under the guise of displaying tolerance. The Qur'an explicitly warns against taking non-believers as advisors, consultants, protectors, helpers, or friends, as they may seek to corrupt and harm believers. Furthermore, Allah ﷻ emphasizes that believers should not take non-believers as close associates, as they may be involved in cheating, betrayal, and temptations against them.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِيٰطَنَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خِيَالًا وَدُّوْا مَا عٰنَيْتُمْ قَد بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُمْ تَعْقِلُونَ﴾
[سورة آل عمران: 118]

“O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayat (proofs, evidence, verses) if you understand.”⁽¹⁾

The above verse advises believers not to take non-believers as advisors, consultants, protectors, helpers, or friends because they may try to corrupt, and harm them. The verse warns that non-believers may hide their true intentions and feelings, and seek to harm believers in ways that are not immediately apparent. The verse emphasizes the importance of being cautious, and protecting one's faith by avoiding close associations with non-believers. It is important to note that this verse does not encourage hostility towards non-believers, but advises believers to be mindful of their associations, and protect their faith.

Imam al-Tabari explains that the verse highlights the dangers of such associations, and warns believers about the potential harm that may arise from forming close relationships with non-

⁽¹⁾ Qur'an (3:118)

believers. Therefore, it is crucial to be cautious and protect one's faith by avoiding close associations with non-believers, as this aligns with the principles of loyalty and disavowal in Islam.

Negligence in Al-Wala' Wal-Bara' can occur when individuals form relationships with non-believers under the guise of displaying tolerance, which goes against the teachings of the Qur'an. Taking non-believers as advisors, consultants, protectors, helpers, or friends may lead to corruption and harm to believers. Therefore, the Qur'an advises Muslims to be cautious, and protect their faith by avoiding close associations with non-believers. This aligns with the principles of loyalty and disavowal in Islam, which emphasize the importance of being mindful of one's associations, and protecting one's faith.

Similarly, appointing non-believers as judges, rulers, or authorities with any form of domination over Muslims is considered forbidden loyalty in Islam. This goes against the Qur'anic verse that Allah عزَّوَجَلَّ will never grant disbelievers a way to triumph over believers. Therefore, Muslims should appoint qualified Muslims to positions of authority to protect the community's interests.

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ [سورة النساء: 141]

“And never will Allah grant to the disbelievers a way (to triumph) over the believers.” (1)

Abu Musa ؓ narrated that he informed ‘Umar Ibn Al-Khattab ؓ that he had appointed a Christian scribe. ‘Umar ؓ reproached him, and reminded him of the verse in which Allah عزَّوَجَلَّ says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ [سورة المائدة: 51]

“O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely, he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).”(2)

(1) Qur'an (4:141)

(2) Qur'an (5:51)

Diluting Al-Wala' Wal-Bara'

The Qur'anic verses emphasize that Allah ﷻ will never grant the disbelievers a way to triumph over the believers. It is essential to note that this does not encourage hostility towards non-Muslims, but highlights the importance of maintaining loyalty to one's faith and community.

Umar Ibn Al-Khattab ؓ reprimanded Abu Musa ؓ for appointing a Christian scribe, citing the Qur'anic verse prohibiting Jews and Christians as allies. Umar ؓ ordered him to replace the Christian scribe with a Muslim, stating that it is inappropriate to honor or dignify disbelievers while Allah ﷻ has degraded them with disbelief and humiliation. Abu Musa ؓ argued that he benefited from the scribe's writing, but Umar ؓ explained that it is necessary to avoid associations that can corrupt and harm one's faith. This incident highlights the importance of appointing qualified Muslims to positions of authority to protect the community's interests. (1)

In Islamic teachings, Muslims are encouraged to maintain their loyalty to Allah ﷻ and His Messenger ﷺ and their fellow believers. They are called upon to avoid associations that can harm their faith, and to protect the Muslim community's interests. Therefore, Muslims should strive to uphold these values in their interactions with others while maintaining a solid connection to their faith and community.



(1) Musnad Ahmad: through a sound chain of narration

Conclusion

In conclusion, Part II of the book, "Diluting Al-Wala' Wal-Bara,'" has been a transformative journey into the principles of loyalty (Al-Wala') and disavowal (Al-Bara') from the perspectives of the Salaf, and the Khalaf. Throughout the chapters, we have explored these principles' foundational concepts, and practical implications, focusing on creating a faith-centered environment, understanding different interpretations, and avoiding extremism and negligence.

From the outset, Chapter 1 briefly defining the Salaf and Khalaf, Chapter 2 sets the stage by providing a comprehensive understanding of Al-Wala' Wal-Bara' from the Salaf's perspective. We recognized the significance of these principles in shaping the Muslim identity, and guiding interactions with believers and non-believers alike. This understanding laid the groundwork for our exploration in subsequent chapters.

Chapter 3 deepened our understanding by delving into Salaf's approach to creating a faith-centered environment. We learned the importance of nurturing an environment that reflects Islamic values and ethics, grounded in the teachings of the Qur'an and Sunnah. In addition, we gained insights into how the Salaf established, and maintained such environments in their time through practical examples.

Building upon this foundation, Chapter 4 presented a three-level framework for building a Salafi-inspired faith environment. First, it emphasized the critical role of the family, education, and community in fostering a deep commitment to Al-Wala' Wal-Bara'. By recognizing the significance of these levels, we gained practical guidance on how to cultivate an environment that promotes the principles of loyalty and disavowal.

In Chapter 5, we explored the Salafi perspective on loyalty and disavowal in interactions with people. We recognized the importance of upholding Islamic values and principles while engaging with others, demonstrating integrity, and consistency in our behavior. This chapter served as a reminder of the comprehensive nature of Al-Wala' Wal-Bara' and its influence on our social interactions.

Shifting our focus in Chapter 6, we engaged with the Khalaf's position on Al-Wala' Wal-Bara', engaging in a comparative study to understand the similarities and differences between the Salaf and the Khalaf's interpretations. This exploration broadened our understanding of these principles within the diverse Islamic tradition, fostering a more nuanced perspective.

Chapter 7 tackled the issue of extremism in Al-Wala' Wal-Bara', highlighting the importance



Diluting Al-Wala' Wal-Bara'



of moderation, and balance. We recognized the potential dangers of excessive rigidity, or extremism, and learned the significance of applying these principles with wisdom and prudence. This chapter called for a balanced and comprehensive understanding of Al-Wala' Wal-Bara'. Lastly, Chapter 8 addressed the issue of negligence in loyalty and disavowal. It emphasized the need for constant vigilance and commitment to upholding these principles in all aspects of life. By delving into the potential consequences of neglecting these principles, we were reminded of the importance of remaining steadfast in our adherence



Volume I – Final Remarks

In conclusion, "Reconstructing Al-Wala' Wal-Bara' comprehensively and comparatively" in Volume 1 has comprehensively explored the doctrine. We have delved into its linguistic and technical definitions, traced its roots in the Qur'an and Prophetic traditions, and expounded on the doctrine's underlying essence of love and hate. By understanding the two types of love and hate, intuitive and consciously chosen, we have recognized their inseparable connection to the teachings of Islam.

Moreover, Volume 1 has shed light on the interconnectedness between the doctrine of Al-Wala' Wal-Bara', Iman, and its declaration, the Shahadah. Recognizing the profound link between faith and loyalty, we have observed how the Salaf, through their deep comprehension and application of the elements of faith and the Shahadah's two pillars of negation and affirmation, inherently implemented the doctrine without the need for extensive writings on the subject. Conversely, Khalaf's deviation from the essence of Iman and its declaration's pillars led to the pitfalls of extremism and negligence, which we have explored in various forms.

Notably, Salaf's approach to the doctrine encompassed two dimensions. Firstly, they identified the different categories of individuals relevant to the doctrine, understanding who deserved complete loyalty, complete disavowal, or partial loyalty and disavowal. Secondly, they built faith-centered environments within the home, mosque, school, and wider community, navigating society by adhering to the principle of enjoining good and forbidding evil.

This volume sets the stage for Volume 2, where we will delve into the understanding and application of the principles of loyalty and disavowal in contemporary contexts. We will explore this doctrine's potential impact on awakening the Muslim Ummah at both individual and community levels. Through further examination and analysis, we aim to inspire and motivate individuals to embrace the essence of Al-Wala' Wal-Bara' and harness its transformative potential in their lives.

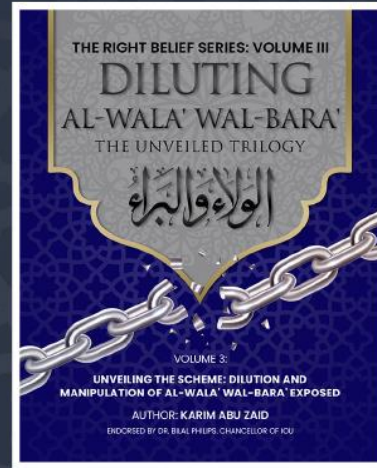
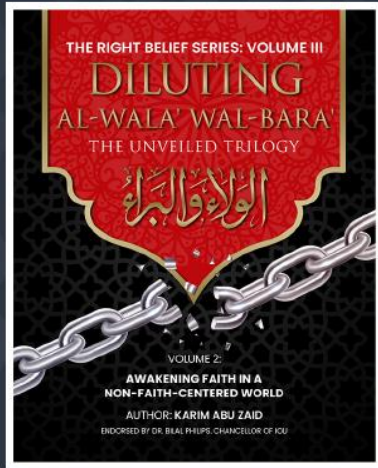
As we progress, let us remain committed to academic rigor, positive engagement, and a constructive approach. By understanding the principles of loyalty and disavowal and their application in our modern world, we can contribute to the revival and betterment of the Muslim Ummah. With the teachings of Islam as our guide, we can foster unity, strengthen our faith communities, and positively impact society at large.

May our exploration of Al-Wala' Wal-Bara' in Volume 1 catalyze personal growth, community development, and the awakening of the Muslim Ummah. Let us eagerly anticipate the insights and revelations that Volume 2 will bring as we continue our journey toward a deeper

 **Diluting Al-Wala' Wal-Bara'** 

understanding and meaningful implementation of this profound doctrine.





The transformative journey of The Right Belief Series continues in Volume Three, exploring the principles of Al-Wala' Wal-Bara' in "Diluting Al-Wala' Wal-Bara': The Unveiled Trilogy."

Volume I, "Reconstructing Al-Wala' Wal-Bara': A Comprehensive Comparative Analysis," guides you towards righteous beliefs through meticulous analysis, fostering a profound comprehension of Al-Wala' Wal-Bara'.

In Volume II, "Awakening Faith in a Non-Faith-Centered World," ignite inspiration and resilience to navigate secular challenges, fortifying your faith amidst barriers.

Finally, Volume III, "Unveiling the Scheme: Dilution and Manipulation of Al-Wala' Wal-Bara' Exposed," exposes hidden agendas, empowering you with knowledge and strength to stand against deceit, safeguarding the purity of Al-Wala' Wal-Bara'.

Embark on this inspirational, motivational, and scholarly journey, where knowledge, faith, and resilience intertwine. Let these volumeshed light on your unwavering belief, empowering you to confront the myriad challenges of the world with unwavering determination.

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