



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

AL WALA' WAL BARA'

This is an important topic that epitomise our understanding of Islam. It simply shows that our feelings and emotions MUST BE in line with what Allah Ordered us in the Qur'an and authentic hadiths. If we claim that we understand about Iman, surely, our strong faith in Allah will Guide us to completely obey Allah without any excuses and without any conditions. This unconditional love for Allah will be transparent when we completely obey Allah. One of the elements of this unconditional love for Allah is to love and hate for the sake of Allah - which is what this whole topic is all about - Al wala' wal bara'.

Al-Wala' wal-Bara' is to love and be loyal to the believers and to hate, alienate, and disavow the disbelievers and their faith.

Before we even discuss on this topic, we must first of all be grateful that Allah has Guided us to Islam. Islam means complete submission to Allah. It is not up to you and I to choose which part of Islam we obey and which part we disobey. Obedience must be absolute and complete. If we pick and choose which part of Allah's Commands we obey, then Allah Warned us:

الْكِتَابِ بِبَعْضٍ أَفْتُونُ
 مَنْ جَزَاءُ فَمَا ۖ بِبَعْضٍ وَتَكْفُرُونَ
 فِي حِزْبِي إِلَّا مِنْكُمْ ذَلِكَ يَفْعَلُ
 وَيَوْمَ ۖ الدُّنْيَا الْحَيَاةِ
 أَشَدَّ إِلَى يُرَدُّونَ الْقِيَامَةِ
 عَمَّا بِغَافِلٍ اللَّهُ وَمَا ۖ الْعَذَابِ
 تَعْمَلُونَ

“...So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.” 2: 85

Even if we don't understand the Wisdom behind Allah's Command, we have to submit.

إِذَا مُؤْمِنَةٌ وَلَا لِمُؤْمِنٍ كَانَ وَمَا
يَكُونُ أَنْ أَمْرًا وَرَسُولُهُ اللَّهُ قَضَى
وَمَنْ قَدْ أَمرَهُمْ مِنَ الْخَيْرَةِ لَهُمْ
ضَلَالًا ضَلَّ فَقَدْ وَرَسُولُهُ اللَّهُ يَعْصِ
مُبِينًا

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

Allah has set up many examples in the Qur'an that submission to Allah is absolute:

1. Iblis
2. Adam
3. Habil and Qabil
4. The people of sabbath

1. Iblis

When Iblis disobeyed Allah, he clearly did not understand why he must obey Allah by bowing to Adam (AS), even though he was extremely obedient before and he worshipped Allah. He became arrogant and did not repent to Allah and did not feel regretful for his disobedience. It does not matter what reasons he gave - disobedience means disobedience. Allah's Punishment was severe - Allah immediately said:

يَوْمَ إِلَى اللَّعْنَةِ عَلَيْكَ وَإِنَّ
الدِّينَ

“And indeed, upon you is the curse until the Day of Recompense” 15: 35

2. Adam (AS)

Prophet Adam (AS) was given everything by Allah is Paradise

تَعْرَى وَلَا فِيهَا تَجُوعٌ إِلَّا لَكَ إِنَّ
تَضْحَى وَلَا فِيهَا تَظْمَأٌ لَّا وَأَنَّكَ

“Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun.” 2: 118-119

Allah also Warned him and his wife about shaytan:

لَكَ عَدُوٌّ هَذَا إِنَّ آدَمُ يَا فَقُلْنَا
مِنْ يُخْرِجَنَّكُمْ فَلَا وَلِزَوْجِكَ
فَتَشْقَى الْجَنَّةِ

So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer. 20: 117

But they disobeyed Allah and ate the forbidden fruit. As a result, they became naked and we sent to the earth. They lost everything – not naked to being naked, and on the earth – it was hot, and they had to search for water and food – unlike what they had in Paradise.

3. Habil and Qabil

In those very early days of mankind, Adam and Hawa would always give birth to twins and every twin was born a pair of boy and girl. Allah’s Law then was not to marry your other twin of the same birth. Qabil wanted to marry his twin from the same birth instead of marrying Habil’s twin. Habil was supposed to marry Qabil’s twin. So 2 men fought for the same woman – except Habil was the righteous and Qabil was disobeying Allah. He understood Allah’s command but refused to obey. He ended killing Habil and Allah described him as

الْخَاسِرِينَ مِنْ فَأَصْبَحَ

“and became among the losers.” 5: 30

4. People of sabbath

These people among the Bani Israel had to fish to earn a living. In those days, and perhaps until today, Sabbath or Saturday, is a day of worship. They must only be worshipping and not working. If they do not worship Allah on Saturday and indulge in worldly activities, they have disobeyed Allah. Allah tested them - the fish did not come on any days except Saturdays. So they put the net on Friday and then on Sunday they caught fish. However, their plot is to Allah a disobedience and they were turned into pigs and monkeys.

بَيْنَ لِمَا نَكَا لَا فَجَعَلْنَا هَا
وَمَوْعِظَةً خَلْفَهَا وَمَا يَدِيهَا
لِلْمُتَّقِينَ

“And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.” 2: 66

So all these above examples and many other examples in the Qur’an strongly warn you and me to be submit to Allah completely. If we fail to do so Allah will Punish us.

Coming back to the topic “al wala’ wal bara”:

The Messenger of Allaah (SallAllahu ‘alayhi wa sallam) guided us to this balance and moderation in our emotions when he said:

إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ
فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ

“Verily the strongest handhold of faith is that you love for the sake of Allah and that you hate for the sake of Allah.” [Ahmad 4/286, authentic]

The great scholar, Shaykh ‘Abdul-‘Azeez ibn Baaz (d.1420, may Allaah have Mercy on him) was asked about love and hatred for the sake of Allaah, and he replied: Loving for Allaah is when you love (someone) for Allaah’s sake, the Blessed and Exalted, because you believe him to be a person of taqwaa (mindfulness of Allaah’s orders) and eemaan (upright beliefs, statements, and actions). Because of these things you love such a person for the sake of Allaah.

You also hate for the sake of Allaah when you see a disobedient disbeliever. You hate such a person for the sake of Allaah.

You also hate a disobedient person, even if he is a Muslim, based on the degree of his disobedience.

This is how a believer is – He allows his heart to react to both types of people, loving some of them for the sake of Allaah. He loves the people of eemaan and taqwaa for the sake of Allaah, while he hates the people of disbelief, evil, and disobedience for Allaah’s sake, allowing his heart to interact with both kinds.

In the case when there is good and bad in a person, like a disobedient Muslim, then he loves him for his Islaam and hates him for his disobedience, combining both emotions of love and hatred for one person.

As for the people of eemaan and the people of upright Islaamic practice, then he (a true believer) loves them wholeheartedly. Similarly, he hates the people of disbelief wholeheartedly.

But regarding someone who has both things (good and bad traits), a disobedient Muslim, he loves him based on the level of his eemaan and Islaam, while he hates him according to the level of his disobedience and violations (of Islaamic beliefs and practices).

Hadith 1

Abu Umamah reported: The Messenger of Allah, peace and blessings be upon him, said, “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 the faith.”

Source: Sunan Abī Dāwūd 4681

Grade: *Sahih* (authentic) according to Al-Albani

Hadith 2

Bukhāri and Muslim also both narrate from Anas bin Mālik (radiAllahu ‘anhu) that the Messenger of Allah (salallāhu ‘alaihi wasallam) said: “There are three qualities that whoever possesses them has tasted the sweetness of Eemān: that Allah and His

Messenger are more beloved to him than anyone besides them, that he loves a person and he does not love him except for the sake of Allah, that he hates to turn back to disbelief after Allah has saved him from that just as he hates to be thrown into the fire." There is a narration that begins with, "There is not anyone who has truly tasted the sweetness of Eemān until Allah and His Messenger are more beloved to him than anyone besides them..."

It is narrated from Ibn 'Abbās (radiyallahu 'anhumā) that he said: "Whoever loves for the sake of Allah, and hates for the sake of Allah, and makes allegiance for the sake of Allah and holds enmity for the sake of Allah, then Allah's friendship is attained by that. And a servant will not experience the taste of Eemān, even if his prayer and fasting are plentiful until he becomes like this. Most of the relationships have become based upon worldly affairs, and that will not attain for its people anything of goodness." Reported by Ibn Jareer. (Sheikh Ahmad an-Najmi mentioned that he did not find this statement of Ibn 'Abbās with Ibn Jareer but he found it with Ibn al-Mubārak in his book 'Az-Zuhd,' page 160-161, Hadeeth number 353).

Explanation

Sheikh 'Abdur Rahmān bin Nāsir as-Sa'dī (rahimahullah) said in his notes on this chapter: The origin of Tawheed, and its spirit and its soul is to have sincere love for Allah alone. This is the origin of the deification and the worship of Him, rather it is the absolute reality of 'ibādah. A person's tawheed cannot be complete until the perfection of the love the slave has for his Lord is attained. The love of Allah takes precedence over (and overtakes) all other things that are loved. He makes this love of Allah the judge over all other types of love, and this love of Allah brings happiness and joy to the servant. A person perfects his love for Allah's sake and his Tawheed by befriending for the sake of Allah and having enmity for His enemies. And by this, the eemān of the servant is perfected, and his Tawheed. [End].

This speech of Imām as-Sa'dī is priceless and was it to be written in golden ink, even that would be a small matter. That is because Allah is the One who brought the servant into existence, and He is the One who raised him and nurtured him through His bounties and His blessings, so that he may live upon that from food and drink. He caused this sustenance to be absorbed into his body so that he can be nourished with it, and He bestows by way of it, strength so as to worship Him, the Most High. He is the One who bestowed taste into food and water, so they are palatable. He is the One who made for each human a tongue, saliva, and different types of teeth so that he can grind his food and benefit his body by way of it.

Those Who Love Allah More

Al-Hākim reports in his Mustadrak (no. 1913 1/706) from the Hadeeth of Mu'ādh bin Jabal, authenticated by Shaikh Al-Albāni (Al-Mishkāt no. 748), that the Messenger of Allah (salallāhu 'alaihi wasallam) would make dua: "O Allah! I ask for your love, and the love of whoever you love, and the love of every deed that takes me to your love."

This Hadeeth explains the statement of Allah the Most High:

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

“And of mankind are some who take others besides Allah as rivals to Him. They love them as they love Allah. But those who believe love Allah even more.” (Surah al-Baqarah 2:165).

It is also made clear that the one who loves other than Allah from the idols and the false gods that do not create, nor sustain, nor give life or death, nor can they enter you into Jannah or save you from the Hellfire, then such a person has placed his love where it does not belong—and he is blameworthy in the sight of Allah. For this reason, those who worship these other gods and love them as they love Allah, and have allegiance for them and enmity due to them, then there will come upon them a day when they will despise themselves. It is obligatory upon every Muslim to be sincere in his deeds for Allah, the Most High, having love for Him and glorifying Him and magnifying His greatness. And it is obligatory on every Muslim to befriend the friends of Allah, and they are those who are obedient to Him—and they should hate the enemies of Allah: those who are in opposition to this pure and sincere love of Allah, the Most High, due to their polytheism and disobedience.

These verses clarify for us that it is not permissible for a servant to give precedence to his father, his children, his brothers or his kindred or tribesmen, nor to his wealth that he has accumulated, nor to the dwellings and properties he has gathered—nothing that he owns or possesses is to be put ahead of his love for Allah, just as is mentioned in the verse:

تَرْضَوْنَهَا وَمَسَاكِينُ كَسَادَهَا تَخْشَوْنَ وَتِجَارَةٌ أَفْزَرْتُمْوهَا وَأَمْوَالٌ وَعَشِيرَتُكُمْ وَأَزْوَاجُكُمْ وَإِخْوَانُكُمْ وَأَبْنَاؤُكُمْ كَانَ إِنْ قُلْنَا
الْقَاسِقِينَ الْقَوْمَ يَهْدِي لِآلِ اللَّهِ ۗ بِأَمْرِ اللَّهِ يَأْتِي حَتَّىٰ تَنْزُبُوا سَبِيلَهُ فِي وَجْهِهِ وَرَسُولِهِ اللَّهُ مِّنَ إِلَيْكُمْ أَحَبُّ

“Say to them (O Prophet): 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 rebellious and disobedient to Allah.” (Surah at-Tawbah 9:24).

If your father was to call you to the disbelief of Allah or to associate partners with Allah, or if your son, brother, wife, husband or tribesman were to do that, then it is not permitted for you to obey them in disobedience to Allah. There is no obedience to the creation in disobedience to Allah, the Mighty and Majestic. This type of

disobedience to the creator occurs mostly amongst those people who reside in the lands of kufr, and even (these days) amongst some of those who reside in the Muslim lands. Allahul-musta'ān.

A father may invite his son to disbelief or sin by saying, 'If you do not do such and such, then you are no longer my son.' He may even throw him out of the house, and this is something which Shaikh An-Najmī stated that he had come across over the years in some of the questions that were put to him. Allah's Messenger (salallāhu 'alaihi wasallam) said: "None of you truly believes until I am more beloved to him than his son, his father and the whole of mankind."

This means that one's eemān is not complete and perfect except with this—by giving precedence to the love of the Messenger (salallāhu 'alaihi wasallam) over and above the love of all of the people, and giving precedence to the obedience of Allah and His Messenger (salallāhu 'alaihi wasallam) over obedience of all the people.

Three Qualities that Whoever Possesses them, has Tasted the Sweetness of Eemān

Anas (radiAllahu 'anhu) reports that the Prophet (salallāhu 'alaihi wasallam) said:

"There are three qualities that whoever possesses them has tasted the sweetness of Eemān: the one to whom Allah and His Messenger are more beloved than anyone else besides them, that a person loves another person for no other reason except for Allah's sake and that a person hates to return back to disbelief after Allah had saved him from it just as he hates to be thrown into the hellfire."

This is an amazing Hadeeth! There are no characteristics that are mightier than these, and a servant does not reach them, except by the help and the aid of Allah, the Most High. Indeed a servant in this world is exposed to all types of calls to wickedness and evil, and to oppose that which Allah and His Messenger (salallāhu 'alaihi wasallam) have commanded—deeds that turn him away from the love of Allah and His Messenger, actions that call a servant to put the love of his kith and kin before the love of Allah and His Messenger.

A believer must hold fast to the love of Allah and the love of the Prophet (salallāhu 'alaihi wasallam)—and he must be ready to sacrifice all other types of love for His love of Allah if those other loves call him to oppose the love of Allah through disbelief or disobedience. Indeed the love of Allah calls a servant to love and hate for His sake, and to hate to return back to disbelief after Allah had saved him from that, just as he hates to be thrown into the Fire. This is because Kufr (disbelief) necessitates being cast into Hell, and remaining therein forever. Allah, the Most High, said:

ذِينَ كَفَرُوا حِينَ لَا لَوْ يَعْلَمُ آلَ
 يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا
 عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ
 بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
 يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ

“If only those who disbelieved knew the time when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.” (Surah al-Anbiyā, 21: 39-10).

Attaining the Alliance and Support of Allah (the Most High)

Finally, we have the Hadeeth of ‘Abdullah Ibn Abbās (radiyallahu ‘anhumā): “Whoever loves for Allah’s sake, hates for Allah’s sake, makes his allegiance for Allah’s sake and has enmity for Allah’s sake, then Allah’s alliance and support is attained by that...”

So, Allah’s alliance and support are not attained except by having the above characteristics, and this is even if a person has plentiful Prayer and Fasting—and he will not reach true eemān or its perfection except by these characteristics. Ibn ‘Abbās said: ‘Know that most of the relationships between the people are based upon worldly affairs that will not attain for its people anything.’ Meaning, it will not benefit them on Day of Resurrection. For this reason, ‘Abdullah Ibn ‘Abbās said regarding the statement of Allah:

وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ

“...then all their relations will be cut off from them.” (Surah al-Baqarah 2: 166), it means that the love that they used to have between them in the Dunya will be cut off, because this world will pass away, and on the Day of Resurrection, there will only remain that which was done for Allah. So we conclude by asking, “O Allah! I ask You to make us from those who love You, and that we love and hate for Your sake, that we make our allegiance with those who are obedient to You, and we disavow ourselves from those who are disobedient to You.”

Allah Informed us:

فِي حَسَنَةٍ أُسْوَةٍ لَكُمْ كَانَتْ قَدْ
 إِذ مَعَهُ وَالَّذِينَ ابْرَاهِيمَ
 مِنْكُمْ بَرَاءً إِنَّا لِقَوْمِهِمْ قَالُوا
 اللَّهُ دُونَ مِنْ تَعْبُدُونَ وَمِمَّا
 بَيْنَنَا وَبَدَا بِكُمْ كَفَرْنَا
 وَالْبَغْضَاءُ الْعَدَاوَةُ وَبَيْنَكُمْ
 وَحَدَهُ بِاللَّهِ تُوْمِنُوا حَتَّىٰ أَبَدًا

“Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone”...” [60: 4]

Hostility and hatred to them do not mean that you are entitled to oppress or transgress against disbelievers, so long as they do not fight you. It is a duty on Muslims to keep themselves aloof from any kind of loyalty to disbelievers for Allah’s Sake; rather they should hate them, but not harm, hurt, or oppress them without a rightful claim.

When they greet you, you should return the greetings and advise them to do good. Allah states,

إِلَّا الْكِتَابِ أَهْلَ تَجَادِلُوا وَلَا
 الَّذِينَ إِلَّا أَحْسَنُ هِيَ بِأَلْتِي
 آمَنَّا وَقُولُوا ۖ مِنْهُمْ ظَلَمُوا
 وَأَنْزَلْنَا إِلَيْنَا أَنْزَلَ بِالَّذِي
 وَاحِدٌ وَإِلَهُكُمْ وَإِلَهُنَا إِلَيْكُمْ
 مُسْلِمُونَ لَهُ وَنَحْنُ

“And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong” [29: 46]

People of the Book are the Jews and Christians. The same applies to other disbelievers who are Dhimmi (protected non-Muslims living under Islamic rule) or have been secured or given a pledge of safety. However, they must be punished when they do wrong. It is permissible for the believer to urge both Muslims and non-Muslims in a way that is best while hating the latter for Allah’s Sake.

Allah states,

بِالْحِكْمَةِ رَبِّكَ سَبِيلٍ إِلَىٰ اذْعُ
وَجَادِلْهُمْ ۖ الْحَسَنَةَ وَالْمَوْعِظَةَ
أَحْسَنُ هِيَ بِأَلَّتِي

“Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur’ân) and fair preaching, and argue with them in a way that is better.” 16: 125

It is permissible for you to call them to Allah and to instruct and guide them to the truth; perhaps Allah may guide them to the straight path through you. Furthermore, there is no wrong in giving them Sadaqah (voluntary charity) and dealing with them in kindness, as Allah (Glorified and Exalted be He) states,

لَمْ يَنْهَآكُمْ عَنْ اَلَّذِيْنَ
وَلَمْ اَلَّذِيْنَ فِيْ يُقَاتِلُوْكُمْ
اَنْ دِيَارِكُمْ مِّنْ يُخْرِجُوْكُمْ
اِنَّ ۖ اِلَيْهِمْ وَتُقْسَطُوْا تَبَرُّوْهُمْ
اَلْمُقْسَطِيْنَ يُحِبُّ اَللّٰهُ

“Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.” 60: 8

It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) ordered Asma’ bint Abu

Bakr (may Allah be pleased with her) to maintain good ties with her disbelieving mother during the truce between the Prophet (peace be upon him) and the people of Makkah in the year of Al-Hudaybiyah.

So when Allah Commanded us in the verse below, we must obey Him:

لَا آمَنُوا الَّذِينَ أَيُّهَا يَا
وَالنَّصَارَى الَّذِينَ تَتَّخِذُوا
بَعْضِ أَوْلِيَاءِ بَعْضُهُمْ أَوْلِيَاءُ
فَإِنَّهُ كُفْرٌ مِمَّنْ يَتَوَلَّوهُمْ وَمَنْ
الْقَوْمَ يَهْدِي لِآلِهِ إِنَّ مِنْهُمْ
الظَّالِمِينَ

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

We must understand the above verse and obey it. Our wali or very close ally and friend are described by Allah below:

وَرَسُولُهُ اللَّهُ وَلِيكُمْ
يُقِيمُونَ بَيْنَ الَّذِينَ آمَنُوا
وَهُمُ الزَّكَاةَ وَيُؤْتُونَ الصَّلَاةَ
رَاكِعُونَ

وَالَّذِينَ وَرَسُولَهُ اللَّهُ يَتَوَلَّوْهُمْ
هُمُ اللَّهُ حِزْبٌ فَإِنَّ آمَنُوا
الْغَالِبُونَ

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

And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant." 5: 55-56

Allah Warned us again in the next verse:

لَا آمَنُوا الَّذِينَ آتَاهَا يَا
 دِينَكُمْ اتَّخَذُوا الَّذِينَ اتَّخَذُوا
 أَوْلِيَاءَ الَّذِينَ مِنْ وَلَعِبًا هُزُوعًا
 وَالْكَفَّارَ قَبْلَكُمْ مِنَ الْكِتَابِ
 كُنْتُمْ إِنْ اللَّهَ وَاتَّقُوا ۖ أَوْلِيَاءَ
 مُؤْمِنِينَ

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

Allah even Warned Prophet Nuh (AS) that his son is not "his family" - so don't question Him if we have no knowledge about Allah's Wisdom.

أَهْلِكَ مِنْ لَيْسَ إِنَّهُ نُوحُ يَا قَالَ
 فَلَا ۖ صَالِحٌ غَيْرُ عَمَلٍ إِنَّهُ ۖ
 ۖ لَمُعٌ بِهِ لَكَ لَيْسَ مَا تَسْأَلُنِ
 مِنْ تَكُونَنَّ أَنْ أَعْظُكَ إِنِّي
 الْجَاهِلِينَ

He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."11: 46

CONCLUSION

So this topic of al wala' wal bara' must be clearly understood and implemented inshaAllah because it is part of our duty as Allah's slaves to obey Allah without falling short inshaAllah. We love for the sake of Allah and we hate for the sake of

Allah. Love for the sake Allah even though we all come from different races and different cultures. To conclude, the amazing hadith below shows how important it is to show this love to every single believer:

it was narrated that Ibn 'Umar (may Allah be pleased with him) said: The Messenger of Allah (blessings and peace of Allah be upon him) said: "Allah has slaves who are not Prophets and are not martyrs, but the martyrs and Prophets will envy them on the Day of Resurrection because of how close they will be to Allah, may He be exalted." A Bedouin knelt up and said: O Messenger of Allah, describe them to us. He said: "They are the best of people, who live as strangers among other tribes; they befriend one another for the sake of Allah and love one another for His sake. Allah, may He be glorified and exalted, will set up thrones of light for them on the Day of Resurrection. When the people are afraid they do not fear. They are the close friends of Allah, may He be glorified and exalted, on whom there will be no fear nor shall they grieve."

Narrated by al-Haakim; he classed it as saheeh and adh-Dhahabi agreed with him. Classed as saheeh by al-Albaani in *Silsilat al-Ahaadeeth as-Saheehah* (3464).