

حكم الحب في الله والبغض في الله

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# THE RULING ON LOVING AND HATING FOR THE SAKE OF ALLAH

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All praise is for Allah and the best outcome is for the righteous. Peace and salutations upon the best of His creation and the last of His Messengers and Prophets, Muhammad and upon his family, Companions and his followers up until the day of Recompense.

The topic of this lecture is from the most important topics on matters of Aqeedah (Islamic creed), which is a subject that many people are negligent about, and it is none other than the subject of **الْوَلَاءُ وَالْبِرَاءُ** (allegiance and disallegiance). In other words, it is the topic of loving for Allah and hating for Allah, which is the strongest bond of faith, as mentioned in a hadith.<sup>1</sup>

So what is the meaning of **الْوَلَاءُ** (allegiance) and what are its signs? Why did Allah prohibit us from taking his enemies and our enemies as allies and friends? Are the qualities of loving and hating from the worldly affairs? These questions, along with other questions, we will endeavour to answer during this lecture. We hope that our works are done purely for the sake of Allah and that we and the Muslims benefit from these works. Aameen!

## LOVING FOR THE SAKE OF ALLAH

### THE MEANING OF **الْوَلَاءُ** (ALLEGIANCE)

**الْوَلَاءُ وَالْبِرَاءُ** (allegiance and disallegiance) is a very important subject in matters of ‘Aqeedah (creed).

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<sup>1</sup> [TN]: The Prophet (ﷺ) said, “The strongest bonds of faith are loyalty for the sake of Allah, enmity for the sake of Allah, love for the sake of Allah and hate for the sake of Allah.” (Reported by at-Tabrāni in *al-Kabeer* and graded as *Sabeeh* by Shaykh al-Albāni in *Sabeeh al-Jāmi*’.

The meaning of **الْوَلَاءُ وَالْبِرَاءُ** is **love and hate for the sake of Allah**. The word **الْوَلَاءُ** is a derivative of the verb form **وَلِيَ الشَّيْءَ** (to be close to something). The intended meaning here is **a mutual intimacy and closeness between the hearts of the Muslims, who love for the sake of Allah and aid and support each other for the sake of Allah**, as Allah Himself has stated:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ٩٢

Indeed this, your religion, is one religion, and I am your Lord, so worship Me.

[Al Anbiyā' 92]

The Messenger of Allah (ﷺ) said in a hadith,

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى

The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches because of sleeplessness and fever.<sup>2</sup>

He (ﷺ) also said,

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا . وَشَبَّكَ بَيْنَ أَصَابِعِهِ .

“A believer to another believer is like a building whose different parts enforce each other.”

The Prophet (ﷺ) then clasped his hands with the fingers interlaced.<sup>3</sup>

In another hadith,

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

By the One in Whose hand is the soul of Muhammad, none of you has believed until he loves for his brother what he loves for himself of goodness.<sup>4</sup>

<sup>2</sup> Saheeh Muslim (2586).

<sup>3</sup> Saheeh al-Bukhāri (2446).

<sup>4</sup> Sunan an-Nasā'i (5017).

Faith is the very thing which bonds the first Muslims and the last Muslims until the establishment of the Hour. It bonds between the Muslims in the west and the Muslims in the east. It bonds them wherever they are because they are brothers, a united nation and one body that strengthens and reinforces one another. These are the qualities of the believers that Allah has described them with:

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

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

[At Tawbah 71]

Allah makes clear in this noble verse the qualities of the believers, which differ from the characteristics of the hypocrites. From the qualities of **الولاء** are love, support and a unity of word.

### THE SIGNS OF **الولاء** BETWEEN THE MUSLIMS

From the signs and requisites of love is that they visit each other (**التزاور**). Those who love each other visit each other for the sake of Allah. This is a sign of love, as mentioned in the following hadith:

أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا فَلَمَّا أَتَى عَلَيْهِ قَالَ أَيَّنَ تُرِيدُ قَالَ أُرِيدُ  
أَخًا لِي فِي هَذِهِ الْقَرْيَةِ . قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ . قَالَ فَإِنِّي  
رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ

A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said, “Where do you intend to go?” He said, “I intend to go to my brother in this town.” He said, “Have you done any favour to him (the repayment of which you intend to get)?” He said, “No, part from that I love him for the sake of Allah, the Exalted and Glorious. Thereupon he (Angel) said, “I am a messenger to

you from Allah to inform you that Allah loves you as you love him for His sake.”<sup>5</sup>

Another sign of love is sitting and accompanying the believers and being amongst the groups of Muslims because they are one single group. Allah states,

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ<sup>ط</sup> ٢٨

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance.

[Al Kahf 28]

From the requisites of true love is that they enjoin the good (الْأَمْرُ بِالْمَعْرُوفِ) and forbid the evil (النَّهْيُ عَنِ الْمُنْكَرِ).<sup>6</sup> So a Muslim commands his brother to do good, which includes every type of good and obedience, because therein lies a benefit for the now and the future. And likewise he forbids him from doing evil, which includes every type of disobedience and deviation, because therein lies harm sooner or later. Allah states when describing the believers,

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ  
اللَّهَ وَرَسُولَهُ<sup>ع</sup> ٧١

They enjoin what is right and forbid what is wrong and establish prayer and give zakah

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<sup>5</sup> Saheeh Muslim (2567).

<sup>6</sup> [TN]: Shaykh al-Albāni said with regard to the bond between brotherhood and enjoining the good and forbidding the evil,

"...if I really love you for the sake of Allaah I would persist in advising you, and you would do the same. Persevering in advising one another is very rare between those who claim to love each other, this love might have some sincerity in it, but it is not complete, because we try to make an allowance for the other, afraid that the other person will become angry, that he will flee ... and so on.

It is in light of this that [you can see that] the cost of loving someone for the sake of Allaah is that each person shows sincerity towards the other by advising him, always and forever telling him to do good and preventing him from bad—he is more constant in advising him than that person’s own shadow is close—for this reason it has been authentically reported that when parting from one another, one of the habits of the Companions was that one of them would read to the other, “By Time! Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” [Surah Asr 103]

<https://shaikhalbaani.wordpress.com/2015/09/25/al-albaani-on-true-love/>

and obey Allah and His Messenger.

[At Tawbah 71]

These are from the signs of loving and having true faith for the sake of Allah.

## HATING FOR THE SAKE OF ALLAH AND ITS SIGNS

### THE PROHIBITION OF INTIMACY AND CLOSENESS (الْوَلَاءُ) WITH THE JEWS AND THE CHRISTIANS

Just as Allah, glorified be He, has ordered the believers to love one another for His sake, He also prohibited us from loving His enemies.<sup>7</sup> Allah states,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١

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.

[Al Mā'idah 51]

So Allah prohibited intimacy and closeness with the Jews and the Christians, and this includes loving them and aiding and defending them against the believers and even justifying their standpoints. It also includes praising them, paying tributes to them and admiring them. All of this falls under having مُوَالَاةٌ with them. So the one who loves them from his heart then he is his intimate and close friend and he is with them and from amongst their ranks, as Allah states Himself:

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<sup>7</sup> [TN]: the word 'enemies' is an interesting term because it conjures up imagery of someone who wants to physically or psychologically harm us directly. However, when we widen the conceptual parameters of the term 'enemy', we see that the term can also accommodate for harm that is either indirect or seemingly benign. Everyone who commits major shirk or kufr, knowingly or unknowingly, has created for Allah a rival, and another word for a rival is an enemy. The trustiest of definitions of the term 'enemy' is defined by how people believe and behave towards Allah and not by how people behave towards us. You could meet a Christian who has the best of manners and the most congenial of characters but what really matters is when he says, "The Most Beneficent (Allah) has begotten a son" and that Allah says in response, "You have done an atrocious thing. The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation that they attribute to the Most Merciful a son." [Maryam 87-91]

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ ۝۱

And whoever is an ally to them among you.

[Al Mā'idah 51]

Then Allah states,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ۝ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ۝۱

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.

[Al Mā'idah,55-56]

In another verse, He, the Most High, states,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۱

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

[Al Mumtahinah 1]

## THE PROHIBITION OF INTIMACY AND CLOSENESS (الْوَلَاءُ) WITH THE ENEMIES OF ALLAH, EVEN IF THEY ARE THE CLOSEST OF FAMILY MEMBERS

Allah, exalted is He and High, states when prohibiting His believing slaves from having intimacy and closeness with Allah's enemies, even if they are his closest family members:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ

**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.**

[Al Mujādilah 22]

So the believer hates the enemy of Allah because he is an ally of Allah, so he hates the enemy of Allah even if he were the closest person to him – even if he were his father, sons, brothers and kindred. Allah, exalted is He, has mentioned His خَلِيلٌ (close friend), Ibrāheem and the exemplary way he disassociated himself from his father:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ  
مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ  
وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۗ

**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.”**

[Al Mumtahinah 4]

Allah, the Mighty and Majestic, states,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا  
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۝۱۱۳ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ  
وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the polytheists even though they be of kin, after it has become clear to them that they are the dwellers of the Fire. And [Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he (his father) is an enemy to Allah, he dissociated himself from him. Verily Ibrahim used to invoke Allah with humility, glorify Him and remember Him much, and was forbearing.

[At Tawbah, 113-114]

Allah mentioned in Surah Maryam that when Ibrāheem invited his father to the tawheed of Allah and to forsake idol worship and that it became clear to him that his father would not accept his invitation to tawheed due to his resolve to disbelieve in Allah and to persist in his idol worship then Ibrāheem had no choice but to say,

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ٤٨

And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblest in my invocation to my Lord.

[Maryam 48]

And thus he turned away from them and the idols they worshipped because this is the way of the people of Eemān and the people of Tawheed. They have allegiance with the believers for the sake of Allah even if they are distant from us in terms of kinship, distance and time. The believers are brothers that are bonded by Eemān, and this creedal bond makes them always and forever brothers for the sake of Allah.

The believer is an enemy of the disbeliever because anyone who is an enemy of Allah, no matter



how close he is to us, is an enemy to us.<sup>8</sup> Allah, the Most High states,

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا  
وَنَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ

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

[Al Anfāl 72]

Further on, Allah states,

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

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**And those who disbelieve are allies to one another, (and) if you (Muslims) do not do so, there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).**

Allah's statement "and if you (Muslims) do not do so" means that if you do not take the believers as allies and the disbelievers as enemies then there will be fitnah in the sense that the truth will be obscured by falsehood and that the Muslims will integrate and assimilate with the disbelievers and this will result in the corruption of [correct] Islamic belief. When the barriers that separate the believer from the disbeliever are removed and the believers start to integrate with the disbelievers, this type of fitnah can lead to an inordinate amount of corruption. Thus, love and hate are to exist for the sake of belief (الإيمان) and disbelief (الكفر) and not for anything else (e.g., emotions and nationalism).

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<sup>8</sup> **Translator's note:** It is very important that we understand correctly what the Shaykh is saying here because the hate he is talking about is not governed by emotion and blind rage, such as the blood-thirsty hate that galvanises ISIS and all other Khaariji groups. Our hate is rooted in and governed by love of Allah and love of His Messenger. And if we truly love for Allah and His Messenger then we will also hate for His sake these deviant sects who disfigure and deface the noble message of Islam. Our love and hatred is governed by the dictates of the Islamic Sharee'ah and not by the arbitrariness of our whims and desires. This type of governed and principled hate allows us to govern our emotions when we want to act emotionally upon our love and hate.

## LOVE AND HATE ARE NOT FOR THE SAKE OF WORLDLY MATTERS

And this means that you do not love someone merely for some worldly objective without first taken into consideration the state of his religion. Conversely, you do not hate someone merely due to some worldly reason if it does not result in anything significant or sinful. If he does this then this is a sign of hypocrisy and a symptom of weak faith. And this is why Abdullah ibn ‘Abbās said,

وقد صارت عامة مؤاخاة الناس على أمر الدنيا وذلك لا يجدى على أهله شيئاً

**Brotherly love and friendship that is formed amongst the general masses has become a worldly affair and this will not avail the people anything.**

It is not permissible for a believer to hate his believing brother when such hate is based upon a misunderstanding or some type of quarrel or argument. It is neither permissible to hate him nor forsake him for such reasons, due to the Prophet’s statement:

وَلَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ

**It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days.<sup>9</sup>**

Therefore, it is not permissible for the Muslims to boycott and forsake one another. All disputes should be settled and any legit disputes are to be in accordance with the Law of Allah. However, love of the heart and love generated by eemaan should remain and neither of them should be removed due to worldly affairs.

## LOVE OF ALLAH AND HIS MESSENGER

And this is not achieved by introducing innovations and superstitions into the religion. There are those who claim that they love the Messenger of Allah (ﷺ); however they disclose this ‘love’ by performing innovations and superstitions into the religion and then claim **“this is love of the Messenger”!**

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<sup>9</sup> Saheeh Muslim (2558).

They practise and celebrate the innovation of birthdays on the occasion of the Prophet's birthday, and claim that this is all because of our love for the Messenger (ﷺ) and that those who do not celebrate his birthday do not love the Prophet (ﷺ). However, this is a false and deceptive accusation. On contrary, this practice is a type of hostility towards the Prophet (ﷺ) because the Prophet (ﷺ) forbade all types of innovation when he said,

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

**He who does an act which we have not commanded, will have it rejected (by Allah).<sup>10</sup>**

So the one who introduces these innovations claims that this is because of the love he has for the Messenger (ﷺ) when in reality it is nothing but a show of opposition towards Allah and His Messenger (ﷺ)! This is a show of hatred for the Messenger (ﷺ) because if he truly loved the Messenger, he would abandon all innovations and superstitions simply because the Prophet (ﷺ) forbade them when he said,

وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ

**Beware of newly invented matters [in the religion], for verily every bid'ah (innovation) is misguidance.<sup>11</sup>**

Similarly, there are people who claim to love the close friends of Allah (أَوْلِيَاءِ اللَّهِ); however, they disclose this love by taking these people as lords besides Allah in the sense that they seek closeness to them by visiting their graves, offering sacrifices, making oaths and even performing circumambulation around their graves and touching them for blessings! So he says, **“I love the close friends of Allah! This is all due to my love of the close friends of Allah”**. We say that you have lied and that this is the very definition of showing hostility and hatred towards the friends of Allah because the [true] friends of Allah would not approve of what you are doing. Whoever is pleased with such actions and invites the people to perform such actions then he is from the enemies of Allah and not from His friends. As for the friends of Allah then they are free from such actions:

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<sup>10</sup> Saheeh Muslim (137).

<sup>11</sup> At-Tirmidhi (157).

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ٦

And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

[Al Ahqāf 6]

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ٥٠، قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ٥١ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ٥١،

And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?" They will say, "Exalted are You! You, [O Allah], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them."

[Saba' 40-41]

## SIGNS OF LOVE OF ALLAH AND ITS FRUITS

When the Jews claimed that they love Allah by their statement, "Truly, We Love Allah" then Allah put their statement to the test by stating,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ٣٢ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ٣٢

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful." Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.

[Al 'Imrān, 31-32]

So a sign of love of Allah is demonstrated by obeying His Messenger (ﷺ) and a sign of hatred of Allah is demonstrated by opposing His Messenger. This is a distinguishing sign:

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

رَحِيمٌ ٣١

Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

So Allah mentions here that an evidence for love and the fruits that it bears. The evidence is in following the Messenger (ﷺ) and the fruits it bears is that

يُحِبِّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ

**Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.**

Then Allah goes on to mention a sign of Allah's hatred towards His slave. So he said, **"But if they turn away i.e.,"** from following Allah and His Messenger. So this becomes a sign (i.e., turning away) of hatred of Allah and His Messenger:

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ٣٢

**then indeed, Allah does not like the disbelievers.**

Love of Allah or even hatred of Allah is not merely a claim. Rather it is something that needs to be actualised and evidential.

We ask Allah to make us from amongst those who love each other for Allah's sake, who visit each other for Allah's sake and who sacrifice for each other for Allah's sake! May He make us from amongst those whom He will shade on the Day of Standing when there will be no shade except His shade!