

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿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 ﴿٢٢﴾ المجادلة: ٢٢

And the proof is His saying, He the Most High:

You will not find a people who truly believe in Allaah and the Last Day loving those who oppose Allaah and His Messenger even if they are their fathers or their sons or their brothers or their kinsfolk. Rather Allaah has ordained true faith for their hearts and has strengthened them with strength from Him and He will enter them into gardens which have rivers flowing beneath their trees they shall remain forever therein. Allaah is pleased with them and they are pleased with Him. They are the party of Allaah. Indeed the party of Allaah are the ones who will be successful. [58:22]¹¹

[11]:

His saying, He the Most High, “You will not find”: this is an address to the Prophet *sallallaahu‘alaihiwasallam* meaning: this will not happen and will never exist, that one who is a true believer in Allaah and His Messenger will love the disbelievers, so if a person does love them, then he is not a true believer, even if he claims to be.

Ibn-ul-Qayyim *rahimahullaah* said in *Al-Kaafiyat-ush-Shaafiyah*:

*Do you love the enemies of the beloved One and still claim,
 That you love Him? That is not possible*

*And likewise you strive hard to oppose those He loves,
 Where is the love O brother of Satan?*

So this is not possible ever, that he loves the disbelievers, whilst he says, “I love Allaah and His Messenger”, because of His saying, He the Most High:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تَلْفُوتَ إِلَيْهِم بِالْمَوَدَّةِ ﴿١﴾ الممتحنة: ١

O you who believe do not take My enemies and your enemies as friends and allies, for whom you have affection [60:1]

Up until His saying:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ ﴾ المتحنة: ٤

There is for you a fine example in Ibraaheem and those with him, when they said to their people, “We are free of you and whatever you worship besides Allaah, we have rejected you, and there has appeared between us and you enmity and hatred forever until you truly believe in Allaah and single Him out with all worship. [60:4]

And His saying:

﴿ وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا أَيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴾ التوبة: ١١٤

And Ibraaheem’s seeking forgiveness for his father was only because of a promise which he had made to him. So when it became clear to him that he was an enemy to Allaah, then he dissociated himself from him. Indeed Ibraaheem is one who frequently supplicated to His Lord and who was forbearing. [9:114]

This is the religious way of Ibraaheem. He dissociated himself from his father, the closest of the people to him, when it became clear to him that he was an enemy to Allaah.

And the *aayah* shows that having love for an unbeliever negates true faith in Allaah and in the Last Day, either in its very origin, or with regards to its completion. However, if love of them has with it supporting what they are upon and their unbelief, then this is to exit from the fold of Islaam, but if it is just having love without aiding them, then this is counted as something which casues a person’s *eemaan* (belief) to be deficient and is *fisq* (open sin) and something which weakens *eemaan*.

It is said that this *aayah* came down with regard to Aboo ‘Ubaidah ibn al-Jarraah *radiyallaahu‘anhu*, when he killed his father on the day of Badr, because his father was upon unbelief, and he wanted to kill his son Aboo ‘Ubaidah, but Aboo ‘Ubaidah *radiyallaahu‘anhu* killed him, because he was an enemy to Allaah and he was not prevented by that fact that it was his father, that did not prevent him from killing him out of anger for the sake of Allaah the Perfect and Most High.

His saying, “Those ones”: meaning those who keep away from loving and having affection for those oppose Allaah and His Messenger.

His saying, He the Most High:

﴿ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ ﴾ المجادلة: ٢٢

He (Allaah) ordained *eemaan* for their hearts [58:22]

Meaning Allaah confirmed and firmly planted *emaan* in their hearts.

His saying, He the Most High:

﴿وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ المجادلة: ٢٢

And He strengthened them with a *Rooh* from Him, and He will enter them into gardens beneath which rivers flow.[58:22]

At-Ta'yeed means strengthening, He strengthened them with a *Rooh* from Him. And the word *Ar-Rooh* has a number of different usages in the Qur'aan, from them is *Ar-Rooh* which is the spirit through which there is life, and from them is revelation as occurs in His saying, He the Most High:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾ الشورى: ٥٢

And likewise We sent down by revelation to you a *Rooh* (revelation) by Our command. [42:52]

And from them is Jibreel '*alaihissalaam*, that he is *Rooh-ul-Qudus* (the Pure Spirit), and *Ar-Rooh-ul-'Ameen* (the Trustworthy Spirit).

He the Most High said:

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى

لِلْمُسْلِمِينَ﴾ النحل: ١٠٢

Say: the Pure Spirit (Jibreel '*alaihissalaam*) brought it (the Qur'aan) down from your Lord in truth, to make those who believe firm and as guidance and as good news for the Muslims (those who submit to Allaah's commands) [16:102]

And He the Most High said:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾ الشعراء: ١٩٣

The Trustworthy Spirit (Jibreel '*alaihissalaam*) descended with it (the Qur'aan). [26:193]

And from them is what occurs in this *ayah* and it is strength.

So, "*Ayyadabum bi roohimminb*", meaning with strength from Him, He the Perfect and Most High, strength of true faith in the world, and in the hereafter:

﴿وَيَدْخُلُهُمْ جَنَّاتٍ﴾ المجادلة: ٢٢

And He will enter them into gardens [58:22]

The plural of *jannaah*, and the *jannah* in the language, it means a garden. It is called a *jannaah* because it is *mujtannun bil-ashjaar* (hidden or concealed by trees), meaning hidden and covered by intertwined trees, because paradise contains shade and trees and rivers and palaces, and its highest part and its ceiling is the Throne of the Most Merciful, the Perfect and Most High.

His saying, He the Most High:

﴿تَحْنَبُهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾ المجادلة: ٢٢

With rivers flowing beneath it they will remain therein forever [58:22]

Meaning, they will remain in it and will not move away from it. He the Most High said:

﴿لَا يَبْغُونَ عَنْهَا حِوَلًا﴾ الكهف: ١٠٨

They will not want to move away from it [18:108]

They will not fear death and they will not have to fear anyone forcing them out or evicting them, as occurs in this world. A person in this world may live in palaces, however he is not secure from death so that he has to depart from them, nor is he secure from enemies overcoming him and expelling him. A person in this world is always fearful.

And His saying, He the Most High:

﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾ المجادلة: ٢٢

Allaah is pleased with them and they are pleased with Him [58:22]

Since they angered their close relatives who were unbelievers and had enmity towards them, so they will receive in replacement the pleasure of Allaah the Perfect and Most High, Allaah will be pleased with them and they are pleased with him.

His saying, He the Most High:

﴿أُولَئِكَ حِزْبُ اللَّهِ﴾ المجادلة: ٢٢

They are the party of Allaah [58:22]

Meaning: the group of people for Allaah, and as for the disbelievers, then they are the party of Satan, just as Allaah the Most High said about them:

﴿أُولَئِكَ حِزْبُ الشَّيْطَانِ﴾ المجادلة: ١٩

They are the party of Satan [58:19]

Meaning the group of people for Satan and the helpers of Satan. As for those people (i.e. the believers) then they are the supporters of the Lord.

So this matter relates to having enmity towards the disbelievers and not having love and alliance for them. And it does not necessitate that we cut off from the disbelievers in social matters and matters of wordly benefit. Rather a number of affairs are an exception to that:

The first one is: that along with our hatred of them and our enmity to them, then it is obligatory that we call them to Allaah the Perfect and Most High. It is obligatory that we call them to Allaah and we do not leave them and just say, “They are enemies of Allaah and our enemies.” It is obligatory upon us that we call them to Allaah so perhaps Allaah may guide them. And if they do not respond, then we fight them along with the ability.¹⁶ So either then they will enter into Islaam, or they will pay the *jizyah* (an amount of money that is given over to the Muslims), if they are from the Jews and Christians or the Magians, whilst they are humbled and submitting to the rule of Islaam, and they are then left upon what they are upon. However, with the condition that they *jizyah* is handed over and that they submit to the rule of Islaam. However, if they are not people of the Two Books and they are not Magians, then there is disagreement between the scholars about taking *jizyah* from them.

Secondly: there is nothing to prevent having a truce with the unbelievers when there is a need, if the Muslims have need of it, because of the fact that the Muslims are not able to fight against them, and there is fear for the Muslims from their evil, then there is no harm in having a truce until the Muslims become strong enough to fight them, or if they request a truce:

﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا﴾ الأنفال: ٦١

And if they incline towards peace, then you incline to it [8:61]

Then a truce is made with them. However it will not be a perpetual truce, rather a temporary peace with a time-limit in accordance with the view of the ruler of the Muslims regarding what is beneficial.

Thirdly: there is nothing to prevent returning their fine treatment, if they treat the Muslims well, there is nothing to prevent returning their fine treatment. Allaah the Most High said:

¹⁶ [Meaning the Muslims united under a Muslim ruler, i.e. the army of Muslims, with the ability to do so.]

﴿لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُواكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ

يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ المتحنة: ٨

Allaah does not forbid you from those who do not fight against you with regard to the religion and who do not expel you from your homes from treating them well and treating them with justice. Allaah loves those who treat the people justly. [60:8]

Fourthly: the father who is a disbeliever, it is obligatory upon his son who is Muslim to treat him well. However he should not obey him with regard to unbelief, because of His saying, He the Most High:

﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ، وَهَنَا عَلَىٰ وَهْنٍ وَفِصْلَهُ، فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ﴿١٥﴾ لقمان: ١٤ - ١٥

And We commanded man to treat his parents well, his mother bore him upon a state of weakness and hardship upon weakness and hardship, and his weaning was in two years. We enjoin him to give thanks to Me and to your parents, to Me is your return. And if they strive to make you associate something along with Me, that which you have no knowledge of, then do not obey them, but live along with them in this world in a good manner and follow the path of those who turn to Me. [31:14-15]

The parent has a right, even if he is an unbeliever. However, you should not love him with love of the heart, rather you recompense him for having brought you up and for the fact that he is a father and he has a right,so you recompense him for that.

Fifthly: having mutual business dealings with them, and buying needs from them, and importing goods and weapons from them by paying their price, there is no harm in that. And the Prophet *sallallaahu'alaibivasallam* used to have dealings with the disbelievers. Likewise he *sallallaahu'alaibivasallam* dealt with the people of Khaibar and they were Jews upon the basis that they would farm the land in exchange for a part of its produce. This is not from alliance and love, rather it is affairs of mutual benefit. It is obligatory that we are aware of these matters, and that they do not enter into love and alliance and are not something prohibited.

And likewise taking a loan from them, the Prophet *sallallaahu'alaibivasallam* took some food from a Jew as a debt and he left his coat of armour as a surety with him and he *sallallaahu'alaibivasallam* died and his coat of armour was left as a surety with the Jew, for some food which he bought for his family. There is nothing to prevent this because these are worldly matters and matters of welfare and it does not indicate love and affection in the hearts. So we must differentiate between this and this, because there are some people, who when he hears the texts of enmity towards the unbelievers and not loving

them, then he may understand that he cannot have any dealings with them and cannot have any connection with them whatsoever, and that there is to be a total cut-off from them. No, this is something limited by rulings and limits and conditions which are well known with the people of knowledge, which are taken from the Book of Allaah and the Sunnah of His Messenger *sallallaahu'alaibivasallam*.

Sixthly: Allaah has permitted marriage to the women of the people of the Book with the condition that they are chaste with regard to their honour and dignity. And Allaah has made permissible for us to eat the meat slaughtered by them.

Seventhly: that there is no harm in responding to their invitations and eating their food which is permissible, just as the Prophet *sallallaahu'alaibivasallam* did.

Eighthly: is treating neighbours who are disbelievers well, because they have the right of being neighbours.

Ninthly: it is not permissible to wrong or oppress them. He the Most High said:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْٓا۟ اَعْدِلُوْٓا۟ هُوَ اَقْرَبُ لِلتَّقْوٰى﴾ المائدة: ٨

And let not hatred of a people prevent you from treating them justly. Do justice, it is closer to *taqwaa* (dutifulness to Allaah). [5:8]