

In The Name of Allaah, The Most Merciful, The Bestower of Mercy

Al-Wasatiyyah - The Middle Path: [Brief Rebuttal of a Sinful Compromiser Who Seeks to Flatter and Appease Those Ahlul Kitaab Who Strayed After The Departure of Their Prophets]

It is well known amongst some of the people that **الْوَسْطُ** is only that which occupies the middle position between two things, and they do not take note of the other meaning of this term, as mentioned in the Magnificent Qur'aan and the [authentic] Prophetic Sunnah.

[**الْوَسْطُ**] in the Islamic legislation is that which is 'Superior.' [Allaah (The Most High)] said: [**حَفِظُوا عَلَيَّ**] – Guard strictly (five obligatory) As-Salawaat (the prayers) especially the Salatul Wustaa (the Asr prayer)”. [Surah Al-Baqarah. Aayah 238] [**الْوَسْطَى**]- Meaning: The best, more excellent etc.

And Allaah (The Most High) said: [**مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ**] (On the scale) of the average of that which you feed your own families.” [Surah Al-Maa'idah. Aayah 89] [**مِنْ أَوْسَطِ**] – Meaning: The best and most just. And Allaah (The Most High) said: [**وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا**] – Thus We have made you **أُمَّةً وَسَطًا**- Meaning: The best and most upright Ummah.

The intent behind all this is to understand that [الوسطية] in the context of the Religion is that which is 'best 'and the 'Justice of the Religion', [and that is] to follow that which Allaah [The Mighty and Majestic] has commanded and keep away from that which He has forbidden. As for the explanation of [الوسطية] in the religious context with a meaning other than this meaning, then it is [something founded upon a foundation] ready to crumble a mirage which the thirsty one considers water [i.e. an illusion]. – [Ref 1]

Shaikhul Islaam Ibn Taymiyyah [may Allaah have mercy upon him] said:

Allaah [The Exalted] said:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

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, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. [Surah Al-Baqarah. [Aayah 143]

:Allaah [The Exalted] also said

وَرَحِمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكُفُّبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ءَأُولَئِكَ هُمُ الْمُفْلِحُونَ

My Mercy embraces all things. That (Mercy) I shall ordain for those who are the pious, and give Zakat; and those who believe in Our Ayat (proofs, evidences, verses, lessons, signs and revelations, etc.); those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), he – commands them for Al-Ma’ruf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibat [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khaba’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah’s Covenant), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Qur’an) which has been sent down with him, it is they who will be successful . [Surah Al-A’raaf. Aayaat 156-157]

This is why those amongst the Muslims who deviate towards the doubts of the Jews and Christians are commanded to abandon such deviation and that they follow the straight path – the path which Allaah bestowed on the Prophets, the truthful ones, the martyrs and righteous, and not the path of those who have earned Allaah’s Anger, such as those Jews who disbelieved in the Messiah after having knowledge, and those who went astray such as those Christians who deviated from the path of the Messiah, -exaggerated his status by worshipping him and worshipped Allaah based on ignorance

And similar to them is the one who [ascribed to Islaam], but goes beyond bounds in avoiding impure things and thus declares impure that which has not been declared impure by Allaah and His Messenger; makes unlawful that which Allaah and His Messenger have not made unlawful, captured by the whispers of shaytaan and forbids the good things which Allaah made lawful for the Muslims, such as the one who holds the opinion that if impurity is removed and there is nothing remaining of it, then the place it was found is still impure if the impurity was not removed by that which has been prescribed as a condition for its removal such as water or other than it; or he holds that good water and other good liquids that have not been affected by something filthy is unlawful merely due to the reason that they have come into contact with some filth. **[RefA[See detail about the ruling on water at the end of this article .**

And even worst is the affair of those who excommunicate Muslims who oppose them, as is the view of many of ahlul bidah amongst the Raafidha, the Khawaarij and other than them, so if others eat from their utensils, they declare it impure. **[RefBSee – at the end of this article- details about the falsehood . [of the khawaarij and Raafidha, as well as the fiqh regarding utensils**

As for that which many people do [without any sound proof provided by a scholar from the texts of the sharee’ah], such as one who commands a menstruating woman that she must change or wash the first clothing she wore whilst she was on her menses, or forbids a person who is in a state of Janaabah from eating or drinking until he takes a shower (or bath), these opinions are often that of those who resemble those Jews who went astray; rather they resemble the Samaritans. [Ref 3. See at the end of this article [regarding the extremism of those Jews who went astray after rejecting the path of the Messiah

As for those who resemble the Christians [i.e. those Christians who became misguided after abandoning

the path of the Messiah and disbelieved in Muhammad], it is for example the affair of the one who has a good suspicion regarding that which is impure, such as those who are in toilets – places of the devils and impurity – and defiled with urine. He neither performs wudhu nor does he take a bath or shower after being in a state of Janaabah, nor does he perform the Salaah, or he prays without wudhu, whilst knowing that it is known by necessity in the religion that the five daily prayers are obligated on every person, that one has to make Wudhu if he is a state of Hadath and should take a bath when in a state of] .Janaabah, and cannot perform Tayammum when he is able to make wudhuRef 2]

Shaikhul Islaam [may Allaah have mercy upon him] also said:

Allaah [Glorified be He and free is He from all imperfections] said:

فُلْ يَتَأَهَّلَ الْكَتَبِ لَا تَعْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

Say (O Muhammad): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path. [Surah Al-Maa'idah. Aayah 77]

When one ponders upon the condition of the Jews and Christians [i.e. those amongst them strayed after the departure of their Prophets] in comparison to that of the [rightly guided] Muslims, he finds that the Yahood are on one extreme in misguidance and the Nasaaraa are on another extreme in misguidance, and the [rightly guided] Muslims are upon the middle course. Likewise, the [rightly guided] Muslims are upon uprightness in the affairs related monotheism, the Prophets, the Revealed laws, and in the affairs of Halaal, Haraam, Manners and other than that.

The Jews liken Allaah to the creation by describing Him with (Attributes) of imperfection, which the Lord [Glorified be He and free is He from all imperfections] is totally free of; such as the statement of those amongst them who say that Allaah is Poor and Miserly, and that Allaah was overcome by fatigue after creating the heavens and the earth. The Christians liken the creation to the Creator with regards to the Attributes of Perfection that are specific to the Creator, and which none else has a likeness to besides Him (Alone); such as their statement that the Messiah is Allaah, and that he is the son of Allaah. The Nasaaraa also ascribed attributes of imperfection to Godhead, which the Lord [Allaah] must be freed from. They make lawful that which Allaah has forbidden, just as they have made swine lawful and other than it from the impure things; rather, they do not make anything unlawful (of those things that are to be declared unlawful), just as they have unlawfully prescribed the innovation of monasticism. They abolished that which Allaah has enjoined, just as they have abolished circumcision and other than it. They abolished various forms of purification related to affairs of Ghusul, the removal of impurities and other than that. They enjoined that which is to be abolished, such as the man made laws which Allaah and His Prophets have not enjoined.

The [rightly guided] Muslims describe the Lord with what befits Him of Perfect Attributes. They free

Allaah from deficiencies that depict a likeness of Him to (others). They describe Allaah with what He described Himself with, and with what His Messengers described Him with, without Tahreef [altering the meaning understood, and accepting such a meaning which the words may indicate in a doubtful sense], Tateel [negating the Attributes of Allaah] and Takyeef [attributing a state of being or likeness to the creation]. The [rightly guided] Muslims know that there is nothing like unto Allaah, neither with regards to His Essence and His Attributes nor His Actions, and they say: **أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ** – His is the creation and the command]. [Surah Al-A'raaf. Aayah 54]

And just as none else besides Him creates, (also) none else besides Him commands; rather all the Religion belongs to Him. He is the One worshipped (in truth), the One to be obeyed, and all worship is to be devoted to Him [Glorified be He and free is He from all imperfections]. There is no obedience to anyone except through His obedience, He is the One Who abrogates what He abrogated from His revealed laws, and it is not for anyone else to abrogate His revealed laws. The Yahood go beyond bounds with regards to avoiding the impure things and thus they declared unlawful the lawful and good things, and the Nasaaraa made lawful the impure things (i.e. swine). And Allaah has made lawful for the Muslims the good pure things in opposition to the Yahood, and He prohibited them the impure things in opposition to the Christians.

Indeed, Allaah sent His Messengers with Guidance and the Religion of Truth- guidance comprises of beneficial knowledge, and the Religion of Truth comprises righteous action in order that it may become dominant over all other Religions. Dominance takes place through knowledge and (clarification through speech), in order to clarify its truthfulness and what it contains of guidance. Dominance can take place by way of striving with the hand and weapons, in order to be aided in victory. [Read here about Jihaad: <https://www.abukhadeejah.com/salafi-shaikh-fawzaan-on-jihad-in-our-times-and-the-guidelines-of-jihad-according-to-islam>]

Indeed, Allaah manifested this dominance, because the Muslims are the people of the straight path- the straight path that Allaah has chosen for the Prophets, The Truthful Ones, The Martyrs, The Righteous Ones, and how excellent these companions are! The Yahood killed the Prophets and those who enjoined justice, and the Nasaaraa took their priests, monks and the Messiah (son of maryam) as lords besides Allaah. The [upright] Muslims establish uprightness, they believe in Allaah, in His Angels, His Books and His Messengers. They neither belie the Prophets nor insult them. They neither go into excess regarding the status of the Prophets nor do they worship them. Likewise, they neither diminish the rights of the] .people of knowledge nor do they go into excess regarding themRef 3]

Ref A: The Ruling On Water:

Narrated Abū Sa'īd al-Khudrī: Allāh's Messenger (ﷺ) said: "Water is pure and nothing can make it impure."

Narrated Abū Umāma al-Bahīli: Allāh's Messenger (ﷺ) said: "Water cannot be rendered impure by anything except something which changes its smell, taste and colour."

If you have a bowl of water and something fell into that water and either the colour, the smell or the taste of the water changed as a consequence, this bowl of liquid can no longer be considered water, and whatever has fallen in it can either be pure or impure.

For example, if you have a bowl of water and you poured some orange squash in it, the colour of the water would become orange, the taste would change and be orange flavoured, and as a consequence, this liquid can no longer be called water. Similarly, a hundred tea bags in water will change the colour to brown, the smell and taste will be different as well, as a consequence it will be tea, not water. Even though tea and coffee are pure, the substance itself has affected the water to such a degree that the smell, taste and colour no longer resemble water, therefore it is no longer water and has changed due to something pure being added into it.

If the water has changed to such a degree that it can no longer be termed water then you cannot use it to make wuḍū'.

If you have a large amount of water, for example, a bath tub of water, and you drop in a small amount of squash, 100ml. This small amount will not create a significant change in the water, and neither the colour, smell or taste will change. If a small amount of a pure substance falls into the water, the consistency of the water does not change; it is still water and can be used for purification. If you have a big bath tub of water and drop something impure into it, for example, five litres of urine, the colour and the smell would be different, [and not that you would check, but the taste would also be altered]. It will become impure because the substance that fell in it was an impure substance. However, if you have a big bath tub of water and you have a small bottle sample of urine, and you get a pen and dip it into the urine and then put the pen in the bathtub, a few drops of urine will go in. But, the colour, taste and smell will not change. The three characteristics have not changed, can it be used for purification?

Narrated 'Abdullāh ibn 'Umar (raḍī Allāhu 'anhu): Allāh's Messenger (ﷺ) said: "If there is enough water to fill two pots (Qulla), it carries no impurity." Another version has: "It does not become unclean."

Here the scholars differ because this Ḥadīth indicates when the volume of water gets to a certain amount then dropping things into it does not render it impure.

Some say if the water has reached that quantity of qullatain, then after that even if impurity falls into it, it does not become impure (i.e. if it is below the level of qullatain it is instantly considered as impure). This is not the strongest opinion but it is an opinion.

Other scholars say when water reaches that large volume, when impurity falls into it, typically, it would not change the water's characteristics. The correct opinion however, is that when there is a small amount of water and impurity falls into it, then it is very likely that the three characteristics will change. Whereas with large amounts of water, typically they won't. [Lessons delivered by Ustaadh Abu Mu'aadh (Taqweem Aslam – hafidhahullaah) at Troid (may Allaah preserve the brothers and their Dawah Aameen):<https://www.troid.org/ibadah/salaah/taharah/2572-bulugh-al-maram-the-chapter-of-purification>]

Ref B: Misguidance of The Raafidha and Khawaawij

<http://www.shia.bs/authors/Abu.Iyaad.cfm>

<https://www.abukhadeejah.com/isis-in-iraq-syria-ibn-kathir-died-774-ah-if-the-khawaarij-ever-gained-strength-in-iraq-and-syria-there-would-be-mass-killing/>

The Ruling on Utensils:

Narrated Abū Tha‘laba al-Khushni (raḍi Allāhu ‘anhu): I said “O Allāh’s Messenger! We are living in a land inhabited by the People of the Scriptures; can we take our meals in their utensils?” He said, “If you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash them and eat in them” [Agreed upon].

It is allowed under two conditions:

1. That there is no other alternative
2. You must wash it before using

Narrated ‘Imrān ibn Ḥussayn (raḍi Allāhu ‘anhu): The Prophet (ﷺ) and his Companions performed wuḍū‘ [ablution] from a water skin container belonging to a polytheist woman [Agreed upon].

This Ḥadīth is an excerpt from a longer Ḥadīth. The story is that on one occasion, they were on a journey and their water ran out, so the Prophet (ﷺ) sent ‘Alī (raḍi Allāhu ‘anhu) and another man to find some water. They soon came across a woman on a camel who had two water skins with her, so they asked her where the water was from, and she replied that the source of the water was a distance of 24 hours away. So they asked her to come with them to the Prophet (ﷺ). She came to the Prophet (ﷺ) and he took a small amount of water from each of the water skins, made du‘ā’ and spilted into it. Allāh put barakah in the water that he had taken out such that the whole battalion made wuḍū‘ and there was still extra to drink.

There are few examples narrated where similar miracles have taken place. In one narration, in one of the battles in Ṭabūk, they ran out of all of their provisions and the Prophet (ﷺ) asked them all to bring what they had from the small items remaining. The Prophet (ﷺ) then made du‘ā’ and the provisions were made sufficient for everybody.

What is the purpose of the narration? The vessels of the disbelievers are not permissible. But the other narration shows that he took water from the disbelieving Muslim woman.

What we understand from this, is that it is mentioned in ṣīrah, at the end of battles they would come across the war booty, and there would have been vessels present. The Muslims also used to trade in clothes with non-Muslims, and it is not mentioned in the ṣīrah that the Muslims would thoroughly wash the clothes and utensils obtained in battle and trade before using. Therefore, it indicates that the

default with the clothes and utensils which are sold by the kuffār, is that they are actually pure.

Shaykh Ṣāliḥ al-Fawzān says that the aṣl is that the utensils of the kuffār are, by default, pure as long as you do not know of any impurity.

However, the first narration the Prophet (ﷺ) said only if you can't find anything else, and even then you have to wash it first. As for the ṣīrah of Abū Tha'labā then, and Allāh knows best, when a Ḥadīth gives a command or prohibition, as in the first Ḥadīth, the prohibition, by default equals ḥarām, but then we said that sometimes you may come across other evidence, which when put together, highlight that the command here does not intend it to be wujūb. Instead due to other evidence, it is actually mustaḥabb. It is not an outright prohibition and indicates that it is not obligatory to have to wash the items out before using; it is only mustaḥabb to wash them out.

If there is a kāfir owned restaurant which sells ḥalāl food, then you can use their utensils as you have no doubt about what has been in them since they don't serve alcohol or pork.

Shaykh Ṣāliḥ al-Fawzān mentions that if you do not know of any impurity, then the utensils and clothes of the kuffār are pure by default, and you can use them without washing; however, if you know of an impurity then you have to wash it. Therefore, the correct opinion is what the majority of the scholars say, and that is that the products of the kuffār, by default, are pure, and the only time it would be a problem is when you know they have been using it for something impure. [Lessons delivered by Ustaadh Abu Mu'aadh (Taqweem Aslam – hafidhahullaah) at Troid (may Allaah preserve the brothers and their Dawah Aameen):<https://www.troid.org/ibadah/salaah/taharah/2572-bulugh-al-maram-the-chapter-of-purification>]

[Ref 1: Al Haqeeqatus Shar-iyah Fee Tafseeril Qur'aanil Adheem Was-Sunnatin Nabawiyati page: 186. Slightly paraphrased]

[Ref 2: An Excerpt From Al-Jawaabus Saheeh Liman Baddala Deen Al-Maseeh. 1/204-207. Slightly paraphrased]

[Ref 3: Source: An Excerpt from Al-Jawaabus Saheeh Liman Baddala Deenul Maseeh. Pages 41-46. Slightly paraphrased]