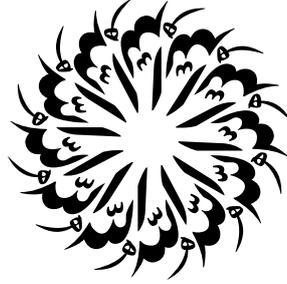


THE FRIENDS OF ALLĀH

as described by the Majestic Lord ﷻ in the noble Qur'ān and commented upon by
as-Sayyid as-Shaykh Muḥammad Na'im ud-Dīn ﷺ | translated by - Abū Ḥāmid al Qādirī



Allāh ﷻ states in the noble Qur'ān -

﴿الْأَإِنِّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿“Beware! Upon the friends of Allāh is no fear, and nor do they grieve...”﴾

[Qur'ān; Sūrah Yūnus; Verse 26]

Khazā'in ul 'Irfān contains the commentary of this verse thus -

“The word *walī* [friend] is derived from the root word *walā'* [allegiance] which in this context denotes proximity and assistance. A friend of Allāh ﷻ is such an individual who attains Divine proximity by means of the fulfilment of (religious) obligations and who remains occupied in Divine obedience. Such an individual's heart is enraptured by the luminosity of Divine Magnificence. Wherever they look, they observe only the manifestations of Divine dominion, and whenever they hear, they hear only Divine signs. Whenever they speak, they glorify their Lord, and whenever they act, they do so only in accordance with the Divine commands. They strive only in those matters which are means of drawing nearer to the Divine presence. They never tire of the *dhikr* of Allāh ﷻ. Their hearts only envisage the Divine, and nothing besides this. These are the attributes of the friends of Allāh ﷻ. Whomsoever attains this rank has Allāh ﷻ as their Helper and Protector.

The intellectual masters have defined a *walī* as - ‘one who possesses purity of *‘aqidah* [creed] by means of solid proofs, and who brings forth righteous acts as decreed by *sharī‘ah* [sacred law.]’ Some of the

spiritual masters have defined *wilāyah* [Divine friendship] as ‘the name given to (being in the) Divine proximity and constantly remaining engaged in the Divine presence.’

When a human attains this state, he remains fearful of nothing, and grieves not the loss of any object.

Sayyidunā ibni ‘Abbās رضي الله عنه states – ‘a *walī* is he who reminds you of Allāh ﷻ when you look at him.’

(This is also mentioned in the *ḥadīth* of Ṭabarī.) Ibnī Zayd states –

‘A *walī* is he who embodies the attributes mentioned in the Qur’ānic verse –

﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾

﴿ “those who believe and adopt piety...” ﴾

– meaning the combination of *īmān* [faith] and *taqwā* [piety].’

Some of the scholars have stated the definition of a *walī* to be – ‘one who loves for the sake of Allāh ﷻ alone, for this attribute of the *awliyā’* has been mentioned in countless *aḥadīth*.’ Yet others amongst the scholars have defined a *walī* to be – ‘one who seeks (to attain) Divine proximity by means of obedience, and whom Allāh ﷻ rewards by means of (enabling them to demonstrate) *karāmāt* [miracles]’ or ‘one whose being upon guidance is attested to by Allāh ﷻ Himself, and who is set aside to obey Him and show mercy to His creation.’

Even if these interpretations seemingly differ, there is no contradiction between them. For each interpretation is merely a single attribute of the *awliyā’*, by means of which they approach the Divine presence. Each level and stage of *wilāyah* is defined according to its virtue and nobility.”

[*Khazā’in ul ‘Irfān ‘ālā Kanz ul Īmān*; in the translation and commentary of the above *ayah*]