



Allah's Friends





In the Name of Allah,
the Most Gracious,
the Most Merciful



Allah's Friends

All believers are Allah's friends and He is their patron. He says: 'Allah is the patron of the believers.' (2: 257). He grants the highest status to those of them who are most Allah-fearing: 'Truly, the noblest of you in the sight of Allah is the most genuinely Allah-fearing.' (49: 13). Whoever is Allah-fearing is a friend of Allah. This close relationship is from the believer loving and obeying Allah and by Allah's love and kindness to the believers.



One: Allah's friend

Every Allah-fearing believer is close to Allah. He says: 'For certain, those who are close to Allah have nothing to fear, nor shall they grieve; for they do believe and remain Allah-fearing.' (10: 62–63). Their standing in this close relationship is dependent on their different grades in faith and in their Allah-fearing, not on any claim or ancestry. Allah says: 'Truly, the noblest of you in the sight of Allah is the one who is most genuinely Allah-fearing. Allah is all-knowing, all-aware.' (49: 13).



Two: Signs of honour

These are unusual or miraculous events that Allah allows to be performed by any one of His good servants, as a sign of honour and in confirmation of the truth of the prophet that person followed. There are two types of signs:

- a Knowledge, including granting unattainable information and inspiration.
- b Ability and influence.

Such signs of honour happened in olden days to those who were close to Allah, and to a number of the Prophet's companions and the generation that followed them. They may continue to happen to people in the Muslim community in the present or in any future generation.



Sources of Rules and Evidence

One: The main sources

The Qur'an, the Sunnah and the properly achieved unanimity of scholars are the basic sources of Islamic beliefs, laws and rulings, as also are manners and behaviour. These sources may not be contradicted by anyone's views, analogy, preference, philosophy or order, regardless of their position or status.



Two: How to understand the Qur'an and the Sunnah

The proper method of understanding them is the one followed by the early Muslims, the Muhajirin and the Ansar, and those who did well in following them. Other invented methods followed by theologians and Sufis must be abandoned. Allah says: 'As for him who, after guidance has been plainly conveyed to him, puts himself in contention with Allah's Messenger and follows a path other than that of the believers – him shall We leave to that which he himself has chosen, and shall cause him to endure hell. How evil a journey's end.' (4: 115).



Three: Sound logic

Sound reasoning that is not influenced by doubt or desire cannot be in conflict with authentic religious texts that are free of flaws and defects in their reporting. Texts may appear paradoxical to some people, but they never prove to be unacceptable to sound reasoning. When anyone claims to find contradiction between religious texts and sound reasoning, the fault is with his reasoning. He must give preference to the text, not to his logic.

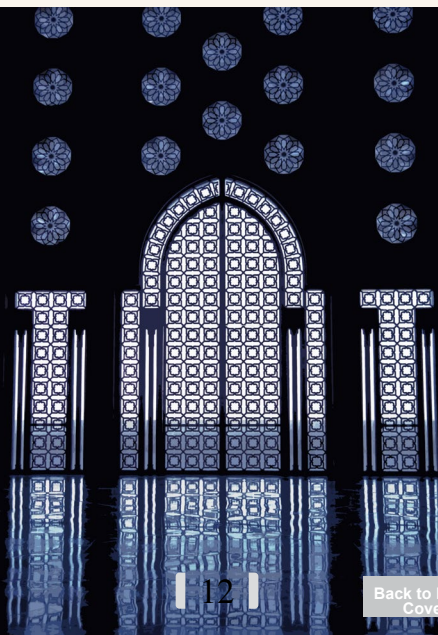


Four: Deviation

This refers to any invented idea or practice in religion. The Prophet says: ‘Whoever invents something in this matter of ours that does not belong to it will have it rejected’. Another version is more emphatic: ‘Whoever does a deed that is not in agreement with our matter will have it rejected’. There are several different types of deviation:

- a In faith: such as the beliefs of the Shia, al-Khawarij, al-Qadariyyah and al-Murji'ah.
- b Practical: such as remaining celibate in order to devote oneself to worship, or to follow invented methods of worship.
- c Complete invention: such as commemorating the birthdays of devout persons or inventing glorifications of Allah.
- d Supplementary: practices that are added to acts of worship relating to their causes, type, form, quantity, time or place.
- e Major: such as any type of associating partners with Allah.
- f Minor: such as group glorification of Allah.

- g Deviation that takes a person into disbelief: such as negating Allah's attributes.
- h Deviation that leads to transgression: such as listening to what is forbidden.





Complements to Faith

One: Enjoining what is right and forbidding what is wrong

Allah says: 'Let there become of you a nation who invite to all that is good, enjoin the doing of what is right and forbid what is wrong. Such are they who shall prosper.' (3: 104). Abu Saeed al-Khudri said: 'I heard Allah's messenger (peace be upon him) say: "Whoever of you sees a wrongful

action should change it with his hand; and if is unable to do so, then with his tongue; and if he is unable to do that, then with his heart. This [last one] is the weakest degree of faith”’

This should be based on clear prior knowledge, a gentle approach and patient acceptance of any adverse consequences.



Two: Commitment to unity and steering away from disunity

Allah says: ‘Hold fast, all of you together, to the bond with Allah and do not be disunited. And remember the blessings Allah has bestowed on you: how, when you were enemies [to one another.] He united your hearts and, by His grace, you have become brothers; and how, when you were on the brink of an abyss of fire, He saved you from it. Thus Allah

makes clear His revelations to you, so that you may be rightly guided. Let there become of you a nation who invite to all that is good, enjoin the doing of what is right and forbid what is wrong. Such are they who shall prosper. Do not follow the example of those who became divided and fell into conflict with one another after clear proofs had come to them. For these there will be grievous suffering.’ (3: 103–105). ‘Steadfastly uphold the faith and do not divide into factions.’ (42: 13). The Prophet says: ‘To one another, believers are like a solid building: each part strengthens the rest’. As he said this, he crossed his fingers. He also says: ‘In their love, compassion and mutual sympathy, believers are like one body. When any part of it suffers a complaint, the rest of the body shares in sleeplessness and fever’.



Three: Fine morality and kind actions

The first includes perseverance, generosity, bravery, forbearance, forgiveness, and humility, etc. and steering away from their opposites. Kind actions include being dutiful to parents, showing kindness to relatives, being a good neighbour, and kindness to orphans, poor people and travellers in need. Allah says: ‘Make due allowance for man’s nature, and

enjoin the doing of what is right; and turn away from those who choose to remain ignorant.’ (7: 199).

Abu al-Darda’ reports that the Prophet said: ‘Nothing is heavier in Allah’s scales than good manners’. Abu Hurayrah said:

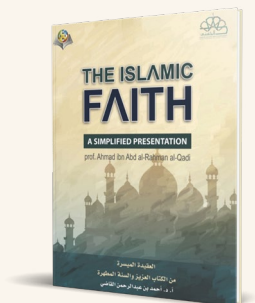
Allah’s messenger (peace be upon him) said: ‘Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgement. Whoever alleviates the lot of a needy person, Allah will alleviate his lot in this world and the next. Whoever shields a Muslim, Allah will shield him in this life and in the life to come. Allah will aid a servant of His so long as such a servant aids his brother. Whoever follows a path in pursuit of knowledge, Allah will provide for him

an easy path to Paradise. Whenever people gather together in one of Allah's houses, reciting Allah's book and studying it together, [Allah's] grace will envelop them, the angels will surround them and Allah will make a mention of them to those who are with Him. Whoever is slowed down [on the way to Paradise] by his actions will not be hastened forward by his lineage'.



This is an excerpt
of a larger book titled
**“The Islamic Faith,
A Simplified Presentation”**
by Abd Ar-Rahman
bin Abd Al-Kareem Ash-Sheha.

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