

# الولي المولى

Allah Al Wali Al Mowla

(The Loving Companion,  
The Guardian)





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# Introduction

In the name of Allah,  
the Most Merciful, the Especially Merciful.

There is no change or power except by Him.

Knowledge of the Names of Allah expands our perspective. This knowledge of our Creator gives us true freedom from being attached to anything other than Him.

Attachment to anything besides Him is imprisonment of the self. For example, if we think our provision is determined by humans, then this is similar to a chain binding us, but when we know Allah is Ar Razzaq, The Only Provider, then that chain is unlocked and we are freed from the shackles of dependency on other than Allah.

As we attain knowledge of each Name, we unlock each chain and free the self. Allah is unseen; however, our belief in Him should be with absolute certainty, and only then will we attain nearness to Him.

In this journey, we do not want to be alone or to get lost. We all wish for a loving companion to support, protect and love us. We do not like to be abandoned even for a moment and this kind of companionship is what Allah Al Wali Al Mowla (The Loving Companion, The Guardian) offers to the believers.



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# Who is Allah Al Wali Al Mowla?

## Meaning of Al Wali (The Loving Companion) in the language



**The One Who is Close:** Allah Al Wali (The Loving Companion) is the One Who is close to us by His Knowledge, by His Seeing and by His Hearing.



**The One Who Loves:** Allah Al Wali is The Loving Companion Who loves His slaves. The root of friendship and nearness is love, and we all need the love of Allah.



**Ruler / Judge:** He is the Ruler Who judges in truth over everyone. So, we need to make Allah Al Wali (The Loving Companion) our judge in every matter.



**Grantor of Victory:** We need Allah Al Wali (The Loving Companion) to grant us victory and support in times of danger, and when surrounded by enemies.



**Master:** He is The Master over everything He has created.



**Owner of Disposing all affairs:** Allah Al Wali (The Loving Companion) is the only One Who can reward, punish, give, or withhold - He is the Owner of everything.



**In Charge of all affairs:** He is in charge of all the creation and all their affairs.

## Meaning of Al Mowla (The Guardian) in the language



- ✿ **The Freer:** Allah Al Mowla (The Guardian) is the One Who frees us from all chains – from the chains of the hellfire, from the chains of trials, from the chains of problems and from the chains of sins.
- ✿ **The Owner:** He is The Owner and the entire dominion is in His Hands; He does as He Wills in His dominion and this shows complete Ownership.
- ✿ **The Provider:** Allah Al Mowla (The Guardian) is the only One Who provides for all the creation.
- ✿ **The Nurturer:** He is Ar Rabb, The Nurturer Who takes care of everything and everyone.
- ✿ **Grantor of Victory:** He is the One Who grants us victory and support in times of danger.
- ✿ **The One Who Loves:** Allah Al Mowla (The Guardian) is the One Who loves and His Love enriches our hearts.
- ✿ **The Supporter:** This is different from An Nasir (The Grantor of Victory) - The Supporter (المعين) is in time of comfort when we need support, such as when we are studying, building a house, and so forth. Allah Al Mowla will support and help us.
- ✿ **The Companion:** In the supplication for travel, we say (أَنْتَ) (الصَّاحِبُ فِي السَّفَرِ) - You are the Companion in travel and

(وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ) - You are the Guardian of our household and wealth. Imagine how secure our travel would be with Allah as our Companion and the Guardian of our household and wealth!

### SUPPLICATION FOR TRAVEL

عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرَ  
فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ - وَمَدَّ شُعْبَةً بِإِصْبَعِهِ - قَالَ " اللَّهُمَّ أَنْتَ  
الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ  
وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ " .

When the Messenger of Allah (ﷺ) traveled and rode his mount, he gestured with his finger - and Shu'bah (one of the narrators) stretched out his finger - and said: 'Allahumma, antas-sahibu fis-safari wal-khalifatu fil-ahli wal-mal. Allahumma, inni a'udhu bika min wa'tha'is-safari, wa kabatil-munqalabi

O Allah, You are our help when we are traveling and the One Who takes care of our families and wealth (in our absence). O Allah, I seek refuge in You from the hardships of travel and the sorrows of return.<sup>1</sup>



**The One Who is Close:** This is a great honor that Allah has given us. We need to appreciate the closeness of Allah, His Nearness to us and the ease with which we can call Him. This is paradise in our heart.

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<sup>1</sup> Sunan an-Nasa'i 5501

## Difference between Al Wali (The Loving Companion) and Al Mowla (The Guardian)



Allah is Al Wali and Al Mowla to all people. There are common meanings to the Two Names, but Al Wali is our Close Companion while Al Mowla is the One Who takes care of all our affairs. Allah does not need a wali (close companion).

We take Allah as our Wali (Close Companion) because we are in need of Him, but when He takes awliya (companions), it is a favor for them, and not out of humiliation from Him, as Allah is The Most Exalted, The Most High.





# The Name of Allah Al Wali Al Mowla in the Qur'an



SURAH ASH SHUARA 6 TO 9

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ بِوَكِيلٍ ﴿٦﴾

And as for those who take as Auliyâ' (guardians, supporters, helpers, lord, gods, protectors) others besides Him [i.e. they take false deities other than Allâh as protectors, and they worship them] Allâh is Hafîdh (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad ﷺ) are not a Wakîl (guardian or a disposer of their affairs) over them (to protect their deeds).

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجُمُعِ لِأَرْبَابٍ فِيهِ فَرِيقٌ

فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾

And thus We have revealed unto you (O Muhammad ﷺ) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it. and warn (them) of the Day of Assembling, of which there is no doubt, when a party will be in Paradise (those who believed in Allâh and followed what Allah's Messenger ﷺ brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allah's Messenger ﷺ brought them).

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا

نَصِيرٍ ﴿٨﴾

And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zâlimûn (polytheists and wrong-doers) will have neither a Walî (protector, or guardian) nor a helper.

أَمْ آتَّخِذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۗ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتِينَ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

Or have they taken (for worship) Auliyô' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh, He Alone is the Walî (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.<sup>2</sup>

If a person takes anyone besides Allah as a wali (a close companion), they will never be able to fulfill that role, as everyone is dependent on Allah, and He alone is the Self-Sufficient Master.

If Allah Wills, He can make everyone a believer, however, from the Wisdom and Knowledge of Allah is that He has granted us free will to choose right from the wrong, and to choose Tawheed (Oneness of Allah) over shirk.

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<sup>2</sup> Surah Ash Shuara, 6 to 9

In addition, it is our choice if we want to take Allah as a Wali (Close Companion) or not; there is no compulsion in the deen (religion). Some people take those who are pious as their wali (close companion), hoping that visiting their graves might bring about some good for them, though in reality they can neither benefit nor harm them.

From this ayah (verse), we learn there is no one besides Allah and He is the True Wali (The Close Companion). He is the One Who gives life to the dead and He is Able to do everything.



## SURAH ASH SHUARAA 28



وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ، وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Wali (Helper, Supporter, Protector, Lord), Worthy of all Praise.<sup>3</sup>

It is Allah Who sends rain to the dry lands in a time of desperation, thus giving hope after despair. Similarly, Allah is the Wali (The Close Companion) of those going through hardships in life, when they have no means of rescue. Then Allah sends the "rain", the means of ease for them. His Mercy is such that it spreads all around, it is vast and all-encompassing.

From this ayah (verse), we learn that Allah Al Wali (The Close Companion) is the One Who rescues us after we despair and He is the One Who spreads His Mercy all around.



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<sup>3</sup> Surah Ash Shuraa 28



اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ  
 الظُّلُمَاتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
 خَالِدُونَ

Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.<sup>4</sup>

While the previous verses mention the general wilayah (guardianship) of Allah in which He takes care of everyone by giving rain, mercy, and life to the dead, this ayah (verse) mentions how the believers are granted a special wilayah (guardianship) of Allah that takes them out from darkness to light. This wilayah (guardianship) is dependent on the level of a person's faith - the greater the faith, the greater the wilayah (guardianship). So, the stronger our faith, the more Allah will take care of us, the more He will help us, and the more He will love us.

Allah will take us out from the darkness of ignorance to the light of knowledge. He will take us out from the darkness of innovation to the light of following the Sunnah. He will take us out from the darkness of sins to the light of obedience. Allah will show us our sins so that we repent to Him.

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<sup>4</sup> Surah Al Baqarah 257

Those who disbelieve in Allah also have awliya (companions), but their awliya (companions) are the "taghut". "Taghut" are all things that are worshipped besides Allah, even from a single aspect of worship, and accept that status.

There are people who take stars as "taghut", thinking that stars control their destiny or dispose their affairs, whereas the role of stars is to adorn the sky, to give direction, and to shoot the devils. Those who take anyone other than Allah as their wali (close companion), will be in darkness.

From this ayah (verse), we learn that having 'light' in this life is the consequence of the special wilayah (guardianship) of Allah.





## SURAH AAL IMRAN 68

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad ﷺ) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.<sup>5</sup>

Again, in this ayah (verse), there is a mention of the special wilayah (guardianship) for the believers. The Jews and Christians said Ibrâhim (عليه السلام) is one of them, but Allah said:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَتْ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allâh Alone) and he was not of Al-Mushrikeen<sup>6</sup>

Thus, to have the special wilayah (guardianship) of Allah, we need to be true followers of the Prophet (ﷺ), and upon the same path as Ibrâhim (عليه السلام), i.e. upon Islamic monotheism.

From this ayah (verse), we learn that Allah is the Wali (The Close Companion) of the believers, who are upon Tawheed (Oneness of Allah).



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<sup>5</sup> Surah Aal Imran 68

<sup>6</sup> Surah Aal Imran 67



## SURAH AL JATHIYAH 18 TO 19

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

Then We have put you (O Muhammad ﷺ) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not.

إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the Zâlimûn (polytheists, wrong-doers) are Auliya' (protectors, helpers) of one another, but Allâh is the Walî (Helper, Protector) of the Muttaqûn.<sup>7</sup>

Allah commands the Prophet (ﷺ) to follow His Book and not to follow the desires of people. This is also a command for every believer, as the desires of people will lead one to misguidance and will never benefit them.

People who are alike connect with one another, just as the saying, "Birds of a feather flock together". The greatest connection between the believers is that of faith - this is the main source that binds them together. Allah tells us that the wrong-doers are the awliya (companions) of each other, as the wrong doers connect with each other due to their common attachment to evil.

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<sup>7</sup> Surah Al Jathiyah 18 to 19

If we want the wilayah (guardianship) of Allah then we need to attach to His Book; this will increase us in faith, upgrade our behavior and make us among those who live within the boundaries set by Allah.

From this ayah (verse), we learn that Allah is the Wali (The Close Companion) of the muttaqeen - those who do not follow their desires and do not wrong others. Belief and taqwa (piety) are means to have the wilayah (guardianship) of Allah.





وَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٤٠﴾

And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter), (what) an Excellent Maulâ, and (what) an Excellent Helper!<sup>8</sup>

If people turn away from the Straight Path, it is incumbent to not follow their ways, but remain steadfast knowing that our Mowla (Guardian) is Allah. Awliya Allah (pious believers of Allah) feel sufficed by the companionship of Allah. Imagine, Yunus (عليه السلام) was alone in the stomach of the whale, Ibrahim (عليه السلام) was alone in the fire, Yusuf (عليه السلام) was alone in the well, but the companionship of Allah sufficed them. No one can give help, aid, support and victory except Allah.

From this ayah (verse), we learn that we must not get affected by those who turn away from the Straight Path. Allah is Sufficient for us and He is an Excellent Protector and an Excellent Helper.



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<sup>8</sup> Surah Al Anfal 40



قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ



Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust<sup>9</sup>

Whatever befalls us is decreed by Allah. This knowledge should make us feel secure that nothing can harm or benefit us, except what Allah has already written for us. We need to put our trust in Allah, He is our Creator, the Most Wise, the All-Knowing Lord Who has decreed all matters with perfect balance. Our life will be stress-free when we know Allah is our Mowla (Guardian) and when we place our trust in Him alone.

From this ayah (verse), we learn that everything happens by Allah's decree, and as believers we must rely on and trust Him alone to dispose all our affairs.



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<sup>9</sup> Surah At Tawbah 51



ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكٰفِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

That is because Allāh is the Mowla (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Mowla (lord, master, helper, protector).<sup>10</sup>

Allah is the Mowla (Guardian) of the believers, He is the One Who protects and takes charge of all their affairs. The disbelievers on the other hand are helpless; they have no support or protection.

From this ayah (verse), we learn that the more we believe in Allah, the more He will grant us support and victory i.e., the more Allah will be our Mowla (Guardian).



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<sup>10</sup> Surah Muhammed 11



# Types of Wilayat Allah (Guardianship of Allah)

## General Wilayah (Guardianship) of Allah

This includes all the creation of Allah. He disposes the affairs of all the creation, He gives and He withholds, He honors and He humiliates. He is aware of all matters, from the air we breathe to the blood flowing in our body; even the alternation of night and day – Allah is the Disposer of all matters.

The scholars said the General Wilayah (guardianship) of Allah is the Kingship of Allah (ملك الله).

ثُمَّ رُدُّوهُ إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ لَا إِلَهَ إِلَّا لَهُ الْحُكْمُ ۗ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

Then they are returned to Allâh, their Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.<sup>11</sup>

Allah Al Mowla (The Guardian) is the One Who constantly takes care of us in this duniya (worldly life) and we will all return to Him to be recompensed for the actions of the present life.

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<sup>11</sup> Surah Al An'aam 62

هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ



There! Every person will know (exactly) what he had earned before, and they will be brought back to Allâh, their rightful Mowla (Lord), and their invented false deities will vanish from them)<sup>12</sup>

On that Day, man will see his deeds - the intentions with which he performed those deeds and the condition of his heart while doing those deeds. All deeds will be transparent, so the outward sin of a person will be covered by their repentance, and the outward worship of a person will be exposed by their insincerity. All actions, hidden or apparent, will be clear on that Day. Allah is the Knower of all our actions and He alone is the Mowla (The Guardian) Who will judge in truth.



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<sup>12</sup> Surah Yunus 30



# Special Wilayah (Guardianship) of Allah

This is for Allah's believing slaves, it is a companionship full of feelings, love and nearness, unlike the general companionship which is more "operations" based. This is especially for the prophets, messengers and believing slaves who are muttaqeen (pious). Allah Al Wali (The Close Companion) takes care of them in a special way and they are the priority.

أَلَّا يَأْتِكُ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)<sup>13</sup>

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<sup>13</sup> Surah Yunus 62 to 63

If Allah takes a person as a “close friend”, then surely He will remove fear and sadness from that a person. We all want the special wilayah (guardianship) of Allah and to achieve this wilayah (guardianship), we need both belief and taqwa (piety).

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾

Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Walî (Protector), and Allâh is Sufficient as a Helper.<sup>14</sup>

Allah is the All-Knower, He knows the people who have enmity towards us and those who are sincere in their love for us. And when Allah is our Wali (Close Companion) then it is sufficient for us. We do not need to worry about the plots of the people as we will be under the care of Al Wali (The Close Companion).

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

Verily, my Walî (Protector, Supporter, and Helper, etc.) is Allâh Who has revealed the Book (the Qur’ân), and He protects (supports and helps) the righteous.<sup>15</sup>

A good friend and supporter is the one who wants the best for us, and who will show us right from wrong. Allah is our Wali (Close Companion) Who revealed the Qur’an to us as a means of guidance and mercy, and to show us right from wrong.

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<sup>14</sup> Surah An Nisa’a 45

<sup>15</sup> Surah Al A’raaf 196

The devil wants us to be misguided and to enter the hellfire, whereas Allah wants our success, the ultimate of which, is to attain His Pleasure and His Paradise. So the choice we have in life is quite simple - to be companions of the Most Merciful (Awliya Ar-Rahman) or companions of the devil (Awliya Ash-Shaitan).

When Allah is our Wali (Close Companion), He will take care of our nurturing with love and gentleness. This is a two-way love - we love Allah and accept His nurturing, and He, by His Mercy, nurtures us with His kindness and generosity, until we reach our goal.



# Special Nurturing with Lutf (beneficence) for Awliya Allah



## WHO ARE AWLIYA ALLAH?

Awliya Allah are the pious believers of Allah who have knowledge about Him. They know His Names and Attributes, they know His actions, they know His commands and legislation, and they know His promises and recompense.

Awliya Allah (pious believers of Allah) are sincere to Him and devoted to Him alone. They are dedicated to worshipping Allah alone because they love Him; they do not take any aspect of the religion lightly. If these Awliya Allah (pious believers of Allah) were to invoke Him, it would be accepted, and if they seek refuge, Allah will give them. When people hear that their invocation is quickly accepted, many misunderstand this and go to graves, saints and so forth thinking that they can do things for them, but this is shirk (association with Allah).

We cannot know from the outer of a person if they have firm belief, taqwa (piety), istiqamah (steadfastness) or not. Our reliance is on Allah alone. Even though ten companions of the Prophet (ﷺ) were given the glad tidings of paradise, none of the Muslims sought their invocations.

## WE CANNOT CLAIM WILAYAH, RATHER WE NEED TO WORK FOR IT



We cannot claim any person to be a wali (close companion) of Allah; only Allah knows who His awliya (pious believers) are. At the same time, we must never look down on anyone because they could be among the awliya (pious believers) of Allah.

And Allah said He declares war against the one who causes enmity to His wali (close companion). When we know about the wilayah (guardianship) of Allah, our concern should be only to strive for it.

This hadith teaches us how to be wali Allah (close companion of Allah).

### FOCUS ON THE OBLIGATIONS AND THEN VOLUNTARIES

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ اللَّهُ قَالَ  
مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ  
إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى  
أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ،  
وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ،  
وَلَئِنْ اسْتَعَاذَنِي لِأُعِيدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ  
نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ "

Narrated Abu Huraira (may Allah be pleased with him):  
Allah's Messenger (ﷺ) said, "Allah said, 'I will declare war  
against him who shows hostility to a pious worshipper of  
Mine. And the most beloved things with which My slave

comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."<sup>16</sup>

To achieve this level, we need to be steadfast on the obligations, and then increase by doing extra voluntary worship. When a person comes close to Allah through the voluntary, then he will not hear anything that displeases Allah, he will not see anything that displeases Allah, he will not go to places that displease Allah, nor will he do things that displease Allah.

Allah will protect his eyes, ears, hands, and steps from sins and evil. This is complete protection for wali Allah (close companion of Allah).

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<sup>16</sup> Sahih al-Bukhari 6502

## ALLAH GIVES EVERYONE A CHANCE TO BE HIS WALI (CLOSE COMPANION)



Allah is the Most Rich and is not in need of any of His slaves, yet He allowed us to be His wali (close companion). When there is a person with high fame or status in society, they cannot be approached or befriended with ease.

There is no one higher than Allah, yet He stretches His Hands and gives everyone an opportunity to be His wali (close companion). It simply requires us to believe and have taqwa (piety), irrespective of our past history.

People may reject us if they find out anything undesirable about our past. But there is no one like Allah; wherever we look - east or west - it makes us cry with happiness that He still gives us the opportunity to be close to Him.

Then again, to be a wali (close companion) of Allah requires devotion from us; we need to expect more nurturing than the rest. Allah will take care of us and give us special nurturing with lutf (beneficence), because He wants us to be close to Him and He wants us to be in the highest level of paradise.

Surah Yusuf gives us a complete picture of Allah's special wilayah (guardianship).

﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ  
وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحَقْنِي بِالصَّالِحِينَ ﴾

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."<sup>17</sup>

The nurturing of Yusuf (عليه السلام) was in a very gentle and subtle way. Though there were hardships in his life, he never complained. He was a believer in the Oneness of Allah and had complete trust in Him. Allah gave him coolness and tranquility while going through difficulties. When Yusuf (عليه السلام) was going through nurturing, he did not speak much, but when he (ﷺ) his childhood dream being fulfilled, and realized the complete picture, only then did he openly speak.

Even our story is not yet complete; we are still going through nurturing. And our nurturing is subtle, similar to the nurturing of Yusuf (عليه السلام), so we must not say any words of dissatisfaction when we face trials. We must place our complete trust in Allah Al Wali Al Mowla (The Loving Companion, The Guardian).

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<sup>17</sup> Surah Yusuf 101

## There are three levels to Allah's Special Nurturing for His Awliya:

### FIRST LEVEL - KNOWLEDGE OF THE NAMES OF ALLAH



اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

(Allâh! Lâilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter.

And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ  
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

خَالِدُونَ ﴿٢٥٧﴾

Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.<sup>18</sup>

The first step to Allah’s special nurturing with lutf (beneficence) is knowledge of His Names. Ayat al Kursi is the greatest ayah (verse) in the Qur’an because it teaches us about the greatness of Allah, and the Oneness in His Names and Attributes. When Allah opens the door of knowledge for us, then this is the first step to attaining His special wilayah (guardianship). We can never underestimate knowledge of the Names of Allah.

One of the tricks of the shaitan is to discourage us from learning the Names of Allah or faith. He will make us busy with memorizing Qur’an or learning Arabic before being firmly rooted in faith. The head of knowledge is knowledge of the Names of Allah, because when we know Allah then we will be able to understand the Qur’an. If we do not know Who is Allah, then surely we will have difficulty in understanding His legislation and the decree.

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<sup>18</sup> Surah Al Baqarah 255 to 257

After Ayat al Kursi, Allah says there is no compulsion in religion; there is the right guidance (rushd) and the wrong path (ghay), and the pathways have been made clear for man to make a choice. The way of rushd is to know Allah and the way of ghay is to be ignorant of Him. There is no end to the knowledge of Allah or His Names or the Qur'an – even a lifelong study would not be enough to understand it completely.

Furthermore, when we learn about Allah then He will place us in a situation to understand this knowledge at a practical level. For example, when we learn about Allah Al Jabbar, The Mender, a situation occurs where someone might say something and it breaks our heart. We know now that Allah alone is the One Who can heal the heart, so we turn to Him and ask Him by His Name Al Jabbar to fix our broken heart, and this leads us to have certainty in Him and the knowledge we have learned. The scholars have said that if certainty enters the hearts, then we will fly to paradise!

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَٰٓ لَهُم  
 الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
 خَالِدُونَ ﴿٢٥٧﴾

Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.<sup>19</sup>

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<sup>19</sup> Surah Al Baqarah 257

Light is to understand the decree and to know that one is being nurtured by Allah for goodness and purification. However, if a person rejects the nurturing from Allah, and does not understand that all decrees are from Him, then this is a blindness. And it will lead one to darkness.

Originally there is light, the light of the fitra (pure natural disposition). But the light of the fitra (pure natural disposition) is not enough - if left without protection from the falsehood, it will diminish. All newborn babies are believers, even from disbeliever parents; all of them are obedient servants of Allah who love Allah. But when they grow up and get exposed to falsehood, then the light will get diminished until it turns to darkness. So, the fitra (pure natural disposition) requires an additional pillar that supports it, which is knowledge.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوتٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ  
 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ  
 تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ  
 شَيْءٍ عَلِيمٌ

Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.<sup>20</sup>

<sup>20</sup> Surah An Noor 35

Light gives us guidance and clarity and Allah is the source of all light, whether tangible or intangible. He sets forth a parable for us in order to understand His intangible light in the heart of a believer.

In the above ayah, Allah mentions there is a niche, and in it is a lantern with a lamp inside. The lamp is in a glass, which looks like a brilliant star, so luminous. The lamp is lighted with oil from a blessed tree – an olive tree, whose oil shimmers without having any fire to light it up; it is bright on its own. If the fire is lit up, imagine how this lantern will glow?

The pure olive oil refers to the fitra (pure natural disposition), the glass is the heart of the believer, clean and pure, and the fire is knowledge. The one who knows about Allah will “glow” – all of his actions will “glow” as it is the light of guidance from Allah.

Light is to know Allah whereas darkness is to not know Him. Those who are blinded by falsehood cannot see the reality, whereas those with insight are glowing, and this glow will come in the form of submission and surrendering to Allah. This is why knowledge is needed in order to submit to Allah with sincerity.

## SECOND LEVEL - FORGIVENESS OF SINS AND THE MERCY OF ALLAH



Sins can affect our relationship with Allah, so Allah nurtures us to purify us from sins in order to be close to Him. He may nurture us through tests or sickness in order to purify and forgive us.

Allah loves His awliya (pious believers), and He puts forward means for their forgiveness. Sometimes, we may commit a sin and forget it, but Allah, out of His Mercy, will remind us through the action of someone who committed the same sin so that we may turn back to Him in repentance. It is Allah, the Owner of the heavens and the earth Who protects us from every matter that can affect our relationship with Him.

الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين

Friends on that Day will be foes one to another except Al-Muttaqun (the pious)<sup>21</sup>

Heedlessness can also affect our relationship with Allah. One of the tricks of the shaitan is to make us heedless and forget Allah. People who remind us of Allah are the ones who love us, but those who take us away from Allah are like our enemies. On the Day of Judgement, all friends will be enemies, except the muttaqeen, those who were always conscious of Allah and did not follow their desires.

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<sup>21</sup> Surah Az Zukhruf 67

وَأَخَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ  
 أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتْلُو أَسْمَاءَهُمْ إِنَّمَا فَعَلَكَ السُّفَهَاءُ مِنِّي إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ  
 وَتَهْدِي مَن تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾

And Mûsa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Walî (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.<sup>22</sup>

After Banu Israel worshipped the calf, Musa (عليه السلام) was commanded to bring 70 worshippers and devotees from the best of the tribe to ask forgiveness from Allah. But before seeking forgiveness, they wanted to see Allah. The earth was shaken and Musa (عليه السلام) was very scared because if these were the best of Banu Israel, then what would happen to the rest? So Musa (عليه السلام) called on Allah, their Wali (The Close Companion), to forgive their sins, asking Him to not destroy them due to the foolish acts of a few.

One of the impacts of Wilayat Allah (Guardianship of Allah) is seeking forgiveness for ourselves and for others because we know it can impact us as well. For example, a mother may be fearful the whole family may be tested due to the foolishness of one member, such as someone showing ingratitude to Allah. Or she might be reciting Qur'an and her children are doing the opposite. And in her heart, she does not want

<sup>22</sup> Surah Al A'raaf 155

anything to disturb her relation with Allah, so she asks Allah Al Wali (The Close Companion) to forgive them all, instead of just shouting and screaming at them.

Another manifestation of the mercy of Allah is that if we become attached to anyone other than Him, He will remove that attachment from us. Allah wants our heart to be pure and happy, and this can only be achieved if a person is true to the love of the Oneness of Allah, loving, hoping and fearing Him alone.

Also, Allah grants mercy to His awliya (pious believers) in the time of struggle, especially in times when there is an inner-struggle. In cases of disputes, Allah supports His awliya (pious believers) to pardon and forgive.

We must remember that forgiveness is for past sins and mercy is for the future and we need mercy when facing trials to behave in a way that is pleasing to Allah. Moreover, we need His mercy in order to not follow our desires, so Allah removes the temptations from us. These are the ways that Allah shows us from His mercy in order to save us from the evil of our selves.



### 3. THIRD LEVEL: VICTORY AND SUPPORT OF ALLAH

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ  
 نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا  
 تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ط وَأَعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
 الْكَافِرِينَ ﴿٢٨١﴾

Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us; our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."<sup>23</sup>

Man is in a constant struggle to remain obedient to Allah and may become affected by the whispers of shaitan and the evil whispers of his own self. We need support and victory from Allah in order to overcome these weaknesses. In the Battle of Badr, the disbelievers were much greater in number than the believers, yet Allah brought down angels to support them. We need to know that when Allah wants something, He just says "Be" and it is.

Allah is Able to give us victory beyond our expectations. For example, Allah honored and gave victory to Musa (عليه السلام) from the time he was a baby and granted support to his mother as well. Think about his story, how Allah inspired his

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<sup>23</sup> Surah Al Baqarah 286

mother to throw him in the river, and how he drifted to the palace of Fir'awn. He was thereafter raised in the house by the very same man who wanted to kill him. Allah also reunited him with his mother as he did not accept to be nursed by any other woman. Later, when Musa (عليه السلام) grew up, he accidentally killed someone, and this drove him to leave in fear and to begin a life far away from the palace of Fir'awn.

When he arrived in Medyan, though he was a stranger to the land, Allah supported him with a wife, a job and a place to reside. Imagine, from the palace of Fir'awn to becoming a shepherd in Medyan. Allah changed his position in order to elevate him and prepare him for his mission. Thus, we cannot judge the actions of Allah; His actions are beyond our comprehension, but we need to trust Him and know that He will never leave us.

At times, we may think that when we are wronged by someone, we need the support of Allah in order to overcome this person, but the situation is not always so clear cut. In actual fact, we need victory to overcome our self. It may be that we have a sickness in our heart that Allah wants to purify by nurturing us through this person. Moreover, it could be that Allah wants us to have a higher level and He wants to elevate us through our patience.

We cannot overcome problems by ignoring them, rather we need to overcome the self by relying on Allah and asking Him to grant us victory over the self and the shaitan. When we overcome the self then we can overcome the shaitan. The shaitan especially attacks those who have been oppressed and he whispers to each person according to their weakness. We do not want victory in order to seek revenge from others,

rather we want to be sincere in overcoming our shortcomings.

Another impact of having the wilayah (guardianship) of Allah, is to attain victory and reward from Allah. At the time of the Prophet (ﷺ), there was a lady suffering from epilepsy who came to him and asked him to invoke Allah to cure her. The Prophet (ﷺ) could have supplicated for her cure, but he told her that if she could bear it with patience, her reward would be paradise. She chose paradise, and simply asked the Prophet (ﷺ) to ask Allah that when she would have a seizure her body does not become uncovered. She could have had victory at that moment by being cured, but she wanted the reward later - she wanted paradise.

The higher level of victory is victory in the hereafter. We cannot expect to be given all our rights in this life, however we need to endeavor to fulfill the rights of others, this will give us victory with Allah. When we pardon and forgive people, Allah will pardon and forgive us and this is real victory.





# Means to Attain Wilayat Allah (Guardianship of Allah)

We all want the Guardianship of Allah and we do not have to go out of our way to attain it. It is all according to our ability and everyone is invited, regardless of who it may be. It begins with hope and desire in the heart that we really want Allah to be our Wali (Close Companion), and when we are truthful then He will surely bring the means to us.

## 1. TO FOLLOW THE STRAIGHT PATH



وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٣٦﴾

And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

﴿١٣٧﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٣٧﴾

For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.<sup>24</sup>

The way of Allah is a straight path, it is very clear, the permissible and forbidden are all clear. The land of peace is promised for those who remember the signs of Allah.

<sup>24</sup> Surah Al An'aam 126 to 127

In the above ayah (verse), the Name of Allah Ar Rabb (The Lord) is mentioned, as He is the One Who nurtures us throughout our problems and struggles and He is our Wali (Close Companion) Who helps and supports us to follow the Straight Path and remain firm on it.

Allah nurtures us in the duniya (worldly life) so that we may exit this life in a purified state, and enter the land of peace in the akhira (hereafter). When we set foot in paradise, we will forget all the miseries, problems, sadness, and sicknesses of life.

## 2. TO BELIEVE AND HAVE TAQWA (PIETY)



أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكُ هُوَ الْفَوْزُ  
 الْعَظِيمُ ﴿٦٤﴾

For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh, this is indeed the supreme success.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

And let not their speech grieve you (O Muhammad ﷺ), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower. <sup>25</sup>

Awliya Allah (pious believers of Allah) live in security. They are free from feelings of sadness and anxiety, as an result of their belief and taqwa (piety). Their actions and deeds are for the Pleasure of Allah, so when they befriend, when they study, when they give in charity, it is solely for the sake of Allah, free of personal gains and desires. Such believers will have glad tidings in the duniya (worldly life) and akhira (hereafter).

### 3. TO HAVE ISTIQAMAH (STEADFASTNESS)



إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

<sup>25</sup> Surah Yunus 62 to 65

Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

نَحْنُ أَوْلِيَآؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهُى أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.

نَزْلًا مِّنْ عَفْوِرٍ رَّحِيمٍ ﴿٣٢﴾

"An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." <sup>26</sup>

Awliya Allah (pious believers of Allah) are grounded in their belief; they have taqwa (piety), and they have istiqamah (steadfastness). They are constant, upright and acknowledge the nurturing from Allah. Therefore, they do not react to people or situations, rather they remain firm on the straight path.

When a believer guards their desires in the duniya (worldly life) and only acts according to what pleases Allah, then the reward of this taqwa (piety) is they will have all they desire in the akhira (hereafter), an entertainment of Paradise from Allah, Al Ghafoor (The Oft-Forgiving) Ar Raheem (The Especially Merciful).

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<sup>26</sup> Surah Fussilat 30 to 32



#### 4. TO BE FIRM ON TAWHEED

قُلْ أَعِيََّرَ اللَّهُ أَنْتَجِدُ وَلِيًّا فَاظِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُمْ وَلَا يُطْعَمُ قُلٌّ إِنَّي أُمِرْتُ أَنْ أَكُونَ  
أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

Say (O Muhammad (ﷺ)): "Shall I take as a Walī (helper, protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims)." And be not you (O Muhammad (ﷺ)) of the Mushrikūn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh).<sup>27</sup>

Allah is The Originator of the Heavens and the Earth. He creates things without means, sustains all His creation, and disposes all their affairs. He is free of all needs; He feeds everyone but is not in need of provision from anyone.

Allah provided Maryam (عليها السلام) with provision without any means, while she was in her mehrab (place of worship). This prompted Zakariya (عليه السلام) to invoke Allah for a child as he too did not have the means - he was old and his wife was barren. This is the way of those who submit to Allah.

The believer knows that Allah is their Creator and the Sustainer Who is Able to do all things, so they ask of Him alone. They are firm on Tawheed (Oneness of Allah).

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<sup>27</sup> Surah Al An'aam 14

When we know Allah by His Names, it will enrich us and we will not look for the support of anyone except Him. And when we know Wilayat Allah (Guardianship of Allah), we will submit to Him and we will not associate any partner with Him.



## 5. TO HOLD ON TO ALLAH

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ قُلْةَ أَيُّكُمْ  
 إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا  
 شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ  
 النَّصِيرُ ۗ

And strive hard in Allāh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islāmīc Monotheism to mankind by inviting them to His religion, of Islām), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islāmīc Monotheism). It is He (Allāh) Who has named you Muslims both before and in this (the Qur'ān), that the Messenger (Muhammad ﷺ) may be a witness over you and you be witness over mankind! So perform As-Salāt (Iqamat-as-Salāt), give Zakāt and hold fast to Allāh [i.e. have confidence in Allāh, and depend upon Him in all your affairs] He is your Mowla (Patron, Lord), what an Excellent Mowla (Patron, Lord) and what an Excellent Helper!<sup>28</sup>

<sup>28</sup> Surah Al Hajj 78

The word (الاعتصام) comes from (عصم), which is to hold on to something in order to be protected and defended from harm. We need to hold on to the Book of Allah, and to His beautiful Names and Attributes. We need to trust and rely on Him alone. Holding on to Allah is not tangible but it is an action of the heart. When we hold on to Allah, He will nurture us, forgive us, have mercy on us, and grant us victory – He will suffice us.



## 6. TO HOLD ON TO THE ROPE OF ALLAH

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur’ân), and be not divided among yourselves], and remember Allâh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.<sup>29</sup>

Holding on to the rope of Allah is a means to be guided. One of the meanings of the rope of Allah is the Qur’an and Sunnah. If we hold on to the Qur’an and Sunnah, then we will never be misled.

<sup>29</sup> Surah Aal Imran 103

## HOLD ON TO THE QUR'AN AND SUNNAH

وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (ﷺ) said: My Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." He said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions." <sup>30</sup>

Another meaning of the rope of Allah is to be together as a group. One of the tricks of the shaitan is to split up a strong group of believers. When we know Allah is our Wali (Close Companion), then we will hold on to the Qur'an and the Sunnah and be united.



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<sup>30</sup> Jami` at-Tirmidhi 2641



# Impacts of Wilayat Allah (Guardianship of Allah)

1. To take Allah as our Wali (Close Companion), and to take the angels and believers as true, loving companions who give victory and support. We should not take someone who disbelieves in Allah as our wali (close companion).
2. To avoid taking any righteous people as mediators or attaching to them, magnifying them or hoping from them, as all these are forms of shirk (association with Allah in worship).
3. To invoke Allah by His Names Al Wali Al Mowla as mentioned in the supplications.

## SEEKING PIETY AND PURIFICATION FOR THE SOUL

عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ  
وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتْ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ  
زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ  
لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا "

It was narrated that 'Abdullah bin Al-Harith said: "When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allah [(ﷺ)], he said: "I will not tell you anything but that which the Messenger of Allah [(ﷺ)] commanded us to say:

'Allahumma inni a'udhubika min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhabil-qabr. Allahumma aati nafsi taqwaha, wa zakkiha anta khairu man zakkaha, anta waliyyuha wa mawlaha. Allahumma inni a'udhubika min nafsin la tashba'u wa min qalbin la yakhsha'u wa min 'ilmin la yanfa'u wa du'a'in la yustajab laha.

O Allah, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allah, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allah, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge that is of no benefit and a supplication that is not answered.<sup>31</sup>

#### SUPPLICATION OF THE WITR PRAYER

قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوَيْتْرِ "اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ "

Al-Hasan bin Ali [may Allah be pleased with him] said: "Allah's Messenger taught me some phrases to say during Al-Witr: Allahummahdini fiman hadait, wa 'afini fiman 'afait, wa tawallani fiman tawallait, wa baarik Li fima atait, waqini sharra ma qadait, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhillu man walait, tabarakta Rabbana wa ta'alait.

<sup>31</sup> Sahih Muslim 2722

'O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, blessed are You our Lord and Exalted.'<sup>32</sup>

4. To obey whoever is in charge.

وَاطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allâh and obey the Messenger (Muhammad (ﷺ)), and those of you (Muslims) who are in authority)<sup>33</sup>

When we obey the rulers (ولي الأمر) and the rules of the country then this is part of the deen (religion); this keeps a society stable. Also, if we are in charge of anyone, then we need to support them and make matters easy for them.

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<sup>32</sup> Jami` at-Tirmidhi 464

<sup>33</sup> Surah An Nisa'a 59

INVOCATION OF THE PROPHET (ﷺ) FOR THE ONE IN  
CHARGE

وعن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم  
يقول في بيتي هذا: اللهم من ولي من أمر أمتي شيئاً فشق عليهم، فاشقق  
عليه ومن ولي من أمر أمتي شيئاً، فرفق بهم، فارفق به

'Aishah (May Allah be pleased with her) reported: I heard the  
Messenger of Allah (ﷺ) supplicating in my house: "O Allah!

Treat with mercy those who rule over my Ummah with  
harshness, and treat gently those who rule over my Ummah  
with gentleness."<sup>34</sup>



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<sup>34</sup> Muslim, Riyadh As Saliheen Book 1, Hadith 655



# Conclusion

The companionship of Allah is the most perfect, it is unlike any other companionship. We can call on Allah at anytime, without an appointment or intercessors.

Allah will never disappoint us or forsake us. If we come to Allah walking, He will come to us running. No friend does this. Nowadays, people only take a step towards us if we take a step towards them first. But Allah is the King of kings, in His Hands is the dominion, in His Hands are life and death, and yet His Hand is outstretched towards His slaves. There is none comparable to Him. His right is to be worshipped alone, but if man attaches to other than Him, then this betrayal will never be accepted by Him.

We need to put our trust in Allah alone for all our affairs, then He will be our Wali and Mowla (Close Companion and Guardian) in this life and the next.

He will fulfill all our needs and He will be sufficient for us. This feeling will give us peace and security. Hence, it is incumbent on us to make Allah and His Pleasure our main concern. When we do this, it will not matter to us whether people praise us or not, or whether they are pleased with us or not, rather our main concern will be if Allah is pleased with us.

MAY ALLAH AL WALI AL MOWLA TAKE CARE OF ALL OUR  
AFFAIRS AND MAKE US FROM HIS AWLIYA.

AMEEN.

Knowledge of the names of Allah gives us clarity in the life of this world and is the means of attaining security and peace, both in this world and the Hereafter. In this series, we examine the Names of Allah so that we may know Who He is, attach to Him and love Him.





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