



THE RULING ON BEFRIENDING A KAFIR, FASIQ, OR MUBTADI'

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
سُرْهٗ مُرْسَلٰهٗ

The Ruling on Befriending a Kāfir, Fāsiq, or Mubtadi'

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Answered by:

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(حفظه الله)



HAQQ HURTS HYPOCRITES



Question:

What is the ruling on a Muslim befriending a Kāfir? What about befriending a Fāsiq (open sinner), or a Mubtadi' (person of corrupt 'aqīdah or bid'ah) like the Murji'ah, Modernists, Surūris, etc.?

Answer:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

This is such an important topic and it's very essential. And what comes to mind pertaining to its importance is that it's among the discussions of the people in Jannah. It's a matter that could be a means for one's ultimate success or his ultimate failure. When Allāh سبحانه وتعالى mentions the delight of the people in Jannah, in Sūrat as-Sāffāt – their happiness, and what they eat and drink, their spouses and gatherings – Allāh gives a snippet of one of their discussions. And He says,

فَالْقَاتِلُ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ

A speaker of them will say: "Verily, I had a companion (in the world)
Who used to say: 'Are you among those who believe...'¹

One of them, sitting in Jannah, is discussing with his friends in Jannah, that he had a companion in the Dunya.

إِذَا مِنْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَدِينُونَ يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ

¹ [37:51-52]

Who used to say: 'Are you among those who believe (That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?'²

This friend that he had in the Dunya would always try to put doubts in his mind by asking him, "Do you really believe? Do you really believe that when we die and we become bones and dust, that we're really going to come back to life and that we're going to be punished?"

قَالَ هَلْ أَنْتُمْ مُطَّلِّعُونَ ﴿١٢﴾

Go look for him. Where is he?

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَهَنِمِ ﴿١٣﴾

They looked, they found him in Jahīm.

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِينَ ﴿١٤﴾ قَالَ تَالَّهُ إِنْ كِدْتَ لَتُرْدِينِ ﴿١٥﴾

He said: "By Allāh! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)."³

He says, "By Allāh". He gives an oath. "By Allāh, he nearly ruined me". He nearly ruined what? The delight that he was now enjoying in Jannah. Isn't that the means that deprived Abū Tālib from eternal happiness? When the Messenger ﷺ kept telling him, just say that word, just say that sentence, and I will witness for you before Allāh سبحان وتعالى. But he had his friends around him, Abū Jahl and 'Abdullāh Ibn Abī Umayyah. And they're telling him, يا أبا طالب (

² [37:52-53]

³ [37:56-57]

(أَتَرْغَبُ عَنْ مَلَةِ عَبْدِ الْمُطَّلِبِ "Abū Tālib, are you going to denounce the religion of 'Abdul Muttalib?" And they kept repeating it until he lost his eternal happiness. Ibn Taymiyyah رَحْمَةُ اللَّهِ عَلَيْهِ sums up the ruling on this matter in a one liner. He said, (فَالْمَصَاحَةُ وَالْمَأْخَةُ لَا تَكُونُ إِلَّا مَعَ أَهْلِ طَاعَةِ اللَّهِ عَلَى مَرَادِ اللَّهِ). That sums up the ruling on this matter. Befriending and brotherhood are not permissible except with the people of obedience to Allāh سَبَّحَنَ وَتَعَالَى and only in accordance to what Allāh سَبَّحَنَ وَتَعَالَى wants.

And let me give three quick points on this matter. It's not permissible by 'ijmā' to befriend a Fāsiq or Mubtadi' or Kāfir, for their Fisq or Kufr or for their Bid'ah. Allāh سَبَّحَنَ وَتَعَالَى said,

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا

*And incline not toward those who do wrong*⁴

Second of all, it's not permissible to befriend those categories that were mentioned in the question, while they're doing any of that Bid'ah, or any of their Kufr, or any of their sins. Allāh سَبَّحَنَ وَتَعَالَى says,

إِنَّكُمْ إِذَا مِنْتُهُمْ

*(But if you stayed with them) certainly in that case you would be like them*⁵

The third point, one may befriend them with the intention of da'wah, or doing the inkār of the munkar [denouncing of evil] on them. And that's only if that person is knowledgeable, and while he sees improvement, and not when they're doing any of their Kufr or Bid'ah or Fisq. He has to be knowledgeable

⁴ [11:113]

⁵ [4:140]

with strong Īmān, because the people of sins – and in particular the people of Bid'ah – they may instill doubts and corrupt one's Īmān. One, for example, may go face off with a Mubtadi', thinking he's strong in this issue. He may be, but he may be weak in some of the sciences of Islām. For example, he may be weak in the Arabic language or in Usūl al-Fiqh. And they may instill a doubt in him through those sciences. Look at 'Imrān Ibn Hittān. He transmitted Ahadīth from some of the Sahābah like 'Ā'ishah, Abū Mūsa al-Ash'ari, Ibn 'Abbās رضي الله عنهم, and some of the Tābi'īn. But he was among the leaders of the Khawārij during his time, and he didn't start off like that. He actually started off on the righteous path. He married a Khārijiyah, a woman from the Khawārij, thinking he could win her over, when the opposite happened. She won him over.

When one feels or sees that it's most likely that his inkār of the munkar is not helping, and that his inkār of the munkar is not beneficial, then that is a point where one should abandon the friendship. Some of the Mālikiyah and Shāfi'iyyah said, sitting with the Fussāq (ināsan lahum) – meaning to keep them company – is a sin. And I don't believe they were meaning that it was in the context of while they were committing sins, but in general settings. Distancing oneself is not just to be safe from them, but it's also a form of reprimand [scolding]. In Al-Furū', Ibn Muflīh attributed to Imām Ahmad that he said, one will not be sinned for abandoning a person who's persistent on a sin, until he leaves it. And he stated that abandoning such friendship is one of the ways of doing inkār of the munkar. Some of the Salaf considered Shayātīn al-Ins [Human Shayātīn], Shayātīn of the Ins, worse than the Shayātīn of the Jinn. Because, Shaytān of the Jinn, you can seek refuge in Allāh from him, and he will leave. Shaytān al-Ins will stay at one until he gets him to fall in the sin. Ibn Rajab al-Hanbali in Latā'if al-Ma'ārif said (in meaning) that sins are ominous and one may not be safe from the punishment of Allāh befalling him, while he sits with sinners – and that's why one should distance himself from them. In Jāmi' al-Masā'il, Ibn Taymiyyah رحمه الله تعالى said, abandoning is

legislated, it's part of our religion. And he mentions some verses on it from the Qur'ān. Like the verse,

وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٣﴾

and keep away from them in a good way.⁶

and,

وَالرُّجْزَ فَاهْجُرْ ﴿١٤﴾

And keep away from Ar-Rujz [idols]!⁷

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic.⁸

and the verse,

وَتَوَلَّ عَنْهُمْ

And he turned away from them⁹

And he said, and like that is how the Messenger ﷺ was ordered to abandon three of the Sahābah who stayed back from the battle of Tabūk, and how 'Umar رضي الله عنه dealt with Sabīgh Ibn Isq or Sabīgh Ibn 'Usayl (there's a discrepancy in his name). Ibn Taymiyyah رحمه الله تعالى said that's for two reasons.

⁶ [73:10]

⁷ [74:5]

⁸ [6:68]

⁹ [12:84]

Abandoning them so he will not see their evil or hear it, and become a partner in it. And Allāh سُبْحَانَهُ وَتَعَالَى said in Sūrat an-Nisā',

إِنَّكُمْ إِذَا مِثْلُهُمْ

*(But if you stayed with them) certainly in that case you would be like them.*¹⁰

And also he said, as a punishment for them. Ibn Taymiyyah رَحْمَةُ اللَّهِ تَعَالَى in Mukhtasar al-Fatāwa al-Misriyyah said, one may not even sit with a sinner unless it's a darūrah [necessity], and he mentioned the story that was presented to 'Umar Ibn 'Abdil-Azīz رَحْمَةُ اللَّهِ تَعَالَى, when a group of people were taken to him for drinking alcohol and he ordered that they be lashed. They told him that one of the people that was among the group was fasting. He said, "Start with him!" He ruled that one who witnesses the munkar is like the one who does it. That's taken from the verse of Allāh,

إِنَّكُمْ إِذَا مِثْلُهُمْ

*(But if you stayed with them) certainly in that case you would be like them.*¹¹

Al-Haytami, in his book on major sins, mentioned the major sin #442 as being sitting with the Fussāq. And he said, some said there's no difference between sitting with them and befriending them, while they're doing their Fisq or if they're not doing it. And he said (in summary and in meaning), one sitting with them gradually becomes amused and entertained by them and he begins to lean towards their actions by necessity. And he said sitting with them over time will cause one to be inclined to them, and to like them and to imitate them. And in Jāmi' al-Masā'il, Ibn Taymiyyah رَحْمَةُ اللَّهِ تَعَالَى mentioned that sometimes one is forced into mu'āsharah – into what's similar to befriending –

¹⁰ [4:140]

¹¹ [4:140]

and he said that may be exempted unless it's going to affect his mind or his Dīn. What he means is, an example like this is the parents, some may have parents who fall into major sins or into Bid'ah – like alcohol for example (والعياذ بالله), or some may fall into rituals of Shirk. So there's a force bond there.

There's a forced friendship there because Allāh سبحانه وتعالى says,

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

but behave with them in the world kindly¹²

But what Ibn Taymiyyah is saying is that if there's a force bond and it may affect one's religion, then one should abandon them. And they should abandon them in such relationships to the extent that they preserve their Dīn.

And just as one should distance himself from Fussāq and Kuffār and Mubtadi'ah, one should draw himself nearer to those that he sees are righteous and remind him of the Āakhirah. Sitting with them, spending time with them, taking their advice, giving them advice — even nations before us knew and held on to this rule. In the famous story of the man from Banī Isrā'īl who killed 100 people, when he asked the 'Ālim, when he asked the knowledgeable person — the 'Ālim, the knowledgeable person — told him, go to such and such land, there you will find devoted 'ubbād (devoted people who worship Allāh سبحانه وتعالى), join them in their worship and don't come back to your land because it's an evil place. He wanted him to go to an area where he has righteous surroundings. Allāh سبحانه وتعالى said,

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

And incline not toward those who do wrong, lest the Fire should touch you¹³

¹² [31:15]

¹³ [11:113]

Al-Qurtubi رحمه الله تعالى said such a beautiful statement, commenting on this verse. He said, this is proof on abandoning the people of Kufr and sins, like the people of Bid'ah and their likes (in meaning, I'm giving it to you in meaning), because their friendship is Kufr or a sin. Their friendship only comes from mawaddah [love]. This is such an important statement. Friendship, prolonged friendship – unless it's for darūrah or ikrāh [forced] or inkār of the munkar – that friendship negates or puts a deficiency in one's Walā' and Barā' [love and hate for the sake of Allāh], by having mawaddah for them. He said (إِذَا صَحَّةٌ لَا تَكُونُ إِلَّا عَنْ مُوَدَّةٍ), friendship only stems from mawaddah.

And as to befriending the Mubtadi'ah, they – generally speaking – have a worse effect on an individual and on manipulating an individual, more than the other two categories that we've been mentioning. That's befriending them, or even merely sitting with them for moments, so imagine those who recommend them and take from them. Even if they may have at times some Haqq, they still should be shunned. And one shouldn't claim to be on the path of the Muwahhidīn while he may listen or recommend or direct others to books or speakers of the Murji'ah, for example. And you need to go no further than Ash-Shari'ah lil-Ājurri or Usūl I'tiqād Ahlis-Sunnah lil-Lalakā'ī, to read the strong stance the Salaf had in their relationship to the Mubtadi'ah. Al-Hasan al-Basri said, don't sit with the people of desires, don't debate them, and don't listen to them. Abu Qulāba رحمه الله said, don't sit with the people of desires because they may dip you in their desires, they may dip you in their falsehood, or taint you. Muhammad Ibn Sirīn wouldn't let two of the Mubtadi'ah sit with him to recite Ahādīth to him. They just wanted to recite Ahādīth to him. And when he refused, they said okay let us recite a verse, a verse from the Qur'ān to you. He wouldn't let them even do that. Fudayl Ibn 'Iyād said, don't sit with the people of Bid'ah because I fear the curse of Allāh might befall upon you. Al-Imām 'Abd al-Razzāq al-San'āni was met by a Mu'tazili and the Imām refused to speak to him and the man (in summary) wanted to speak to him for a moment and the Imām wouldn't let him. He said,

because my heart is weak and religion is not a game for the winner. It's not like a wrestling match, you go by who wins. And if these Imāms feared over their Dīn, what do we say today? Muhammad Ibn Nadr al-Harithi and Ad-Dahabi said (the statements they said were very similar), whoever listens to a person of Bid'ah knowing what he's saying, will render them free from the guardianship and protection of Allāh سبحانه وتعالى and they will be on their own. The hearts are weak, and the shubhah and doubts may sweep one off their feet at times. Ibn Rajab and Ad-Dahabi said pertaining to Ibn 'Aqil al-Hanbali, he used to go to the Mu'tazilah and learn from them or sit with them, and they warned him not to go, until he ended up falling in their trap and he became affected by some of their deviance in some of the qualities and attributes of Allāh سبحانه وتعالى.

In the Hadīth in Sahīh al-Bukhāri and Muslim:

إِنَّمَا مَثَلُ الْجَلِيلِ الصَّالِحِ وَالْجَلِيلِ السَّوْءِ كَحَامِلِ الْمِسْنَكِ وَنَافِخِ الْكِيرِ فَحَامِلُ الْمِسْنَكِ إِمَّا أَنْ يُخْذِلَكَ وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً وَنَافِخُ الْكِيرِ إِمَّا أَنْ يُخْرِقَ ثِيَابَكَ وَإِمَّا أَنْ تَجِدَ رِيحًا حَبِيشَةً

The example of good company and that of bad company is that of the owner of musk and of the one (iron-smith) blowing bellows, and the owner of musk would either offer you free of charge or you would buy it from him or you would smell its pleasant odor, and so far as one who blows the bellows is concerned, he would either burn your clothes or you shall have to smell its repugnant smell.¹⁴

The Messenger ﷺ gave the example of a good friend and an evil one.

And he said the good friend is like one who carries a musk and the evil one is like the one who blows in a pair of bellows. The one who carries a musk, what do you get out of him? He either gifts you perfume or you buy some perfume

¹⁴ [Sahīh Muslim 2628]

from him. The least of it is that you get a good smell from him. The evil friend is like the one who blows in a pair of bellows, and he either burns your clothes, or the least of it, you get a bad smell from him. The summary of the Hadīth is that the Messenger ﷺ is telling you, good friends will affect you positively and evil friends will affect you negatively. If one who befriends Fussāq, doesn't follow in their footsteps, then over time it will diminish the magnitude of the sin in his eyes.

Ibn al-Jawzi in Sayyid al-Khātir said, I see nothing more harmful to a believer than mingling with those who are not good. Their nature is absorbing, it steals you. What he means is, it will sweep you off your feet. They will absorb you in their evil without you perceiving it. And if one doesn't start acting like them, Ibn al-Jawzi said, the least of it is with having such friendship, it will stall one from doing good. With friendship of the righteous, you add purity to your heart. And if there are no righteous people in your area, then your purity will come from your seclusion with Allāh سبحان وتعالى. A pure Muwahhid or Muwahhidah shouldn't take their precious moments with a Kāfir, or a Fāsiq, or a Modernist, or a Murjī', alleging that they need to socialize.

In the prison interview with Shaykh Walīd as-Sināni، فك الله أسره، he said he loved his seclusion. Most who don't know about prison (may Allāh سبحان وتعالى save you all from it), when you're in a cell 24 hours a day, and they tell you – get ready, you have a few moments to get ready, you're going to the medical clinic, or you're going to recreation – you love to go. Even though you're in shackles and handcuffs, you love to go. You love to go to change the scenery, even though it's going from gray cemented walls to another set of gray cemented walls. Shaykh Walīd as-Sināni said he loved his seclusion. When the interviewer asked him if he was forced, he said he didn't want to be in the interview. He didn't want to leave his cell. He'd rather be in his cell. And he, for those who don't know, Shaykh Walīd chose solitary over the general

population. He didn't want to be in general population. And many fight and struggle to be removed from segregation, so they can be in general population. What was more astonishing for me in that interview is when he told the interviewer, when they call me out for meetings – like what he meant is – for something similar to the interview that he was going through, or when they call him out for questioning, or what they have in prison called al-Munāsaha. He said, when I return to my cell, I remain distraught and unwell for days. Do you know why? He's so pure. He's pure in his seclusion. Simple words or the mere sight of those Munāfiqīn he sees, disrupt that purity. The purity he attained in his seclusion. And he needs days to recover from what tainted him.

If you can't find friends, stick to seclusion. Or befriend those who died, by living and reading their Sīrah. Allāh سَبَّحَنَ وَتَعَالَى said,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١٥﴾

O you who believe! Have Taqwa of Allah, and be with those who are true (in words and deeds).¹⁵

A command from Allāh for the believers, to fear Allāh and to be with who? With those who are truthful. When the Mushrikīn approached Rasūlullāh ﷺ to befriend him – so long as he's not around people like Bilāl, and 'Ammār, and Suhaib, and Khabbāb, Ibn Mas'ūd, the weak and unfortunate – Allāh سَبَّحَنَ وَتَعَالَى said,

وَلَا تَطْرُدُ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشِيِّ

And turn not away those who invoke their Lord, morning and afternoon.¹⁶

¹⁵ [9:119]

¹⁶ [6:52]

Then He ordered him to befriend those like Bilāl and ‘Ammār,

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.¹⁷

It's people like Bilāl and ‘Ammār to befriend, not those like Abū Jahl.

Allāh, سبحانه وتعالى, in many verses, deterred from befrinding those who are evil:

فَأَغْرِضْ عَنْ مَنْ تَوَلَّ عَنْ ذِكْرِنَا

Therefore withdraw from him who turns away from Our Reminder¹⁸

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَغْرِضْ عَنْهُمْ

And when you see those who engage in false conversation about Our verses (of the Qur'ān) by mocking at them, stay away from them¹⁹

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكَفِّرُ بِهَا وَيُسْتَهْزِئُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked at, then sit not with them²⁰

¹⁷ [18:28]

¹⁸ [53:29]

¹⁹ [6:68]

²⁰ [4:140]

The Messenger ﷺ was ordered to befriend those who are righteous.

And sometimes they asked for it. Mūsa عليه السلام says,

وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي

*And appoint for me a helper from my family*²¹

He asked Allāh سبحانه وتعالى to make his brother as his companion. And Allāh سبحانه وتعالى said,

سَنَشُدُّ عَضْدَكَ بِأَخِيكَ

*We will strengthen your arm through your brother*²²

We mentioned that in the Fiqh class. And then what did Mūsa عليه السلام say?

فَالْ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَأَفْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٠﴾

*He said: "O my Lord! I have power only over myself and my brother, so separate us from the rebellious people!"*²³

Separate us, part us, from the people who are Fasiqīn.

Ibrāhīm عليه السلام said, I will leave you, I will withdraw from you, I will distance myself from you.

وَأَعْتَرِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ

²¹ [20:29]

²² [28:35]

²³ [5:25]

*And I shall turn away from you and from those whom you invoke besides Allāh.*²⁴

And then what did he say?

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ

And he said: "Verily, I am going to my Lord. He will guide me!"²⁵

"*I'm going to my Lord*". When he sought seclusion from the bad companionship, Allāh granted him with a blessing. The blessing of Ishāq and Ya'qūb, and both of them were Prophets.

فَلَمَّا اعْتَرَفُتُمُوهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهُبَّنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلُّا جَعَلْنَا نَبِيًّا

*So when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.*²⁶

Your sacrifice to Allāh will not go unrewarded in Dunya and Āakhirah. He secluded himself from bad companionship, Allāh blessed him with Ishāq and Ya'qūb, and both were Prophets.

Allāh, سُبْحَانَهُ وَتَعَالَى, in the Qur'ān, honored the dog for befriending Muwahhiddīn.

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَاءِ وَكُلُّهُمْ بَاسِطُ ذِرَاعِيهِ

بِالْوَصِيدِ

²⁴ [19:48]

²⁵ [37:99]

²⁶ [19:49]

And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance.²⁷

Ibn Kathīr and al-Qurtubi (in different statements) mentioned how Allāh عَزَّ وَجَلَّ honored a dog by mentioning him in the Qur'ān, because of his companionship to the Muwahhidīn. Al-Qurtubi said, if that's for a dog, then imagine a Muslim who strives to befriend the Awliyā' of Allāh.

You can never say the continued, prolonged, constant befrinding of a Fāsiq or Mubtadi' or Kāfir will not affect you – when Messengers عَلَيْهِمُ السَّلَامُ distanced themselves from such people. Just like water and air get tainted from a carcass or corpse, a righteous person gets tainted by the companionship of Fussāq and Mubtadi'ah and Kuffār. Their traits, their beliefs, their ways, their manners, are contagious.

وَاللَّهُ أَعْلَمُ وَصَلَى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

²⁷ [18:18]

The Messenger of Allah ﷺ said:

"A man follows the religion of his friend, so let one of you look at whom he makes his friend."

[Sunan al-Tirmidhi 2378]

