

Allah Al Muhaymin (المهيمن)

Introduction

- In Surah Al Baqarah, we are told that mutaqeen believe in the unseen, and what will make you to believe in Allah? When you believe in the unseen.
- We cannot see Allah, but we can see and feel His names, attributes, and actions. The more you know about Allah, then you will only flee to Him.
- The more you know about Allah, the more the actions will reflect on you. For example, when you know about the mercy of Allah, then you will become more merciful.
- Al Muhaymin is the One who surrounds you – this name overpowers you, it will take over your heart and mind, subhan Allah. You will not have a part in your life without remembering Al Muhaymin.
- Al Muhaymin is mentioned only once in the Qur'an, though it is very powerful.

Linguistic Meaning (المعنى اللغوي)

- The attribute of (المهيمن) is (الهيمنة). (المهيمن) is (اسم فاعل), not (صيغة مبالغة), subhan Allah. This is even more powerful
- (الحفظ): protection
- (القيام على الشيء): to take charge

- (السيطرة عليه): in control
- (الشهيد): witness
- (العالى): the high, superior
- (الأمين): trustworthy
- (المصدق): saying the truth

Meaning in the deen (المعنى الشرعي)

- (المهيمن على كل شيء) – Allah is (مهيمن) over everything. This will purify our hearts from all types of sickness. This name will help us to not fear the people's blame, to not show-off, to love/fear/hope from Allah.
- **(الله الشهيد): Allah is The Witness.** All your time, utterances, actions, feelings are for Allah. Allah knows everything, wrote everything in the Preserved Tablet, and Allah is The Witness. Allah sees, hears, and knows all at the same time. He knows what happened, what's happening, and what will happen. Allah is a Witness over you. The angels are not writing for Allah, Allah does not need it, it is all for you. No one can help Allah, the angels just have a role out of honor. The witnessing of Allah is different from the witnessing of the angels, subhan Allah. There is none like Allah. The witnessing of other than Allah is imperfect. There is no desire or wronging or mistake in the witnessing of Allah.
 - Allah is The Witness to all of your actions, utterances – good and bad. The opposite of witness is absence. For example, the sun is a witness, but when it goes away, it's something else. So witnesses besides Allah change, but Allah is always witnessing.

Allah is witnessing us and everyone else all the same time – not just mankind, but the jinn, angels, all creations, subhan Allah. Allah is always (الشهيد), but who will benefit from this? The believer because He knows that Allah will never be absent from him, subhan Allah. He knows that he can always call on Allah, subhan Allah. There is no break from the worship, why? Because Allah is never absent. Unlike for example, in class, the teacher might cancel it, but there is no break from worship. No one can bear us more than Allah – not our children, not our spouse, not our parents, not even ourselves – sometimes we even get fed up from ourselves, subhan Allah. Allah is waiting for our istaghfar, for our dua'a, subhan Allah – He is never absent but we deal with Allah as if He is absent, istaghfar Allah.

- Surah Al Mujadilah 6: (يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ) (On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things)
- Surah Yunus 46: part of an ayah (ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ) (and moreover Allâh is Witness over what they used to do)
- If you want ihsan, then you know that Allah is Witness – He is present in seeing, hearing, and knowing. An atom will not be hidden from Allah.

- **(الله الرقيب): Allah is All-Watching.** Allah is always watching us, we are always under observation – Allah is always alert, He is never heedless.
- **(الله الحفيظ): Allah is The Protector:** Protection gives us security in life because we want to protect ourselves from danger. When you have protection, then you will feel secure and happy. The opposite of protection is insecurity, having something lost and missing. Allah is (خير الحافظين) – the Best of Protectors.
 - We think that if a person has a mobile phone then they are protected, but it actually causes us to worry without a reason when someone does not pick up, or we see when is the last time the message is read.
 - We want protection for ourselves, family, parents, children, spouse, money, house, body, and we want protection for our deen. Sometimes we become over-protective and tell children don't go out, don't do this, use sanitizer, etc – and this can become a sickness. May Allah protect us all. Ameen.
 - The more belief you have, the more protection of faith you need, subhan Allah. Allah is dealing with everyone with protection, even if people are not asking for it. Allah does not get fatigued from protecting the heavens and the earth, subhan Allah. No one is asking Allah to protect the heavens and sky – everyone is enjoying this protection.

- If Allah is not fatigued from protecting the heavens and the earth, then what about you? Subhan Allah. That is why ayat Al Kursi is protection, it is protection from the shaitan.
- If you want anything to be protected – then ask Allah and you need to be firm that Allah will protect you. Don't be hesitant when dealing with Allah
- Allah will protect your deen as well. Allah protects your duniya and deen, but which is more important? Your deen. Because if you have lost your deen, then you have lost everything. May Allah keep us firm in the deen. Ameen. Two things can destroy your deen:
 - Desires (الشهوات): wanting the duniya, haughtiness, temptations, etc
 - Doubts (الشبهات): doubting Allah, doubting Islam, the Qur'an, the Prophet (peace and blessings of Allah be upon him)
- Allah will protect your deeds as well. For example, when you do any deed – good or bad – then they are preserved. Everything has memory and on the Day of Judgement, even your limbs will bear witness. Sometimes you do a good deed and you forget about it, and this is a blessing because you don't want to think about your good deeds and become arrogant or proud.
 - Don't expose your sins to people because people do not understand, only Allah knows about your sins. Don't talk about your good deeds either.

- When you are going through any situation – the more you know about Allah, the more you know that only Allah understands you best.
- **(الأمين) (trustworthy)**: This is not a name of Allah, but it is just an explanation for Al Muhaymin. Allah is telling us His names in order to worship Him with quality. The names of Allah help us with worship – which is to do good deeds and abstain from the sins. When we do good deeds, we are rewarded, and when we sin, then we are punished.
- It is an honorable title to be the slave of Allah – you are working for Allah, not for yourself, or your desires. When you know the names of Allah, then it helps you to keep your title.
- Imagine you are working for a company, and they give you a salary less than agreed upon, you will leave because you will not trust this company. And to Allah is the best example, when you work for Allah, then He is the most trustworthy – when you do little, you get rewarded at least 10 times to 700 to open-ended. Imagine someone who is just filing papers, but he gets a house, two cars, a driver, free coffees, free vacation – you will say this is great. And Allah is just asking us to not associate with Him, pray 5 times, fast Ramadan, zakat, and hajj, and you will have a paradise as vast as the heavens and the earth, subhan Allah. Truly when you see this, we are doing very little for Allah – we did not worship Him as He deserves to be worshipped and we did not estimate Him as He deserves to be estimated (ما عبدناك حق عبادتك و ما)

(قدرناك حق قدرك). The more you know Allah, the more you feel you have done nothing, subhan Allah.

- And whatever you do, Allah will never give the obedient ones less, on the contrary, He will give them more. Imagine in a company, if it's going through difficulty, they will lower the salary because they are unable to pay it. And to Allah is the best example, He will be able to give you your rewards – rewarding us does not disable Allah ever. Allah is trustworthy, it is guaranteed that you will be rewarded for your work for Allah.
- Allah will not be forced to reward anyone – in a company, sometimes they are forced to give a bonus but they don't want to. No one can force Allah.
- Allah is not miser, He is the Most Generous, He is Al Kareem. Some people have enough to give, but they don't, they are miserly. Allah is never miserly, He is the Most Generous. If Allah were to give everyone what they wanted, it would not take away from His dominion. But Allah doesn't give us what we want because He knows what suits us.
- Imagine if you are attending study circles for your desires or for people – can you reward yourself? No. Can the people reward you? No. On the Day of Judgement, everyone will flee from the other, why? Because you don't want your father, mother, children to take a single deed from you – everyone is for themselves, subhan Allah.

- Allah is trustworthy because He will not give the sinners more than the sins they earned. Imagine in a company, someone can be accused more of what they did wrong, but with Allah He is trustworthy because He is preserving all of your good and bad deeds exactly. And the bad deeds are even on hold because He might forgive them, subhan Allah.
- The angels might have recorded a sin, but only Allah knows whose heart is seeking to be pardoned. And He will erase the sin from the book of records and replace it with good deeds, subhan Allah. Truly no one is like Allah. It is the mercy of Allah that takes you to paradise, and the hellfire is justice.
- Allah Al Muhaymin takes every place in your heart – you are not thinking about duniya matters.
- **(الله المؤمن): Allah is The Truthful / Giver of Security):**
 - **(المصدق) (Truthful):** sometimes people give commands to others, but they are not honest. For example, a mother might tell her child eat your carrots and you'll be like superman. Allah is truthful in His commands, when He commands you, it means it is good for you and when He forbids you, then it is bad for you. The legislations of Allah are all good for you. All that Allah is telling you about past nations, what will happen on the Day of Judgement, about yourself, the shaitan, etc – all are truthful. Allah revealed the true religion.
 - Whatever Allah is telling us and promising us, it is the truth. If Allah says He will give you strength, He will give you – so you

- need to deal with Allah that He is truthful in all that He is telling you and promising you. You need to believe that Allah is (المؤمن), so the impact on you is to believe, subhan Allah.
- Another meaning for (المؤمن) is the One Who gives security, when you know all that Allah is telling you is the truth – then you will have inner-security. You will have security of the heart when you know that Allah is the truth – paradise is truth, hellfire is truth, Day of Judgement is truth. Ibn Taymiyah was living in a time of fitna and he was accused, so when his students would see him, he was at ease, not panicking at all, he knows that Allah is (المؤمن).
 - When you know the name of Allah Al Muhaymin, then you believe that when you make istighafar, Allah will give you. We might be saying istaghar before, but it is not up to that quality because we are dealing with Allah with hesitance. Now, we know this name, we have to firm believe that He will give us.
 - **(الله العالی): Allah is The Most High over everything**
 - Allah rose over the Throne above the seven heavens in a manner that suits His majesty, He is with us by His knowledge. Allah is in a high place physically – no one can reach Allah. And Allah is the Most High in position, and He should be the Most High in your heart. All of His attributes are the best. Human beings love to attach to what is higher than them –

you cannot be attached to someone like you or something lower – like idols, animals, planets, or other people, subhan Allah.

Definition of Allah Al Muhaymin from different scholars

- One scholar said Al Muyaamin is the One who is taking charge of all the creation – Allah did not leave everything on you – Allah took charge of your actions, provisions, and your recompense (القائم على الخلق بأفعالهم و أرزاقهم). Some mothers like to have complete supervision in their house, they want everything to be tidy, perfect, they know what's being spent, they can recognize if something is new, if she sees her husband with new socks, she will ask who bought it? And this is tiring for the mother and the household. But when you know Allah, you will know He is taking charge of your life.
- Allah is taking charge of everyone perfectly because He is witnessing everything, watching everything, and protecting everything.
- Sheikh As Saady may Allah have mercy on him defined Al Muhaymin as the One Who is watching all of the hidden matters in you (المطلع على خفايا الأمور), subhan Allah. When you know everything that comes in and out – and know every detail, then you can take charge. But we don't even know about our children, or our spouses, or ourselves, subhan Allah. Allah is Al Muhaymin because anything that is apparent or hidden is all

apparent to Allah. Allah has knowledge of everything. Allah is the All-Knower – He knows what can reform you and what can spoil you. A mother might think she is reforming her child when she says you're not doing good enough, you're a failure, look at others – the mother thinks she is pushing him, and she might, but she will only fail him in the end. Why? Because she made him jealous of others, and proud of himself and sees others as failures. You find those who were tyrants had bad childhoods, and they think they are successful when they become tyrants, subhan Allah.

- All the decrees in your life are there to reform you – if you didn't get reformed with your parents, then your husband will reform you, and if not with your husband, then with your children, and if not with children, then with your surroundings, subhan Allah.
- Reforming is to know about yourself, your sicknesses, and to replace it with something better. But if you don't recognize it, you might say my husband is like my father but worse, subhan Allah.
- When you know that Allah is Al Muhaymin you will not say this is good or bad luck – you will know that all good is from Allah.
- Reforming can be painful, but the harmless and costless way of reforming is through knowledge, with the Qur'an. We want to learn the easy way, we don't want to learn the hard way.
- Don't live your life for something that dies, sleeps, or forgets – live it for Al Hayy Al Qayoom – the Ever-Living, the One taking charge.
- Sheikh As Saady said Allah is Al Muhaymin, He is the All-Knowing, All-Hearing, All-Seeing (هو العليم و السميع و البصير) – Allah knows all of the

probabilities and improbabilities – He knows what reforms you and what doesn't. Allah hears all of the voices and He sees all that is inside and outside all at the same time.

- Nothing big or small, far or near will be hidden from Allah – wherever you go around the earth, no one can escape from Allah – you cannot escape from the knowledge, hearing, seeing, and ability of Allah.
- Allah knows all of your deeds and the measure of those deeds – how sincere was it done, He knows it precisely and He recompenses you accordingly.
- When you know about Allah Al Muhaymin you cannot get away from Him – if you go right, left, up, down, you are thinking, eating – you are with Allah all the time.
- With Allah you feel love and humility at the same time – you are living for Allah – it takes over all of your heart, thoughts, and living. And when you reach this level, then you will find all matters of the duniya are easy – you will not worry or stress.
- When you are really living (لا اله الا الله) – then you are living in paradise.

Impacts of the name of Allah Al Muhaymin

1. Allah is watching you all the time (مراقبة الله): He is watching your thoughts, utterances, actions – when you know that Allah is watching you, then it should make you a better person. You need to especially watch the initial step – which are your thoughts.

Thoughts come and go – a thought might come, ‘why did she say that’? If you make that thought go away, it will go away, but if you think about it more, then it will develop from a thought to a worry, and then the shaitan will add his ‘spices’. And then it becomes an intention, and you will think bad about the person, say something bad to her, or write something bad, etc – so the minimum from that thought comes something in the heart and even hate. How did that hate come? Just from a thought, subhan Allah. If you don’t stop that thought, then it develops into a sin. A sin begins with a thought. The Prophet (peace and blessings of Allah be upon him) said: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِنْ) (حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ " "Indeed among the excellence of a person's Islam is that he leaves what does not concern him.") – At Tirmidhi 2317. We should not be busy with people’s lives. Nothing will be lost with Allah, so you have to watch your thoughts as well. Thoughts can be a desire, an intention. Allah is watching your heart. Ibn Qayim said there is a heart that is full of thoughts that are turning into desires and doubts, so the shaitan has overcome this heart because the person is not stopping himself. For example, you might see your husband leave the room to answer a call, and you will think why, and the shaitan will come and put thoughts to prove your thought. And then when he’s back, you’ll have a fight and say you don’t love me, you have someone, etc. And you are just giving him an idea, subhan Allah. It is easier to reform a thought rather than after it has become engrained and

committed. That's why it is important to watch your thoughts in order to protect yourself from sins – it begins with your thoughts. Sins have dangerous impacts on us that we are not recognizing. But alhamdulillah Allah taught us about istighfar and watching our thoughts before knowing the consequences of sins.

If you do not watch your thoughts, then it can turn into a sin. When you watch your thoughts in secret, then Allah will take care of your outer actions – He will take care of your tongue, your limbs. When you are alone protecting your heart and self from all types of sins, including your thoughts, then Allah will protect you in public, subhan Allah. For example, jealousy begins when you see someone has something you want. And if you are not taking care of this feeling, then you will be exposed in public. People will say she did that out of jealousy, subhan Allah. So take care of your feelings, watch your thoughts in secret, then Allah will protect your outside from being exposed. Allah knows you are struggling with it. Ibn Al Qayim (may Allah have mercy on him) said the hearts are of two types:

- One heart is connected to the throne of Ar Rahman (عرش الرحمن): this heart is always connected to Allah, his heart is filled with light, tranquility and happiness. This heart is always looking up and high, small matters don't bother him because his heart is filled with the love of Allah.
- One heart is connected to the throne of the shaitan (عرش الشيطان): this heart is sad, dissatisfied, miserable, dark, and

unhappy, why? Because this heart is connected to the shaitan, it sees everything as bad. This person might have everything, but is still not happy, why? Because this person is arrogant to the commands of Allah, this is why he is miserable. Hadith: (عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ إِبْلِيسَ يَضَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةً أَعْظَمُهُمْ فِتْنَةً يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ - فَيُذْنِيهِ مِنْهُ وَيَقُولُ نَعَمْ أَنْتَ " . (Jabir reported that Allah's Messenger (peace and blessings of Allah be upon him) said: Iblis places his throne upon water; he then sends detachments (for creating dissension) ; the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: 'You have done well. A'mash said: He then embraces him.) - Sahih Muslim 2813

Consequences of sins

- If you don't take care of the sins, then it will develop and become like a virus that spreads. Sins are being developed, they don't just happen on the spot.

1. To be deprived of knowledge (حرمان العلم): the person will be ignorant and deprived of knowledge, even if he is learning, he is not becoming a better person. We don't want to acquire knowledge and be deprived of its benefits. What is the relation between sins and deprivation of knowledge? Knowledge is Allah's light in the heart of the believer – knowledge is not information. Sins are darkness, it will put off the light, but with istighfar you will reveal it again. Ibn Taymiyah said sometimes he is reading something and it is not going to his heart, so he will make so much istighfar until Allah opens it for him, subhan Allah. With istighfar, you will learn and you will uncover yourself from the darkness of sins. Imam Ash Shafi'ee was talking to his teacher Imam Malik. Imam Malik noticed that his student was speaking well, so he told him: (اني أرى الله ألقى في قلبك نورا فلا تطفئه بالمعصية) - I see that Allah has cast light in your heart, so don't extinguish it with a sin, subhan Allah.

- If you see that Allah has granted you wisdom, understanding, then preserve it by staying away from sins.

2. To be deprived of provision (حرمان الرزق): we need to be on the Straight Path and not commit sins, because it can deprive us of provision. Types of deprivations:

- Deprivation of the duniya: Provision is anything of benefit, from wealth, children, house, happiness, etc. A mother might tell her child to do something. If he doesn't do it, then the mother will not give him something, if he does it, then he would have gotten something, though he doesn't know, so he missed out.

And to Allah is the best example, all goodness is in Allah's hands and He is never miserly to us, but one of the reasons we are not getting our full provision is because of our sins. Imagine you have a reward of 1000, but you get 100, or only 10 – so you are missing out. Allah will not deprive you immediately from one sin, but possibly after committing that sin numerous times, then there is deprivation, subhan Allah. Everyone wants rizq, no one wants to be deprived, so don't commit sins for the sake of Allah. Deprivation could also be of something less, for example, you could have had a better car, but it's the sins that will give you something less. And it's not about a big or small sin, but about disobeying Allah, subhan Allah.

- Deprivation of obedience of Allah: some people might say others are getting better cars, higher salaries, etc and they are sinning. But worse than the deprivation of the duniya is deprivation of the obedience of Allah. For example not waking up for fajr, reciting the Qur'an is heavy, etc. We think provision is just a house, wealth, etc, but the greatest provision is obedience of Allah – it is a gift from Allah. The worst punishment is when someone is disobeying Allah, may Allah protect us. Imagine when you are obeying Allah, then you are a true slave of Allah – this is a great honor and gift. If you are disobeying Him, then where is the honor? Subhan Allah.
- Deprivation of sweetness in the worship: you might be praying, reciting Qur'an, performing the worships, but you don't feel the

sweetness in it – this is from the sins, subhan Allah. We see the companions of the Prophet (peace and blessings of Allah be upon him) enjoying their worship, it was never a burden for them. We ask Allah not to make our calamity in our deen. Ameen (ربنا و لا تجعل مصيبتنا في ديننا). No one wants any type of deprivation – whether duniya or akhira. The Prophet (peace and blessings of Allah be upon him) said ask Allah said (سَلُوا اللَّهَ) (العَفْوَ وَالْعَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْعَافِيَةِ) (“Ask Allah for pardon and well-being, for verily, none has been given anything better after certainty (yaqeen) than well-being.’) To have yaqeen is great, to have complete certainty. And after it is the well-being. Well-being is not just your health, but to be immune from sins.

3. Discomfort between:

- He feels like a stranger with Allah (وحشة بينه و بين الله): when is praying, he feels awkward and uncomfortable, he just wants to finish. There is an awkwardness between him and Allah, and this shouldn't be– you should feel the most happy, comfortable, and satisfied with Allah. There are some people when you speak about Allah, they feel very strange and awkward, they are uncomfortable and dark – they want the topic to change, their face grimaces, this is from the sins. People who feel like this don't understand it's from their sins, subhan Allah. But if you talk about the duniya, then they're beaming, as if 'fireworks', subhan

Allah. Surah Az Zumar 45: (وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا) (And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others] are mentioned, behold, they rejoice!) - Those who don't believe in the Last Day or the Recompense, then their hearts feel repelled when Allah is mentioned. It will be difficult for someone with many sins to listen about Allah. May Allah never make us to have this feeling of talking about Him. Ameen.

- Discomfort between himself and others, especially righteous people (وحشة بينه وبين الناس وخاصة أهل الخير): when he is among the righteous people, he will feel so heavy and just wants to leave – it feels like a burden on his heart. But when he is with the people of the duniya, he is at ease, subhan Allah. This feeling is because of the sins. May Allah protect us. Ameen. If a person gets an awkward feeling when he is around good people, then he will not benefit from them. The Prophet (peace and blessings of Allah be upon him) said the good companion is like a carrier of the musk. The good companions are a means to

paradise. If you don't know about someone, then look at his friends. You want your friends to increase you in faith. For example, if someone is sick, the good companion will say Allah is Ash Shafee, He will cure you, and the bad companion will tell you to attach to the means, about the doctor, medicine, you're so unlucky, etc. So it's a blessing to have a good companion, someone who reminds of you Allah. If a person feels comfort with an evil companion, then that is the evil consequence of sins. Good companions are there for Allah, but as soon as duniya comes in, then this causes enmity between the people.

- Discomfort between himself and his family, children, and spouse (وحشة بينه وبين أهله وولده وزوجه): your comfort zone is your house, after a long day, you want to go home and relax, but this person can't stand being in the house, with his spouse, children – though they didn't do anything to him. He just wants to leave the house, subhan Allah, and this is the impact of sins. What do you do? Make istighfar, sometimes we have committed sins that we don't recall. Behind all the problems are sins – the shaitan gives you a thought, as if he throws a ball in your court, and you start to play with it. Instead of killing that thought, you think about it more and more, until it becomes a sin. It is

important to increase in istighfar, you have nothing to lose when making istighfar.

- Discomfort within himself (وحشة بينه و بين نفسه): this is depression, he is restless with himself, this person is completely lost and torn, may Allah protect us. Ameen. A person might have everything, but they don't have the comfort within themselves – this even leads to suicide. May Allah protect all of us. Ameen. When Allah sets boundaries for us, it is not random, it is because it will have negative impacts on us in the duniya and akhira if we cross these boundaries. And it is out of Allah's forbearance, that we do not get immediately punished for our sins. If we did, then no one would be left on this earth, subhan Allah. A person might commit numerous sins, yet Allah is still forbearing – He does not punish us straight away, perhaps after some time and after more sins will the impact show, but for sure – every sin big or small, has a negative impact.
- 4. Sins weaken the wanting for good (المعصية تضعف إرادة الخير): every human being wants good for himself. What is goodness? To follow what Allah has commanded because anything that Allah commands us is good. Prayer is good for us, pardoning others is good for us, Qur'an, Sunnah, dhikr, etc. After you sin, you don't have the motivation to do good deeds – you want to pray and finish, you don't want to come to class, you don't want to read

Qur'an, etc. May Allah protect us. Ameen. The sins will slowly weaken the motivation to do good deeds. It is a blessing from Allah when you have the motivation in your heart to do good, to wake up and learn, do charity, etc. But the sins will weaken wanting to do good until you don't want to do good anymore. May Allah protect us. Ameen. So when you really want to start with good deeds and you don't know what to do, just begin with istighfar, subhan Allah. You need to believe that any problems you have between your family, your spouse, children, colleagues, friends, etc –can be solved with istighfar, subhan Allah. Allah will solve all of your problems and He will open doors of goodness for you, subhan Allah. Hadith: (" عَبْدَ اللَّهِ بْنِ بُسْرِ، يَقُولُ قَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " (طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا " ('Abdullah bin Busr said that : the Prophet (peace and blessings of Allah be upon him) said: "Tooba to those who find a lot of seeking forgiveness in the record of their deeds.") – Tooba is a garden in paradise.

5. Sins generate others sins, you will become familiar with it, then love it, then prefer it over everything (المعاصي تولد بعضها بعضا فيألفها و يحبها و) : يوثرها if you don't make istighfar for one sin, it will produce another sin, etc. – it is like a disease. Sins are dirty and ugly but we don't see it, we get deceived by it because the shaitan beautifies it. He gives nice names to sins, subhan Allah. As more sins are generated, the more a person will become familiar with the sins and with the sinners – he becomes comfortable doing it, may Allah protect us. And when he becomes familiar with the sins, he

begins to love it. When you are familiar with something, it becomes a habit and you start to love it – similar to drugs or any sin – it becomes an addiction. A person becomes very restless to the point that he will do anything to get it, may Allah protect us. Ameen. It is important to return to Allah no matter how many sins you may have. Allah hates the sins because they are bad for us, subhan Allah. When the sins become an addition, he will not feel shy or ashamed to speak about it. Some people sin, but they are shy to talk about it. But if a person is addicted to the sin, he will not feel ashamed to share it with others, subhan Allah. Our natural instinct is when we commit a sin, we feel a shy. Look at children, when they do something wrong, they hide. Allah put this natural instinct in us to feel shy when we do something wrong. Children feel shy to be naked, but the environment changes the modesty. That's why it is important to teach children good habits. Children are like sponges, and you will find your child is like you, subhan Allah. Dua'a: (اللهم اني أسألك حبك و حب من يحبك و حب عملا يقرب الى حبك) (O Allah I ask You for Your love, and to love those who love You, and to love deeds that bring me close to Your love).

6. Position of a sinner is lower in front of Allah (هوان العاصي على ربه): we are honored by default, Allah honored bani Adam, Allah made the angels prostrate to Adam (عليه السلام). We are all born with pure fitra, we are not born with original sin. We are all honored by being created pure. Our original home is paradise, not the hellfire, and we want to go back to our original home. Sins lower our

position in front of Allah, until we have no value, no honor. May Allah protect us. Ameen. Imagine when someone does something bad to you, their position is lower with you, and when they do more bad, again their position lowers until they have no value with you – they fell from your eyes. May Allah make us never fall from anyone's eyes. Ameen. When you keep your boundaries, when you have tawqa, then you will not lose your position. Surah Al Hujurat 13: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) (Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwa) And imagine we are not talking about falling in front of people's eyes, but in front of Allah, subhan Allah. And when a person has no value in the end, then his abode is a place of no value, may Allah protect us from the hellfire. Ameen. Imagine you are not disobeying a person, but your Creator – don't look at the size of the sin, but the greatness of disobeying Allah. Imagine when you have children – one that obeys you and one doesn't. Before you tell one child something, he will do it for you, he will bring you water, take you out, etc. Whereas the other one, you tell him once, twice, three times and you give up. Or he will bring you water and say can't you do it yourself, subhan Allah. Similarly, don't you want to be an obedient servant of Allah? Don't you want to have value with Allah? Of course. Someone believing in Allah and worshipping Him without seeing Him is much higher in value than someone getting all of the ayat and still not believing in Him, subhan Allah. We all have a chance to be close to Allah –

the Most High, the Most Rich, subhan Allah. How? With taqwa. Your value is your belief and good deeds, and on the contrary, sins depreciate your value until you have no value. May Allah protect us. Ameen.

- Surah Al Hajj 18: (وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ) (And whomsoever Allâh disgraces, none can honour him) – we all want to have a value in front of Allah. Some people are tyrants and they oppress others, so people might honor them and respect them out of fear, but inside their hearts they dislike the them – like Firaoun. Anyone who commits a sin and is oppressing the people then he can never be honored. We want to be honored, how? Don't think about grabbing the honor, but make repentance and istighfar to Allah – be a slave to Allah and you will be honored.
- Surah At Tawbah 67: (نَسُوا اللَّهَ فَنَسِيَهُمْ) (They have forgotten Allâh, so He has forgotten them.) – the hypocrites are commanding to evil and forbidding good, then they will forget Allah. That's why it is important to remember Allah – when you eat, when you enter the house, when you pray, when you sleep – when you remember Allah then it keeps you on the Straight Path. Imagine can you forget your beloved ones? No, and there is no one more beloved than Allah, subhan Allah. May we never forget Allah. Ameen. Then Allah forgets them, it doesn't mean

He forgets them, but they are neglected – they have no value and this is humiliation. When you remember Allah, then it will make you to always ask forgiveness.

- Surah Al Hashr 19: (وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ) (And be not like those who forgot Allâh (i.e. became disobedient to Allâh) and He caused them to forget their ownselves, (let them to forget to do righteous deeds).) – they forgot Allah, so they forgot themselves – and this is the impact of sins. Forgetting yourself means to forget benefitting yourself – you forget to make istighfar, repentance, good deeds, etc, subhan Allah. You might tell someone to pray, read Qur'an but you don't do it yourself, subhan Allah. Hearing about the impacts of sins is disturbing, but we are not here to despair from the mercy of Allah but to run to the vastness of His forgiveness and mercy. Keep in mind that the punishment of Allah is restricted but His mercy is absolute.

7. Sign of destruction (علامة الهلاك): a person is sinning and sinning so that it becomes a train of sins until the sin because something so normal, it's nothing in the eyes of the sinner, subhan Allah. Allah put the instinct of shyness in every human being, they are scared and shy when they first commit a sin – that's why children hide when they do something wrong. A sin is great even if it's small, but when a person does the sin for the first time, they're stressed about it, then they do it again and say it's ok, people have done

it more times, and they continue doing it until the sin becomes normal – it's not something bad anymore, istaghfar Allah. Some people will find pleasure in the sin and they will even pay money for it, istighfar Allah. The feeling of shyness and stress about the sin becomes less and less until it disappears. Hadith: (حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ،) بِحَدِيثَيْنِ أَحَدُهُمَا عَنْ نَفْسِهِ، وَالْآخَرُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَبْدُ اللَّهِ إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ (كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ (Al-Harith bin Suwaid said: " 'Abdullah [bin Mas'ud] narrated two Ahadith to us, one of them from himself and the other from the Prophet (s.a.w). 'Abdullah said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it was about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" - motioning with his hand - "to get them to fly away.") – At Tirmidhi Book 37, Hadith 2685. It is a sign of destruction when the sins become little in the eyes of the sinner. But when you feel it's like a mountain then you have the feeling of urgently wanting to be saved. We are supposed to worship Allah – meaning we should attach to Him out of love and magnification. When we see the sins as very small then we are not magnifying Allah, subhan Allah. We are here in this life to have one title – (عبد الله) – slave of Allah. It's not about what you do outside, but what is inside your heart – you need to feel you are a slave of Allah inside. When you pray and give charity, don't feel you are sufficient, you are a slave of Allah. You will see the sins as big when you know Allah – you see that you are disobeying The

Most Great and the solution is to quickly run to Him. You have to feel that you need Him all the time – don't just go to Allah when you need Him, istaghfar Allah. Make istighfar all the time and it will make your life easy.

8. Sins leave behind humiliation (المعصية تورث الذل): inheritance is something that is left behind, and sins leave behind humiliation. Surah Fatir 10: (مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا) (Whosoever desires honour, (power and glory) then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)].). If anyone wants the honor, then you need to seek it from Allah. Obedience leaves behind honor – you cannot be honored by disobeying Allah. People think if they obey others while disobeying Allah, then they will be honored, but you can only be honored with obedience of Allah. Omar bin Khattab (رضي الله عنه) went to go open Bait Al Maqdis, after travelling for some time, they told him to change clothes. He didn't change to show your honor is with your obedience not your clothes. To be a Muslim is an honor, yet you find those who are shy to be Muslims, subhan Allah. Some people think if they take the wrong path, then that will bring them honor, and this is not the case. Some scholars used to make this dua'a: (اللهم أعزني بطاعتك و لا تخزني بمعصيتك) (O Allah, honor me by Your obedience and do not disgrace me by Your disobedience).

Reminder: Surah Az Zumar 53: (قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ) (اللَّهُ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ) (Say: "O 'Ibādî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful) – even if you are a sinner and have committed the greatest sins, Allah still calls you ‘My servants’, you are still His servant, subhan Allah. So do not despair from His mercy, verily He forgives all sins.

9. Seal/lock on the heart (الطبع على القلوب): the heart becomes ‘locked’ or covered as a result of the sins. May Allah forgive us. Ameen. When the heart is covered, then he will see truth as falsehood and falsehood as truth. He will see sins as being right and ok, may Allah protect us. Ameen. That’s why the Prophet (peace and blessings of Allah be upon him) used to make a dua’a asking to see the truth as truth and to follow it, and to see falsehood as falsehood and to stay away from it.

- Hadith: (قَالَ حَدِيثُهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكْتَتْ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكْتَتْ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضٍ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتْ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَسْوَدٌ مُرْبَادًا كَالْكُوزِ مُجَحِّيًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يُنْكِرُ مُنْكَرًا (إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ" (Hudhaifa said: I heard the Messenger of Allah (may peace be, upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart

which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-coloured like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion) - Sahih Muslim 144

- A fitna is anything that will keep you away from Allah and a blessing is anything that keeps you close to Allah. Children are a fitna for you when you forget Allah, but children are a blessing when you see them and you remember Allah, you make shukr to Allah.
- Fitnas will come like sticks, a fitna will come depending on your weakness. For example you might be jealous, a situation will happen to make you even more jealous. Whatever you have in your heart will come to the surface.
- There are two hearts: one heart will absorb it and indulge in it, meaning it will react. What will happen to this heart? It will turn black. Another heart will have the fitna come and it will reject it, why? Because the heart is occupied with Allah, it doesn't have time to indulge in the fitna, subhan Allah. If a fitna occupies your heart then you won't be able to worship, you wake up thinking about it, you sleep thinking about it, you drive thinking about it,

etc. Don't say why do people do this to me? Just know it's a fitna to show you your fault so you need taqwa.

- Your heart is not created to be sad but it is created to love Allah – the heart is the place for the love and magnification of Allah. Whenever you have a fitna go to the Qur'an. Uthman bin Affan (رضي الله عنه) faced a fitna in which they wanted to kill him, what did he do? He stayed at home and just read the Qur'an, subhan Allah.
- Fitna and shayateen will not come to those who are already in disbelief, we don't wish for problems, but we should see it positively when fitna comes in order to be purified.
- The heart that is rejecting the fitna, then this heart will be white. As more fitnas come it will show the reality of the person – is it a black or white heart? In times of ease, everyone is good and the same, but when difficulty comes then there is a difference between the people.
- When a fitna comes, let's say you are jealous, and you take in that fitna in your heart, then you have failed it. You will find the fitna will be repeated again but with different people. You need to patch it with taqwa, if not, it gets repeated but it will get harder, subhan Allah.
- The white heart passes test after test after test – so that when any fitna comes, it won't harm him, just like Yusuf (عليه السلام) – he didn't feel the pain or sorrow, subhan Allah.

These are the hearts of paradise, may Allah grant us these hearts. Ameen. Whereas the black heart will see truth as falsehood and falsehood as truth.

10. Deprivation of the angels' invocation (حرمان دعوة الملائكة): the

angels make dua'a for whom? Surah Ghafir 7-9: (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (٧) رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (٨) وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٩)) (Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (7) "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. (8) "And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. (9))

- Imagine the angels who are bearers of Allah's Throne praising Allah, then they will make dua'a for those who believe by seeking forgiveness for them. They ask for

forgiveness again for those who repent and follow the way of Allah. And ask that they be protected from the hellfire.

- They also ask for admittance into paradise, for whom? Not only for you, but the righteous from your forefathers, wives, and offspring. So those from your past, your present, and your future, subhan Allah. They don't know who deserves paradise, but Allah the Almighty and All-Wise knows. They are also asking for you to be saved from the punishment of sins.
- Imagine the angels who carry the Throne are making dua'a, so their dua'a will be accepted, subhan Allah. How can you have the dua'a of the angels? Believe, increase in faith, make repentance, and follow the way of Allah. You get the forgiveness of the angels, admittance to paradise and for your righteous family members, and be saved from the sins. Sins decrease us in faith while good deeds increase us in faith. If you are sinning then you will be deprived of this dua'a, so repent and return to Allah.

Impacts of the name of Allah Al Muhaymin (المهيمن)

1. To watch your thoughts so that they don't become a sin.
2. Make Allah your concern: when you know that Allah is Al Muhaymin then you will hasten to do good deeds. When you have more taqwa, you are motivated to do good deeds, you

won't delay. Your heart will be boiling to do good deeds. Imagine if you're assigned to do a project, and your professor is following up with you every moment, asking did you do it – this is an overpowering feeling. If someone is always watching you, accounting you, following up with you – then it will make you to do the project. Allah is watching you every second, Allah is watching your actions, preserving your deeds, subhan Allah.

- When you know that Allah is all-encompassing, you will do your deeds with ihsan, as if you see Allah. If you want to flee, you can't flee except to Allah because there's no other place, subhan Allah. Your concern should be that Allah is Al Muhaymin over you. Our concern should be that Allah is watching us all the time. Imagine if you have five teachers at school, and one teacher is always asking you about your homework. So when you go back home, which teacher's assignment do you think about first? The teacher that's always asking you.
- We all have concerns, but there's always one concern that's top priority – you sleep and you think about it, you drive and you think about. When this concern becomes the one on the top, then this is called (هيمنة). When we were younger, our concern was to graduate from high school, when we finish, we want to graduate from college, etc. We are supposed to make Allah Al Muhaymin – how can we worship under the shade of

Allah Al Muhaymin? We need to make Allah our concern. When you woke up today, what was your concern – be honest with yourself. And ask yourself is it worth it to have a space in your heart, even for a second, subhan Allah. Any concern you have will control you. Even small things can overpower you – just because it's not the color you want, it will make you act rudely, subhan Allah. Everyone has different concerns, but Allah will not change your situation unless you change yourself, subhan Allah. If your concern is not Allah and the hereafter, then that concern will make you sad and weak. How do you worship Allah under the shade of Al Muhaymin? You make Him your concern – is Allah pleased or displeased with me, does He love me or not, what is my title with Allah? Subhan Allah.

- We make our spouses or children 'muhaymin' – overpowering – but no one is witnessing, no one is trustworthy, no one is protecting, no one is above except Allah Al Muhaymin, subhan Allah.
- We've made our concerns to dominate us – a woman's concern might be her husband, is he happy or pleased with me? Will he divorce me? She dresses up waiting for a compliment from him, and there's nothing. And she sees him only going further away and disappointing her every time. And then she's shown an example of a woman who

doesn't do anything for her husband and he loves her, subhan Allah. You need to make your top concern the real muhaymin – Allah.

- When you have a trivial concern – why did my husband not call me when he was out, why did he not answer my message, etc, as soon as you have these concerns, you need to flush them out. And as soon as you do that, you will see everything will be fine, subhan Allah. You need to push away the duniya concerns and worry about Allah.
- The name of Allah Al Muhaymin controls and overpowers you because there is no real muhaymin except Allah. When you are worried, then you're not able to do any good deeds.
- When Allah has overpowered your heart, then you will be boiling with doing good deeds, subhan Allah. Because there's ghusl, there's a graveyard, there's a grave, there's a resurrection, there's a gathering, there's an account, and there's a recompense that is ahead of you, subhan Allah.
- If our concern is always people, meaning they are dominating you because you allowed it, then it will lead to shirk, it will lead to riya'a.

3. Make your manners towards the people a worship, no expectations: We need to organize our relations with people, what does this mean? Put boundaries with them. It doesn't mean

you don't speak to them, but it means to put a boundary around your heart. If there is no boundary, then your love will be excessive, your fear will be excessive, and your hope will be excessive, subhan Allah. If you make anyone 'muhaymin' in your life, then you will taste the bitterness of that relationship. Don't make anyone dominating in your life. You will be stable when you make Allah One, subhan Allah.

- Surah Ar Ra'ad 21: (وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ) (أَلْحِسَابِ) (And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).)
 - You connect with people because it's a command from Allah, not for yourself or because of the other person, meaning if I don't connect with them, they will be displeased, etc. For example, there's a connection between a mother and her children, loving them, taking care of them, etc, but why? Because it's a command from Allah. Similarly with your spouse, it's a command from Allah.
- Those who make Allah One have good conduct, why? Because their relationships with people are very stable, they do things only for Allah, subhan Allah. For example, you might say salam to

someone coldly, and then you are told, 'did you know this person is head of so and so, is the daughter of so and so', etc – then the salam changes and it becomes warm and exaggerated, subhan Allah – this is not stable. The Prophet (peace and blessings of Allah be upon him) was good with everyone and one of the companions was so sure that he is the most loved by the Prophet (peace and blessings of Allah be upon him) that he asked him who do you love the most? He said Aisha (رضي الله عنه). Then he said of the men? He said Abu Bakr (رضي الله عنه), then who? Omar bin Khattab (رضي الله عنه), then who? So he kept asking until he just said let me stop because his name was not mentioned, subhan Allah. What does this show, it shows the truthfulness of the Prophet (peace and blessings of Allah be upon him) and it shows the stability of the Prophet (peace and blessings of Allah be upon him) that he makes everyone special, subhan Allah. The name of Allah Al Muhaymin will make your manners stable, subhan Allah.

- When you give to the people, don't wait for something in return, as soon as you want something from the people, then that's instability. Surah Al Insan 9: (إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا) ((Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.). If you visit the people, if you are saying salam to the people, only for wanting something in return – then that's not doing it for the face of Allah. You don't even want a thank you, and if they say thank you, it's good for them, but it doesn't benefit you, subhan Allah.

- Sometimes you are cooking, and in your heart you want your husband to appreciate it and say something. And when you put the food, you'll think now he's going to say it, but Allah is stopping it. Maybe he liked the food, but he doesn't say it, subhan Allah. Or you make food for your children at home, and they'll order take-away instead, subhan Allah. What can the people give you? Maybe they'll say thank you, they'll make dua'a – but Allah can give you more than this, subhan Allah.
 - You have good manners not because you want something from the people, but because you do it for Allah, and you don't get affected if there is nothing in return. So our manners should be a worship. The closes to the Prophet (peace and blessings of Allah be upon him) are those good in manners, for the one who make his manners good, then he will have a house in the highest place in paradise. There is so much weight for good manners, but where will you get the weight? When you do it only for Allah. When your manners are stable, you will do good to everyone, you will do ihsan to everyone – for the friend and enemy, for who's near and who's far. Imagine Yusuf (عليه السلام) – he was good to those who were so good to him and he was good to those who were so bad to him. He is stable in all situations, he doesn't overreact, subhan Allah.
4. To rely in Allah in all your affairs, you will not go to someone below Allah: if someone is 'muhaymin' – dominating – in your life, then you will rely on them. Why? Because your heart is busy with them,

so automatically you will rely on them. Every name of Allah will increase your tawakul – and Al Muhaymin will increase your tawakul because He is your concern, He has taken over your mind and heart, subhan Allah. You will rely on Allah in everything in your life – to pray, to be a good worshipper, to be a good person in society, to be a mother, to be a wife. When you leave the house, you say (بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ) (In the name of Allah, I put my trust in Allah, there is no might and power except with Allah). The opposite of tawakul is worries. We need to especially rely on Allah to get our rights. For example, you are giving the rights to your husband, but he isn't giving you your rights. So what would we normally do? We would speak up, we tell others, etc. The moment you ask for your rights from others, you'll get it but they will give it out of force, subhan Allah. Instead of going through this web, ask Allah. He will bring the rights to you without being forceful. Or imagine your children don't visit to you, so you tell them they're not fulfilling their rights, so Allah will curse them, etc. They'll come, but only out of force and with a bad mood, then you tell them don't come next time like this, subhan Allah. Don't ask a human being to get your rights, ask Allah. When you ask the people, your energy will be wasted and you will be tired. You're given energy to worship Allah, don't use it in vain.

- Principle: Your rights will only be driven to you by Allah (الحقوق لا يسوقها الا الله), subhan Allah. It's not to say it's wrong to ask for your rights, you can ask. But this is a higher level

when you leave it to Allah. And if Allah is teaching you His name Al Muhaymin, then it means He wants this higher level from you, subhan Allah. Allah will drive the rights to you very smoothly, easily, without words and fights, without humiliating yourself – the rights will come to you, subhan Allah.

- Conflicts happen between people because of rights. If you are giving rights and they are not given back to you, you can't stop giving rights to others. Why? Because you are responsible to give rights, you are doing it for the sake of Allah.
- How is the believer with his rights? (لا يطالب و لا يجادل و لا يعارض و لا يعاتب). These four points are negativities in a relationship.
 - Doesn't ask (لا يطالب): he is not asking and demanding his rights from the people. He knows Allah will bring his rights. You're a slave of Allah – keep that standard. Ibrahim (عليه السلام) had the means coming to him, and he didn't take it, he wants the help only from Allah.
 - Doesn't argue (لا يجادل): you don't need to argue and dispute. This is the worst thing in a relationship – to argue. The Prophet (peace and blessings of Allah be upon him) guarantees a house in paradise for

the one who leaves the argument, even if he's in the right.

- Doesn't object (لا يعارض): we're not talking about objecting halal and haram, but in relationships. It's a very difficult to deal with someone objecting all the time. People think they have a strong personality if they object, but Allah says in Surah Al Baqarah that the hypocrites just oppose. The believer is very easy going in matters of the duniya. The hypocrites are the source of negativity in a society.
- Doesn't blame/scold (و لا يعاتب): they will never scold and say, why did you do this, why didn't you do this? The servant of the Prophet (peace and blessings of Allah be upon him) said he never heard the Prophet (peace and blessings of Allah be upon him) asking why did you this, and not that? Subhan Allah.
- Doesn't flatter (لا يجامل): the truth is beautiful, your beauty is when you're yourself, not when you're someone else. When there's flattery in a relationship, then it causes tension because you're doing more than what you can handle (تكلف).
- When you put all of these five points together, this is → transparency in human relations (الشفافية في العلاقات الانسانية). You are who you are, you're not someone else. You are transparent

because you're thinking only about Allah. And when you have this transparency, then you do good to everyone, you don't have a favor upon anyone. The person who's dealing with transparency with people then he will be mubarak, he will be a blessed person. If he faces problems, Allah will take care of him. He's an opener of good, not an opener of evil. When your relationship is with Allah, you don't need ask, you don't need to argue, you don't need object, you don't need to blame, and you don't need to flatter because you have a one to one relationship with your Master – no one in between, subhan Allah.

5. Movements of the heart: if someone is doing good or bad to us – what is the movement of our heart? There are many movements of the heart, but we will discuss one in particular (البطر) – this is the initial feeling of ingratitude, subhan Allah. For example, Banu Israel was given a blessing that no one else had – (المن و السلوى). Every day they get (المن و السلوى), it is high quality – though what happened? Boredom from this blessing, as if you want to take a break from the blessing. They asked Musa (عليه السلام) to bring them lentils, onions, etc. Allah gave us children, spouses – but we need to stop that first movement of the heart of (البطر). The name of Allah Al Muhayin should make you aware of the first feeling of sin, even if it's a thought. When the blessings are in abundance and they're easy to access, then boredom of that blessing can happen. This boredom can especially happen when you see there is disturbance in the blessing. For example children are asking and

demanding too much, it makes you want to get it away from it, subhan Allah. Allah is dealing with us with His forbearance, otherwise we would be left with no blessings for having these feelings, istaghfar Allah.

- Duniya is based on affliction, sadness, worries, and pain, it is not Dar As Salam, it is not the abode of peace. It is only peace for the believers – paradise is in their heart, subhan Allah. Yusuf (عليه السلام) was in the well, in the house of Aziz, in the prison, at the ministry – he is always the same, no complaining, why? Because he is happy with Allah, subhan Allah.
- Don't shed your tears for the duniya, your tears are so precious, keep them for Allah alone. When you know Allah, then your feelings will be according to Allah Al Muhaymin. You can't have a perfect marriage, perfect children, perfect house, why? Because it shows you that only Allah is perfect, subhan Allah.
- The Prophet (peace and blessings of Allah be upon him) said (الدنيا بلعة منغصة) – the duniya is just a ride with disturbance. It's mixed with sadness, pain, ups and downs.
- Surah Al 'Araf 144: (فَخُذْ مَا آتَيْنَكَ وَكُن مِّنَ الشَّاكِرِينَ) (So hold that which I have given you and be of the grateful) – whatever you're given, just take it and be grateful, then you will sleep in peace. The duniya is not a goal, if you make it a goal, then there will be disturbance. Your goal needs to be perfect – your goal needs to be Allah, subhan Allah.

are demanding so much from the people though their character is a provision from Allah. A smile, a salam are all provisions from Allah. Sometimes you prepare a gift for someone and that gift ends up going to someone else, subhan Allah. Don't think people are giving and stopping things – when you know that Allah is Al Muhaymin then you know that provisions are from Allah. Sometimes you send a message and you wait for one particular person to reply, and they don't. This is to show you that Allah is the One Who gives the provisions. And when Allah distributes the provisions, it's according to His mercy. Surah Al Baqarah 216: (وَعَسَىٰ) (أَنْ تَكْرَهُهُوَ شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) (and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know)

- Provision is not according to what you desire, maybe you love something but it's bad for you, and maybe you hate something and it's good for you, but Allah knows what's good for you.
- Imagine confronting someone like Firaoun, he made up something and believed it, and the people were scared of him. Musa (عليه السلام) was sent to confront Firaoun, and this is a great task and Musa (عليه السلام) was not fluent. We see it as bad and difficult, but when Allah decreed it, He knows there is good in it and He will help him in that situation. Musa (عليه السلام) said we are scared that he might transgress against us. Surah

Ta Ha 45: (قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطَّعَىٰ) (They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us).")

- This is Allah Al Muhaymin – sometimes you face a very difficult situation and you're scared, but don't be afraid because Allah Al Muhaymin will support you.
- Ibrahim (عليه السلام) was thrown into the fire – we see it as bad, but it's good because Allah decreed it, and He will provide him, He will support him. He told the fire to be cool and peaceful on Ibrahim (عليه السلام), subhan Allah.
- The mother of Musa (عليه السلام) had to throw Musa (عليه السلام) in the river. It seems bad, but it's good because he was driven to the house of Firaoun. Firaoun was killing all other babies, but he reached the house of Firaoun so he's saved from being killed, subhan Allah.
- Yunus (عليه السلام) – Dhul Noon – his bad situation was to be inside the whale, but it was good for him. He was desperate and his heart ran to Allah, there was complete devotion. Your heart can't move except when you're in trouble, subhan Allah. Surah Al Anbiya 87: (وَإِذْ الْتَمَّ النَّوْنُ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا) (أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) (And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allâh)], Glorified (and Exalted)

are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.")

7. The Book of Allah is muhaymin: Muhaymin is mentioned twice in the Qur'an, once in Surah Al Hashr about Allah Al Muhaymin and the Speech of Allah is muhaymin in Surah Al Maeda – it is dominating and powerful. Don't be afraid of anyone in your life because no one is muhaymin except Allah – no one has power except Allah. The speech of Allah is muhaymin. Imagine if you take one ayah (الحمد لله رب العالمين) (All praises and thanks are due to Allah) is muhaymin over you, it's over powering you. Imagine if your life was (الحمد لله رب العالمين) (All praises and thanks are due to Allah), subhan Allah. You will have a peaceful life. Anything that happens to you, you won't complain because you know it's nurturing from Allah. Nurturing can be painful, but with (الحمد لله رب العالمين) (All praises and thanks are due to Allah) – it's not painful. If (الرحمن الرحيم) (The Most Merciful, The Especially Merciful) is muhaymin in your life, if this ayah is over you, how will your life be? Full of happiness, there would be no depression or sadness. If (مالك) (Owner of the Day of Judgement) is muhaymin in your life, it will solve arrogance and pride because Allah is The King, The Owner. Imagine if (اياك نعبد) (You alone We worship) is muhaymin in your life, imagining it's controlling in your life, it would solve the problem of shirk, you would not attach to anyone. Imagine if (اياك) (You alone We seek help) will solve the problem of disability, weakness, and laziness. Imagine if (اهدنا الصراط المستقيم) (Guide us to

the Straight Path) is muhaymin in your life, there is always a solution to everything, and the solution is the middle path. You need to make the Qur'an muhaymin over you – when something happens to you, you remember an ayah. Imagine if every ayah of the Qur'an is muhaymin over you, what kind of life would this be? Subhan Allah.

- Imagine the speech of Allah vibrating in your mind. If someone speaks badly, then you remember the ayah (خذ العفو) (Take whatever is given to you from the people). The Prophet's (peace and blessings of Allah be upon him) manners were the Qur'an. We want the Qur'an to be muhaymin over us – the Qur'an will make me speak, be quiet, act, forgive according to the situation. We don't want the words of someone else to be muhaymin over us.
- Surah Al Maeda 48: وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you

one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ)

- The Qur'an is a revelation from Allah and it is the truth. What does that mean? It means all of the news, commandments, and legislations are the truth – it won't change. This is truly muhaymin. From the time of the Prophet (peace and blessings of Allah be upon him) to the Day of Judgement the words of the Qur'an are the same. Imagine someone who is manipulating is muhaymin over you, istaghfar Allah.
- The Qur'an is affirming all that is in the previously revealed Books, and it is above these Books. So what about man-made books? Sometimes we prefer other books over the Qur'an, istaghfar Allah. Sometimes we say the Qur'an is in Arabic, but if you have a will, Allah will it open for you. There was a story of a revert who became a da'ee, and then she faced a sickness. At that point, you don't want to talk to anyone, otherwise people can advise you wrongly and deviate you. She spoke about her problem publicly and people advised her many different things. Rather than making istghfar, reading the Qur'an, returning to Allah, she read so many books that when someone told her to read the Qur'an, she said no. And in

the end she left Islam, may Allah protect us. Ameen. Othman bin Affan (رضي الله عنه) was in a time of fitna and he just sat at his home and read the Qur'an. All of the solutions are in the Qur'an, but you need to make the Qur'an muhaymin in your life. The solution will come to you if you give the Qur'an it's due weight and value. After kalam Allah, what can you say? Subhan Allah. The best kalam is kalam Allah. Sometimes you don't know what to say, you can say (الحمد لله رب العالمين) – that of itself is a solution.

- You need to judge according to what's in the Qur'an, why? Because there's wisdom in the Qur'an. If you have any problem, you just need to ask Allah, and He will show you the solution from the Qur'an. But you truly have to believe, it just needs a heart that believes the Qur'an is a muhaymin. We make people who are undeserving to be muhaymin in our life, so why not make the Qur'an muhaymin? It's in our hands.
- Don't follow your desires when the truth comes to you. Not everyone takes the truth because the truth is painful. You can't take on the desire of the people, so take what's muhaymin – which is the Qur'an.
- The belief is the same throughout the Divine Books, but different legislations. Allah could have made everyone the same but where's the test? Because we are different,

it's a test, so what should we do – take the Qur'an as a judge.

- Don't worry if people are different, it's a test, but when you make the Qur'an the judge, you need to hasten to good deeds and focus on yourself. This is the salvation.
- And then you will return to Allah – it's not about someone being right or wrong, it's about you, what should you do at the moment of conflict? Did you make the Qur'an your judge. And then Allah will inform you of what you used to differ in the past.

This is the end of the series of Allah Al Muhaymin. May Allah forgive us as we can never give due right to the names of Allah. May Allah make us to live under the shade of His Name Al Muhaymin. Ameen.

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