

NAMES OF ALLAH

ALLAH AL MUQADIM
AL MUAKHIR


THE ONE WHO BRINGS
FORWARD, THE ONE
WHO DELAYS


These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.




 www.markazalsalam.com

 info@markazalsalam.com

 t.me/markazalsalam

 t.me/dropletsofdew

 +97150 8008875

   Al Salam Islamic Center



Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – All - Notes

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #1

Introduction

- We begin with (لا حول و لا قوة الا بالله) because we can't move from not understanding to understanding without the power of Allah (سبحانه وتعالى).
- How you deal with the people is how Allah (سبحانه وتعالى) will deal with you. We are in this life with people and whomever people Allah (سبحانه وتعالى) brings into our life is in order to test us.
- A person can make dua'a to Allah (سبحانه وتعالى) by asking Him and by worshipping Him. For example, Allah is Ar Rahman, you can ask 'Ya Rahman have mercy on me' or you can be merciful to the people and Allah (سبحانه وتعالى) will be merciful to you.
- Today we will learn the name of Allah Al Muqadim Al Muakhir (المقدم المؤخر) – these are names of Allah (سبحانه وتعالى) which come in pairs and we cannot use them on their own. We are misbehaving when we say Allah Al Muqadim on its own or Al Muakhir on its own.
- Allah (سبحانه وتعالى) is the One Who Brings things forward and the One Who Delays. When one thing is brought forward, another is delayed,

and when one thing is delayed another is brought forward. Both occur at the same time. For example, the markaz was delayed in opening on Tuesday and the original schedule was set in place. And then Allah (سبحانه وتعالى) decreed to bring the Prayer Workshop forward. Allah is Al Muqadim Al Muakhir (المقدم المؤخر). You will find many things in your life are in this manner, but we need to believe in Allah (سبحانه وتعالى) instead of complaining.

- Sometimes things come along the way in our life and break our 'plan'. Who said our plan and sequence in life is best? Subhan Allah. Allah (سبحانه وتعالى) knows which comes first and what comes next and we need to believe in this. Our problem is we think we're arranging things, but it's not. It's important to be flexible in life and not be stringent. We need to be accommodating.

The name Al Muqadim Al Muakhir (المقدم المؤخر) is mentioned in the Sunnah

First dua:

- The Prophet (صلى الله عليه وسلم) would say this dua between the final tashahud and tasleem:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ،
وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ،
وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ،
لَا إِلَهَ إِلَّا أَنْتَ

Allaahum-magh-fir lee maa qaddamtu wa maa akh-khart,
wa maa asrartu wa maa a'lantu wa maa asraft,

wa maa anta a'lamu bihi minnee,
'antal-muqad-dimu wa antal-mu'akh-khir,
laa ilaaha il-laa ant.

*O Allah, forgive me for [sins] I committed beforehand as well as those
which shall come to pass,
and those I have committed in secret as well as those I have
committed in public,
and where I have exceeded all bounds as well as those things about
which You are more knowledgeable.*

You are Al-Muqaddim (the Expediter) and Al-Muakh-khir (the Delayer).

None has the right to be worshipped except You.

(Sunan Abi Dawud 1509, Authenticated by Al Albani as Sahih)

- This dua is about forgiveness of sins. If we knew all the sins we committed then we would never look at ourselves in the mirror. That's why Allah (سبحانه وتعالى) discloses our sins to us step by step. What is the connection between forgiveness of sins and Al Muqadim Al Muakhir (المقدم المؤخر)? Sins delay a person (الذنوب تؤخر العبد) – they delay him from the pleasure of Allah (سبحانه وتعالى), from paradise, from going forward and forgiveness brings a person forward (المغفرة تقدم العبد) – to the pleasure of Allah (سبحانه وتعالى), to paradise, to go forward, etc.
- The one who's sinning makes him backward and delayed. We don't want to be delayed, so how can we move forward? Seek forgiveness.

Second dua:

- This dua can be said at anytime.

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،
اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ عِنْدِي،
اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ،
وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Al-laahum-magh-fir lee khaṭee'a-tee wa jah-lee, wa israafee fee
amree,

wa maa anta a'lamu bi-hi min-nee.

Allaahum-magh-fir lee jid-dee wa haz-lee, wa khaṭa'-ee wa 'amdee,
wa kul-la dhaali-ka 'indee.

al-laahum-magh-fir lee maa qaddamtu wa maa akh-khart,
wa maa asrartu wa maa a'lant, wa maa anta a'lamu bihi minnee,
'antal-muqad-dimu wa antal-mu'akh-khir, wa 'anta 'laa kul-li shai'in
qadeer

*O Allah, forgive my sins, my mistakes, my excessiveness in my affairs,
and that which You know better than myself.*

*O Allah, grant me forgiveness [of the faults which I committed] in
earnest or jestingly, and which I committed inadvertently or
deliberately; and indeed, all of these [failings] are in me.*

*O Allah, forgive me for [sins] I committed beforehand as well as those
which I have recently committed, and those I have committed in
secret as well as those I have committed in public, and those which
You know better than myself,*

*You are Al-Muqaddim (the Expediter) and Al-Muakh-khir (the Delayer),
and You are able to do all things.*

(Al Bukhari 6398)

- Whomever Allah (سبحانه وتعالى) brings forward then no one can delay him and whomever Allah (سبحانه وتعالى) delays then no one can bring him forward, no matter how many teachers or classes he has, subhan Allah.
- The more a person goes forward, the higher he goes up. Sins take us down and slow us down.

Meaning in the language (المعنى اللغوي)

Opposites of each other

- (المقدم المؤخر) are opposites of each other and when you know the meaning of one then you will know the meaning of the other accordingly.
- (قدم) = (سبق) which is preceded.
- In Surah Maryam 59: (فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ) (Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.) – the ones going backward are the ones leaving the prayer and following their desires. We are forgetting our connection to Allah (سبحانه وتعالى) and going to other connections. In the time of Andalus, the enemies would send spies to see when to attack the Muslims. In order to know what level they have reached, they would see what is the level of the youth. They found them talking about prayer, so they said 'no,

now is not the time to attack'. Then they came back after a few years and saw the youth talking about love and girls, so they knew that was the time for attack, subhan Allah. They knew the temptations made them fall backward.

- People say you're backwards if you pray or wear the hijab, but Allah (سبحانه وتعالى) says those who are backward are the ones who don't pray.
- Allah (سبحانه وتعالى) wants us to go forward, but we're getting stuck and delaying ourselves.
- In Surah Hud 98: (يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ) (He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led) – Firaoun will be brought forward to enter the hellfire first and then his followers.
- Don't put someone's word before the words of Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم). For example, Allah (سبحانه وتعالى) said there is cure in honey, so you don't need to bring forward a doctor's word ahead of Allah's, subhan Allah.
- Another meaning for (قدم) is to take the first step and then everyone else will follow.

Meaning in the deen (المعنى الشرعي)

- You will find people who were delayed and are now brought forward and those who used to forward and are now delayed.
- Who made the number 1 before 2, Who made fajr come before dhuhr – all of these are Allah's actions. Who makes one twin to be

born before the other, Who makes Surah Al Fatiha come before Surah Al Baqarah? Who makes a person at the end of the line to be the first? Who makes the nutfah before the clinging clot before a piece of flesh? All of this are actions of Al Muqadim Al Muakhir (المقدم المؤخر).

May Allah (سبحانه وتعالى) increase us in knowledge about Him. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #2

Introduction

- The names of Allah (سبحانه وتعالى) are the reason to make us happy and alive in this life. He's the only One perfect in all attributes. When you know Him then you will worship Him so be one for One.
- From all the creation, the human being has the world subjected to him, why? Because he has a will to choose. He can worship in the best way. The names of Allah (سبحانه وتعالى) put our system in balance.
- The name of Allah Al Muqadim Al Muakhir (المقدم المؤخر) is mentioned in the Sunnah, in duas specifically regarding forgiveness. Sins take us backward while forgiveness moves us forward.

Being brought forward and being delayed is from the way of this life – Sunnat Allah (سبحانه وتعالى)

- So many issues in our life can be solved with the name Al Muqadim Al Muakhir (المقدم المؤخر). How many times do we witness in our day something moving forward and something being delayed? We have

experienced this many times. Before knowing this name, when we experienced moving forward such as being brought forward in the line then we think 'we're lucky, we're special'. And sometimes we go through being brought forward and we don't like it. And sometimes we get delayed and we don't like it for example at the doctor's office and sometimes we get delayed and we like it, for example when the teacher runs late so we have more time to eat and talk, subhan Allah.

- Being brought forward and getting delayed is from the way of this life – it's sunnat Allah (سبحانه وتعالى). When you know this then you won't say anything. Now it makes sense why we're brought forward and why we're delayed – this is all from the actions of Al Muqadim Al Muakhir (المقدم المؤخر). Someone gets married young and someone gets married old. Someone's younger sister gets married before her older sister. Sometimes a person marries early and has children late and sometimes a person marries late and immediately has children. Sometimes you fall sick in the morning and are cured by noon and sometimes you fall sick and the cure is delayed.
- Being brought forward and being delayed can be in many things – marriage, studies, children, job, and rizq in general, so what's our duty? Believe in Allah Al Muqadim Al Muakhir (المقدم المؤخر). Don't get angry thinking 'why is this delayed and why is this brought forward?' We need to believe being brought forward and being delayed is all from Allah (سبحانه وتعالى). Sometimes people come in between delaying things or expediting them, but you need to know it's not the person, everything is from Allah Al Muqadim Al Muakhir (المقدم)

(المؤخر). And all that's being delayed and brought forward is according to Allah's will which is based on His perfect knowledge and wisdom. We don't see the full picture, not even half or a quarter of it, perhaps only a dot of the picture and we react as if we know everything, subhan Allah. Allah (سبحانه وتعالى) is showing you that it's not you. And everything is connected together in a beautiful pattern.

Meaning in the deen (المعنى الشرعي)

Things brought forward and delayed show (التقديم و التأخير وصفان لله دالان):

- Allah's perfect ability (كمال قدرته): for example we want to delay wrinkles and white hair. We want rizq to come quickly. But it's only by Allah's perfect ability and power to bring things forward or delayed.
- Allah's perfect will (نفوذ مشيئته): there are people who get married and think the first year we don't want to have a child. But everything is according to Allah's will, not yours.
- Allah's perfect wisdom (كمال حكمته): Allah's has perfect wisdom so when anything is brought forward or delayed is the perfect situation. We can't follow our plans thinking it must be as it is; things are brought forward or delayed. The more you believe in Allah (سبحانه وتعالى) the less you'll be sensitive to these matters; you won't complain.

Two types of things brought forward and delayed (التقديم و التأخير):

- Universal (كونيا): this is by default; there's no input from you. You cannot change this.

1. Creations (المخلوقات): Allah Al Muqadim Al Muakhir (المقدم المؤخر) made some creation that needs to come forward and some that needs to be delayed. The first thing to be created by Allah (سبحانه وتعالى) is the Pen. Allah (سبحانه وتعالى) told the Pen to write all decrees to the Day of Judgment. Another example, Iblis and Adam, jinn and mankind. The creation of the jinn precedes the creation of the humans. The creation of the angels precedes the creation of jinn and mankind. Creation of Iblis precedes the creation of Adam which precedes the creation of Hawa. Creation of the heavens and the earth precedes the creation of the mankind. Duniya precedes the akhira. Parents precede children. Even in the creation in the human there are stages that precede others, first is the nutfah, then 'alaqah, then mudhghah. The first limb which precedes all the other limbs is the heart then the tongue. Order of the children born.
2. Means (الأسباب): there are means in this life but in the akhira there are no means, it just happens, you don't need to shop and cook. When there are means then for sure it precedes the result. For example medicine is a means and the result is cure. We take it by default that it's common sense, but this is from the actions of Allah Al Muqadim Al Muakhir (المقدم المؤخر). Another mean is studies and the result is success. Fire is a means for burning. Marriage is a means and having children is the result.

Tawqā is a means to paradise. Ihsan is a means for Allah (سبحانه وتعالى) loving you.

3. Conditions (الشروط): a condition leads to a consequence. Allah (سبحانه وتعالى) brings the condition first and the consequence next. Whoever has taqwa and patience then Allah (سبحانه وتعالى) will not lose the reward of the muhsineen. To be continued in sha'a Allah.

4. Decrees (الأقذار)

5. Time (الزمان)

6. Place (المكان)

- Deen (شرعياً): this depends on your actions. Whatever is your input, will be an output.

May Allah (سبحانه وتعالى) increase us in knowledge about Him. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #3

Introduction

- No one resembles Allah (سبحانه وتعالى) and there is no one like Him. So why devote yourself to those who resemble each other. There is no one unique except Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) sees, hears and laughs but there is no resemblance to His actions or attributes.

- The name Allah Al Muqadim Al Muakhir (المقدم المؤخر) solves so many problems and secrets in our lives. Don't think it's the people who take you forward or backwards. For example, if someone tells you to go back in the line, it can give you an uncomfortable feeling towards that person but it's important to know Allah is Al Muqadim Al Muakhir (المقدم المؤخر).
- Understanding the name Allah Al Muqadim Al Muakhir (المقدم المؤخر) and its details give us yaqeen.

Meaning in the deen (المعنى الشرعي)

Two types of things brought forward and delayed (التقديم و التأخير):

- Universal (كونيا): this is by default; there's no input from you. You cannot change this.
 7. Creations (المخلوقات)
 8. Means (الأسباب)
 9. Conditions (الشروط)
- 10. Decrees (الأقدار): to believe in the decree – good and evil is one of the pillars of faith. Qadr means precisely measured. Allah (سبحانه و تعالی) decreed everything before the existence of the human being; everything is perfectly set.

Belief in the decree:

- (1) Knowledge of Allah (سبحانه و تعالی): before doing anything, Allah (سبحانه و تعالی) already knows about it. For example, you

don't know what you'll do in the next hour but Allah (سبحانه وتعالى) already knows. No one can measure precisely or decree without knowledge.

(2) Writing in the Preserved Tablet: the decree of everything is already written in the Preserved Tablet 50000 years before the creation of the heavens and the earth. Everything is decreed in order. There's no scratch or placing your hand on your face except it's mentioned and the reason for it.

These two levels of belief in the decree are before the actual decree takes place.

(3) Will of Allah (سبحانه وتعالى): everything Allah (سبحانه وتعالى) wills is perfect and is based on perfect knowledge and wisdom.

(4) Creation: Allah (سبحانه وتعالى) creates the means. For example, He has willed for a leaf to fall and He will create the means to make that leaf fall. Sometimes we have a will, but we don't have the means such as resources, money, etc. Allah (سبحانه وتعالى) doesn't need means but He's teaching us to do things in excellence.

When we know this, we don't have a say in anything. When we believe Allah Al Muqadim Al Muakhir (المقدم المؤخر) in the decrees then we can't say anything about things which already took place. This makes us accept the decree with a good heart. Allah (سبحانه وتعالى) is able to do everything and all He decrees is not random; the entire universe is properly placed and this makes us behave correctly in this world. Our test is how do we accept the decree? There are levels: the minimum is patience,

then to be pleased, then to be grateful, then to be happy. Hadith: وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه (وسلم "عجبا لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن : إن أصابته سراء (Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (صلى الله عليه وسلم) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 27

11. Time (الزمان): Allah Al Muqadim Al Muakhir (المقدم المؤخر) in time, for example, Who made the month Sha'ban before Ramadan? Who made the number 5 before 6? Allah (سبحانه وتعالى). When the moment of death comes, no one can play with the time. No one can advance the moment of death or delay it. Surah Al 'Araf 34: (وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ) (And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)) We are here in our time; we can't go back in time or go forward in time. We can't say 'I wish I was born in the time of the Prophet (صلى الله عليه وسلم)' or 'I wish I learned this knowledge when I was younger'. Now is the right time. Allah (سبحانه وتعالى) swears by the time in Surah Al 'Asr. We don't know

when is the Day of Judgment but what's important is what did we to prepare for it?

12. Place (المكان): for example when you're driving, Who puts this street before this street, or this house before this house? Or this city before this city? Also the globe, Allah is Al Muqadim Al Muakhir to say which country starts from the east and so forth. Allah (سبحانه وتعالى) places the planets in their order. When you place food in your mouth, Who placed the order of where it will travel in your body? Subhan Allah.

For all of these matters, Allah (سبحانه وتعالى) is bringing forward and delaying according to His perfect ability, will and wisdom. So when you leave things as it is then it's perfect unlike when the human puts his hands in these matters and damages it. There are things which are already set, so what's our duty? Accept and be pleased.

- Deen (شرعياً): this depends on your actions. Whatever is your input, will be an output. As a general overview:
 1. Legislations (الأحكام): for example, prayer before other deeds.
 2. People (الناس): there are some people who go forward and some go backwards because of what they do. For example, the sabiqoon are brought forward and the hypocrites are taken backwards.
 3. Prophets (الأنبياء): the different prophets and their ranks.
 4. Knowledge, deeds and manners (العلم و العمل و الأخلاق): Allah is Al Muqadim and Al Muakhir (المقدم المؤخر) in how the knowledge

comes to you, the order of deeds you do and which manners come to you. Perhaps there are manners you're already born with and there are manners that will come to you later.

May Allah Al Muqadim and Al Muakhir (المقدم المؤخر) bring us forward to His obedience and delay us from His disobedience. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #4

Introduction

- Going forward and being delayed are from Allah's attributes.
- There are two types of Allah's attributes:
 - Personal (ذاتية): Allah's attributes of bringing forward and delaying are personal because regardless of the situation, Allah (سبحانه وتعالى) made 1 before 2, put this ayah before this ayah. The names of Allah (سبحانه وتعالى) are all personal regardless if there is no one there. For example, Allah (سبحانه وتعالى) is Al Khaliq (The Creator) even if there is no creation. So these attributes are personal to Allah (سبحانه وتعالى) (قائمين بالله). Similar to how your eyes and ears are attributes of yours regardless of the situation.
 - Actions (فعلية): depending on the situation there will be actions. Allah Al Muqadim and Al Muakhir Who will bring you forward or delay you depending on your heart. Who made the Prophet (صلى الله عليه وسلم) highest in rank before the other messengers? Allah (سبحانه وتعالى), why? Because Allah (سبحانه وتعالى) knows what's inside his heart, so it's linked to the creation (قائمة بالخلق).

Meaning in the deen (المعنى الشرعي)

Two types of things are brought forward and delayed (التقديم و التأخير):

- Universal (كونيا): this is by default; there's no input from you. You cannot change this → (ذاتية)
 13. Creations (المخلوقات)
 14. Means (الأسباب)
 15. Conditions (الشروط)
 16. Decrees (الأقدار)
 17. Time (الزمان)
 18. Place (المكان)

- Deen (شرعيا): this depends on your actions. Whatever is your input, will be an output → (فعلية). As a general overview:
 5. Legislations (الأحكام): for example, the rulings regarding faith were revealed in Makkah before the rulings of worships which were revealed in Medina. Allah (سبحانه وتعالى) knows the faith comes first, then the rulings. When Allah (سبحانه وتعالى) forbade the drinking of alcohol, it was gradual. In Makkah it was still not prohibited, Allah (سبحانه وتعالى) said there are some benefits in it but more harm. Then in Medina it became partially prohibited, a person should not come to the prayer while drunk. Then later in Medina it was finally prohibited. Imagine Allah (سبحانه وتعالى) is dealing like this with the Companions, so we shouldn't be forceful. Someone who has just accepted Islam needs to be

- told the important rulings and not everything in one go otherwise they can't handle it.
6. People (الناس): there are some people who go forward and some who go backwards because of what they do. For example, the sabiqoon are brought forward and the hypocrites are taken backwards. Who is brought forward from the Companions? Abu Bakr As Siddique (رضي الله عنه), he is truthful, and for this reason the prophets come first, then the truthful ones, then the martyrs, then righteous.
 7. Prophets (الأنبياء): Allah (سبحانه وتعالى) brought forward the Prophet (صلى الله عليه وسلم) as the best of messengers though he came last in the decree. Because of his heart and character which only Allah (سبحانه وتعالى) knows, He brought him forward and made him the best of all messengers. In the Night Journey, the Prophet (صلى الله عليه وسلم) was told to lead the prayer the other prophets had died and their test is over but the Prophet's test is not over, though he was told to lead. On the Day of Judgment, the Prophet (صلى الله عليه وسلم) will prostrate to Allah (سبحانه وتعالى) to start the Day of Judgment while all the other messengers will not speak. Allah (سبحانه وتعالى) brought him forward and he will have a special place in paradise called 'Al Waseelah'.
 8. Knowledge, deeds and manners (العلم والعمل والأخلاق):
 - a. Knowledge (العلم): knowledge is like rain, we are all listening to the same lectures, but the capacity of our hearts is different. Some will take in more and some will take in less. Why do some have more knowledge than others? Because

of the heart. If the heart is occupied with sins then it takes up space and knowledge cannot come. If there is shirk and arrogance then you cannot learn anything because they've already occupied the heart. For example, we have mentioned sidq before but the knowledge we're getting now about sidq now is different, why? Because now we are ready for it. Why did we learn the hawqala before, why did we learn taqwa before it? It means we're ready for it. Someone might just be starting with knowledge now, why? Because they already went through nurturing somewhere else before, subhan Allah. So even Allah is Al Muqadim Al Muakhir in which knowledge comes to you. You might have learned about prayer now and your children learned about prayer at the same time, Allah is Al Muqadim Al Muakhir. The more you purify your heart and are truthful, the more knowledge will be poured on you. Can someone who's sick be given a task? No. For this reason we need to purify our sick hearts so we can forward. Sins delay us so it's important to make istighfar when seeking knowledge.

- b. Deeds (العمل): there are some people who are doing many deeds like as sabiqoon (the foremost), there are some less (people of the right) and there are some who are in sins (people of the left). Istighfar takes us forward so we can act and do good deeds. If we're stuck in our same worships, we're not doing qiyam, we're not doing dhuha, then what's the solution? Ask for forgiveness. Sometimes your child is

going forward in the deen and you're stuck, ask forgiveness. Whatever you feel you're not going forward in knowledge, worships, dawah – then make istighfar, but be truthful in your istighfar. You need to admit you're wrong and roll up your sleeves and go. The time's over to blame others. Sidq is be honest with yourself – stop blaming and complaining and just act, then Allah (سبحانه وتعالى) will take you forward. You need a push at first and then you'll go. It's just like a boat, it needs a push and it'll go. And this push is sidq, this is the missing piece. Sometimes a person might be forward in prayer, but not in fasting, someone might be forward in fasting but not in charity, and someone might be forward in dawah, but not in prayer, and someone might be forward because of their heart though they don't do many deeds. Only Allah (سبحانه وتعالى) knows. The Prophet (صلى الله عليه وسلم) was once sitting with the Companions and he said the one about to enter is from the people of paradise. They noticed this person didn't seem special. Again the Prophet (صلى الله عليه وسلم) said a second and third time the one about to enter is from the people of paradise. One Companion wanted to know what is this man doing. So he went to him and 'asked can I spend time with you?'. And he was with him and noticed he wasn't doing more than the obligations. Then the Companion told him, the Prophet (صلى الله عليه وسلم) said 'you are a person of paradise and I want to know what is it you're doing?'. He said 'before I sleep, I forgive everyone

and pardon anyone who oppressed me so I have no negative feelings towards anyone when I sleep at night'. Then the Companion said 'we can't do that'. No one knows what deed will take them to paradise.

- c. Manners (الأخلاق): manners are the fruits and results of knowledge and actions. How do you deal with people, what is your reaction in situations? All of this is manners. Someone might not be forward in money or status, but they're forward in good manners. Good manners attract everyone. There was a man who was working inside freezers and he would always smile to the guard outside the factory after work. That man got stuck in the freezer and thought he was going to die, but the guard was waiting for his smile so he went inside and saw he was still there and saved him. Perhaps someone giving money to someone wouldn't have made them remember, but it's his manners which made the guard remember him. That's why manners are a rare commodity these days. May Allah (سبحانه وتعالى) grant us good manners. Ameen. Each person has manners which are preceded and delayed for him. If you want to be forward in knowledge, deeds and manners then be truthful in istighfar. If the fruits are not coming after years of knowledge then do istighfar. Sometimes we're just saying 'istaghfar Allah' and there's no feeling; this is lying to ourselves. Truthfulness in istighfar is to feel guilty and hate what you did.

May we say istighfar with truthfulness. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #5

Introduction

- Allah (سبحانه وتعالى) wants us to go to paradise and to reach firdaus al 'ala but we can't reach without sidq. It's in our hands to go forward or delayed in the deen. Those who delay themselves will be delayed in other doors of goodness. Allah (سبحانه وتعالى) said from the most beloved deeds to Allah (سبحانه وتعالى) is the prayer on its time. If you have a flight to catch, would you delay or come early? Of course you will come early, so what about worships? It's important for us to be truthful and make istighfar in order to move forward.

Meaning of Allah Al Muqadim Al Muakhir (المقدم المؤخر) according to the Scholars based on the Qur'an and Sunnah

Al Hulaymi

- He said: '*Al Muqadim is the One Who gives high and lofty titles*'. There are lofty titles such as sidiqeen, mutwakileen, muhsineen, etc but to reach these levels requires truthfulness to act. It's Allah (سبحانه وتعالى) Who makes it easy to have these titles, but what is the 'password' – (صدق). A person needs to act, and with sidq there's no time for dreaming and wishes. He also said: '*Al Muakhir is the One Who prevents you from high and lofty titles*'. If we're not serious about going to paradise, Allah (سبحانه وتعالى) will replace us with

someone else. We want to reach the highest ranks and Allah (سبحانه وتعالى) gave us all the ability to reach, but it depends on our truthfulness. No one likes to be replaced, we like to be better and better. If a person is not truthful and doesn't want to be upgraded then he will be delayed. Ibrahim (عليه السلام) came to his people telling them to not worship idols, but they turned away so they delayed themselves.

'Ibn Atheer:

- He said: *'Al Muqadim is the One Who brings forward things'*. For example, someone wants to be from the sidiqeen or reach firdaous, so Allah (سبحانه وتعالى) will bring forward situations or people or books to him to make him reach, subhan Allah. For example, you really want to give sadaqah and you're truthful. You go out and have left-over food with you. You might be in the middle of the parking lot and no one is there, but if you're truthful to give sadaqah then Allah (سبحانه وتعالى) will bring someone to you so you can give the food, subhan Allah.
- *'When Allah (سبحانه وتعالى) brings the matter forward then it's all in its place. Whoever is worthy and deserving to be brought forward then Allah (سبحانه وتعالى) will bring him forward.'* When Allah (سبحانه وتعالى) brings forward or delays then it's all with wisdom. For matters of the duniya, Allah (سبحانه وتعالى) brings someone forward because He knows he's suitable. For example someone is placed in a leadership position because Allah (سبحانه وتعالى) knows; these are decrees according to Allah's plan. Surah Al Imran 26: (قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ)

(Say: (نَشَاءُ وَنَنْزِعُ الْمُلْكَ مِمَّنْ نَشَاءُ وَنُعِزُّ مَنْ نَشَاءُ وَنُنْزِلُ مَنْ نَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand[] is the good. Verily, You are Able to do all things.) For matters of the deen, Allah (سبحانه وتعالى) brings someone forward according to their truthfulness. Going forward in knowledge or not is in your hands. Allah (سبحانه وتعالى) says 'hasten to the forgiveness'.

Al Khutabi:

- *'Al Muqadim brings everything in its place'. 'He brings forward whatever He wills and delays whatever He wills'. For example, marriage, university, job, school are brought forward or delayed. Sometimes you want things quickly but it's not Allah's will for you to get it quickly. Keep in mind there are matters of the duniya and deen. Matters of the duniya are decrees, but matters of the deen are in your hands.*
- *'He brought forward the decrees before creating the creation'. The decrees were written before the existence of the creation of the heavens and the earth. We get frustrated when we're delayed in the duniya, but we don't take it seriously when we're delayed in the deen, subhan Allah.*
- *'He brought forward whom He chooses from amongst the slaves'. Allah (سبحانه وتعالى) chose to bring forward the messengers. He chose them because He knows their hearts and they're the most suitable to do this job. Amongst the messengers, Mohammed (سبحانه وتعالى) was*

brought forward though he was the last of the messengers. Allah (سبحانه وتعالى) gives the duniya to whom He loves and doesn't love, but the deen only to whom He loves.

- *'He elevated some slaves over others'*. This is all according to Allah's will so a person shouldn't be jealous. If your sister precedes you in good deeds then don't be jealous of her and it's important to not ascribe purity to yourself. For example, you can't say 'I'm given knowledge so Allah (سبحانه وتعالى) must love me'. Allah (سبحانه وتعالى) is dealing with you with His Names Al Muqadim Al Muakhir.
- *'He brings forward whomever He wills by granting them success to act in order to reach the levels of the sabiqeen – the foremost'*. This requires truth. Whoever talks much, acts less, and this is similar to the hypocrites. But the believers talk little and act more.
- *'He delays whomever He wills from reaching these high levels by discouraging them from it'*, astagfar Allah. Surah At Tawbah 46: (وَأَوْ (أَرَادُوا الْخُرُوجَ لِأَعْدُو لَهُ عِدَّةٌ وَلَكِنْ كَرِهَ اللَّهُ نَبْعَانَهُمْ فَتَبَطَّهَمْ وَقِيلَ أَفَعَدُّوا مَعَ الْفَاعِلِينَ (And if they had intended to march out, certainly, they would have made some preparation for it, but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."). If someone wants to do a good deed and is truthful then Allah (سبحانه وتعالى) will motivate him to do it, but if a person is not serious then Allah (سبحانه وتعالى) will bring means to discourage him from doing it; this is very scary. Allah (سبحانه وتعالى) gives us a golden moment to be truthful, but it's up to us to be truthful or not.

- 'No one can bring forward whomever He delays'. No matter how many books or teachers or programs you bring, no one can push a person forward if Allah (سبحانه وتعالى) delays him. The person has to change himself. Allah (سبحانه وتعالى) says He will not change a people unless they change themselves.
- 'No one can delay whomever He brings forward'. Even if everyone is jealous, no one can delay him.

May Allah (سبحانه وتعالى) make us from the truthful ones. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #6

Introduction

- All the names of Allah (سبحانه وتعالى) can be applied in our lives and when we apply them it changes our attitude and behavior for the better. Imagine if you're always looking at beautiful scenery, won't it reflect on your face? Of course. So what about when talking about Allah (سبحانه وتعالى), surely it will add more beauty in your life, subhan Allah.
- Allah (سبحانه وتعالى) will not change your condition from the outside until you change your condition inside. The more you know about Allah (سبحانه وتعالى), the more you need to be truthful. Whatever gets delayed in your life then surely there is something going forward in your life.
- Your istighfar will make you keep going until you reach the level of sidiqeen. It's the sins which hold us back in our life. All of us have the opportunity to reach the level of sidiqeen, but some people reach

and some people don't, who reaches? Those going forward and making istighfar, but what holds us back and slows us down? Sins. . Allah (سبحانه وتعالى) taught us about the sidiqeen because He wants us to reach that level, so we need to act and make istighfar.

- When we're delayed in the deen it's because of our sins, but when we're delayed in the duniya it's out of Allah's wisdom.
- There was a man who dreamt about Sheikh bin Uthaymeen may Allah have mercy on him. When you dream of the dead then it shows their condition in the grave. He asked him 'what did Allah (سبحانه وتعالى) do to you?'. He said, 'I'm in delights and gardens, I'm in paradise'. And then he asked him, 'what about Sheikh bin Baz?'. He said, 'bin Baz is so high that I cannot reach him', subhan Allah.
- Sheikh bin Uthaymeen may Allah have mercy on him had more students and books, but what makes a person higher? Actions of the heart. Actions of the heart makes a person reach higher than actions of the limbs.
- It's our heart which can hold us back. Sheikh Bin Baz may Allah have mercy on him was blind and he never held anything against anyone, he pardoned all and was loved by all.
- Abu Bakr As Sideeq (رضي الله عنه) reached because of his heart, not because of many worships.
- We think the one going forward is the one doing so many deeds outwardly, many lectures and many books, but the one who's going forward is the one who's heart is going forward. So what holds us back? Sicknesses of the heart – pride, arrogance, self-amazement, jealousy, hatred, etc.

Meaning of Allah Al Muqadim Al Muakhir (المقدم المؤخر) according to the Scholars based on the Qur'an and Sunnah

As Sa'ady:

- Daid: *'Going forward and being delayed are two types: The first type is going forward and being delayed which are by default/universal (this is decreed) (كوني), such as some creations come before others'*. For example, you're the last one born in your family, ummat Mohammed (صلى الله عليه وسلم) is the last. The Pen is the first creation, Adam came before Hawa.
- He continued to say: *'There are means which come before the result can happen, and no can encompass all of this'*. For example, the milk leads to a baby being fed, fire is a means for burning, Who made the fire as a means before the result? Allah Al Muqadim Al Muakhir.
- *'The second type of being brought forward and being delayed is legislated (تشرعي). For example, Allah (سبحانه وتعالى) preferred people over others, one location over another, and a period of time over another'*. Allah (سبحانه وتعالى) preferred the prophets from all of mankind. Allah (سبحانه وتعالى) preferred Makkah over other cities. Ummat Mohammed (صلى الله عليه وسلم) comes later but we come forward in the reward, why? Allah Al Muqadim Al Muakhir. Allah (سبحانه وتعالى) brought forward Ramadan over other months, Allah (سبحانه وتعالى) brought forward the sacred months over others months, Allah (سبحانه وتعالى) brought forward Friday over other days. May Allah (سبحانه وتعالى) make us reach Ramadan. Ameen.

Haraas:

- He said: 'Going forward and being delayed are two attributes of Allah (سبحانه وتعالى) which are personal attributes (الصفات الذاتية) and action attributes (الصفات الفعلية)'. For example, Allah is Al Muqadim Al Muakhir whether there are people or not; these are personal attributes of His which are connected to Him, similar to mercy, beauty, ability, etc. All the names of Allah (سبحانه وتعالى) are personal attributes of His even before there is creation. Allah (سبحانه وتعالى) is the Creator before there is any creation. What does it mean 'action attributes'? Allah (سبحانه وتعالى) is Ar Rahman, this is a personal attribute, but there is a special mercy which is not given to all, but only for the believers, so it depends on your actions. For this reason the name Ar Raheem is called 'action attributes'.
- Anger is a restricted attribute of Allah (سبحانه وتعالى); it's not a personal attribute. Allah (سبحانه وتعالى) only gets angry if people do certain things which makes them deserves His anger. Allah Al Muqadim Al Muakhir is also action attributes, how? He will bring people forward and He will delay people according on their actions. For example, someone seeks forgiveness will be brought forward, someone who sins will be delayed

التقديم و التأخير في (Being brought forward and being delayed in the Qur'an) (القرآن)

In the Qur'an, you do not find the name Al Muqadim Al Muakhir (المقدم المؤخر) mentioned, but it's mentioned as a verb.

Surah Al Hijr 24: (وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ) (And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards)

- Allah (سبحانه وتعالى) gives life and causes death; and Allah (سبحانه وتعالى) will inherit everything; everything will go back to Him. Allah (سبحانه وتعالى) surely knows who is going forward and who is being delayed. In the tafsir of this ayah, being forward and delayed is regarding the creation. He knows who will come first and who will come later, for example, the people of Nuh (عليه السلام) came before ummat Mohammed (صلى الله عليه وسلم). Allah (سبحانه وتعالى) knows who died before and who died after. Imagine people before who died are buried and there will be people in the future who will later die and will be buried. Allah (سبحانه وتعالى) knows the order of all and He's the only One can bring them back again, subhan Allah.
- The word (مستقدمين) is different from (متقدمين). (مستقدمين) is related to the universal type; which is decreed. Allah (سبحانه وتعالى) knows who will be born first and who will die first.

Surah Al Munafiqeen 11: (وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ) (And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.)

- Allah (سبحانه وتعالى) will not delay a nafs when its moment of death comes. This ayah makes us hasten to the good deeds. If we're not dead now then it means our death is delayed so we need to go forward with good deeds. Being delayed here is the universal type,

it's decreed when we will die, but we need to go forward with good deeds.

Surah Nuh 1-4:

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ - أَنْ أَنْذِرَ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (١) قَالَ يَتَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ (٢) أَنْ
أَعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا (٣) يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ
كُنْتُمْ تَعْلَمُونَ (٤)

Verily, We sent Nûh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment." (1) He said: "O my people! Verily, I am a plain warner to you, (2) "That you should worship Allâh (Alone), be dutiful to Him, and obey me, (3) "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew." (4)

- Nuh (عليه السلام) identified himself and told his people he's a clear warner. He said worship Allah (سبحانه وتعالى), don't do shirk, have taqwa and obey the messengers. This shows ikhlas, sidq and following the messenger.
- If you do these three matters of worshipping Allah (سبحانه وتعالى), having taqwa and obeying the messenger, what will happen? Allah (سبحانه وتعالى) will forgive your sins. This is (فعلي). What else?
- He will delay your time, so He will prolong your life, subhan Allah. Sins shorten our life and remove the barakah; whereas obedience prolong our life. Hadith: (" مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي) (صلى الله عليه وسلم قَالَ " رَزَقَهُ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ (Allah 's Messenger (صلى الله عليه وسلم) said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin.") - Sahih al-Bukhari 5986 Since we're alive, we need to do

good deeds. Even when the atheist is in the middle of the sea and asks Allah (سبحانه وتعالى) sincerely, He saves him and prolongs his life, subhan Allah.

- When a person's time comes then no one can delay it, if only we knew this. So if we know this, we should follow.

May Allah (سبحانه وتعالى) bring us forward in obedience and delay us from disobedience. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #7

Introduction

- When you struggle for the sake of anybody except Allah (سبحانه وتعالى) then it will be a misery, but when you struggle for Allah (سبحانه وتعالى) then there's a sweetness, and this struggle is inside the heart.
- Sometimes you struggle to be patient or to pardon others but it's not showing from the outside though Allah (سبحانه وتعالى) knows and He will reward you for your struggle inside.
- Allah (سبحانه وتعالى) doesn't need work from us but it's an honor to place takleef on us which is to worship Him. Worshipping is not only praying and fasting. The computer is happy when you use it as a computer, the desk is happy when you use it as a desk, and the human is happy when he's a worshipper. Allah (سبحانه وتعالى) chose the best creation for the best job, alhamdulillah.

Being brought forward and being delayed in the Qur'an (التقديم و التأخير في القرآن)

In the Qur'an, you do not find the name Al Muqadim Al Muakhir (المقدم المؤخر) mentioned, but it's mentioned as a verb.

Hud 103-105:

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ (١٠٣) وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ (١٠٤) يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ (١٠٥)

Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. (103) And We delay it only for a term (already) fixed. (104) On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed. (105)

- Some people have memorized the entire Qur'an but it's not an ayah for them; it's not an eye-opener for them, why? Because there's a condition – fear of the Day of Judgment. When you fulfill this condition then as if the Qur'an comes out and becomes 3 dimension and more; you see it from every aspect. How can someone increase in fear of the Day of Judgment? Talking about it.
- It's a Day when all people will be gathered and a Day when everyone will witness it, not just the people but Allah (سبحانه وتعالى) and the angels. When is the Day of Judgment? Allah (سبحانه وتعالى) says We didn't delay it except for a counted and appointed time, subhan Allah. Now we are counting down, and the moment a person dies then his qiyamah begins.

- It's a Day when no soul will speak except by the permission of Allah (سبحانه وتعالى). Now we can speak whatever we want though we're accountable, but on the Day of Judgement no one can speak without permission. A person truly sees 'Owner of the Day of Judgment', you see your reality; you don't even own your tongue, subhan Allah. Some will be miserable and some will be happy based on what they did in life. May Allah (سبحانه وتعالى) make us among the happy ones. Ameen.

Surah Al 'Araaf 34: (وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ) (And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).)

- This ayah is repeated throughout in the Qur'an. Allah (سبحانه وتعالى) is addressing Bani Adam which is commonly found in Surah Al 'Araaf. Each ummah, each nation, has a term. Each ummah has a time when they will die; when their appointment comes, they will not be able to delay it an hour. It didn't mention a minute, but a person wants at least an hour, subhan Allah. And they cannot bring their death earlier; is there someone who wants to bring their death earlier? Yes, the one who commits suicide. Committing suicide is a major sin and the person will be in the hellfire killing himself again and again the same way he did in the duniya. Don't wish to die because of some affliction or problem you're facing. A person can make dua'a to Allah (سبحانه وتعالى), 'if You know life is good for me than make me live and if You know death is good for me then make me die'.

- What is the application from this ayah? We can't delay or hasten our appointed time so we need to hasten to the good deeds.

Surah Al Muddathir 32-37:

كَلَّا وَالْقَمَرَ (٣٢) وَاللَّيْلِ إِذَا أَدْبَرَ (٣٣) وَالصُّبْحِ إِذَا أَصْفَرَ (٣٤) إِنَّهَا لَإِحْدَى الْكُبَرِ (٣٥) نَذِيرًا لِلْبَشَرِ (٣٦) لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٣٧)

Nay, And by the moon, (32) And by the night when it withdraws, (33) And by the dawn when it brightens, (34) Verily, it (Hell, or their denial of the Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). (35) A warning to mankind — (36) To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins), (37)

- Allah (سبحانه وتعالى) can swear by anything He wants from His creation. Allah (سبحانه وتعالى) swears by the moon, when the night departs and when the morning becomes apparent. A warning for the people is whoever wishes to go forward or get delayed. There are people who go forward in the command and those who are getting delayed.
- Allah (سبحانه وتعالى) is Al Muqadim and Al Muakhir, there are some things which cannot be brought forward or delayed (universal), but there is the (legislated) which is according to your actions; you can be brought forward or delayed. If a person has the will to go forward then Allah (سبحانه وتعالى) will make it easy for him, but if a person has the will to not go forward then Allah (سبحانه وتعالى) will make him not go forward; he will get stuck. We need to believe 100% Allah (سبحانه وتعالى)

wants all of the good for us. Allah (سبحانه وتعالى) wants everyone to be forward to reach sidiqueen, but who's delaying it? Ourselves.

- If you say you want it, but there's 'fog', you're not that determined or sincere then you will be delayed. Regarding the deen, depending on our will we can go forward or be delayed because it's our choice. We all want to go forward and we want to reach the highest, so we have to 'climb up'. It's not a nice feeling when you see everyone going forward and you're behind. Again we're talking about the faith, not duniya.

Surah Al Qiyamah 6-13:

يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ (٦) فَإِذَا بَرِقَ الْبَصَرُ (٧) وَخَسَفَ الْقَمَرُ (٨) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (٩) يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيَّنَّ الْمَفَرُ (١٠) كَلَّا لَا وَزَرَ (١١) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ (١٢) يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ (١٣)

He asks: "When will be this Day of Resurrection?" (6) So, when the sight shall be dazed, (7) And the moon will be eclipsed, (8) And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). (9) On that Day man will say: "Where (is the refuge) to flee?" (10) No! There is no refuge! (11) Unto your Lord (Alone) will be the place of rest that Day. (12) On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). (13)

- The human who forgot his covenants with Allah (سبحانه وتعالى) doesn't know where he will go and flee. In the end he will go back to Allah (سبحانه وتعالى). The human will be informed about what he brought forward and what he delayed, subhan Allah. For example, you have a daily agenda, there are some things you do and there are some

things you did which were not written; this is what you brought forward. There are some things you didn't do so it got delayed and you will carry it to the next day or next week.

- On the Day of Judgment we will come with our Book of Records and we will be informed of all that we did and didn't do. Maybe we didn't pray the fajr, or give zakat, or we delayed the hajj or didn't make-up our fasting days. Don't keep anything on delay, if you owe someone money then pay them back, if you need to give a salary to someone then do it. We will be informed of all the good and bad we brought forward and all the good and bad we delayed, and the scary part is bringing sins forward and delaying good deeds. Every person knows what they delayed. No matter how much we justify or lie to ourselves or give excuses, we all know ourselves. It's important to be truthful with ourselves.

Surah Al Infitar 1-6:

إِذَا السَّمَاءُ أَنْفَطَرَتْ (١) وَإِذَا الْكَوَاكِبُ أُنْتَثَرَتْ (٢) وَإِذَا الْبِحَارُ فُجِّرَتْ (٣) وَإِذَا الْقُبُورُ بُعْثِرَتْ (٤) عَلِمَتْ نَفْسٌ
مَا قَدَّمَتْ وَأَخَّرَتْ (٥) يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ (٦)

When the heaven is cleft asunder. (1) And when the stars have fallen and scattered; (2) And when the seas are burst forth; (3) And when the graves are turned upside down (and bring out their contents). (4) (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). (5) O man! What has made you careless about your Lord, the Most Generous? (6)

- Changes in the universe will happen on the Day of Judgment and all that's in the graves will come out. Each soul knows what it brought

forward and what it delayed. Then Allah (سبحانه وتعالى) says, 'what deceived you? Did the generosity of Allah (سبحانه وتعالى) deceive you?'. Imagine someone is so kind to you and always giving you and giving you and you're still bad, subhan Allah. Allah (سبحانه وتعالى) is dealing with us with generosity, but don't take advantage of it. Allah (سبحانه وتعالى) is the Most Generous but we're taking advantage by sinning. The more Allah (سبحانه وتعالى) is generous with us, the more is required from us.

May Allah (سبحانه وتعالى) make us grateful for all we have and make us from the truthful ones. Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #8

Introduction

- The more names of Allah (سبحانه وتعالى) you know, the more you have insight. You will be precise in explaining and interpreting the decree. But if you don't know the names of Allah (سبحانه وتعالى) then you will translate according to your desires. When you know Allah (سبحانه وتعالى), will understand sunnat Allah (سبحانه وتعالى). You know if someone is doing dhulm then someone will do dhulm to him.
- Allah (سبحانه وتعالى) will not change your condition until you change yourself. If you want a better life then change yourself for the better. If something has changed around you then something has changed within you. If some provision is being cut then perhaps you cut some provision from someone, subhan Allah. Sometimes you don't know

why things are becoming difficult, then perhaps you made things difficult on someone.

- When you know Al Muqadim Al Muakhir then it will increase you in faith. Going forward or delayed in the duniya is according to Allah's wisdom and knowledge, but going forward or delayed in the deen is according to your actions.
- What can delay us?
 1. Sins
 2. Not doing the obligations (pillars of Islam): not doing the prayers, not making up the fast, travelling the world but not doing hajj, subhan Allah
 3. Responsibilities: not fulfilling your duties, maybe you're neglecting your duties towards your husband or children, so you're delayed in your worship. Or you're cutting relations with your family. When you can't taste the sweetness of worship then check your duties and if you're fulfilling them. May Allah (سبحانه وتعالى) never hold us back. Ameen. If you're stuck in projects then look at your duties.
 4. Delaying good deeds: for example you know there's a class or prayer but you don't come though you have no valid excuse, so you get delayed as a result of it.

Hadiths about going forward and being delayed (أحاديث عن التقدم و التأخر)

Hadith: أن رسول الله صلى الله عليه وسلم رأى في أصحابه تأخراً، فقال لهم: تقدموا فأتوا بي، وليأتكم بكم (Abu Sa'Id al-Khudri said; The Messenger of Allah (صلى الله عليه وسلم) saw a tendency among his

companions to go to the back. He said to them; come forward and follow my lead, and let those who come after you follow your lead people will continue to keep to the back till Allah would put them at the back.) - Sunan Abi Dawud 680, Authenticated by Al Albani as Sahih

- The Prophet (صلى الله عليه وسلم) saw his Companions getting delayed to the prayer. What did he tell them? Come forward. If there are good deeds then don't get delayed with something less. Sometime we're coming late to the prayer or to class though there's no excuse; just laziness from our side.
- (ويزال قوما يتأخرون حتى يؤخرهم الله عز و جل): sometimes there's no reason for getting delayed to a good deed, so Allah (سبحانه وتعالى) will delay you in other matters. Allah (سبحانه وتعالى) is Al Haseeb – He accounts us for everything.
- A door to goodness is open and you're delaying yourself from going inside, as a result you will be delayed in other matters. For example, you're delaying your prayer by talking on the phone, looking at your messages, etc then a real situation will come to make you delayed, subhan Allah. May Allah (سبحانه وتعالى) never make us delayed. Ameen.
- Does Allah (سبحانه وتعالى) make them delayed just like that? No, they changed something inside themselves so Allah (سبحانه وتعالى) delayed them. Allah (سبحانه وتعالى) will not change something you until you change. So why are we getting delayed? Because we delayed goodness. We need to be honest and look at our lives.

ألا أدلكم على شيء يُكفِّرُ الخطايا ، ويزيدُ في الحسناتِ ؟ ! . قالوا : بلى يا رسولَ الله ! قال : (إسْبَاحُ) :
الوضوءِ والطَّهَورِ في المكارِهِ ، وكثرةُ الخُطَى إلى هذا المسجدِ ، والصَّلَاةُ بعد الصَّلَاةِ ، وما من أحدٍ يخرجُ من
بيته مُتَطَهِّرًا ؛ يأتي المسجدَ ، فيصَلِّي مع المسلمين أو مع الإمامِ ، ثمَّ ينتظرُ الصَّلَاةَ التي بعدُ ؛ إلا قالت الملائكةُ
: اللَّهُمَّ ! اغفِرْ له ، اللَّهُمَّ ! ارحمه . فإذا قمتم إلى الصَّلَاةِ ؛ فاعدلوا صفوفكم ، وسُدُّوا الفُرُجَ . فإذا كَبَّرَ الإمامُ
فكَبِّروا ؛ فإنِّي أراكم من ورائي ، وإذا قال : سمع اللهُ لمن حمده ؛ فقولوا : ربَّنَا ! ولك الحمدُ . وخيرُ صفوفِ
الرِّجَالِ المُقَدَّمُ ، وشرُّ صفوفِ الرِّجَالِ المُؤَخَّرُ ، وخيرُ صفوفِ النِّسَاءِ المُؤَخَّرُ ، وشرُّ صفوفِ النِّسَاءِ المُقَدَّمُ ، يا
معشرَ النِّسَاءِ ! إذا سجدَ الرِّجَالُ ؛ فاخفضنَّ أبصاركنَّ عن عوراتِ الرِّجَالِ . فقلتُ لعبيدِ الله بنِ أبي بكرٍ : ما يعني
الأزرُ (It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allah say: 'Shall I not tell you of something by
means of which Allah expiates for sins and increases good deeds?' They said: 'Yes, O Messenger of Allah.' He said: 'Performing ablution
properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer.' There
is no one who leaves his house in a state of purity, comes to the masjid, prays with the Muslims or with the imam, then waits for the prayer
afterwards except the angels say: 'O Allah forgive him, O Allah have mercy on him'. If you rise to the prayer, then straighten your rows and
close the gaps. When the imam says takbeer then follow with takbeer, for I see you behind me. And when he says: Allah responds to the one
who praises Him then say 'Our Raab and to You is all praise'. The best rows for men are the front rows and the worst rows are the back rows,
and the best rows for women are the back rows and the worst are the front rows. O womenfolk, when the men prostrate, then lower your
gazes from the men's awraat.) – Sahih Al Mawarad 355, Authenticated by Al Albani as Sahih

- The Prophet (صلى الله عليه وسلم) said 'should I not guide you to something which will expiate your sins and increase you in good deeds?', of course we all want this. What are they?:
 1. Doing wudhu perfectly though it's difficult for example it might be cold or you're lazy, or you need to remove your make-up, or the bathroom is wet or not clean. Alhamdulillah we have bathrooms and warm water. (الطهور) is cleanliness, cleaning your place, room, etc. This will expiate our sins and increase us in good deeds though look how we're delaying ourselves with these small matters, subhan Allah.
 2. Taking more steps to the masjid: for example there is a far and near masjid, but the better one is the farther masjid. This shows more determination and sidq. When your house is far and you come to the markaz is more rewarding than someone who's near. Don't take attending the study circles loosely. Alhamdulillah Allah (سبحانه وتعالى) has provided us with everything here. If we're delayed because of our laziness then we will be delayed.
 3. Waiting for the prayer after the prayer: this shows sidq and wanting to go forward. When you finish the prayer, you're waiting for the next one, subhan Allah. Of course if responsibilities come along the way then these are attended to.
 4. To leave the house in a state of wudhu, and the one who guards his wudhu is a believer. Even if his wudhu breaks and there's no prayer, he still makes wudhu. He goes to the masjid, prays and then waits there for the next prayer. He's making dhikr, reading Qur'an, etc. The angels will say 'May Allah forgive him, may Allah have mercy on him'. To forgive him means there are sins which are delaying him

and mercy is for gates of goodness to open, so the person goes forward. If you're healthy then use your health to worship Allah (سبحانه) because one day you can't worship. If you have wealth then use your wealth to worship Allah (سبحانه وتعالى) because one day you can't.

- When the prayer is about to begin, then quickly straighten your rows, close the gaps, and when the imam says takbeer, then make takbeer, etc.
- Before the women used to pray behind the men. The best rows for men are the first rows. Even when sitting and there's an open seat in the front rows, then come forward. If you come forward then Allah (سبحانه وتعالى) will accommodate you. Hadith: (أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) يَنْبَغُ أَنْ يَكُونَ فِي الْمَسْجِدِ وَالنَّاسِ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةَ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَهَبَ وَاحِدٌ، قَالَ فَوَقَّافًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّلَاثُ فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَاعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ (Narrated Abu Waqid Al-Laithi: While Allah's Messenger (صلى الله عليه وسلم) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (صلى الله عليه وسلم) and the third one went away. The two persons kept on standing before Allah's Messenger (صلى الله عليه وسلم) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger (صلى الله عليه وسلم) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and

mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. ") - Sahih al-Bukhari 66 – three people come late, one comes forward to look for a place in the front and Allah (سبحانه وتعالى) will accommodate him. Another is shy, Allah (سبحانه وتعالى) will be shy from him. He will still get rewarded. The third will enter and see many people and leave, astaghfar Allah. If you come then for sure there's space for you. Even if you come late, then come forward, don't stop yourself. Don't think 'what will people say if I come late?'

- The worst rows for men are those in the back if they don't have an excuse, unlike someone who has an excuse.
- For the ladies it's opposite, the back rows are better for the women in order to be further away from the men and away from fitna, and the front rows are worse because it's closer to the men. This is before when people would pray in the same room.
- When the woman goes outside the house, the shaitan adorns the woman in the eyes of men. Even for the men, they shouldn't be in the back rows to be away from the fitna. Some men come to the last rows in order to be closer to the women to see them when making sujood, subhan Allah.
- Also for the women, when the men go down in sujood they should lower their gaze and not look at the 'awraat of the men. Allah (سبحانه وتعالى) knows our intentions and reasons for looking.

Hadith: عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَتْ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسَنَاءَ مِنْ أَحْسَنِ النَّاسِ - قَالَ - فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ } (It was narrated that Ibn Abbas said: "There was a woman who used to pray behind the Messenger of Allah (صلى الله عليه وسلم) who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allah revealed the words: 'To Us are known those of you who hasten forward and those who lag behind.'") - Sunan Ibn Majah 865, Authenticated by Al Albani as Sahih

- There was a beautiful lady praying behind the Prophet (صلى الله عليه وسلم). There were some men going forward to the front because they don't want to see the women and some men were going back to see her while making ruku' and peeking back. Allah (سبحانه وتعالى) revealed the ayah: Surah Al Hijr 24: { وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا } (المُسْتَأْخِرِينَ) ('To Us are known those of you who hasten forward and those who lag behind) Allah (سبحانه وتعالى) knows the intention of why you're coming forward and why you're going back.

May Allah (سبحانه وتعالى) bring us forward and never make us delayed.

Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #9

Introduction

- If good deeds get delayed or are getting closed then it's because of the sins so we need to seek forgiveness.

Hadiths about going forward and being delayed (أحاديث عن التقدم و التأخر)

Hadith: عَنْ أَبِي سَلَمَةَ، حَدَّثَنِي أَبُو سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " فِي أَحَدِ جَنَاحَيْ (فِي أَحَدِ جَنَاحَيْ) (Abu Sa'eed narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "On one of the wings of a fly there is a poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure.") – Sunan Ibn Majah Book 31, Hadith 3633

- This is a test for our faith, we need to believe what Allah (سبحانه وتعالى) tells us. A fly has two wings, in one of the wings is poison and in the other wing there's cure which is an antidote for the poison. We have to believe Allah (سبحانه وتعالى) is able to do everything.
- For example, prawns have cholesterol but inside it there's an antidote to that cholesterol, subhan Allah. Even when we get sick, Allah (سبحانه وتعالى) has placed antibodies in order to fight off the disease.
- When the fly lands in the food then it will be poison, so in order to ward off the poison, dip the fly again in order to delay the poison and bring forward the cure. We need to believe this hadith. In the end scientists will discover this after years and then we believe them, subhan Allah.
- Allah (سبحانه وتعالى) is Al Muqadim Al Muakhir and He can bring forward or delay the cure, nevertheless we need to take the means. Why is

sickness being delayed? Because we're not taking the means, subhan Allah.

Hadith: (نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اَحْضُرُوا الذِّكْرَ وَادْنُوا مِنَ الْإِمَامِ فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتَّبَعُهُ) (The Prophet (صلى الله عليه وسلم) said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it.) - Sunan Abi Dawud 1108, Authenticated by Al Albani as Hasan

- This is for men who attend the Friday prayer. It's best for them to come forward and be close to the imam, how? By coming early. When you're closer, you'll listen better and they'll be less distractions.
- There are people who will quickly go to paradise and there are people who will be delayed. We all agree we want to go to paradise quickly. What should be done? Don't delay any good deeds if you can do it early. If you delay then you will be delayed.
- The person chose to be delayed so he will be delayed to paradise, subhan Allah. For example, when you finish Ramadan and you have days to make-up then it's better to make-up your fasts early if you are able to. A person knows when they're delaying something for no reason, especially regarding something obligatory.
- As Sabiqqon As Sabiqoon, they are the near ones. They're the ones who go forward in doing good deeds, they don't delay. And it's your heart that needs to go forward before your limbs.
- For good deeds, you have a will to go forward, and when you do then you go forward to paradise. If you can give sadaqah today

then do it because tomorrow you might not have the money. Don't put a 'pending' on good deeds.

عن أبي عطية، قال دخلت أنا ومسروق، على عائشة فقال لها مسروق رجلان من أصحاب رسول الله صلى الله عليه وسلم كلاهما لا يألو عن الخير أحدهما يؤخر الصلاة والفطر والآخر يعجل الصلاة والفطر. فقالت عائشة أيهما الذي يعجل الصلاة والفطر قال مسروق عبد الله بن مسعود. فقالت عائشة هكذا كان يصنع. (رسول الله صلى الله عليه وسلم) (It was narrated that Abu 'Atiyah said: "Masruq and I came to 'Aishah, and Masruq said to her: 'There are two men from among the Companions of the Messenger of Allah both of whom are good; one of them delays the prayer and Ifar, and the other hastens the prayer and Iftar.' 'Aishah said: 'Which of them is the one who hastens the prayer and Iftar?' Masruq said: 'That is what the Messenger of Allah used to do.'" - Sunan an-Nasa'i 2160

- Two people are doing good deeds: one delays the prayer and delays breaking the fast and the other hastens to the prayer and hastens to breaking the fast. Someone might ask, 'why is breaking the fast mentioned and not fasting?' because the concept of fasting is when you break your fast; this shows your obedience. You're not eating because you want to eat but because you're obeying.
- We need to hasten to the prayer and hasten to breaking the fast, especially now Ramadan is coming, may Allah (سبحانه وتعالى) make us reach. Ameen.
- Perhaps in the beginning everyone is at the table waiting, but with time people are in their own rooms and coming late to the table. We need to break our fast the moment we hear 'Allahu Akbar'. This

shows our obedience and this is what the Prophet (صلى الله عليه وسلم). So it's not from the sunnah of the Prophet (صلى الله عليه وسلم) to delay the prayer and breaking the fast.

Hadith: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَسْتَجِبُّ أَنْ يُؤَخَّرَ الْعِشَاءَ وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثُ ("The Messenger of Allah (صلى الله عليه وسلم) used to like to delay the 'Isha', and he disliked sleeping before it, and engaging in conversation after it.") - Sunan Ibn Majah 701

- It is recommended from all the prayers to delay the 'isha prayer because it's as if you're finishing your day with prayer, subhan Allah. Though it shouldn't be delayed until its final moments such as midnight. When there's a congregational prayer then this should be prayed.
- The Prophet (صلى الله عليه وسلم) disliked sleeping before offering the 'isha prayer because if you go to sleep at that time then you might fall into a deep sleep since it's close to bedtime. The Prophet (صلى الله عليه وسلم) also disliked talking after the 'isha prayer. You can talk with your family, seeking knowledge, but not unnecessary speech.

Hadith: The Prophet (صلى الله عليه وسلم) said: (أَلَا أُخْبِرُكُمْ بِصَلَاةِ الْمُنَافِقِ ؟ أَنْ يُؤَخَّرَ الْعَصْرَ) (حتي إذا كانت الشمس كثرَبِ الْبَقْرَةِ صَلَّاهَا prayer? He delays the 'asr until the sun is like the cow's belly, then he prays it) – Sahih Aj Jamie' 2606, Authenticated by Al Albani as Sahih

- The hypocrite delays the 'asr prayer until the sun is about to set and then he quickly prays it before maghrib.

- People of paradise will see Allah (سبحانه وتعالى) with no barrier, and if you want to see Allah (سبحانه وتعالى) in paradise then you need to make an effort to pray the fajr and 'asr prayer on time. May Allah (سبحانه وتعالى) grant us tawfeeq. Ameen.
- Anyone who leaves the 'asr prayer then as if he lost his family and all his belongings. Imagine the feeling of losing everything, this is like leaving the 'asr prayer, subhan Allah. Hadith: (أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (Allah's Messenger (صلى الله عليه) (وسلم) said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property.") - Sahih al-Bukhari 552

Hadith: (قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى) (I saw the Messenger of Allah (صلى الله عليه وسلم) (يَجْمَعُ بَيْنَهَا وَيَبْنِي صَلَاةَ الْعِشَاءِ) delaying the sunset prayer till he would combine it with the 'Isha' when he hastened to set out on a journey.) - Sahih Muslim 703

- When the Prophet (صلى الله عليه وسلم) hastened to a journey, he would delay the maghrib and pray it together with the 'isha since during travel a person can combine the prayers. For example, if you're travelling and your flight is at maghrib time and you can't pray, then you can combine praying the maghrib and 'isha prayers.
- When combining prayers you have two types of combining:
 - Early (جمع تقديم): for example, to combine dhuhr and 'asr and pray it during dhuhr time
 - Late (جمع تأخير): for example, to combine dhuhr and 'asr and pray it during 'asr time

- When combining early or late, it should be with taqwa and not according to your desires.

Hadith: (عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ ذُنُوبٍ يُؤَخَّرُ اللَّهُ مِنْهَا مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا الْبُغْيَ، (وَعُقُوقَ الْوَالِدَيْنِ، أَوْ قَطِيعَةَ الرَّحِمِ، يُعَجَّلُ لِصَاحِبِهَا فِي الدُّنْيَا قَبْلَ الْمَوْتِ. (Bakkar ibn 'Abdu'l-'Aziz reported from his grandfather that the Prophet, may Allah bless him and grant him peace, said, "Allah will defer whatever wrong actions He wills until the Day of Rising except for tyrannical behaviour, disobeying parents or cutting off relatives. He will punish the one who commits those things in this world before he dies.") - Al-Adab Al-Mufrad 591, Authenticated by Al Albani as Sahih

- For all sins, Allah (سبحانه وتعالى) will delay the evil consequence of the sins until the Day of Judgment, but which sins? Whatever He wills. Perhaps He forgives you for some sins or He'll make you taste the evil consequence in this life. This is true for all sins except for three sins which there must be evil consequences in this life:
 - Oppression (البغي): to oppress people and not give them their rights, this also includes animals. When you oppress someone then you'll be oppressed in the duniya. If you call someone a liar unjustly, someone will come and call you a liar. If someone is mistreating the housekeeper, then it will come back. If you feed a cat, then someone will feed your child, and if you're bad to a cat, someone will be bad to your child, subhan Allah. There was a man who was working in another country. Then the original country he was from became enriched and he returned back to his home country. Then after some time, the

man he used to work with became very impoverished and asked if his son could work for him. This incident made him reflect and he told his son 'the man I used to work with was unjust to me and now his son has to come and work for me, don't be unjust to anyone'. This shows us being unjust to others can either backfire to us or even our children. And the opposite is true, the one who's good, it will not only return back to him, but even his children. May Allah (سبحانه وتعالى) never make us oppress anyone. Ameen.

- Undutiful to the parents (عقوق الوالدين): to disrespect them, say uff to them, to not take care of them. If you are bad to your parents then for sure your children will do something to you in this life.
- Cutting the relation with family (قطيعة الرحم)
- A person will not die until he tastes the punishment for these sins in this life. May Allah (سبحانه وتعالى) protect us. Ameen.

May Allah (سبحانه وتعالى) bring us forward and never make us delayed.

Ameen.

Allah Al Muqadim Al Muakhir (المقدم المؤخر) – The One Who Brings Forward, The One Who Delays – Class #11

Introduction

- Knowing Allah (سبحانه وتعالى) by His names and attributes makes us see life from a beautiful angle. We're not looking at the creation, but Allah (سبحانه وتعالى) Who is behind all the decrees, commands and

people. There's no one like Allah (سبحانه وتعالى) and He's the All-Hearer and All-Seer.

- Allah (سبحانه وتعالى) created the heavens and the earth in order to know He is able to do all things. He created us to learn and to worship Him alone; this becomes knowledge and actions.
- Learning the names of Allah (سبحانه وتعالى) should also make us apply, how can we apply? First our heart should be only for Allah (سبحانه وتعالى). When we know all of His names then it will give us tawwakul and taqwa. When you know there is no one like Allah (سبحانه وتعالى) then it will constantly seek istighfar. What are the actions of limb? Worship Him and be patient on it. So you will have actions of the heart, tongue and limbs.

آثار الإيمان (آثار الإیمان) (باسم الله المقدم المؤخر)

1. Attaching to Allah (سبحانه وتعالى) alone and relying on Him (التعلق بالله وحده و)
(التوكل عليه):
2. Real, beneficial progression (التقدم الحقيقي النافع): Everyone wants progression and advancement, and the name of Allah Al Muqadim Al Muakhir tells us what is real, beneficial progression.
 - (a) Going forward in obeying Allah (سبحانه وتعالى) (التقدم إلى طاعة الله):
 - Ibn Al Qayyim said the slave is always moving; he's never static (العبد سائر لا واقف). Either he's going up or down, or going forward or backwards. What does it mean to be going up? For example to go from Islam, to Iman, to Ihsan. What does it mean to be going

down? To go down from Ihsan, to Iman, to Islam. What's going forward and backward? To go forward in your level. For example, don't think you're in Islam today and tomorrow you go to Iman. First you need to go forward in your Islam first. It's a struggle to go up and it's very quick to go down. What takes us down? Sins and fitnas.

- Allah (سبحانه وتعالى) created us to be busy in worshipping Him and in paradise we are also busy, what is the proof? Surah Ya Seen 55: (إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ) (Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.). If people of paradise are busy, so what about now? Subhan Allah. The difference is they're enjoying while being busy.
 - Allah (سبحانه وتعالى) is always busy. Surah Ar Rahman 29: (يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ) (Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.))! The angels are busy as well, but the difference is some are busy for people, some are busy for themselves, and some are busy for the shaitan. A person wants to be busy for worshipping Allah (سبحانه وتعالى). When a person doesn't have anything and finishes all his tasks then he feels bored.
3. To believe in Allah's wisdom (الإيمان بحكمة الله): for example, we were sent a message that classes will begin on Sunday at 8:30 and then another message was sent that we will start at 10:00. In such a situation, you just need to believe Allah is Al Muqadim Al Muakhir

and there is wisdom. There's wisdom when it was at 8:30 and there's wisdom when it was at 10:00.

4. Whatever Allah (سبحانه وتعالى) brings forward and prioritizes then we should bring it forward and whatever He delays and brings back then we need to take it back as well: for example, a person needs to love the Prophet (صلى الله عليه وسلم) before loving himself or others, so you bring the Prophet (صلى الله عليه وسلم) forward then yourself, your parents, your spouse, your children. Surah Al Hujurat 1: (يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا) (تَقَدَّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ) (O you who believe! Make not (a decision) in advance before Allâh and His Messenger (صلى الله عليه وسلم)). A person should bring forward Allah's and His Messenger's words and take back his words. This teaches us to prioritize. Another example is when there is obligatory worship and a responsibility in front of you, which is brought forward? Obligatory worship. If there is a voluntary worship or responsibility then the responsibility is brought forward.

أسباب التقدم و (أسباب التأخر)

- What brings us forward? When we ask for forgiveness. If we don't ask for forgiveness then we can't go forward in anything. You have the example of Iblis and Adam. Before the test, Iblis was in a high position but after the test he didn't ask for forgiveness so he went down. Adam made a mistake and by seeking forgiveness he reached a higher position.

- Is asking for forgiveness considered knowledge or action? It's an action of the heart, tongue and limbs. There are actions of the limbs such as doing wudhu, prayer and shaking hands which also expiate sins.
- What delays us? Sins. Everyone wants his state in life to be better, everyone wants their marriage to be better, to be a better mother, to be better at work, etc.
- Ibn Al Qayyim may Allah have mercy on him said in 'Sickness and Cure':

	When seeking forgiveness, what will happen?	When falling into sins, what will happen?
1	Allah (سبحانه وتعالى) will open the gates of knowledge (يفتح الله لك العلم)	Deprivation of knowledge (حرمان العلم). It's not about not seeking knowledge, but you're not understanding the knowledge. May Allah (سبحانه وتعالى) forgive us. Ameen.
2	Increase in provision (زيادة الرزق)	Deprivation of provision (حرمان الرزق): we don't know how sins are depriving us, even from the smallest provision. If a person gets something and not you, don't say because they're lucky; look at yourself. Sometimes we see projects on hold or getting

		<p>delayed and this could be because of our sins. Sometimes your child comes and says 'everyone got this but me', tell them to seek forgiveness. Don't say 'who didn't give you?'. All of us are responsible and we all want to go forward.</p>
3	<p>Comfort between the person and Allah (الألفة بينه و (سبحانه وتعالى) بين الله): even if he's alone, he's content and pleased</p>	<p>Discomfort and awkwardness in his heart (وحشة في قلبه): even if he's with a lot of people, he still feels lonely. People go to the doctor for this but seeking forgiveness is the remedy.</p>
4	<p>Comfort between himself and doers of good (الألفة بينه و بين أهل (الخير)</p>	<p>Discomfort between himself and doers of good (الوحشة بينه و بين أهل الخير)</p>
5	<p>Ease of affairs and Allah (سبحانه وتعالى) opens closed doors for him (تتيسر أموره و تفتح له الأبواب المغلقة)</p>	<p>Difficulties in affairs and doors close for him (تعسير أموره و الأبواب (المغلقة)</p>
6	<p>Strength in the heart and body (القوة في القلب و البدن): not only will you have power in your body but also in your heart to face different situations.</p>	<p>Weakens the heart and body (ضعيف القلب و البدن): sometimes we feel tired and we think we need to take more vitamins, or we can't wake-up for fajr. We just</p>

		need to make istighfar. If you feel tired then just say istighfar. Istighfar is to admit you've made mistakes even if you don't know what they are.
7	Light in the heart and face (نور) (في القلب و الوجه): light in the heart is to see everything clearly, to see right from wrong, and there will be light in the face.	Dullness and darkness in the face and heart (ظلمة الوجه و القلب): a person doesn't have a dull face because he didn't sleep but because of sins. When Yusuf (عليه السلام) was in jail, they said to him 'we see you from the good-doers'. When the people saw the Prophet (صلى الله عليه وسلم), they said 'his face is not a liar's;. A person who obeys Allah (سبحانه وتعالى) looks different from the one who doesn't. It shows in the face. May Allah (سبحانه وتعالى) grant us light in our hearts and faces. Ameen.
8	Gates of worship will be opened (تفتح له الطاعات) (سبحانه وتعالى) will open for the person gates of worship which he will always do such as gates of knowledge, night prayer,	Gates of worship will be closed (تغلق له أبواب الطاعة): this is because of the sins. There's a story of a Companion whom before passing away told his children a story which he heard from the

<p>umrah, understanding the Qur'an, memorizing the Qur'an, sadaqah, etc..</p>	<p>Prophet (صلى الله عليه وسلم). At the time of Banu Israel, there was a worshipper who was known for his worship. He isolated himself from the people; this was part of their sharia. He built a small house on the mountain with no stairs. He would go up and down with a rope, so it was difficult for himself and others. He worshipped in that house for 70 years. If he needed food, he would go down to the market, go up, and then remove the rope so no one can come up to him and he can focus on his worship. This was his life for 70 years. Then he once came down to the market and saw a very beautiful lady, he looked at her and desired her, subhan Allah. As a side note, the Prophet (صلى الله عليه وسلم) said the duniya is green and beautiful, have taqwa of the duniya and taqwa of women because it's the first fitna for</p>
---	---

Banu Israel. Hadith: (عن أبي سعيد) الخري رضي الله عنه عن النبي صلى الله عليه وسلم قال: " إن الدنيا حلوة خضرة، وإن الله مستخلفكم فيها فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء؛ فإن أول فتنة بني إسرائيل كانت في النساء" (Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Prophet (صلى الله عليه) (وسلم) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you in respect of your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women".) – Riyadh As Saliheen, Muslim, Book 1, Hadith 70 – a woman can take a man's mind away even if he's righteous. Why is there covering for woman? Why should a woman not walk in a way that is noticeable or speak with a soft voice?
He desired her so much despite

being seventy that he even took her up with him, subhan Allah. A person shouldn't say 'oh he's so old, he has no desires anymore'. He was with her having a relation with her for 7 days. After 7 days then he realized what he was doing. He felt so ashamed and guilty that he wanted to kill himself out of grief. He felt as if his heart was bleeding, and wanted to repent to Allah (سبحانه وتعالى) but didn't know how. So he would take a step and then go down to sujood afterwards, take a step and then go down to sujood, subhan Allah. When a woman goes out, the shaitan makes her look more beautiful, as if she's flawless, subhan Allah. Hadith: (عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " (الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ ") (Abdullah narrated that The Prophet (صلى الله عليه وسلم) said: "The woman is Awrah, so when she goes out, the Shaitan seeks to

adorn her in front of others.") - Jami` at-Tirmidhi 1173. The shaitan will beautify her face, front and back when she goes out. The shaitan adorns and makes a way for the sin and then when the person falls into the sin then the shaitan leaves him with the bitter reality, subhan Allah. This man just wanted to escape so he began to just run away. Then he come across a group of poor people and made himself join them, though inside he still felt guilty, he wanted to repent but didn't know what to do. Every day, one generous person would come and bring loaves of bread equal to the amount of poor people This generous person didn't know that the worshipper had joined them as well. As the bread was being distributed, the worshipper took a loaf and one poor person remained without bread. This last

person complained and said you didn't bring bread for me. The worshipper felt bad and took his bread and gave it to the poor man. Right after this action, the worshipper died, subhan Allah. Only Allah (سبحانه وتعالى) knows what was inside his heart. This man came on the Day of Judgment, and Allah (سبحانه وتعالى) is able to fast forward and tell us what will happen. The Scale was brought and on one side the seventy years of constant worship was placed, and on the other side the sins of seven days which were spent in adultery were placed, what happened? The seven days of adultery outweighed and the seventy years of worship were nullified because of it, astaghfar Allah. May Allah (سبحانه وتعالى) never nullify our deeds. Ameen. Why were they nullified? This man was not an ordinary person but a

worshipper so he's dealt with differently. This is not the end of the story. His worships were nullified, but Allah (سبحانه وتعالى) knows what's inside his heart and that he wanted to repent so Allah (سبحانه وتعالى) made a decree. What were the decrees? To join the poor people, to have a generous person give the exact amount of bread, to take the bread, and then to give that bread as charity. Then again the Scale was brought, the seven days of adultery were placed on one side and the one bread on the other side; this one bread nullified the seven days of adultery and he entered paradise, subhan Allah. Truly Allah is Al 'Adheem, there is no one like Him. Never think your deeds will take you to paradise and never underestimate the sins either. Don't think that little music won't affect me, I'm just

		<p>exercising. When you know is different than when you don't. And it's not about who you are that will bring you closer to Allah (سبحانه وتعالى) but what you do. May Allah (سبحانه وتعالى) keep us firm. Ameen. We see the name of Allah Al Muqadim Al Muakhir Who brought him forward with that bread and took him back with seven days of relations against the seventy years of worship.</p>
9	<p>Increment and barakah in your life (زيادة و بركة في العمر): you will live longer with goodness and productivity because of forgiveness. There are people living long but with struggle and sickness. May Allah (سبحانه وتعالى) grant us all the well-being. Ameen.</p>	<p>Decrease and removal of blessings in your life (تقصير العمر و) (تنزع البركة): you find your day is just wasted and you didn't do anything productive. Achievement is when we're going towards Allah (سبحانه وتعالى) with goodness. There are sins of the heart, sins of the tongue and sins of the limbs. There are sins which we know and sins which we don't know what we committed. If we know we're</p>

		<p>doing something wrong then we should stop it, but if we don't know, then we should still seek forgiveness. Sins of the heart are like shirk, disbelief, arrogance, pride, ingratitude, jealousy, ego. Some people have free time and they're not doing anything, they're not going forward, why? Because of sins.</p>
10	<p>تولد (تولد) Produces more good deeds (تولد): one good deed produces another good deed. (أعمال صالحة)</p>	<p>(تولد المعاصي): Produces more sins (تولد): one sin will produces another sin with it. For example if there's jealousy and you don't stop it then it will show on your tongue and you'll talk badly about the person. Istighfar is for all people, it's not just for people staring in the deen. Problems arise when we leave seeking forgiveness and goodness happens when we seek forgiveness.</p>
11	<p>Strengthenens the will power to do good (تقوي إرادة الخير): all of us are between two calls, a call to good and a call to evil. The one</p>	<p>Weakens the will power to do good (تضعف إرادة الخير): sometimes you know you need to pray on time, you know you need to</p>

calling to good is the angel, you here a voice to read Qur'an, go pray. And then you hear another voice saying 'you're really tired, go back to sleep'. The angel gives you good inspiration and the shaitan whispers, and you're in the middle. For example you're sleeping and you open your eyes at 2am. One voice says 'go pray, make wudhu, make dua' and another says 'you're tired, you have a lot to do in the morning, get your rest, it's just voluntary, you have fajr coming up which is obligatory'. Either you listen to the angel and push yourself, make wudhu and pray at least two units and then go back to sleep. Or you listen to the shaitan and you feel guilty. Tomorrow it happens again, but if you give a chance to the shaitan again and again, then his voice will be louder

wear hijab, but you feel you can't do it, why? It's because of the sins. What gives you the will power to choose the angel and leave the shaitan? Seeking forgiveness. May Allah (سبحانه وتعالى) forgive us. Ameen.

	<p>next time and the call to good will be less. Either you're giving more power to the caller to good or the shaitan. The angels say we were your awliya in the duniya, or the shaitan becomes your wali according to what you choose.</p>	
12	<p>Heart will hate the sins (القلب يكره): we want to hate the sins and not look at them as something amazing or beautiful or not wrong. Don't say 'it's fashion, it's art, it relaxes my soul'.</p>	<p>Love the sins and it becomes a habit (حب المعصية و تصبح عادة)</p>
13	<p>Honor from Allah (سبحانه وتعالى): only Allah (الكرم من الله) can honor us. Forgiveness and feelings of guilt brings us back to Allah (سبحانه وتعالى). The one who feels good about himself will not return back to Allah (سبحانه وتعالى). Why did the worshipper of seventy years lose everything? Perhaps he was impressed with himself</p>	<p>Disgrace of the person (هوان العبد): sins disgrace us and humiliate us. If you want people to respect you and not look down on you then seek forgiveness. Sometimes you're saying 'I'm here and no one gives me face' and sometimes you're getting so much attention, what caused the change? Sins. May Allah (سبحانه وتعالى) forgive us. Ameen.</p>

	<p>because he's just worshipping and not sinning. Allah (سبحانه وتعالى) knows what's inside our hearts. Or sometimes we're dressed properly and we think look at others or we're writing and we admire our handwriting. Being proud is a sin and this requires forgiveness. Allah (سبحانه وتعالى) gives honor to whomever He wills and humiliates whomever He wills, so what should you do to have honor? Be a slave to Allah (سبحانه وتعالى) and ask forgiveness.</p>	<p>Islam is what gives us honor and if someone wants honor through something else then he will be humiliated. When the Prophet (صلى الله عليه وسلم) opened Makkah and it was a great opening, he entered with his head looking downwards and not everywhere to not be proud, subhan Allah.</p>
14	<p>Corrects and fixes the mind (تصلح العقل): when our mind is fixed then we will make correct decisions.</p>	<p>Spoils the mind (تفسد العقل): Allah (سبحانه وتعالى) honored the human being with intellect unlike the animals which are only driven by desires. The mind should follow the Qur'an and Sunnah, and not to judge the Qur'an and Sunnah and be above it. When your children have an exam, you want them to do their best and warn them to not watch haram</p>

		<p>videos otherwise it will spoil the mind and they will do badly on the exam. We say only children can memorize, but a person needs to seek forgiveness.</p>
15	<p>To be aware (الحاضرين): you're aware of your limbs and what you're doing. When life goes by quickly and there are sins, we move like a machine and we're unaware of what's happening, subhan Allah. We need to be aware when praying, we need to be aware when making wudhu'.</p>	<p>Among the heedless (الغافلين): sins cover the heart and the more sins, the more the heart will be covered. Sins make a person heedless.</p>
16	<p>To be taken out of the curse (تخرجه من اللعنة):</p>	<p>Cursed by Allah (سبحانه وتعالى), the Prophet (صلى الله عليه وسلم) and the angels (في لعنة الله و الرسول و الملائكة): this depends on the sins. Cursed is to be away from the mercy of Allah (سبحانه وتعالى). There's mercy for everyone but not for him, why? Because of sins. What are some sins which cause a person to be cursed? Plucking the eyebrows, tattoos, hair and</p>

		<p>eyelash extensions, ladies who visit the graves, a man imitating a woman and a woman imitating a man, riba, drinking, a person can take himself out from being cursed when he seeks forgiveness.</p>
17	<p>Invocation of the Prophet (صلى الله عليه وسلم) and angels (دعوة الرسول) (و الملائكة الَّذِينَ) : Surah Ghafir 7: (و الملائكة 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) (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!).</p>	<p>Deprived from the invocation of the Prophet (صلى الله عليه وسلم) and angels (حرمان دعوة الرسول و الملائكة):</p>

	It's important to always be in the mode of istighfar.	
18	Fixes the land and puts barakah in it (صلاح الأرض و البركة فيها): seeking forgiveness will affect the land and the house you're living in, subhan Allah. If something is broken, before going to someone to fix it, seek forgiveness. Sins can affect non-living objects. Land can include fields, house, shop, business, surroundings, etc. Sometimes we see our garden not growing, and we say 'there's not enough rain', but we don't consider seeking forgiveness. Or our shop is not doing well, we don't think about seeking forgiveness.	Corruption in the land and no barakah (فساد في الأرض و لا بركة فيها): no barakah means there's food but there's no effect or benefit. Sometimes we're using all the creams and taking vitamins but there's no effect, why? Sins, we need to seek forgiveness. Surah Ar Rum 41: (ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ) (Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds),)
19	Modesty (الحياء): forgiveness causes modesty to grow. Modesty doesn't come just like that, this comes with faith.	Removes modesty (تذهب الحياء): sins make a person shameless. It doesn't matter to him if he sins in front of others. Hadith: (حَدَّثَنَا أَبُو مَسْعُودٍ، عَقِبَهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ، إِذَا لَمْ تَسْتَحِ

		<p>(فَأَفْعَلُ مَا شِئْتُ) (Narrated Abu Masud `Uqba (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "One of the sayings of the prophets which the people have got, is. 'If you do not feel ashamed, then do whatever you like.") - Sahih al-Bukhari 3483. Sin after sin makes a person go in the direction of being shameless.</p>
20	<p>Strengthens your way to Allah (تقوي السير الى الله) (سبحانه وتعالى) forgiveness makes you keep going</p>	<p>Weakens your way to Allah (سبحانه وتعالى) (تضعف السير الى الله) (وتعالى): if you see yourself lazy and slow, before you used to pray voluntaries and now you're no longer doing it then seek forgiveness.</p>
20	<p>Strengthens the way to Allah (سبحانه وتعالى) and the hereafter (تقوي السير الى الله و الدار الآخرة) forgiveness also gives you tranquility, happiness, and productivity. What makes us active? Istighfar because our heart is strong. It will also give us courage. If you have debt, then with istighfar Allah (سبحانه</p>	<p>Weakens the way to Allah (سبحانه وتعالى) (تضعف السير الى الله) (وتعالى): SINS MAKE US SAD, WORRY, LAZY, DISABLED, COWARDLY, IN DEBT AND DISRESPECTED, subhan Allah. All of these matters weaken the heart.</p>

	<p>(وتعالى) will pay off all your loans, subhan Allah. There was a lady whose husband passed away, she was not working, she had four children and they had so many loans. She told her children, 'all of us e need to make istighfar'. The moment they only focused on making istighfar and not where the money will come from, money came to them, subhan Allah. Sometimes we tell someone to make istighfar if they're doing through a difficulty and they take it offensively saying, 'well I didn't sin', subhan Allah.</p>	
21	<p>Respect of the people (إحترام) (الناس): your husband will respect you, your children will respect you, your maids will respect you, your friends will respect you, and even animals will respect you, subhan Allah. Forgiveness will even stop enemies, from shayateen and</p>	<p>(بغير إحترام): Will not be respected his children, maids and driver will not respect him. Friends will not respect him, even the animals. We want to be respected by others and not looked down upon. How do we make others respect us? We can't say 'respect me', we need to make</p>

	<p>humans, to bother you, subhan Allah. Also when people respect you, then they will not misbehave in front of you. As a teacher, when the students disrespect you then seek forgiveness.</p>	<p>istighfar. When our children disrespect us, we go to them and say 'respect me', though we never considered to make istighfar. May Allah (سبحانه وتعالى) forgive us. Ameen. If you see yourself sinning and people are respecting you, know Allah (سبحانه وتعالى) is As Siteer, The One Who conceals and He's Al Haleem, The Most Forbearing.</p>
22	<p>Blessings in deen and duniya (بركة في الدين و الدنيا): everyone has 24 hours, no one has less or more, but what's the difference? With istighfar there will be barakah in your time. Work that takes a year is done in a day, subhan Allah. Sometimes you find days are very productive, and some days you're just on the phone. We don't know how many sins we could be collecting, looking here, judging there, complaining here. Allah (سبحانه</p>	<p>Remove the barakah (تمحق البركة): barakah is like the bonus you get and sins remove these bonuses, whether it's barakah in time, health, wealth, etc.</p>

	<p>(وتعالى) will put barakah in both your deen and duniya. You will pray your prayers, voluntaries, recite Qur'an, qiyam layl and finish your duniya matters. Allah (سبحانه وتعالى) will even put barakah in your body, from the food you eat, and the water you drink.</p>	
23	<p>Insight (البصيرة): you'll see what people don't see, subhan Allah. This is needed so much nowadays in order to recognize the tests. With insight a person sees the reality of matters.</p>	<p>Blinds the insight (تعمي البصيرة): sins make us see things only from the surface.</p>
24	<p>Closer to Allah (تقرب) (سبحانه وتعالى) (العبد الى الله): when we're closer to Allah (سبحانه وتعالى) then we'll be away from the shaitan and evil.</p>	<p>Far away from Allah (سبحانه وتعالى) and closer to the shaitan (تباعده العبد) (من الله و تقرب من الشيطان)</p>
25	<p>Good life in the duniya and akhira (الحياة الطيبة): we all want a good life in the duniya and akhira. Istighfar needs to come from a heart that needs forgiveness and knows it makes</p>	<p>Difficult and miserable life (معيشة ضنكا): everything is difficult, nothing is going smoothly. The Prophet (صلى الله عليه وسلم) went through a difficult life, but he had peace in the heart. The more a</p>

<p>mistakes. A person could be praying and is sinning, or reading Qur'an and is sinning. We like to find faults in people, but we don't like to find faults in ourselves, subhan Allah. We need to pardon people and overlook their mistakes.</p>	<p>سبحانه) person is away from Allah (وتعالى), the more miserable he will be. There's no peace or tranquility in the heart.</p>
---	--

Introduction

- Are we accountable for our thoughts? There are thoughts which come and go (خواطر), and there is something called (هم) – which is a thought that becomes settled in your heart so you're always thinking of it. We are accountable for what becomes settled in our heart.
- The heart, tongue and limbs all sin but the most hidden of these sins is the heart. For this reason it's important to purify the heart first so that the sin doesn't come through by the tongue and limbs.

What's the wisdom behind sinning?

- Hadith: (أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ) (Anas narrated that the Prophet (صلى الله عليه وسلم) said: "Every son of Adam sins, and the best of the sinners are the repentant.") – At Tirmidhi Book 37, Hadith 2687. Human beings make mistakes.
- Hadith: (عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " لَوْ (أَنْتُمْ لَمْ تَكُنْ لَكُمْ دُنُوبٌ يَغْفِرُهَا اللَّهُ لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ دُنُوبٌ يَغْفِرُهَا لَهُمْ " .) (Abu Ayyub Ansari

reported that Allah's Messenger (صلى الله عليه وسلم) said: If you were not to commit sins, Allah would have swept you out of existence and would have replaced you by another people who have committed sin, and then asked forgiveness from Allah, and He would have granted them pardon.) - Sahih Muslim 2748 – this means there's wisdom behind sinning and repenting.

- Sinning alone takes us back but sinning and repenting moves us forward. This doesn't mean we sin intentionally because Allah (سبحانه وتعالى) knows what's inside our hearts.

Wisdom behind sinning as taken by Ibn Al Qayyim, may Allah have mercy on him:

1. Allah (سبحانه وتعالى) loves those who repent and rejoices when the slaves repents (الله يحب التوابين و يفرح بتوبتهم). Surah Al Baqarah 222: (إِنَّ اللَّهَ يُحِبُّ) (Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves). Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا ") (Abu Huraira reported Allah's Messenger (صلى الله عليه وسلم) as saying: Allah is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be on finding the lost camel.) - Sahih Muslim 2675
2. When we sin it shows our weakness, and when we're weak, it breaks us and makes us humble (يعرف الإنسان نفسه ويتعبد بعبودية الذل و الإنكسار). Allah (سبحانه وتعالى) wants us to come through this door, we need to come to Him as a slave; broken and humiliated.

3. When we sin, we realize our reality, we are unjust, we put things in their wrong place, and are ignorant (يعرف نفسه ظلوما جهولا). Allah (سبحانه) gave us the amanah and we took it. We have the choice to fulfill it or not. The heavens and mountains said no, we want to be surrendered with no choice. When we sin, we know our reality. Surah Al Ahzab 72: (إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا) (Truly, We did offer Al-Amānah (the trust or moral responsibility or honesty and all the duties which Allāh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allāh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results))
4. (تعريف العبد عزة الله) (سبحانه وتعالى). Sometimes we're trying so hard to hold ourselves from not talking back, and we end up talking back. This shows us Allah's might, subhan Allah. Whatever Allah (سبحانه وتعالى) wants, will happen, even if we take all precautions.
5. We need Allah (سبحانه وتعالى) to protect us from sins (تعريف العبد حاجته الى) (سبحانه وتعالى); (حفظه و صيانتته); it's not ourselves who can protect us. Allah (سبحانه وتعالى) is not testing us in this life for our power to do good deeds or our power to abstain from sins. Allah (سبحانه وتعالى) is testing us how much we ask Him to protect us, how much we ask Him to do good deeds, and how much we ask for His help. It would be unfair to be tested

according to our physical and mental power. It's about how much we ask Him. We shouldn't criticize those who are sinning, because if we do, we will fall into the same sin and people will criticize us as well.

6. The slave will be desperate and begging to Allah (سبحانه وتعالى) when he sins (استجلابه من العبد الإستغاثَة). Sometimes we're saying our dua like a poem, but it's not easy to have the feelings of begging to Allah (سبحانه وتعالى) if there isn't a need or pain in our hearts. Surah Al Anfal 9: (إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلْفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ) ((Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession.") –This shows when you make dua with istighatha, with strong feelings of begging and desperation, you have feelings as if being 100% in loss, then you will have support. Sins bring the feelings of desperation.
7. The slave realizes the vastness of Allah's forbearance and generosity (تعريف العبد بسعة حلمه و كرمه) (سبحانه) when we sin, we realize how Allah (سبحانه وتعالى) was so forbearing and generous with us. He was still giving us water, and still giving us rizq though we were sinning.
8. The slave realizes no one can forgive him and pardon him except Allah (تعريفه بعفو الله و مغفرته) (سبحانه وتعالى): if we didn't make mistakes, then we will not know Allah Al Ghafoor. If we don't make mistakes then we'' think we're good. Making mistakes makes us realize ourselves

and to know more of the names of Allah Al Ghafoor, Al Siteer, Al 'Afuw, Al Kareem, Al Haleem.

9. Removes self-amazement (يعريه من العجب): when we sin, it removes the pride and amazement of ourselves. Hadith: The Prophet (صلى الله عليه) said: (و أما المهلكات ؛ فثُخُّ مَطَاغٌ ، و هَوَى مُتَّبِعٌ ، و إعجابُ المرءِ بنفسِهِ) (There are three destroyers: greediness that's obeyed, desire that's followed, and being amazed with yourself) – Sahih At Targheeb 53, Authenticated by Al Albani as Hasan being proud of yourself is one of the destroyers.
- 10.
11. To realize Allah's generosity when you repent and He accepts your repentance (تعريف العبد كرمه بقبول توبته). How will you know the generosity of Allah (سبحانه وتعالى) and His accepting of your repentance if you don't sin? Subhan Allah.
12. When people wrong you or they make a mistake, deal with them just as how you would want Allah (سبحانه وتعالى) to deal with (أن يعامل عباده) (في إساءتهم اليه وزلاتهم). Accept other people's excuses when they make a mistake. We sin and Allah (سبحانه وتعالى) accepts our repentance. So why not accept the forgiveness of someone when they make a mistake? We all make mistakes; people are not angels and we need to know this. If you want Allah (سبحانه وتعالى) to overlook your mistakes, then overlook other people's mistakes. If you want Allah (سبحانه وتعالى) to be generous with you, be generous to others. If you want Allah

(سبحانه وتعالى) to forgive you without asking, then forgive people without them having to ask you. It's up to you to choose what kind of treatment you want, subhan Allah. We sin all the time yet still Allah (سبحانه وتعالى) is giving us though we don't deserve it. It's Allah's right to be worshipped, loved, magnified, and obeyed, yet Who is being underestimated the most? Subhan Allah. No one is more patient than Allah (سبحانه وتعالى). The trials we face with people are a treasure for us because what we hate is what could take us to paradise, subhan Allah. Sins make us realize to forgive others as well.

13. Give excuses for the people and have mercy on them (يقيم المعاذير) (للخلق وتتنسح رحمته لهم): when someone wrongs us, mercy can quickly leave our heart, and we end up holding something against them. But when you sin, remember how many times Allah (سبحانه وتعالى) gave you chance again and again. Give excuses for the people. When someone doesn't say salam to us we immediately get upset. We need to give excuses for the people. Perhaps she didn't see you, perhaps you didn't hear her, perhaps she's going to give you a special salam.
14. Removes feelings of being impressed with your worships and replaces it with gentleness, compassion and mercy (يخلع صولة الطاعة و) (الإحسان من قلبه تتبدل الى الرقة و رافة و رحمة): you might be doing your worships and then you miss the fajr prayer, what happens? Your heart feels softer because it's been broken; you're no longer impressed with yourself.

15. Removes the garment of 'kinghood' and places the garment of humiliation (يخلع لباس الملوك الى لباس الذل): we're all slaves and humility is what suits us. We're not kings to account others. We shouldn't scold and blame others because it's a sickness of the heart. Blaming is the way of Iblis. We don't need to scold and be harsh. With kindness you'll get the best and with harshness you will not get what you want.
16. Extracts worships of fear (يستخرج من قلبه عبوديته بالخوف و الخشية و توبعها من البكاء) (و الإشفاق و الندم): when we sin, then the worships of fear, regret and crying out of fear of Allah (سبحانه وتعالى) appear. When we're doing everything right then we can't extract these feelings. To have these feelings of fear and humility are more worthy than praying all day, subhan Allah.
17. Realize the blessing of Allah (سبحانه وتعالى) protecting you from sinning (يعرفه مقدار نعمة معافاته): when we sin, it makes us appreciate the blessing of not sinning, subhan Allah.
18. Extracts from your heart the love of Allah (سبحانه وتعالى) and being grateful to Him (يستخرج من قلبه محبته وشكره): our heart moves when we fall into sins. We will experience different worships of the heart which we wouldn't have felt if we didn't sin. Only Allah (سبحانه وتعالى) can accept our repentance and when get to return to Him, we truly love Him. In Makkah, we notice people making dua, but sometimes we come

across someone breaking and in tears while making dua, subhan Allah. Sins bring out emotions of being broken. When a child makes a mistake and they and then they return back to you, accommodate them and take them in. You'll find the relationship will be better than before. Don't say, 'Because you did this, I'm gonna show you'. Don't repel them because if you don't take them in, there are shayateen ready to take them, subhan Allah.

19. Makes you aware and alert (الحذر و التيقظ): when you sin then it makes you cautious and careful not to go so and so place, or do so and so thing which made you slip.
20. Stops you from claiming goodness (فلا تزكوا أنفسكم): sins make us stop claiming titles that we're good-doers, muttaqeen, etc. We don't need to ascribe purity to ourselves. Who claims in the Qur'an? The hypocrites are always saying 'I'm good, my heart is good, my intention' – they're all talk and no action.
21. Sins make you taste the pain of being distant from Allah (سبحانه) (يذيقه ألم الحجاب) (وتعالى): there's a joy and sweetness when we're close to Allah (سبحانه وتعالى) and sins make us feel the distance and separation from Allah (سبحانه وتعالى). When we sin, there's a barrier and it's a bitter feeling. We don't like it when there's a barrier between those whom we love, so how about with Allah (سبحانه وتعالى)? Subhan Allah. That's why the worse punishment on the Day of Judgment is to not see

Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) never deprive us from seeing Him.

May Allah (سبحانه وتعالى) make us from the repentant ones. Ameen.

May Allah (سبحانه وتعالى) bring us forward, elevate us and forgive us.

Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>