

Importance of Knowing Allah (سبحانه وتعالى) – Class #1

Introduction

- It is important to have good intentions and purify our hearts. When coming to acquire knowledge, some people come just for information. This is called (معرفة), not (علم). Beneficial knowledge is the knowledge you will learn, understand, act upon it, and then convey it to others.
- We want knowledge that goes into our hearts which changes our behavior, thinking and our lives. The Prophet (صلى الله عليه وسلم) said to ask Allah (سبحانه وتعالى) for beneficial knowledge.
- The most important knowledge is the knowledge about Allah (سبحانه وتعالى). The purpose behind our creation is to know Him and when we know Him then we'll worship Him. This is the most noble of knowledge because it pertains the Most Noble One – Allah (سبحانه وتعالى).

The importance of knowing the names of Allah (سبحانه وتعالى)

- Steadfastness on the religion (الثبات): we want to be firm on the deen and to die upon (لا اله الا الله). The one who dies upon (لا اله الا الله) will enter paradise. Everything in this life can be compensated – houses, money, spouses, children, etc. But to die while missing paradise then nothing can be compensated for that. May Allah (سبحانه وتعالى) make us enter paradise. Ameen.
- Some people die in their prostration, some die while reciting Qur'an, some die in the umrah, what did they do to be honored with this end? Allah (سبحانه وتعالى) is the One Who keeps the believers firm; it is

the action of Allah (سبحانه وتعالى). Surah Ibrahim 27: (يُنَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ) (Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allâh does what He wills)

- Allah (سبحانه وتعالى) keeps firm those who believe in the duniya and akhira. He will make them to act upon this word, and when asked 'Who is your Rabb? What is your deen? Who is your prophet?', Allah (سبحانه وتعالى) will make him firm in the grave. Those who wrong themselves with kufr, shirk, rebellion, etc then they will be lead astray. The will of Allah (سبحانه وتعالى) is based on His wisdom and knowledge. Allah (سبحانه وتعالى) knows who deserves to die on (لا اله الا الله) and who doesn't deserve to die on it. May Allah (سبحانه وتعالى) give us the good end. Ameen.
- What are the means I need to take in order to remain firm? Surah Ibrahim 24-25: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ) (See you not how Allâh sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). (24) Giving its fruit at all times, by the Leave of its Lord and Allâh sets forth parables for mankind in order that they may remember. (25))
 - The goodly word is the word of tawheed (لا اله الا الله), He is setting forth a parable of the palm tree with the goodly word. The roots of this tree are fixed firmly in the heart of the believer. And

because this word is firmly fixed, he's doing many good deeds and good utterances. Allah (سبحانه وتعالى) is accepting his good deeds and accordingly He is giving him 'fruits', rewards.

- Conditions of (لا اله الا الله):
 - Knowledge: we need to have knowledge about Allah's names and attributes.
 - Certainty: the knowledge becomes yaqeen, there are no doubts about Allah (سبحانه وتعالى).
 - Acceptance: I accept all that Allah (سبحانه وتعالى) has ordered me.
 - Submission: I submit and obey Allah (سبحانه وتعالى). I will not say, 'why do I have to do this?', 'what is the wisdom behind this?'
 - Truthfulness / sincerity / love: all the actions are being done with truthfulness, sincerity and love
- When anything happens, when faced with any fitna, nothing can shake the belief. When you fulfill the conditions of (لا اله الا الله) then Allah (سبحانه وتعالى) will keep you firm on the right path.

To keep the word (لا اله الا الله) firm in your heart:

- Learn about Allah (سبحانه وتعالى) from the Qur'an and Sunnah: how can we be ignorant about Allah (سبحانه وتعالى) when the greatest ayah is in the Qur'an – ayat al kursi (Surah Al Baqarah 255) – it consists of 27 attributes of Allah (سبحانه وتعالى), subhan Allah. Surah Al Ikhlas consists of a third of the Qur'an. As you learn more about Allah (سبحانه وتعالى), the more you will be attached to Him. If you live as one on the earth for the One in the heaven then you will die on tawheed. Imagine

when you're alone at night in bed, and you have pain in your body, where does your heart go? If you believe in the One in the heaven then you will turn to Him because He never slumbers or sleeps.

- Be a seer, don't be blind: Allah (سبحانه وتعالى) mentions derivatives of 'blindness' 26 times in the Qur'an, the blind person is the one who goes through situations and doesn't know how to interpret what's happening to him. The blind is not equal to the one who sees. For example, you're going through a financial problem and immediately you think of so and so, she's always helping me, and you go to her with full trust in her and she says 'sorry I can't give you'. You come back to your home and say, 'she was generous and now she's become miserly, what happened to her?'. This indicates you didn't explain the action of Allah (سبحانه وتعالى) correctly. You put your trust in her instead of putting your trust in Allah (سبحانه وتعالى) – Allah (سبحانه وتعالى) nurtured you. Don't rely on people, resort to Him, He will make the people help you.
- Surah Fatir 2-3: (مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ) وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢) يَا أَيُّهَا النَّاسُ أذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ (وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآئِي تُؤْفِكُونَ (٣)) (Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. (2) O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)? (3))

- Allah (سبحانه وتعالى) is the One Who opens the mercy, mercy means every good that is brought to me and every evil pushed away from me. To be saved from an accident is a mercy, to be cured is a mercy. When Allah (سبحانه وتعالى) opens the mercy for a people, no one can withhold it. And whatever He withholds, then no one can grant it to you after Him. For example, He withholds health or knowledge. Not every time you open the Qur'an, you will get barakah or when you attend class you will increase in faith. Allah (سبحانه وتعالى) is the One Who opens and withholds. Allah (سبحانه وتعالى) is Al Aziz Al Hakim, whatever He wills, it will happen and whatever He doesn't will, it doesn't happen. And when Allah (سبحانه وتعالى) gives or withholds, it is never random, it is with His wisdom. He knows when to give you, what to give you, how much to give you, and through whom to give you, subhan Allah. Therefore don't blame anyone when you go through anything. We do not understand that Allah (سبحانه وتعالى) is Aziz.
- Allah (سبحانه وتعالى) is calling on mankind to remember the blessings upon them. Is there any Creator to give you provision except Himself? If He withholds any provision from me, then no one can give it to me. If you truly lived these ayat then you will be happy, Allah (سبحانه وتعالى) is Al Aziz Al Hakim – He knows what to give and what not to give me, alhamdulillah.
- Sometimes we wake up from our sleep and our heart is constricted, I'm not happy. Constriction of the heart is one of the actions of Allah (سبحانه وتعالى) – it has causes, committing sins, etc. If you don't know

the reason, don't accuse people, but ask forgiveness for your sins and ask Allah (سبحانه وتعالى) to open your heart. Surah Ta Ha 25: (رَبِّ اشْرَحْ لِي صَدْرِي) ("O my Lord! Open for me my chest)

- Surah At Tawbah 118: (وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ) (وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ) (And (He did forgive also) the three [who did not join the Tabûk expedition whose case was deferred (by the Prophet SAW)] (for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownelves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)] Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful)
 - Three Companions didn't participate in the Battle of Tabuk while having no excuse. And their punishment was for no one to speak to them. They felt like the earth was getting tight on them and their self tightening on them. Did they say let's leave this place? Did they say let's take a vacation and get a change of air? Subhan Allah.
 - They said (أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ) (there is no fleeing from Allâh, and no refuge but with Him) – where can you run away from Allah (سبحانه وتعالى). They repented to Allah (سبحانه وتعالى) and Allah (سبحانه وتعالى) accepted their repentance.
- Surah Yunus 107: (وَإِن يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ) (And if Allâh touches you with hurt, there is none who can remove it but He)

- When any harm touches you, no one can remove it except Allah (سبحانه وتعالى). Cry to Allah (سبحانه وتعالى), shed tears to Him, invoke Him, flee to Him, return to Him. Whenever you go through any situations, explain it correctly according to His names and attributes. Allah (سبحانه وتعالى) may close the gates of other people for you in order for you to run to Him, but we don't understand this fact, subhan Allah.
- Allah (سبحانه وتعالى) is sending warnings to us, when you hear an earthquake happened, hurricane, etc it's not random. Don't think it's not meant for you, repent to Allah (سبحانه وتعالى), ask Him for the well-being, ask him to not be tested, and to remove the distress from others.
- Or you switch on the radio and there's a specific ayah that you hear. It's not random, every decree of Allah (سبحانه وتعالى) has purpose. Or you're waiting at the doctor's office, and you hear two conversing though you don't want to hear their conversation, but Allah (سبحانه وتعالى) makes you hear it.
- Or sometimes you are reminded about your sin and you say to yourself I repented and I hated it. So why am I being reminded? So that you renew your repentance to Him and when you repent to Him then your sins are exchanged to good deeds. Everything you're going through there is goodness, but you need to explain it correctly. Think and expect good from Allah (سبحانه وتعالى). Every time you learn about Him you expect good from Him. If you live your entire life thinking good about Allah (سبحانه وتعالى), then He will give you as you think of Him. If

you think He will have mercy on you at the time of death then He will.

- Sheikh As Sa'ady said Allah (سبحانه وتعالى) keeps the believers firm when any doubt comes, whenever any doubt comes to them they repel these doubts with firm knowledge about Him. And He keeps them firm when any desire arises, He will strengthen their will to repel these desires and to prefer what Allah (سبحانه وتعالى) loves over what they love. And this is for the believers.
- They look as good Muslims from the outside, there is hijab, prayer, fasting, but the heart is empty, there is no magnification or love of Allah (سبحانه وتعالى). And this is one of the symptoms of hypocrisy. Surah Al Munafiqoon 1: إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَسَبْنَا لِرَسُولِ اللَّهِ وَنَحْنُمْ نَسَبْنَا لِرَسُولِهِ وَنَحْنُمْ نَسَبْنَا لِرَسُولِهِ (وَإِنَّ الْمُنَافِقِينَ كَالْذُبَابِ) (When the hypocrites come to you (O Muhammad SAW), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger and Allâh bears witness that the hypocrites are liars indeed.)
 - What is the form of their lies? The Prophet (صلى الله عليه وسلم) is a messenger of Allah (سبحانه وتعالى) – this is a fact. The hypocrites said their belief in the Prophet (صلى الله عليه وسلم) is so strong that they witness it, but Allah (سبحانه وتعالى) said they're liars because there are no feelings inside the heart. They are expressing feelings which are not established in the heart. They say they fear Allah (سبحانه وتعالى), though they don't fear Him, they say they love Him, but they don't love Him.
- People are worrying about their outer appearance, but what about the heart? How much love, fear, hope of Allah (سبحانه وتعالى) is there?

How do you know? Look at the effect of these feelings while praying, while being dutiful to your parents, while giving charity, while promises are made and then broken – this is called empty adherence (إلتزام أجوف). They feel the prayer, hijab, abaya, etc as a burden. They don't see it as an honor for them.

- The core and soul of your worships is your belief in the unseen. Everyone is doing good from the outside, but there are people while doing good deeds, they're thinking of the akhira, what will make their weight heavy with Allah (سبحانه وتعالى). There are people doing but there are no feelings for the akhira, they are being done because they are commands from Allah (سبحانه وتعالى). They don't feel it's an honor from Allah (سبحانه وتعالى) or is good for them, subhan Allah.
- The tabieen asked Hasan Al Basri, who was one of the tabieen as well. 'The tabieen were doing more than the Companions but why were they Companions?' Hasan Al Basri said because the tabieen had the duniya in their heart while the Companions had the akhira in their heart, subhan Allah.
- Many people are reciting the Qur'an, but there is no effect on them. What will make us to do good? When we know Allah (سبحانه وتعالى).

Allah Ar Raqeeb (الرقيب) – Class #2

Recap from last class - Importance of Knowing Allah (سبحانه وتعالى)

- The most noble knowledge that one should seek is the knowledge about Allah (سبحانه وتعالى). We are seeking for the word (لا اله الا الله) to be fixed firmly in our hearts until the end of our lives and to die upon it because whoever dies upon it will enter paradise.

Steadfastness:

- Muslims know about (لا اله الا الله) but they are different levels in yaqeen – certainty. The Muslim knows that he will die so he yearns in meeting Allah (سبحانه وتعالى) therefore he increases in doing good and repenting to Allah (سبحانه وتعالى). Another might know that he will die and meet Allah (سبحانه وتعالى), but it's superficial knowledge because it didn't change their hearts or behavior. When the knowledge reaches us then it should change our hearts.
- Someone might say that Allah is Ar Razaq that He distributes provision among the creation – this is good talk, but when they see someone else with another blessing, they have envy. So where is the knowledge they are sharing with others? Subhan Allah. It means the knowledge has not reached certainty. Everyone can claim they believe, but where is the certainty? When something doesn't reach the degree of certainty then it will have a weak effect. When a person knows Allah (سبحانه وتعالى) is Al Ghafoor (الغفور) – The Most Forgiving, He will constantly seek forgiveness from him. The Prophet (صلى الله عليه وسلم) would seek forgiveness 70 to 100 times in a sitting. The one who knows Allah is 'As Samee' (السميع) – The All-Hearing then he will always call on Allah (سبحانه وتعالى), he will complain only to Him.
- We don't want any knowledge but the knowledge that will affect our behavior and will cause purification of our soul to become a good person, doing good and avoiding evil.
- But whoever knows just information, he may attend lectures, listen to the admonition, and say, 'I know this', 'it doesn't enter my heart', 'it doesn't affect me'. The problem is not with the lecture or lecturer,

the problem is with him. The heart is covered with duniya which is preventing the knowledge to enter the heart, subhan Allah. You will even find people memorizing the Qur'an or hadith and giving lectures but they're not using it to purify their hearts, so what's the use? Subhan Allah.

- Where will we learn about Allah (سبحانه وتعالى)? From the Qur'an and Sunnah. Allah (سبحانه وتعالى) is telling us about His Noble Self, His actions, what He does with His believing slaves and what He does to the enemies. So we have to contemplate what we're reading. There are people who don't read the Qur'an, those who read it only season to season, and now alhamdulillah we have no excuse, it is translated in different languages. We are giving priority to our jobs, our duniya, but we are saying later for the Qur'an, after I learn Arabic, after I gain knowledge, etc and all of this is from the shaitan.
- It needs resolution, sincerity and truthfulness to be steadfast upon the Qur'an each day, then you will learn about Allah's attributes and actions from the Qur'an.

Weak adherence to the religion:

- You can see Muslims by name or they apparently look good but their hearts are empty, they are weak in faith. Some take it for granted thinking they are born Muslim so they just do what their parents do. This will not benefit the person because it's just habitual. You need to increase your iman and increase acts of worship. Whoever knows Allah (سبحانه وتعالى) very well then he will devote Himself to Allah (سبحانه وتعالى) and his iman will be perfect. Two people

can be praying exactly the same, but one feels that Allah (سبحانه وتعالى) hears him and the other one from the beginning to the end doesn't know what he's saying, subhan Allah. They are not equal with Allah (سبحانه وتعالى).

- As our faith increases then it will increase our acts of worship. We are suffering from coldness of feelings – no love, no hope, no fear, no reliance, due to what? Lack of belief. We ask Allah (سبحانه وتعالى) for the well-being. The core and soul of the worships is the belief in the unseen.

Weak morals:

- People are complaining that people are behaving badly, there are no respect to the elderly, people are breaking their promises, they are dishonest, lying, cheating, etc, no dutifulness to the parents, no obedience to the husband. What is the cause of all of this? Lack of belief and knowledge of Allah (سبحانه وتعالى). When you strengthen your belief then for sure it will affect your morals.
- One of the names of Allah (سبحانه وتعالى) is Al 'Afuw (العفو) - Off-Pardoning. We hope for Allah (سبحانه وتعالى) to forgive our sins, pardon us and make us enter paradise. And out of the mercy of Allah (سبحانه وتعالى), He will make a person come and wrong us, or oppress us, or offend us by action or utterance. Then this person will come after some time and say, 'please forgive me'. We need to remember if I pardon him, then Allah (سبحانه وتعالى) will pardon me. If I forgive him, then Allah (سبحانه وتعالى) will forgive me. We need to remember that Allah is Al 'Afuw Al Ghafoor. But the shaitan says if you pardon him

then he'll do it again. If I pardon others, then Allah (سبحانه وتعالى) will admit me to paradise, we want this, but we don't see this oppression as a mercy from Allah (سبحانه وتعالى), so what's the problem? Lack of knowledge, the knowledge didn't reach the level of certainty. If you are truthful and sincere then Allah (سبحانه وتعالى) will pardon you, but who knows this? The one with knowledge about Allah (سبحانه وتعالى).

- The Prophet (صلى الله عليه وسلم) said: (" مَا مِنْ يَوْمٍ يُصْبِحُ) (الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا لِلَّهِمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُسِيئًا تَلْفًا " ("Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.')
- Sahih al-Bukhari 1442 I don't hear this angel, but my belief makes me spend. And spending is not money alone, but it can be knowledge, time, helping others. Spending can come in different forms and I want Allah (سبحانه وتعالى) to compensate me.
- We all know Allah (سبحانه وتعالى) appointed angels to write our good and evil deeds. The Prophet (صلى الله عليه وسلم) said the angel of the left side writing the evil deeds will lift up the pen for six hours so that the person will repent and remorse, so the angel will not write the sin. But if he doesn't repent or remorse in the six hours then the sin is written down, subhan Allah. Hadith: (إِنَّ صَاحِبَ الشَّمَالِ لِيرْفَعُ الْقَلَمَ سِتَّ سَاعَاتٍ عَنِ الْعَبْدِ الْمُسْلِمِ) الراوي : أبو أمامة الباهلي | المحدث : - (المخطيء ، فإن ندم و استغفر الله منها ألقاها ، وإلا كُتِبَتْ واحدةً الصفحة أو الرقم: 2097 | خلاصة حكم المحدث : حسن الألباني | المصدر : صحيح الجامع
- When you commit a sin unintentionally, then you should immediately repent and regret it, then the angel will not write it, but who knows this? The one who has knowledge, subhan Allah.

- There is another angel writing all of the good deeds you do, attending a lecture, writing, reading, the angel is writing all you do. When the believer knows this, will he commit sins? He will be busy with doing good. He will not waste his time because he's concerned about this angel writing the good deeds. This all needs belief.
- We adopt the good conduct because we want Allah (سبحانه وتعالى) to reward us, not to practice good conduct according to desire or interest. The believer is behaving well all the time because he's hoping for the reward from Allah (سبحانه وتعالى).
- Hadith: وعن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم "أكمل المؤمنين (أكمل المؤمنين) خياركم خياركم لنسائهم" (إيماننا أحسنهم خلقاً، وخياركم خياركم لنسائهم" (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "The believers who show the most perfect Faith are those who have the best behaviour, and the best of you are those who are the best to their wives".) – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 278. The Prophet (صلى الله عليه وسلم) joined faith with conduct. This means the excellence of your behavior determines the degree of your faith. Sublimity of your faith causes sublimity of morals. The opposite case is immorality which is due to lack of faith or weak faith.
- Al Haya'a – modesty which nowadays is hardly practiced. Hadith: عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْإِيمَانُ بِضْعٌ وَسِتُّونَ شُعْبَةً، (وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ) (Narrated Abu Huraira: The Prophet (صلى الله عليه وسلم) said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith.") -

Sahih al-Bukhari 9 if you're a believer then you should be modest because Allah (سبحانه وتعالى) loves this attribute and character, He called Himself Al Hayiy (الحيي) – Allah (سبحانه وتعالى) is modest and He loves modesty and He loves those who are modest. It means Allah (سبحانه وتعالى) shows shyness to the believer when the believer raises his hands to Allah (سبحانه وتعالى); Allah (سبحانه وتعالى) is shy to return it empty. Allah (سبحانه وتعالى) doesn't like those who sin openly and disclose their sins. He hates those who want their vulgarity to spread amongst a community. So I should adopt modesty in my life. If a person is a believer, then he's modest, if he's not a believer then he's not modest. The Prophet (صلى الله عليه وسلم) said they are linked to each other, and he said modesty is good for you. When you cover yourself for Allah (سبحانه وتعالى), then Allah (سبحانه وتعالى) loves you because He is modest and loves those who are modest. Modesty brings goodness because it pushes the person to obedience to Allah (سبحانه وتعالى) and not to His disobedience.

Name of Allah (سبحانه وتعالى) Ar Raqeeb (اسم الله الرقيب)

- The scholars said if you know this name well then you will attain happiness in the duniya and akhira, subhan Allah.
- First ruling: How do we know if a name is of Allah's or not? If it is in the Qur'an and Sunnah.
- The name Ar Raqeeb is mentioned in the Qur'an:
 - Surah An Nisa'a 1: (يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَأَحَدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا) (وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) (O mankind! Be dutiful to your Lord, Who created you from a

- single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you)
- Surah Al Maeda 117: (مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ) ("Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).)
 - Surah Al Ahzab 52: (لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ) (حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا) (It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things)
 - Second ruling: The Prophet (صلى الله عليه وسلم) said (إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا) (وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ) ("Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise.") - Sahih al-Bukhari 2736 (أَحْصَاهَا) – means whoever knows this name, worships Allah (سبحانه وتعالى) according to this name, and memorizes it, then he will enter paradise. It is not taking the names and reading it off a card. Allah (سبحانه وتعالى) has more than 99 names, how do we know

that? The Prophet (صلى الله عليه وسلم) says in the dua'a for distress: (أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ بِهِ نَفْسُكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ). There are names of Allah (سبحانه وتعالى) that are unseen to us, only Allah (سبحانه وتعالى) knows about it, subhan Allah. It means if you search for these 99 names, learn and worship Him by them, then you will enter paradise.

Meaning of Ar Raqeeb (الرقيب)

- It has three meanings:
 - The One Who watches what is hidden in the hearts. He knows the meaning of the movement of your eyes. We may not know it ourselves, but Allah (سبحانه وتعالى) knows and is watching us. Allah (سبحانه وتعالى) is watching our movements, our utterances, our actions, our hearts, our secrets – good and evil, minor and major.
 - He is Al Hafidh (الحافظ) – He is the Keeper and Maintainer. He never forgets or neglects and He will take account of all that I'm doing. He's encompassing and counting everything we do. You may be lying in bed and thinking I will do this and that, you need to believe with certainty that Allah (سبحانه وتعالى) is watching your thoughts.
 - He is Al 'Aleem, As Samee', Al Baseer (العليم السميع البصير). His name entails knowledge, hearing and seeing.
- Surah Al Baqarah 235: (وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي)
أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنْكُمْ سَتَذَكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

(And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law. And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing)

- For example, you show arrogance to someone in one way or another but the other person doesn't feel it. Your action is based on something in your heart, but Who's watching your actions and heart? Allah Ar Raqeeb. Days may pass and someone will do the same thing to you to show you that Allah (سبحانه وتعالى) is Ar Raqeeb over you, He never forgets or neglects anything you do, He's counting everything you do. So we need to be very careful, we need to beware of Him.
- Allah (سبحانه وتعالى) is watching our concerns, are we concerned about our position with the people or our position with Allah (سبحانه وتعالى)? Are we concerned about our worldly affairs or about our end? Subhan Allah. If I'm concerned about my end, then I will do good. And if I'm doing good, then Allah (سبحانه وتعالى) will honor me. But if my concern is the duniya and I'm not thinking of the akhira then Allah (سبحانه وتعالى) is watching my efforts and He will deal accordingly to what's inside my heart.
- Someone might defame another person, the same thing will happen and another person will come and defame him with the same attribute, subhan Allah.

- Whenever Allah (سبحانه وتعالى) is watching us, everything is seen, heard, and known by Him. Nothing escapes Him. For example, in this duniya, we are in the abode of trials. We are tested continuously and whenever Allah (سبحانه وتعالى) tests His slaves, He's watching them, 'what they will do, what they will say, how their hearts will turn?' Imagine you go through a distress and your heart is broken. Allah (سبحانه وتعالى) will send someone as a test to console your heart, to say good words, and Allah (سبحانه وتعالى) is watching your heart. Will your heart turn to the person and thank him, or will your heart turn to Allah (سبحانه وتعالى) and thank Him for sending this person to you? Subhan Allah.
- Someone might come and gift you or praise you. It's Allah (سبحانه وتعالى) Who sent this person to you. Allah (سبحانه وتعالى) is watching your heart, will you incline to the person or do you know it's a test and you don't want anything from the people.
- So from the impact of the name of Ar Raqeeb is Allah (سبحانه وتعالى) is watching us, our actions, our utterances, our secrets. He's seeing it, hearing it, knowing it, and all is being recorded and accounted with Him.
- How will my life be when this knowledge about Allah (سبحانه وتعالى) that He's now watching me? It will make me very alert and aware of Allah's observation. If I'm aware of Allah's observation, then I will attain the status of (مراقبة الله) – this is a very high station. It will make a person muhsin, perfect in his worships. Ihsan is worship Allah (سبحانه وتعالى) as if you see Him and if you don't see Him then He sees you.

- We might be with a group talking secretly, but if I'm aware of Allah's observation then I will not backbite or say sinful talk, it will make me upright in my life. It will make the person to watch his utterances, actions, worship, and dealing with people.
- What do you expect the life of this person to be? It will be delight because he's pleasing Allah (سبحانه وتعالى) and he will be pleased, subhan Allah. This is what we're missing in our lives. If we're aware of Allah's observations then we will attain happiness in our life and hereafter.

Allah Ar Raqeeb (الرقيب) – Class #3

Introduction - Importance of Knowing Allah (سبحانه وتعالى)

- Everyone is seeking rest of mind and tranquility. And as a person's faith increases by knowing Allah (سبحانه وتعالى) more, then the rest and peace in his heart will become stronger. He will not be afraid or worried – he will be tranquil.
- Surah Ar Ra'ad 28: (الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) (Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest)
 - Those who believe in Allah (سبحانه وتعالى), in His books, messengers, and His decree will find rest in their hearts when Allah (سبحانه وتعالى) is mentioned. Scholars said remembrance of Allah (سبحانه وتعالى) is the Qur'an. When the believer recites the Qur'an, then the words will affect him. When he reads that Allah (سبحانه وتعالى) is merciful then it affects him.

- Allah (سبحانه وتعالى) created our hearts easily turning, it can get distracted, confused, and disturbed. So the heart is always seeking peace, so how will you attain peace? By traveling, outings, spending money, associating with others? No. Allah (سبحانه وتعالى) said the hearts will only find peace with His remembrance. So don't waste your time seeking peace in vain, the heart cannot find rest except with the remembrance of Allah (سبحانه وتعالى).
- Bear in mind the sunnah of this life is full of fear – we are surrounded by different types of fear, there is no one who is not in fear. There are those in fear for their children, sickness, provision, afraid to lose their job, afraid to become poor, who will take care of them when old, in which land will I die?
- Allah (سبحانه وتعالى) said He created the human being weak, and we have to admit we're weak.
- We have fear and we're weak, when we take these two facts what should we do? There are those who instead of relying in Allah (سبحانه وتعالى) and resorting to Him, they will run away from Him. They will rely on themselves, they are always planning for themselves. It's not unlawful to plan, but when you do it, you need to rely on Allah (سبحانه وتعالى). Out of Allah's wisdom, He created this life as an unsound abode; there is fear. If there is no fear and man is strong, then what will happen? Many acts of worship will be abandoned, subhan Allah. There will be no tawakul, no hope, no seeking shelter in Allah (سبحانه وتعالى), why? Because man is having peace of mind therefore many worships would be abandoned and cancelled and this is not right, subhan Allah.

- Allah (سبحانه وتعالى) is the All-Strong and we are the all-weak. We need to seek strength from Him, but who does that? Only the true believer.
- Bear in mind that this worldly life is the abode of trials – abode of distress, problems, etc. Allah (سبحانه وتعالى) didn't make this duniya an abode of peace, rather paradise is only Dar As Salam – the abode of peace. If you are now seeking the abode of peace, you will not get it in this duniya. You will only get it in the hereafter. We ask Allah (سبحانه وتعالى) of His great favor. Ameen.
- People are running from one country to another seeking security, seeking peace of mind, but there is no peace except in Allah (سبحانه وتعالى). The true believer knows that Allah (سبحانه وتعالى) is His Wakil – His Guardian, Protector, Disposer of affairs. So when he wants to do anything, he will take the means, he will make an effort, but he will put His trust in Allah (سبحانه وتعالى). He will give Allah (سبحانه وتعالى) the full authority to dispose his affairs in the best way. And what will be his feeling? At rest. Because the One disposing his affairs is perfect, so why should he worry? Whatever He sees is good for him, then He will ordain it for him and if not, then He will not ordain it. This is the attitude of the true believer who sees Allah (سبحانه وتعالى) as His Wakil.
- The true believer knows that this duniya has no continuous good health, no continuous joy and happiness, there is no absolute richness. You will find continuous joy is followed by sadness. So the true believer will have his heart attached to the hereafter, not the duniya. The true believer knows Allah is Ar Razaq and He knows that Allah (سبحانه وتعالى) has distributed the provision for everyone before 50,000 years of the creation, subhan Allah. So the person will not

push and fight others for his rizq, he will be tranquil because he knows that Allah (سبحانه وتعالى) has already written it for him, so no one can take it away from him unless Allah (سبحانه وتعالى) has written that for him. He knows that if his rizq is written in the depths of the earth, then he will get it.

- If two persons have restaurants, and if they really believe that Allah (سبحانه وتعالى) is Ar Razaq, then no one will fight the other and say each is taking his clients. We want to reach the state of rest of the heart and peace of mind and this will not be attained unless the person knows Who is His Lord by His names and attributes.
- He knows that His Lord is Ash Shakir Ash Shakoor, and He will appreciate the little deed he does, even if he removes harm on the road. He's not waiting for a thanks from the people because He knows everything is counted by Allah (سبحانه وتعالى) and nothing goes to waste with Him.
- The believer's heart is always attached to Allah (سبحانه وتعالى), he will not belittle any deed. Surah Al Isra'a 7: (إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ) ((And We said): "If you do good, you do good for your own selves,)
- If this is the state of the believer then He will be attached to the Al Hafidh Al Hafeedh. If He is the One protecting the seven heavens and the entire creation, so will He not protect him? He will not be afraid of evil eye or magic. People are afraid of these things and they forget that Allah (سبحانه وتعالى) is Al Hafidh Al Hafeedh, subhan Allah.
- When the true believer becomes sick, He will not be afraid because He knows that Allah is Ash Shafee. The true healing is in Allah's

hands, going to the doctor is just a means. If the doctor were to leave or the medicine to be discontinued, he will not panic. He knows Allah (سبحانه وتعالى) will create new means. Even if the doctor says your disease is genetic, there is no cure, the believer knows that when Allah (سبحانه وتعالى) sends down a sickness, He sends down a cure with it. He will seek the means and he will not be upset. The true believer knows that sickness is a mercy from Allah (سبحانه وتعالى), expiation of sins, elevation of ranks, and increasing the weight on the scales. All of this is a mercy in order to be purified and to meet Allah (سبحانه وتعالى) with no sins, subhan Allah. Who thinks like this? The true believer.

- So we need to try our best to learn Who is Allah (سبحانه وتعالى) by His names and attributes. This is the only way to have peace and rest of the heart.

Meaning of Ar Raqeeb (الرقيب)

- It has three meanings:
 - The One Who watches what is hidden in the hearts. He knows the meaning of the movement of your eyes. We may not know it ourselves, but Allah (سبحانه وتعالى) knows and is watching us. Allah (سبحانه وتعالى) is watching our movements, our utterances, our actions, our hearts, our secrets, our intentions – good and evil, minor and major. He's encompassing and counting everything we do.
 - He is Al Hafidh (الحافظ) – He is the Keeper and Maintainer. Everything is preserved, He never forgets or neglects and He

will take account of all we're doing and we will be recompensed on the Day of Judgement.

- He is Al 'Aleem, As Samee', Al Baseer (العليم السميع البصير). Allah (سبحانه وتعالى) is watching us with His knowledge, seeing, and hearing.
- In the harem during Ramadan during the tarawih prayers there are two million people praying. When the people say 'ameen', Allah (سبحانه وتعالى) hears all of them, and He knows who's sincere, who's a hypocrite, and who's showing-off. He knows the thoughts of all, subhan Allah.

Impacts of the name of Allah Ar Raqeeb (الرقيب)

- When the believer knows this meaning of Ar Raqeeb, how will it affect him? How will we live this life knowing that Allah (سبحانه وتعالى) is Ar Raqeeb?
- We will watch our behavior, our dealings with others, and our worships. Then this is a means for reformation of our life. We will live in the best way, in the way pleasing to Allah (سبحانه وتعالى).
- There was a man named ibn Mubarak who would leave everyday outside the Medina to feed a blind woman. So the people asked him why do you go and feed a blind woman who can't see you? He said because Allah (سبحانه وتعالى) is watching me. He wants the reward from Allah (سبحانه وتعالى), not the woman. He wants to be the best in Allah's sight. This is the attitude of a true believer.

Ihsan:

- If I'm aware of Allah's observation, then I will attain the status of (مراقبة الله) – this is a very high station. The true believer is in continuous awareness that Allah (سبحانه وتعالى) is observing him and this will reform his heart. It will make a person reach the degree of ihsan, which is the highest degree of faith. Ihsan is to worship Allah (سبحانه وتعالى) as if you see Him and if you reach this level, if you don't see Him then He sees you.
- So the first impact is to reach the level of ihsan. May Allah (سبحانه وتعالى) grant us this degree. Ameen.

Sincerity:

- Second impact, it will affect the sincerity of the person when performing acts of obedience. The true believer who knows Allah (سبحانه وتعالى) is watching him, then he will watch his heart before doing the action, during, and after. For example, what is motivating him to take that action? Is it self-desire, is it the people, or is it seeking Allah's pleasure. He will take account of himself before taking the action. Someone gives charity and when asked why? She says because I like to help others. This is a self-desire. The one who is sincere wants the reward from Allah (سبحانه وتعالى), not from the people. So after finishing the deed, he will not be satisfied if people praise him or gift him after making dawah. He will be upset because how can this be the reward for his deeds. He wants the reward from Allah (سبحانه وتعالى). Word of advice: never praise anyone for his good deeds. Praising anyone is like cutting of the neck of the person because it makes the person fall into arrogance, self-conceit, self-

admiration, and he will lose the reward when he falls into these sins. Sincerity is very hard to attain, it is aziz, it is rare to be sincere. May Allah (سبحانه وتعالى) grant us sincerity. Ameen.

Repent after sinning:

- Third impact, he will be aware of Allah's observations when he commits a sin. The true believer will remind himself that Allah (سبحانه وتعالى) watched me while committing that sin and He will account me for it. So the true believer will immediately run and repent to Allah (سبحانه وتعالى). He will feel regret and remorse and he will do many good deeds after it.

Be on the Straight Path:

- Being aware of Allah's observations results in happiness in the duniya and akhira. When we know that Allah (سبحانه وتعالى) is watching over us it will make us go straight, to follow the Straight Path. We will not deviate because Allah (سبحانه وتعالى) is watching us. You will not interfere in other people's trials. A lady might find out about a neighbor's sin, so now Allah (سبحانه وتعالى) is now watching her. What will she do? She can advise the neighbor and then quit immediately - this is her limit. Or she knows that her neighbor is mistreated by her spouse. Her neighbor might come to her and seek advice, so she needs to give advice pleasing to Allah (سبحانه وتعالى). To say be patient, this is your test. And she will stop, this is her limit. She even puts a limit to her emotions. Women get driven away by their

emotions. But the true believer will even put limit to their emotions because he knows Allah (سبحانه وتعالى) is watching him.

Modesty and shyness:

- Whoever believes Allah (سبحانه وتعالى) is Ar Raqeeb, then he will show shyness to Allah (سبحانه وتعالى). Modesty and showing shyness is hardly shown these days, though Allah (سبحانه وتعالى) is Shy and He loves modesty and those who show modesty. If you are told that someone eminent and noble is going to visit you in your home. How will you receive her? Will you receive her in a nightie, in a house garment? You will wear your best clothes, you will watch your speech, your actions, you will show her full respect. Imagine if we do this to a human being, then what about Allah (سبحانه وتعالى) – the King of kings and Rabb Al 'Alameen? Subhan Allah. Allah (سبحانه وتعالى) is in the heavens but He is with us by His knowledge, seeing and hearing. How would you behave knowing that Allah (سبحانه وتعالى) is with you and observing you.
- Many scholars and those who have knowledge about Allah (سبحانه وتعالى) will wear the best clothes, comb their hair and wear perfume because they know they are standing in front of the King of kings. How many of us are truly taking care of our outer appearance? Subhan Allah.
- One of the righteous predecessors would even wear a lower garment while bathing because he was shy in front of Allah (سبحانه وتعالى), another would bend while bathing out of shyness, subhan Allah. One of the Companions asked the Prophet (صلى الله عليه وسلم)

what should be covered and uncovered from our awras? Towards the wives there is no awra, nothing needs to be covered. Then what about the people? Then you should cover the aware to a limit. For men to men from the navel to knees. For women to women, even sister to sister, the parts that can be uncovered are the head, neck, arms, and lower part of the legs. What about when alone? Allah (سبحانه وتعالى) deserves even more shyness. The scholars said it is recommended to be naked when alone because Allah (سبحانه وتعالى) deserves more shyness. The true believer will watch his actions even if he's alone, to this extent, subhan Allah. Hadith: (حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذْرُ قَالَ " أَحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مِمَّا مَلَكَتْ يَمِينُكَ " . فَقَالَ الرَّجُلُ يَكُونُ مَعَ الرَّجُلِ قَالَ " إِنْ (اسْتَطَعْتَ أَنْ لَا يَرَاهَا أَحَدٌ فافعل " . قُلْتُ وَالرَّجُلُ يَكُونُ خَالِيًا . قَالَ " فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَا مِنْهُ ") (Narrated Bahz bin Hakim: "My father narrated to me from my grandfather, who said: 'I said: "O Messenger of Allah! Regarding our 'Awrah, what of it must we cover and what of it may we leave?" He said: "Protect your 'Awrah except from your wife or what your right hand possesses.'" He said: "What about a man with another man?" He said: "If you are able to not let anyone see it, then do so." I said: "What about a man when he is alone?" He said: "Allah is most deserving of being shy from Him.") – Jami' At Tirmidhi Book 43, Hadith 2996

- Hadith: (عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ) " قَالَ قُلْنَا يَا رَسُولَ اللَّهِ إِنَّا لَنَسْتَحْيِي وَالْحَمْدُ لِلَّهِ . قَالَ " لَيْسَ ذَلِكَ وَلَكِنَّ الْإِسْتِحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ (تَحْفَظَ الرَّأْسَ وَمَا وَعَى وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى وَتَتَذَكَّرَ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا (صلى الله) 'Abdullah bin Mas'ud narrated that the Messenger of Allah

(عليه وسلم) said: " Have Haya' for Allah as is His due." [He said:] We said: "O Prophet of Allah! We have Haya', and all praise is due to Allah." He said: "Not that, but having the Haya' for Allah which He is due is to protect the head and what it contains and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world)- Jami' At Tirmidhi Book 37, Hadith 2646

- Preserve your head: take care of your thoughts, concerns, take care of your eyes, ears and tongue from committing sins. Take care of the senses in your head.
- Take care of what you're eating: halal and haram, and the limbs attached to the stomach, so you need to take care of your private parts. Take care in not committing sins by these limbs. In this way you will be showing shyness to Allah (سبحانه وتعالى).

Well-behaved:

- Belief in the name of Allah Ar Raqeeb will make the person correct his behavior, so we will be well-mannered towards Allah (سبحانه وتعالى) and the people. This is another impact. Will this person lie, cheat, or oppress people? No. He will be so careful with his actions. He will not lie or cheat just because he's alone. Ibn Umar (رضي الله عنه) was on a journey in the desert and he was with a group, and they saw a shepherd passing by them and he told him to join them in eating. The shepherd said, 'I'm fasting'. Ibn Umar (رضي الله عنه) said, 'you're fasting in this hot weather?' Ibn Umar (رضي الله عنه) wanted to test his

piety and trustfulness. He told the shepherd we will buy this sheep from you and slaughter it so you can break your fast with it. The shepherd said, 'this sheep is not mine, it is my owners'. Then ibn Umar (رضي الله عنه) said, 'tell your owner the wolf ate him'. Then the shepherd said while alone, 'where is Allah?', subhan Allah. So ibn Umar (رضي الله عنه) returned to Medina, seeking the owner of this shepherd and he bought the whole flock of sheep and gifted it to him. We are in need of 'shepherds' like this, subhan Allah.

- A man passed away and there was another who had entrusted to give back thousands of money to his family. No one knew about this except for the two of them. What made him to give back the money? Because he knows Allah (سبحانه وتعالى) is Ar Raqeeb. People set up accounts away from their families but will someone who knows Allah Ar Raqeeb, will he tell lies or show dishonesty? He knows Allah (سبحانه وتعالى) is watching him. Will a person mix milk with water and sell it as milk? He will not harm the people because he knows Allah (سبحانه وتعالى) is watching him. The person will be honest, trustworthy, and not tell lies.
- There was a man in a company who would attend after every dhuh prayer a religious lecture for fifteen minutes. At the end of the month, he calculated how many minutes he stayed behind and said it equaled six working days so he deducted it from his vacation days, subhan Allah. Nowadays people punch their cards and they go out and they don't know that they're being paid for these hours. They think no one can see them so they take it lightly. But the one aware of Allah's observations, he will never cheat the people, he's afraid of

taking one dirham of haram money to be mixed with his lawful money. But who will do this? The one who truly believes that Allah (سبحانه وتعالى) is Raqeeb over him even if he's alone, subhan Allah.

Allah Ar Raqeeb (الرقيب) – Class #4

Introduction - Importance of Knowing Allah (سبحانه وتعالى)

- Surah 82:6: (يَأَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ) (O man! What has made you careless about your Lord, the Most Generous?)
 - What made us to fall into shortcomings with Allah (سبحانه وتعالى)? Weak faith, and what is the reason for that? Lack of knowledge about Allah (سبحانه وتعالى). How much knowledge do we have about Allah (سبحانه وتعالى)? The true believer knows Allah (سبحانه وتعالى) in detail, he knows his prophet in detail, and he knows his deen in detail, subhan Allah.
- We have to learn about Allah (سبحانه وتعالى) and His names and attributes, what pleases Him and what doesn't please Him? We have to live according to His names. If you truly believe that Allah is At Tawab and Al Ghafoor, then you will immediately seek forgiveness from Him. And if I truly believe that Allah (سبحانه وتعالى) is merciful, even if I'm in a difficulty, I know Allah (سبحانه وتعالى) wants the best for me. I know Allah Ash Shafee and He will cure me. Where will I know about Allah (سبحانه وتعالى)? From the Qur'an and Sunnah. The Qur'an tells you Who is Allah (سبحانه وتعالى). He is the Creator and He is able and strong.
- The alternation of the day and night tells us about Allah's wisdom. We need to reflect what is around us. For example, we know what is

zamzam water. What does it tell us about Allah (سبحانه وتعالى)? It shows His ability, His mercy, His cure, and His knowledge. From the time it was provided to the mother of Ismael (عليه السلام) and to the Last Day, it will flow. This shows you that Allah (سبحانه وتعالى) knows people will come there in Makkah, and they will need this water. This water is not only a drink, but a food as well. We need to reflect because this is an ayah of Allah (سبحانه وتعالى), subhan Allah.

- We need to reflect and think when we recite the Qur'an so that it increases our faith.

Recap of Allah Ar Raqeeb

- Allah (سبحانه وتعالى) is Ar Raqeeb and nothing is hidden from Him, no matter how much you try to hide and escape from Him, He knows everything. He is watching and counting all that we've done. He is protecting it all, and He is the All-Seeing, All-Hearing, and All-Knowing. We are worshipping Allah (سبحانه وتعالى) by all of these names.
- The effect of the name of Ar Raqeeb will make a person do things with ihsan and ikhlas throughout. It will make the person run and seek forgiveness when committing a sin. Another impact is the person will show shyness and he will avoid any shameful actions and utterances. The person who knows Allah Ar Raqeeb will be well-mannered. He will never cheat, he will never lie, deceive, or oppress the people.

Heedlessness (الغفلة)

- What makes people to fall into sins and carelessness? Heedlessness. We know Allah (سبحانه وتعالى) is Ar Raqeeb, but our hearts become heedless so we fall into actions that contradict that Allah (سبحانه وتعالى) is watching us. The scholars said heedlessness is the severest matter which corrupts the heart of the people. How do you know a heart is heedless? The scholars said it's a diffused heart, meaning it's not functioning or working properly. Allah (سبحانه وتعالى) is sending signs of faith and guidance to the person, but he's not affected at all; he's not responding. This is a very serious sickness that affects the hearts. He hears the lectures and warnings but there is no change. We ask Allah (سبحانه وتعالى) for the well-being. Ameen.
- Out of Allah's mercy, He is telling us about those who are heedless and he's warning us to not be like them.
- Surah Al 'Araf 179: (وَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ) (And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones)
 - Many from mankind and jinn will enter the hellfire, what did they do to deserve it? They have hearts but they don't understand Allah's signs, His decrees, the Qur'an and its warnings. They have eyes but they don't see the truth with it. They have ears but they don't hear the truth. They have hearts, eyes, and ears, and all of these blessings, but they're not using

it for the truth. Paradise is screened with disliked matters and the hellfire is screened with desires and lusts so the person only sees what he likes. They didn't see the truth, but they saw the obligations as too much, they don't see the paradise behind it. And anything that is haram, they don't see the hellfire behind it. They didn't use the blessings given to them to see the truth. Allah (سبحانه وتعالى) said they are like cattle. Cattle have eyes and ears, but they're even worse than them because they're not using it to benefit themselves. How did Allah (سبحانه وتعالى) end the verse? They are the ones who are heedless, subhan Allah.

- Ask yourself, Allah (سبحانه وتعالى) has given you a heart, mind, intelligence, ears, eyes? But are you using them to establish the Oneness of Allah (سبحانه وتعالى), do you see paradise and hellfire? Or are you running after your desires?
- Surah As Sajdah 12: (وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا) (And if you only could see when the Mujrimûn (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily! We now believe with certainty.")
 - Allah (سبحانه وتعالى) created man from despised water and then Allah (سبحانه وتعالى) granted us eyes, ears and hearts. Instead of thanking Allah (سبحانه وتعالى) and appreciating His blessings, man said, 'will I be resurrected after I become dust?' In another way he is denying Allah's ability to resurrect him on the Day of Judgement, subhan Allah. Allah (سبحانه وتعالى) says tell them O

- Prophet (صلى الله عليه وسلم) that the angel of death will take your soul and you will return to Allah (سبحانه وتعالى).
- They will say now (on the Day of Judgement) we have seen and heard the truth, take us back to the duniya to do good deeds. But it's too late, Allah (سبحانه وتعالى) will not bring us back to the duniya. Therefore Allah (سبحانه وتعالى) is telling us this fact will we're still alive, alhamdulillah. Don't wait until the Day of Judgment to say you're certain now. That certainty will not benefit the person, the certainty that will benefit the person now is in the duniya.
 - Allah (سبحانه وتعالى) sent signs and means for everyone to be guided – whether through a lecture, event, advice, ets, so no one can say on the Day of Judgement 'I didn't know'. In Surah Al Kahf, how were the people of the cave guided? They didn't have a messenger sent to them. They said our Rabb is the Rabb of the heavens and the earth. They used their fitra and they reflected in the universal ayat around them.
 - What makes people to be unaware of Allah's attributes? Heedlessness. Allah (سبحانه وتعالى) gave us senses, and a mind and heart to come closer to Him.
 - Ar Raqeeb is an important name which makes the person watchful of Allah's observations. Whoever knows very well that Allah (سبحانه وتعالى) is watching His actions and intentions, then for sure this person will avoid all that will bring him the punishment of Allah (سبحانه وتعالى). He knows that Allah (سبحانه وتعالى) is watching Him and witnessing Him. He will follow the Straight Path, and for sure he will reach paradise.

We want to reach paradise so we need to act with the name of Allah Ar Raqeeb in our lives.

- When we know that Allah (سبحانه وتعالى) is watchful over ourselves, then we need to watch our wishes.

Wishes

- Many people think we will not be accounted for our wishes. We naturally wish, why? In order to be motivated and seek the virtues. But your wishes are an indication of the soundness or corruptness of your heart. Wishing is an action of the heart and Allah (سبحانه وتعالى) is watching our hearts, so He's watching our wishes. We need to be very careful regarding this matter. Many people do not know that we're accounted for our wishes. Meaning our wishes can be added to our records of good deeds or wishes can be added to our records of evil deeds, subhan Allah.
- It will be made easy for you to fulfill your wishes by Allah (سبحانه وتعالى) as a test. For example you wish to be a memorizer of the Qur'an, a student of knowledge – these are good wishes. Allah (سبحانه وتعالى) will make the means easy for you in order to test you – are you truthful in your wishes or not?
- Another example, there are Muslims in non-Muslim countries who wish to be in a Muslim country and Allah (سبحانه وتعالى) made it easy for them to come, but they didn't come. This shows they are not truthful with Allah (سبحانه وتعالى), and it is a sinful matter, subhan Allah.

- The shaitan can interfere and make the person wish for false wishes. We need to analyze our wishes, it is a praiseworthy wish or blameworthy wish?

- In Islam, we are accounted for our wishes. Hadith:

وأحدثكم حديثاً فاحفظوه قال: إنما الدنيا لأربعة نفر عبد رزقه الله مالاً وعلماً، فهو يتقى فيه ربه، ويصل فيه رحمه، ويعلم لله فيه حقاً فهذا بأفضل المنازل. وعبد رزقه الله علماً، ولم يرزقه مالاً فهو صادق النية يقول: لو أن لي مالاً لعملت بعمل فلان، فهو بنيته فأجرهما سواء. وعبد رزقه الله مالاً، ولم يرزقه علماً، فهو يخبط في ماله بغير علم، لا يتقى فيه ربه ولا يصل فيه رحمه، ولا يعلم لله فيه حقاً، فهذا بأخبث المنازل. وعبد لم يرزقه الله مالاً ولا علماً، فهو يقول: لو أن لي مالاً لعملت فيه بعمل فلان، فهو بنيته، فوزرهما سواء

(He (صلى الله عليه وسلم) also said, "Remember well what I am going to tell you: The world is for four kinds of people. (1) One upon whom Allah has bestowed wealth and knowledge and so he fears his Rubb in respect to them, joins the ties of blood relationship and acknowledges the Rights of Allah on him (and fulfills them); this type will have the best position (in Jannah). (2) One upon whom Allah has conferred knowledge but no wealth, and he is sincere in his intention and says: 'Had I possessed wealth, I would have acted like so-and-so.' If that is his intention, his reward is the same as that of the other. (3) One whom Allah has given wealth but no knowledge and he squanders his wealth ignorantly, does not fear Allah in respect to it, does not discharge the obligations of kinship and does not acknowledge the Rights of Allah. Such a person will be in the worst position (in the Hereafter). (4) One upon whom Allah has bestowed neither wealth nor knowledge and he says: 'Had I possessed wealth, I would have acted like so-and-so (i.e., he would squander his wealth).' If this is his intention, both will have equal sin.") – Riyadh As Saliheen, At Tirmidhi, Book 1, Hadith 557

- The first person was given knowledge and wealth which he used in goodness. The second person had knowledge but not wealth, so he wished for wealth to spend in good. Allah (سبحانه) (وتعالى) gave him the reward for his intention similar to the first one – both with a high position in jannah. The third person desires to spend his wealth in haram. And the fourth person doesn't have wealth but desires it to squander in unlawful matters similar to the third.
- This indicates we are accounted for our wishes. This hadith emphasizes that wishes are a means to attain reward or even sins, subhan Allah.
- Sometimes we have thoughts that don't establish in our mind and they just pass; we are not accounted for these wishes. But when we are thinking about it day and night then the thought is established in the heart, then we will be accounted for it. For example someone said something you didn't like to you, and you're thinking when I see them I'm going to say this to them and you're thinking about this day and night, we are accounted for this.
- One of the measurements of the reformation of our hearts is our wishes. If you wish for something good, then it's a reformed and good heart. For example, your room has a nice view and you find out that a building will be constructed in front of you. What is your wish? That it doesn't go through so that it doesn't block you and you're watching it day and night to see how far they reached. We are accounted for this. We may not be aware, but there is nothing minor or major that is not accounted, subhan Allah.

- Another example, you're driving in the street and there's a youth driving fast and in a reckless way. What do you wish at that moment? Let them get in an accident to learn a lesson to not do it again. This is not a good wish. We need to be careful.
- There are two kinds of wishes: praiseworthy and blameworthy wishes. The first condition: you should be wishing good for the sake of Allah (سبحانه وتعالى), for the sake of the akhira. For example, you can wish for worldly matters for the sake of akhira. For example, you wish to have children because their righteousness will benefit you and it will be in your records, to increase the ummah, you don't want children for boasting. This is considered a praiseworthy wish. Omar (رضي الله عنه) wished to have money to spend in the cause of Allah (سبحانه وتعالى). But wishing for worldly matters for the sake of the duniya or for self-interest then it's a blameworthy wish. For example, someone wishes to have a big house to have gatherings all the time, this is a worldly wish.
- Hadith: عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَحَاسَدَ إِلَّا فِي اثْنَيْنِ رَجُلٌ آتَاهُ (الله الْفُرْآنَ، فَهُوَ يَتْلُوهُ آتَاءَ اللَّيْلِ وَالنَّهَارِ يَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ هَذَا لَفَعَلْتُ كَمَا يَفْعَلُ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا (يُنْفِقُهُ فِي حَقِّهِ فَيَقُولُ لَوْ أُوتِيتُ مِثْلَ مَا أُوتِيَ لَفَعَلْتُ كَمَا يَفْعَلُ ". (Narrated Abu Huraira: Allah's Messenger (صلى الله عليه وسلم) said, "Not to wish to be the like except of two men. A man whom Allah has given the (knowledge of the) Qur'an and he recites it during the hours of night and day and the one who wishes says: If I were given the same as this (man) has been given, I would do what he does, and a man whom Allah has given wealth and he spends it in the just and right way, in which

case the one who wishes says, 'If I were given the same as he has been given, I would do what he does.' - Sahih al-Bukhari 7232

- They didn't wish for memorizing the Qur'an in order to boast the people and the other person didn't wish for the removal of the blessings from the other person.
- To wish to have a righteous husband in order to help you establish the deen, this is a wish we are rewarded for. Another wish is to have a strong resolution and to act upon the means whenever we wish for something good. This means when the means are brought to us by Allah (سبحانه وتعالى), then we should act with truthfulness so that we fulfill these wishes.
- Hadith: وعن أبي عبد الله جابر بن عبد الله الأنصاري رضي الله عنهما قال: كنا مع النبي صلى الله عليه وسلم في غزاةٍ فقال: "إن بالمدينة لرجالاً ماسرتم مسيراً، ولا قطعتم وادياً إلا كانوا معكم حبسهم المرض" وفي رواية: "إلا شاركوكم في الأجر" ((رواه مسلم)).
- ((ورواه البخاري)) عن أنس رضي الله عنه قال: رجعنا من غزوة تبوك مع النبي صلى الله عليه وسلم (Jabir bin Abdullah Al-Ansari (May Allah be pleased with them) reported: We accompanied the Prophet (صلى الله عليه وسلم) in an expedition when he said, "There are some men in Al-Madinah who are with you wherever you march and whichever valley you cross. They have not joined you in person because of their illness." In another version he said: "They share the reward with you." [Muslim]. It is narrated by Bukhari from Anas bin Malik (May Allah be pleased with him): We were coming back from the battle of Tabuk with the Prophet (صلى الله عليه وسلم) when he remarked, "There are people whom we left behind in Al- Madinah who accompanied us in spirit in every pass and valley

we crossed. They remained behind for a valid excuse.") – Riyadh As Saliheen, Muslim and Bukhari, Book 1, Hadith 4

- When a person wishes for any good, and when the time comes, qadr Allah something happens to him and he can't do it. If he has a genuine excuse then he will be rewarded for his intention. As if he physically participated in the matter. If you stay behind without any genuine excuse, then it is sinful and it's one of the characteristics of the hypocrites – they give false excuses.
- In order for our wishes to be praiseworthy, we need to be truthful and it needs to be related to the deen. Hadith: (عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَمَنْ هَمَّ بِحَسَنَةٍ فَعَمَلَهَا كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ) (It is narrated on the authority of Abu Huraira that the Messenger of Allah (صلى الله عليه وسلم) observed: He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him.) - Sahih Muslim 130
- Allah (سبحانه وتعالى) may test us with our wishes. For example, a lady wishes to memorize the Qur'an and a markaz is established next to her house and there are classes every evening. But she says my husband is at home at that time. Then they announce morning classes, but she says I sleep at this time. She is not truthful. If her husband tells us that she cannot join, then she has to obey her husband and she will be rewarded for her intention. Don't give excuses because Allah (سبحانه وتعالى) is watching our hearts.
- Another example, someone wished to have money to spend in good and Allah (سبحانه وتعالى) makes him to attain wealth. And then he

gives excuses, this is not being truthful. Another example, someone wishes to pray tahajjud prayer and Allah (سبحانه وتعالى) will make him open his eyes in the middle of the night, but he doesn't get up. He is being tested for his wish, subhan Allah.

Allah Ar Raqeeb (الرقيب) – Class #5

Introduction - Importance of Knowing Allah (سبحانه وتعالى)

- The scholars said acquiring the knowledge about the names of Allah (سبحانه وتعالى) and attributes is the most noble of knowledges. Worshipping Allah (سبحانه وتعالى) is the most noble of acts, praising Him is the most noble of utterances, and seeking His Countenance is the most dignified goals, subhan Allah.
- It means when you sit in a gathering learning about names of Allah (سبحانه وتعالى) it is not something voluntary but it is a must. You hope to reform your heart.
- The basis of haniyfiyah – which is the religion of Ibrahim (عليه السلام) – is knowledge about Allah (سبحانه وتعالى). All of the prophets and messengers were calling the people to Allah (سبحانه وتعالى) by His names and attributes. They were telling the people Who is their Creator? Who is their Lord? This was the job of all of them, Ibn Al Qayim said the message of the prophets revolved around three matters:
 - They were teaching the people about Allah's names, attributes, and actions
 - How to approach Allah (سبحانه وتعالى), with love, with total submission and humility

- What will the person get if he approaches Allah (سبحانه وتعالى)?
What reward will he get of the dignified abode, of seeing Allah (سبحانه وتعالى)?

- Hadith: (قَالَ ") (لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ) قَالَ " ()
إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَىٰ مُنَادٌ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا . قَالُوا أَلَمْ يَبَيِّنْ وَجُوهَنَا وَيُنَجِّنَا مِنَ النَّارِ وَيُدْخِلْنَا (الْجَنَّةَ) قَالُوا بَلَىٰ . قَالَ فَيُكْتَفَىٰ الْحِجَابُ قَالَ فَوَاللَّهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ " (Suhaib narrated concerning His (Allah's) statement: For those who do good is the best (reward) and even more- the Prophet (صلى الله عليه وسلم) said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise with Allah.' They will say: 'Did he not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted." He said: "So, by Allah, He did not grant them anything more beloved to them than looking at Him.") – Sahih Muslim Book 38, Hadith 2749
- Allah (سبحانه وتعالى) mentions in Surah Yunus 26: (لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ) (For those who do good is the best (reward) and even more) – more than paradise is the extra delight of seeing Allah (سبحانه وتعالى). This is the delight that all of the believers are looking forward to.
- The Prophet (صلى الله عليه وسلم) taught the Companions everything they need to know about Allah (سبحانه وتعالى). He said I have left you on the white clear path, its night is as clear as its day. No one deviates from it except he will be perished. So hold fast to my sunnah and the sunnah of the rightly guided caliphs. Whoever innovates in the religion is misguidance and misguidance is in the hellfire.
- He clarified everything for us, everything is in the Qur'an and Sunnah. Go to the Qur'an and Sunnah and you will find everything in

your life there. When we come to matters of the reformation of the human self don't go left and right – go to the Qur'an and Sunnah because Allah (سبحانه وتعالى) created man and there you will find the solution for all of your problems. There is no need to be confused, the religion is clear.

- Allah (سبحانه وتعالى) never sent a messenger except He showed His ummah all the good for them. Every prophet informed his nation what is good or evil. There is nothing that will bring you closer to the paradise except the Prophet (صلى الله عليه وسلم) told us and there is nothing that will take you the hellfire except the Prophet (صلى الله عليه وسلم) told us.
- The Prophet (صلى الله عليه وسلم) explained everything for his nation. Therefore there is no happiness for the people except by holding fast to the Qur'an and Sunnah. If you are seeking happiness in the duniya and akhira then you need to go to the Qur'an and Sunnah.
- We need the knowledge about Allah (سبحانه وتعالى) more than we need food and drink. We will not attain happiness and success without knowledge about Allah (سبحانه وتعالى).
- The people are three categories regarding knowledge about Allah (سبحانه وتعالى):
 - There are people who are so keen to know Allah (سبحانه وتعالى) by His names and attributes and worship Him by it
 - He's learning about the names of Allah (سبحانه وتعالى) but not dedicating much
 - Deprived: those who are totally deprived from knowing Allah (سبحانه وتعالى). They are born in this duniya and leave it without

tasting the sweetness of faith and knowing Allah (سبحانه وتعالى), may Allah (سبحانه وتعالى) protect us. Ameen.

- No one wants to be of the deprived ones. Whenever the slave of Allah (سبحانه وتعالى) knows Who is Allah (سبحانه وتعالى) and worships Him and does what He loves and stays away from what He dislikes then he has fulfilled the purpose behind his creation, subhan Allah.
- Allah (سبحانه وتعالى) loves His names and attributes and loves those who are worshipping Him by His names and who are showing the impacts of His name on themselves. For example Allah (سبحانه وتعالى) is 'Aleem, He loves (العلماء). Allah (سبحانه وتعالى) is Al Siteer – The One Who conceals – and loves those Who conceal. Allah is Ar Rahman, He is merciful and loves those who show mercy. Allah is Al 'Afuw, He is All-Pardoning and loves those who pardon. Allah is Al Ghafoor, He is All-Forgiving and loves those who forgive. Allah is Raqeeb and He loves those who are aware of His watchfulness, subhan Allah.
- Your recompense with Allah (سبحانه وتعالى) is how much the impact of His attributes is existing in yourself – and people are of different ranks. This indicates the nobility and virtue of knowing Allah (سبحانه وتعالى). Don't think when you come and know about Allah (سبحانه وتعالى) that you're wasting your time, rather you're worshipping Him. May Allah (سبحانه وتعالى) make us of these people who know Him and worship Him accordingly. Ameen.

Recap of Allah Ar Raqeeb

- People think they're not accountable for their wishes.
- There are four categories of people regarding their wishes:

- One is given wealth and knowledge and He uses it for Allah (سبحانه وتعالى)
- Another doesn't have wealth but knowledge and wishes to do the same for the one with wealth, he is rewarded like the first
- Another given wealth but no knowledge. He's doing everything he wants, squandering in haram, he's in the worst station.
- Another with neither wealth nor knowledge and he wishes to be like the third one, so he's the same in sinfulness as the third.
- Two types of wishes:
 - Praiseworthy: he will wish something for the sake of the deen and akhira. He's wishing for money or reciting Qur'an, why? For boasting? No. He wants the reward from Allah (سبحانه وتعالى), He wants His pleasure. He may wish for something worldly for the sake of the akhira. This is noble. Another condition is to take the means to fulfill the wishes; you need to show Allah (سبحانه وتعالى) your truthfulness. Don't be a liar. We may wish for something good, but when the means come, you show laziness and this indicates lack of truthfulness.
 - Blameworthy: he will wish for something worldly for the sake of fame, boasting, praise of people, desires, etc. He wants to memorize the Qur'an to compete with his friend, why does his friend know and not himself? This is a blameworthy wish. Another example of a blameworthy wish is to wish for an immoral and sinful wish, for example wishing to commit adultery or any immoral act, we seek refuge in Allah (سبحانه

(وتعالى). Or he wishes for something good and when the means come he doesn't take it, and this is like the hypocrites.

Hypocrites

- Surah At Tawbah 75-78: (وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (٧٥) فَلَمَّا آتَيْنَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ (٧٦) فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (٧٧) أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ (٧٨)) (And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."(75) Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse. (76) So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies. (77) Know they not that Allâh knows their secret ideas, and their Najwa (secret counsels), and that Allâh is the All-Knower of the unseen. (78))
- Whenever Allah (سبحانه وتعالى) mentions 'from them' then the scholars said it's referring to the hypocrites. If Allah (سبحانه وتعالى) will give us out of His grace then for sure we will give sadaqah and what else? And surely be of those who are righteous. Allah (سبحانه وتعالى) has tested them, what did they do? When Allah (سبحانه وتعالى) granted them from His grace, they showed stinginess. And what else? They turned away

from the goodness and obeying Allah (سبحانه وتعالى). How did Allah (سبحانه وتعالى) deal with them?

- For example, they make a promise to Allah (سبحانه وتعالى), they wish to have children and promise to raise them Islamically and righteously or they wish to have a husband and then they will be righteous, etc – they will be tested. Allah (سبحانه وتعالى) punished them by placing hypocrisy in their hearts until they meet Him, istagfar Allah. Why? Because they broke the promise with Allah (سبحانه وتعالى) and lied to Him. Punishment in the deen is more serious than punishment in wealth or duniya. The punishment in the deen means the person wants to do good but it won't be made easy for him. This person should be afraid, istagfar Allah. He has to repent to Allah (سبحانه وتعالى), maybe he did this. He wished and got what he wanted but broke the promise to Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) will not put hypocrisy in the heart from the first time. For example, you wish for money and then you will give sadaqah, but you show stinginess. Yet again He gives you wealth and again you show stinginess, and again and again. Then the person will be deprived from doing that matter again.
- Or to ask Allah (سبحانه وتعالى) give me a job that ends at 2pm so I can attend class every day, or give me a car so I can take people to the center. He will make promises and break that promise every time until hypocrisy is in his heart, istagfar Allah. This is serious and we need to repent to Allah (سبحانه وتعالى). This is how a wish becomes blameworthy. Allah (سبحانه وتعالى) is Ar Raqeeb, we need to show truthfulness to Him.

- There are people wishing good things but they have full confidence in themselves, and this is like the hypocrites who said, 'for sure they'll do it'. They didn't ask Allah (سبحانه وتعالى) to help them when the means come. They say 'definitely' not 'in sha'a Allah' and this shows confidence and Allah (سبحانه وتعالى) can take this away. We need to be careful with our words.
- Someone might not be praying nor remembering Allah (سبحانه وتعالى); he's far away from Allah (سبحانه وتعالى). He says, 'if I go to hajj, I will become a good person', but subhan Allah he will not be able to pray and he remains the same. He didn't take the means to reformation of the self. He is waiting to go to hajj to change. As if the place can change the person – of course not. Or someone who's 25 and says when I'm 40, I'll wear hijab, etc. As if righteousness is in our hands, as if we press a button on ourselves and we become righteous. We have to take the means for reformation. Don't specify a time or place.
- For example we're approaching Ramadan and many people say this Ramadan will be different. In sha'a Allah I will complete the Qur'an and do qiyam the last ten nights. Without taking any means, he will recite the Qur'an first day, second day, third day then nothing. Why? Because he didn't train himself before to recite the Qur'an. Self-strive is required from us. Whenever you know the truth, you need to act upon it. If you come close to Allah (سبحانه وتعالى) walking, He will come to you running, subhan Allah. Just take the first step and Allah (سبحانه وتعالى) will help you, but if you're not doing anything nor taking an action, and waiting for the time or place to

change, then you will never change. You need to ask Allah (سبحانه وتعالى) to change you.

- We have to be aware of our wishes because Allah (سبحانه وتعالى) is Ar Raqeeb. Who's ever relation with Allah (سبحانه وتعالى) is reformed then Allah (سبحانه وتعالى) will make your relation with the people good. If your relation with the people is not good, then look at your relation with Allah (سبحانه وتعالى), look at your prayer first. Is your prayer good? If you want Allah (سبحانه وتعالى) to fix your problems, then perfect your relation with Him, perfect your prayer which is your connection to Him.

How does the name Ar Raqeeb helps us attain piety?

- Surah An Nisa'a 1: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ فِي أَحْسَنِ تَقْوَىٰ (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you)
- 'Nisa'a' means women so this means we should all be reading this surah. Allah (سبحانه وتعالى) begins the surah with 'O mankind have taqwa of your Rabb'. Allah (سبحانه وتعالى) is commanding us to fear Him and He joined it with name Ar Rabb. He said fear your Lord, He didn't say fear Ar Raheem, fear Al Aziz. This means there is a relation between taqwa and rububiyah of Allah (سبحانه وتعالى). What makes us

fear Allah (سبحانه وتعالى)? Because He created us from a single soul and that is the soul of Adam (عليه السلام). Allah (سبحانه وتعالى) created us, and is nurturing us and providing us – He is our Rabb so His rights are great upon us. From Adam (عليه السلام) Allah (سبحانه وتعالى) created his wife Hawa (عليه السلام), and from them, many men and women.

- What else did Allah (سبحانه وتعالى) command us? Have taqwa of Allah (سبحانه وتعالى), and this time the name of 'Allah' is mentioned and this is significant. In one verse, Allah (سبحانه وتعالى) is commanding us to have taqwa twice, and you need to fear Him regarding your kith and kin. What make us to fear Allah (سبحانه وتعالى)? Because He is raaqeeb over us.
- We are commanded to fear Allah (سبحانه وتعالى) twice and to take care of the kith and kin. This surah talks about the 'oppressed' categories of people. Before mentioning these rulings, Allah (سبحانه وتعالى) is telling us to fear Him because He is All-Watcher over us. Fear Allah (سبحانه وتعالى) regarding your wives, fear Allah (سبحانه وتعالى) regarding your children – Allah (سبحانه وتعالى) is reminding us that we're all created from a single soul, we need to show kindness to each other, especially in our close relationships with our spouse, children, and parents. We need to fear Allah (سبحانه وتعالى) regarding them. Allah (سبحانه وتعالى) is preparing us with the first ayah.
- What is taqwa? Taqwa is an act of worship and its place is in the heart. How can one practice taqwa? Bear in mind that trials and tests are exposed to the hearts. Every moment we're getting tested. What will happen? A dialogue happens between faith/knowledge and devil/self-desires. If knowledge and faith win and overcome the

devil/self-desires then the person is mutaqqee in this situation. But if the devil/desire overcome faith/knowledge then it means I have opposite taqwa – I failed the trial.

- This dialogue happens in the heart in a matter of seconds/moments. You may be aware of it or not. For example, you might be in a gathering and you notice a person sitting there. In your heart you feel you know this person, and you think I'm better than her in knowledge, progeny, status, etc – this happens in the heart. If my knowledge and faith say 'isaghfar Allah, how can I think like this about the people? Maybe her rank is high with Allah (سبحانه وتعالى), may Allah forgive me'. You showed taqwa and passed the test. But if you don't reject the feeling, then you have this atom of pride in your heart because you feel you are better than her, and this is very serious because these feelings are just seconds, moments, subhan Allah.
- Or you know someone and she's coming to you, and you think 'uh oh, she's coming to ask me for a favor, money, etc' this is suspicion, and rather she ends up telling you, 'I'm getting married, I got a job' – in other words 'I don't need you'. This is to show you failed the test and Allah (سبحانه وتعالى) showed you that you were wrong. You didn't practice taqwa.
- As soon as we go through any trial, what should we do immediately? Repel the bad thoughts and feelings and remind ourselves that Allah (سبحانه وتعالى) is watching our hearts. You might find a person peaceful outside but there's so much struggle going on inside his heart. He is muttaqee, his heart is alive. But if you let the matter pass without

rejecting it then it means you didn't practice taqwa at that moment. Your rank in paradise is how much you practice taqwa in this life, subhan Allah.

- Surah Al 'Ankaboot 69: (وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ) (As for those who strive hard in Us (Our Cause), We will surely guide them to Our. And verily, Allâh is with the Muhsinûn (good doers).") If you strive then Allah (سبحانه وتعالى) will surely guide you to what pleases Him.
- You may fail and regret, fail again and regret, and the same situation gets repeated to nurture us and reform us. If you're always feeling regret and feeling remorse, then by the fourth or fifth time you'll have taqwa and pass the test. Allah (سبحانه وتعالى) prepared paradise for the muttaqeen. We ask Allah (سبحانه وتعالى) of His great favor. Ameen.
- Hadith: (حَدِيثُهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ) عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أَشْرَبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصِيرَ عَلَى أَبْيَضَ (قَلْبَيْنِ عَلَى أَبْيَضَ) (Hudhaifa said: I heard the Messenger of Allah (may peace be, upon him) observing: Temptations will be presented to men's hearts as reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation,) – Sahih Muslim Book 1, Hadith 276
- So there will be two hearts – one black and one white. The black heart is not aware of halal and haram. And there is a white heart

rejecting until it does not face fitna until the Last Day. We ask Allah (سبحانه وتعالى) of this great favor. Ameen.

- You might receive someone warmly, but inside your heart there's hatred. We might say a good word, but inside my heart is opposite what I want. Allah (سبحانه وتعالى) is All-Aware of our intentions. You will not attain the white heart in one trial, it's trial after trial, straw after straw, you might fail a test and it becomes black, so you need to ask Allah (سبحانه وتعالى) forgiveness. We are in a continuous struggle until our death.
- The worse is when the heart turns away from Allah (سبحانه وتعالى) to the people – this is shirk. Especially in times of need and sickness, instead of turning to Allah (سبحانه وتعالى), it turns to the people. For example, when the people of Ibrahim (عليه السلام) wanted to throw him in the fire. Jibreel (عليه السلام) was sent to Ibrahim (عليه السلام), do you want me to help you? He said, 'to you no, but to Allah (سبحانه وتعالى) yes. (حسبي الله) (و نعم الوكيل) (Sufficient is Allah for me and He is the best Disposer of affairs) – to this extent his heart didn't turn to the angel of Allah (سبحانه وتعالى) for this reason he is imam of the monotheists, subhan Allah. Peace and blessings upon him and Mohammed (صلى الله عليه وسلم).

Allah Ar Raqeeb (الرقيب) – Class #6

Introduction - Importance of Knowing Allah (سبحانه وتعالى)

- One of the blessings that Allah (سبحانه وتعالى) bestows upon a believer is to prolong his life and make him do righteous good deeds. This is from the best of people as narrated in the hadith: (عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي) ("بُكَرَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ قَالَ " مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ

('Abdur-Rahman bin Abi-Bakrah narrated from his father that a man said: "O Messenger of Allah! Which of the people is the best?" He said: "He whose life is long and his deeds are good.") - Jami` at-Tirmidhi 2330

- Allah (سبحانه وتعالى) doesn't give the blessing of faith to all. Allah (سبحانه وتعالى) gives the duniya to whom He loves and doesn't love, but He gives the deen to whom He loves. So it's important to feel the greatness of being given the blessing of faith, alhamdulillah.
- Surah Al Hujurat 7: وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ (And know that, among you there is the Messenger of Allâh صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger SAW) hateful to you. Such are they who are the rightly guided)
 - Allah (سبحانه وتعالى) has endeared the faith for you. This is not from you but Allah (سبحانه وتعالى) endeared it and adorned the faith in your heart. And He made disbelieve, rebellion, and disobedience hateful to your heart.
 - So who are these people from among the servants of Allah (سبحانه وتعالى)? Ar Rashidoon, the rightly guided ones. This is a great blessing from Allah (سبحانه وتعالى).
 - Allah (سبحانه وتعالى) has endeared, beautified, and made disbelief hateful – all of these are actions of Allah (سبحانه وتعالى).

Therefore you have to understand how much Allah (سبحانه وتعالى) is favoring you by teaching you about Himself, alhamdulillah.

- The Prophet (صلى الله عليه وسلم) was asked about the best deed in Allah's sight, and he said believe in Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) and then striving for His sake. And in another narration, he said belief in Allah (سبحانه وتعالى), striving for His sake, and an acceptable hajj. The most beloved deed to Allah (سبحانه وتعالى) is believing in Him, and joining the kith and kin, and the most hated deed is associating with Allah (سبحانه وتعالى) and cutting the relation with the kith and kin.
- The best deed in Allah's sight is to believe in Him – which is to believe in His existence and believe in His names, attributes, and actions. When you are worshiping Him by His names and attributes then you are doing the most beloved deed to Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) accept it from us for learning about Him. Ameen.
- Try your best to learn about Allah (سبحانه وتعالى) and to worship Him by His names and attributes. Allah (سبحانه وتعالى) loves His names and attributes, and loves that you call on Him by His names. Ask Allah Ar Rahman to have mercy on you, ask Allah Al Ghafoor to forgive you. And you will not be able to do this until you learn His names.

Recap of Allah Ar Raqeeb

- Allah (سبحانه وتعالى) is Ar Raqeeb – The All-Watcher – over our hearts, thoughts, utterances and actions. If you truly believe that Allah is Raqeeb, 'Aleem, Samee', Baseer, Hafidh, if you are aware of Allah's watchfulness, then it will make the person 'muhsin' – this is the

highest state of faith, which is to perfect your worship to Allah (سبحانه) (وتعالى).

- When you believe that Allah (سبحانه وتعالى) is Ar Raqeeb, then you will be sincere, and you will show shyness and avoid what is shameful. It makes the person muttazeer when he's aware of Allah's watchfulness. Allah (سبحانه وتعالى) prepared paradise for the muttazeer. We ask Allah (سبحانه وتعالى) of His great favor. Ameen.

How does the name Ar Raqeeb helps us attain piety?

- Surah An Nisa'a 1: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ فِي مِثْقَالِ ذَرَّةٍ مِنَ الْحَقِّ عَلَيْكُمْ أَنَّ تَتَّقُوا اللَّهَ وَنِسَاءَهُمْ وَأَنْتُمْ تَعْلَمُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you)
- Allah (سبحانه وتعالى) is commanding taqwa twice, once with the name Ar Rabb and the other time with the name Allah. Allah (سبحانه وتعالى) is commanding us to have taqwa – we have to fear Allah (سبحانه وتعالى) regarding our relation with our kith and kin, and wives and husbands. We need to give rights to each other. Allah (سبحانه وتعالى) began this surah with the command of taqwa, after this ayah, He mentions the rulings regarding women, orphans, the oppressed, etc.
- What will make you to be pious? When you know Allah (سبحانه وتعالى) is watching you.

- What is the meaning of taqwa? It is an action of the heart. Throughout our life we are going through many trials and tests. As soon as we go through the test, what will happen in my heart?
- On one side you have your faith and knowledge and the other side you have the shaitan and desires, and in the middle is your test and there is a struggle between the two sides. The believer is aware of the struggle going on inside his heart. If your faith and knowledge overcomes the shaitan and desires, then you will be called a muttaqee, you will be rewarded. But if the shaitan and desire overcome and you commit the sin, then you will get the name of opposite of muttaqee – jealous, arrogant, or hypocrite. We ask Allah (سبحانه وتعالى) for the well-being. Ameen. Some people go through the test and they don't struggle to overcome it.
- For example, women love to beautify themselves, this is something natural. Allah (سبحانه وتعالى) ordered the woman to cover herself. This trial is placed in the middle of the table. If your knowledge and faith is strong then you will obey Allah (سبحانه وتعالى), and you will cover yourself because you want to please Allah (سبحانه وتعالى). If your self-desire is strong and the shaitan is strong, then you may not obey Allah (سبحانه وتعالى).
- Hadith: عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ: "لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بِيضًا فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا". قَالَ ثَوْبَانُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا جَلِّهِمْ لَنَا أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ. قَالَ: "أَمَا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ وَيَأْخُذُونَ مِنَ اللَّيْلِ صِفْهُمْ لَنَا جَلِّهِمْ لَنَا أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ." (I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihamah, but Allah will make them like

scattered dust.” Thawban said: ‘O Messenger of Allah! Describe them to us and tell us more, so that we will not become of them unknowingly: He (صلى الله عليه وسلم) said: ‘They are your brothers and from your race, establishing the nights with prayer as you do, but they will be people who, when they are alone (in seclusion), violate (transgress) the sacred limits of Allah’ – Authenticated by Al Albani in Saheeh Aj Jaami’

- They are Muslims who will come with abundant good deeds, like mountains, but what? Allah (سبحانه وتعالى) will make it like scattered dust. Why? They are praying at night, but when they're alone, they commit sins, thinking no one is watching them. They commit sins in seclusion with their eyes, ears, doing something unlawful. In seclusion is also when they go to a place which no one knows them, and they commit whatever they want. They are unaware that Allah (سبحانه وتعالى) is watching them.
- In seclusion can even be in one's thoughts. For example, there are people in an assembly, and with his thoughts, he thinks this one is a hypocrite, this one is a liar, etc. So with his thoughts he's sinning, istagfar Allah. He may be silent, but Allah (سبحانه وتعالى) is watching his mind and thoughts. Allah (سبحانه وتعالى) may ruin all of his deeds, though he didn't talk or move, but with his mind, subhan Allah. He doesn't deny in his heart what is displeasing to Allah (سبحانه وتعالى).
- If you believe Allah (سبحانه وتعالى) is watching your heart, then you will avoid sinning with your thoughts.

- Whenever we come across afflictions, we need to be careful with our thoughts. And the second matter when we face afflictions, we need to be careful to turn our hearts to Allah (سبحانه وتعالى) and attach to Him, and not someone else. When Ibrahim (عليه السلام) was thrown in the fire, Jibreel (عليه السلام) was sent to him, 'do you want me to help you?' He said, 'to you no, but to Allah (سبحانه وتعالى) yes. (حسبي الله و نعم) (الوكيل) (Sufficient is Allah for me and He is the best Disposer of affairs).
- Allah (سبحانه وتعالى) is able to make our lives easy, but He sometimes makes our life constricted, makes us go through hardships, why? To test our tawheed. Will our heart turn to other than Allah (سبحانه وتعالى)? Or will we stay at the gate of Allah (سبحانه وتعالى) until Allah (سبحانه وتعالى) will cure me, until He will guide me, subhan Allah. Or do you say I have no one but Allah (سبحانه وتعالى) to help me, and in my heart I'm thinking who can help me, subhan Allah.
- At the time of need, it's a test for our tawheed. As your faith increases, then your tawheed will be perfected. But when your faith decreases, you will turn to others to help you and you will get angry when others don't help you. The rizq is from Allah (سبحانه وتعالى) alone.
- Allah (سبحانه وتعالى) is the Lord of the means, He brings the means into existence. You may be asking Allah (سبحانه وتعالى) to send someone to help you with your problems. This person is sent though he's just a means and he will help you. Then Allah (سبحانه وتعالى) will test you through the means. After this person helped you, will your heart turn to this mean and talk about him, or will your heart turn to Allah (سبحانه وتعالى)? We forget that Allah (سبحانه وتعالى) sent us the doctor, the

teacher, etc. Jibreel was a means from Allah (سبحانه وتعالى), but Ibrahim (عليه السلام) didn't turn to him, subhan Allah.

- Let's say you're seeking a cure, and you're making dua'a the whole night. When you go out, you make tawakul in Allah (سبحانه وتعالى), you make reliance in Allah (سبحانه وتعالى), this is good. But as soon as you enter the hospital and you see a doctor you know, does your heart feel 'alhamdulillah now I'll be cured'. 'I feel definitely I'll be ok', this means I failed the test with Allah (سبحانه وتعالى). I forgot Allah (سبحانه وتعالى) and turned to the means, subhan Allah.
- We are going through such trials in life, but how many times have our hearts turned? Allah (سبحانه وتعالى) is testing our tawheed – no matter how strong the mean may be.
- Allah is The First before the means, and He brings the means to existence.
 - Means are test for us, and whenever they come to us we need to believe they are from Allah (سبحانه وتعالى) and now He's testing us. It's not because I prayed and I'm a good person. Allah is Al Manan and He bestows before we ask, subhan Allah.
 - Don't let your heart incline to the mean. Many students when a teacher helps them, they attach to her but she is a test from Allah (سبحانه وتعالى). Guidance is in Allah's hands, not the teacher. Your heart should attach to Allah (سبحانه وتعالى) – The Real Bestower.
 - Many righteous people when they brought up their children they relied too much on themselves and the means. They said as long as they choose good schools and protect them from

evil friends, then they will be fine, but these children are not guided, why? Because the parents relied on the means and not Allah (سبحانه وتعالى).

- Take the means, go to the doctor, but where should your heart be? With Allah (سبحانه وتعالى). Allah is the First before the means and brings them to existence and The Last Who gives you the result of the means.
- Whenever we're exposed to any trial by Allah (سبحانه وتعالى), what should I do with my heart? I should not let my heart turn to other than Allah (سبحانه وتعالى). I may be going through a severe distress, I should not have hope in anyone to remove it except Allah (سبحانه وتعالى). Don't commit sins with your heart – watch your heart and thoughts. Don't commit sins of arrogance, envy, self-conceit, suspicion, hypocrisy, or riyā'a.
- Allah (سبحانه وتعالى) may make us go through trials and tests to see if we think good about Him or bad, istaghfar Allah. Thinking bad about Allah (سبحانه وتعالى) is one of the major sins of the heart. For example, a person says they're praying and making dua'a and I don't get any response. This is not thinking good about Allah (سبحانه وتعالى). Or a person committed a great sin and wants to repent, and then the shaitan comes and says you want Allah (سبحانه وتعالى) to forgive you? So she despairs from Allah's mercy, but Allah (سبحانه وتعالى) says in Surah Az Zumar 53: قُلْ يٰٓعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ (Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)!

Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful)

- It is an honor when Allah (سبحانه وتعالى) calls us 'My slaves' – don't despair from Allah's mercy, He forgives all sins no matter how great they may be. To repent is to go back to Him in remorse and regret, and you resolve to not do it again, you obey Allah (سبحانه وتعالى), and do many good deeds. This is an important verse to know that Allah (سبحانه وتعالى) forgives us.
- Surah An Naml 62: (أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَأَلَّهُ) (مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ) (Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any ilâh (god) with Allâh? Little is that you remember!)
- You may be praying and the shaitan says you're not being answered. Allah (سبحانه وتعالى) will respond to the one distressed, even a disbeliever, but says it with sincerity. So how can the believer call on Allah (سبحانه وتعالى) and He will not respond to him? Istaghfar Allah. This is thinking bad about Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) promised in the Qur'an He responds to your dua'a, but what should you do? Obey and believe in Allah (سبحانه وتعالى). Surah Al Baqarah 186: (وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ) (أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ) (And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on

- Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright) How much you believe in obey is how much Allah (سبحانه وتعالى) will respond to your dua'a, subhan Allah.
- Bear in mind that if your distress is prolonged, then it's something very good because it means Allah (سبحانه وتعالى) is elevating your rank with Him. What do you want? Your distress to be removed or to have a high rank in paradise with Allah (سبحانه وتعالى)? Ask yourself, subhan Allah.
 - How much you show patience is how much reward you will get and your scale will be heavy. You need to repel the whisper of the shaitan and be muttaqee with Allah (سبحانه وتعالى).
 - Yaqoub (عليه السلام) was invoking Allah (سبحانه وتعالى) for 35 years to meet Yusuf (عليه السلام). Surah Yusuf 86: (قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا) (تَعْلَمُونَ) (He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.) He only complained to Allah (سبحانه وتعالى), and he knows that Allah (سبحانه وتعالى) will answer Him and he was expecting good from Allah (سبحانه وتعالى), his heart turned to Allah (سبحانه وتعالى).
 - A person might be going through a distress and prayed and then stops making dua'a because he says it's not answered, this is thinking bad about Allah (سبحانه وتعالى), istaghfar Allah. The problem is we don't understand the actions of Allah (سبحانه وتعالى) – we don't understand the decree. We need to understand:
 - We are not compelled, we have the will to take actions. Surah Al Kahf 29: (وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ) (And say: "The

- truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve) – no one can force us. Allah (سبحانه وتعالى) is showing me the truth and guidance and it's up to me to follow the guidance or not.
- Nothing occurs in this world without the permission of Allah (سبحانه وتعالى). Everything happens by His permission according to His wisdom and knowledge. At the right time, right place, right person, right amount.
 - Allah (سبحانه وتعالى) knew in advance before the creation of the heavens and earth by 50,000 years all that will happen to the Day of Judgement. Allah is Al 'Aleem and His knowledge encompasses everything – the past, present and future. Allah (سبحانه وتعالى) already knew who will marry so and so, who will meet so and so.
 - Allah (سبحانه وتعالى) has written everything that will happen in the Preserved Tablet. Allah (سبحانه وتعالى) has written death, birth, marriage, even the leaves falling from the trees.
 - According to the will of Allah (سبحانه وتعالى) is what's happening. On this day, this will happen, next day this will happen, next year this will happen. Everything is happening by the will of Allah (سبحانه وتعالى).
 - Distress happens, sicknesses happens – I didn't choose this for me – qadr Allah – Allah (سبحانه وتعالى) willed it for me. But what I will do next, Allah (سبحانه وتعالى) gave me the ability to take action towards that qadr. What will I do, what will I say, how will I think? My action towards this qadr is what I will be responsible for.

- For example, I am a married woman and I don't have children. Allah (سبحانه وتعالى) decreed for me to not have children, I didn't choose this, Allah (سبحانه وتعالى) chose it for me. I am responsible for my action towards this test, will I be content and pleased with His decree? Will I say alhamdulillah? I may take means like go to the doctor, medication, but again no children. Am I pleased? Will I say alhamdulillah? If so then I passed with Allah (سبحانه وتعالى). I am written as muttatee. Another woman may not have children, but she is discontent, she says, 'why does Allah (سبحانه وتعالى) give the rest and not me?' She has failed the test. You have to know Allah (سبحانه وتعالى) wants the best for you.
- Surah Al Hadid 22: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ) (تَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ) (No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz), before We bring it into existence. Verily, that is easy for Allâh.)
 - Whatever is happening in the world or in myself – Allah (سبحانه وتعالى) knew about it and He's written it. Now He's testing me. Will I be patient and pleased with Allah (سبحانه وتعالى)? Will I expect good from Him? I am responsible for this part.
- Surah At Taghabun 11: (مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَجِدْ لَهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ) (No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)], And Allâh is the All-Knower of everything.)

- When going through affliction, she believes that Allah (سبحانه وتعالى) wants the good for her, so what will Allah (سبحانه وتعالى) do for her? He will make her feel at rest and ease. He will guide her heart and make her firm and remain on the right path.
- But the one who doesn't believe in Allah (سبحانه وتعالى) and is not content? Then Allah (سبحانه وتعالى) will not guide the heart. So it's up to us.
- For the people of Saba', Allah (سبحانه وتعالى) decreed gardens and rivers for them. It's a test for them, what was their reaction? Instead of thanking Allah (سبحانه وتعالى), they were ungrateful, rather they were bored. They were saying how long do we have to eat from these trees, their travels were too easy and they wanted it to be harder, subhan Allah. What was the next decree for them? Allah (سبحانه وتعالى) sent a flood, destroyed the gardens and brought forth trees that bear thorns. Who was responsible for that? Themselves. Allah (سبحانه وتعالى) punished them. If you are having a miserable life, then you have no one to blame but yourself. When you show patience, then Allah (سبحانه وتعالى) will make your life good, subhan Allah.
- Allah (سبحانه وتعالى) promised you if you are grateful then He will increase you.
- Are we forced to come here today? No, so we came by our will. We chose guidance for ourselves. So don't say I'm not wearing hijab because I'm not guided. This is like Iblis who blames Allah (سبحانه وتعالى) for misguiding him, istaghfar Allah. So those who blame Allah (سبحانه وتعالى) for not guiding them then that is the attitude of Iblis.

- When we are patient and think good about Allah (سبحانه وتعالى), then we will be of the muttaqeen and Allah (سبحانه وتعالى) loves the muttaqeen.

May Allah (سبحانه وتعالى) accept from all and elevate us in ranks. Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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