


WEIGH YOUR FAITH BEFORE IT IS WEIGHED

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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

WEIGH YOUR FAITH BEFORE IT IS WEIGHED

Weigh your Faith before it is Weighed

Weigh your Faith before it is Weighed – Class #1

Introduction

- In many verses of the Qur'an, Allah (سبحانه وتعالى) is calling to believe in Him and have taqwa of Him. The concern of the true believer is his meeting with Allah (سبحانه وتعالى) and he is in this life preparing for that Day, preparing for that meeting. The believer is concerned about his deeds which will affect his scale, he is concerned about how he will receive his book of records, and if Allah (سبحانه وتعالى) pleased with Him.
- Check your heart, what are you thinking about daily? What is your concern? This tells you what is established in your heart.
- We will talking about the (ميزان) – the scale on the Day of Judgement, and what are the deeds that will make our scale heavy. Why is it being discussed after Ramadan?

- Only the believers discuss this matter which is an indication of faith, why? Because it indicates the belief in Allah (سبحانه وتعالى) Who is Watching us, Al Hasib Al Haseeb Who will account us, belief in the Day of Judgement and the Scale. It all relates to matters of the unseen. When you see something, it's not belief because you witnessed it. Belief is something you don't see.
- When we believe in the Scale, then we have to search what will make our scale heavy on the Day of Judgement.
- Discussing this subject is a means to increasing our iman, especially after Ramadan we need to maintain and increase our iman.
- Discussing this subject is a means to increasing in beneficial knowledge. Dua'a – part of a hadith: (اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها) (Zaid bin Arqam (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) would supplicate: "Allahumma inni a'udhu bika min 'ilmin la yanfau', wa min qalbin la yakhsha'u, wa min nafsina la tashba'u, wa min da'watin la yustajabu laha' [O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered].") – Muslim Book 17, Hadith 1479 Notice the order of the hadith, when the knowledge is not beneficial, then it will not affect

the heart and make it submissive, then the self will not be satisfied. It becomes greedy wanting more of the duniya. And then the invocation is not responded to. So the amount of beneficial knowledge you are acquiring affects the heart and soul. We might be learning beneficial knowledge, but how will be beneficial for you? When you use this knowledge to purify your heart and soul, and use this knowledge as a reminder. You might have heard about the Scale before but you hear it again, this is a reminder for you. The true believer listens to the truth and uses this truth as a remedy to his sickness. For example, someone might be suspicious of others and thinking bad about others, so use the knowledge to purify your heart. Whenever you go through any situation where you are suspecting others, then repel it, remember it's a sin. Or someone hears about backbiting and then he leaves and goes back to backbiting, this means the knowledge was not beneficial for him.

- We are approaching the 3 scared months in a couple of weeks – Dhul Quda, Dhul Hijjah, Muhharam, and especially the 10 days of Dhul Hijjah which are the best in the year. There are no deeds more beloved to Allah (سبحانه وتعالى) than the deeds performed in the 10 Days of Dhul Hijjah, subhan Allah.

- If a day passes without thinking about Judgement Day, then this is an indication of weakness of faith. To come into Ramadan and leave it with no change of heart or thinking. Then the sacred months are approaching, so Allah (سبحانه وتعالى) brings seasons for increasing faith, but the person is not increasing in faith, then it's a sign that the person is on the edge. What does that mean? If he faces a trial, it can make him relapse. The Prophet (صلى الله عليه وسلم) said a person can enter the day as a believer and ends the day as a disbeliever. How? This person began with a low state of faith and then faced a trial in the day that it made him lose his faith, subhan Allah. Hadith: (عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَكُونُ بَيْنَ يَدَيَّ) السَّاعَةِ فَتَنْ كَطَعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ أَقْوَامٌ دِينَهُمْ بَعَرَضٍ مِنَ الدُّنْيَا " (Anas bin Malik narrated that the Messenger of Allah(s.a.w) said: "Before the Hour there shall be Fitan like a portion of the dark night. Morning will come upon a man as a believer, who will be a disbeliever in the evening, and evening will come upon a believer, who will be a disbeliever in the morning, people will sell their religion for goods of the world.") - Jami` at-Tirmidhi 2197
- On the Day of Judement, the Scale is one of the severe distresses when our good and bad deeds are weighed.
- Forgetfulness is one of the characteristics of humans, we all forget, for this reason we need to listen to knowledge and reminders again and again. It's wrong to think that listening to the truth once is enough to keep you steady on the Straight Path. Allah (سبحانه وتعالى)

said the Qur'an is a reminder for everyone (ان القرآن ذكرى للعالمين). One of the characteristics of the Qur'an is (مثنائي) – it is oft-repeated. That's why many stories are repeated. Similar to a plant, you can't just water it once and expect it grow, it needs to be re-watered, similar to us. We need knowledge all the time. A person increases in firmness by abundant remembrance. To feel self-sufficient is a serious feeling which makes a person neglect the truth, thus not increase his faith.

The Scale

- Surah Al Anbiya 47: (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَنْتَيْنَا بِهِمَا وَكَفَىٰ بِنَا حَاسِبِينَ) (And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account)
 - Allah (سبحانه وتعالى) will place the Scales on the Day of Judgement, and not a single deed will be missed, even if it's the weight of a mustard seed. Nothing will be lost with Allah (سبحانه وتعالى), subhan Allah. Allah (سبحانه وتعالى) is sufficient for Reckoning.
 - Let us look further, it says (موازين) which is in plural form, though it is one Scale, but it is in plural because of the numerous things which will be weighed – the deeds, the statements, even the person himself, subhan Allah.

- When will the Scale be set up? Al Qurtubi, may Allah have mercy on him, said the Scale will be set up after the reckoning, which is when Allah (سبحانه وتعالى) will present the deeds and we will be accounted, a discussion will take place, why did you do this, what was your intention, etc. May Allah (سبحانه وتعالى) grant us an easy reckoning. Ameen. Then the Scale will measure how much good and bad you did to determine reward or punishment.
- The Scale will weigh everything as mentioned in Surah Al Zalzala 7-8: ((فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ (٧) وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ (٨)) (So whosoever does good equal to the weight of an atom (or a small ant), shall see it. (7) And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. (8))
- What does it mean 'We are sufficient as Reckoners'? We have to know that one of the names of Allah (سبحانه وتعالى) is Al Hasib (الحاسب) – He Who knows everything about the deeds of His servants, maintains them, records them and will take account of them, and recompense them accordingly. Al Haseeb (الحسيب) – has the meaning of Al Hasib in addition to being sufficient for His servants for those Who put His trust in Him, subhan Allah. When you want to do anything, then put your trust in Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will be sufficient for you to dispose your affairs in the best way. He will suffice you from all of your concerns, you will not have to think where to go, what to do, what to say, etc – He will take care of all of your details. Just ask Allah you are My Haseeb, take care of my affairs.

- The Scale is one of the severe distresses on the Day of Judgment, everyone will see all of their good and bad deeds. When the true believer sees his good deeds on one pan of the scale and his bad deeds on the other, what will he wish? He will wish to go back to the duniya to do more good deeds so that they outweigh the bad deeds, subhan Allah. If this is your concern, then you will be worried about your scale because it's a matter of eternal life in paradise and hellfire. May Allah (سبحانه وتعالى) grant us paradise. Ameen. Our return will be to Allah (سبحانه وتعالى), to hell or to paradise there will be eternity without death and settlement without movement from that abode. Let us prepare for that Day.

Those whose Scale will be heavy or light

- Surah Al 'Araf 8: (وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ) (And the weighing on that day (Day of Resurrection) will be the true (weighing).)
 - What's the meaning of success with Allah (سبحانه وتعالى)? To be admitted to paradise, saved from the hellfire, and receives the praise of Allah (سبحانه وتعالى). The winners are those whose scales are heavy, meaning their good deeds outweigh their evil deeds.
- Surah Al 'Araf 9: (وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ) (And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and

rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).)

- The one whose scales are light are the ones whose bad deeds outweigh their good deeds, these are the ones who are the losers. What did they lose? They lost their ownelves, what does that mean? Allah (سبحانه وتعالى) brought them into existence in this life and they didn't benefit from their existence in this life, they didn't benefit to believe in Allah (سبحانه وتعالى) and do good deeds, subhan Allah. Surah Al 'Asr – everyone is a loser, except the ones who do these four things – believed in Allah (سبحانه وتعالى), performed righteous good deeds, advised to good, and they remained patient. If a person sees his deeds as nothing with Allah (سبحانه وتعالى), then this is truly a distressful situation. There is no way to go back to the duniya and mend and make up for what he lost.
- Allah (سبحانه وتعالى) brought them signs upon signs, the Qur'an, teachers, advice, etc – but they denied and turned away from the signs.
- Surah Al Muminoon 102: (فَمَنْ تَقُلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ) (Then, those whose scales (of good deeds) are heavy, - these, they are the successful)
 - Notice it is being mentioned in the middle of the Qur'an, it was mentioned in the beginning and then in the end again, as well, subhan Allah.

- Surah Al Mumioon 103: (وَمَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ) (And those whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide)
 - The disbelief in Allah (سبحانه وتعالى) will nullify the good deeds, they will not be accepted. There are some believers who believe in Allah (سبحانه وتعالى) and the Last Day, but they transgressed against themselves tremendously, so Allah (سبحانه وتعالى) will purify them in the hellfire and then admit them in paradise, why? Because of that belief in Allah (سبحانه وتعالى), subhan Allah.
- Surah Al Qariah 6-7: ((فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ (٦) فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ (٧)) (Then as for him whose balance (of good deeds) will be heavy, (6) He will live a pleasant life (in Paradise). (7))
 - If his scale is heavy, then he will be in a pleasant life in paradise.
- Surah Al Qariah 8-11: (وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ (٨) فَأُمُّهُ ۖ هَٰوِيَةٌ (٩) وَمَا أَدْرَاكَ مَا هِيَةٌ (١٠) نَارٌ حَامِيَةٌ (١١)) (But as for him whose balance (of good deeds) will be light, (8) He will have his home in Hawiyah (pit, i.e. Hell) (9) And what will make you know what it is? (10) (It is) a fiercey blazing Fire! (11))
 - If his scale is light, then his abode is the fire, may Allah (سبحانه وتعالى) protect us. Ameen.
- Surah Al Kahf 105: (أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ ۖ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ (الْقِيَامَةِ وَرَنَّا) ("They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting

with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign not weight for them.)

- Those who disbelieved in the signs of Allah (سبحانه وتعالى) and meeting Him, then their deeds will be in vain, so believe in Allah (سبحانه وتعالى) is critical for the acceptance of deeds.
- Surah At Tawba 54: (وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ - وَلَا يَأْتُونَ) (And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad SAW); and that they came not to As-Salât (the prayer) except in a lazy state; and that they offer not contributions but unwillingly.)
 - Those who disbelieved in Allah (سبحانه وتعالى) and His Messenger, then their contribution will not be accepted on the Day of Judgement, but they will have their reward in the duniya by having a good life. This is the justice of Allah (سبحانه وتعالى).

Reviving the Sunnah

- Reviving the Sunnah is a means to increase your reward for whoever follows it until the Last Day.
- Dua'a: (كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ : بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي ، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، وَ اخْسَأْ) (شَيْطَانِي ، وَ فُكِّ رَهَانِي ، وَ ثَقَّلْ مِيزَانِي ، وَ اجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى)
- (When the Messenger (صلى الله عليه وسلم) would go to bed at night he would supplicate – **Bismillaahi wada'tu janbi, Allahumma ighfirlee**

thanbee, wa akhsi' shayaatinee, wa fukka rihaanee, wa thaqil meezaanee, waj'alnee fin-naddiyyil-a'laa.

- In the Name of Allah, I have laid my body to rest, O Allah, Forgive me my sins, drive away my Shaytan from me, free me from my pledge (ie: free my neck of all responsibilities and obligations), let my scale become heavy and include me amongst the exalted assembly (of angels).
- الصفحة أو الرقم: 4649 الراوي : أبو الأزهر الأنماري | المحدث : الألباني | المصدر : صحيح الجامع | خلاصة حكم المحدث : صحيح
 - The Prophet (صلى الله عليه وسلم) used to say this before going to sleep, when on the right side and placing his right hand under his right cheek. He is teaching us that we have sins that need to be forgiven, and to drive away shayteen of mankind and jinn, and to free us from obligations, to increase our scale, and to be in the highest level, with the angels.
- Whoever calls to the right way, then he is rewarded for all who follow and whoever calls to evil, then he will bear the sins of those who taught.
- A Bedouin once came who was impoverished and the Prophet (صلى الله عليه وسلم) advised others to give charity to him, but they didn't act on it, so the signs of anger showed on the face of the Prophet (صلى الله عليه وسلم). Then one Ansari came and gave a pocket of silver, then another gave after following that person, and so forth. Then the signs of happiness showed on the face of the Prophet (صلى الله عليه وسلم).

فقال رسول الله، صلى) (عليه وسلم and then he mentioned this hadith. Hadith: " من سن في الإسلام سنة حسنة فله أجرها، وأجر من عمل بها من بعده من غير أن ينقص من أجورهم شيء، ومن سن في الإسلام سنة سيئة كان عليه وزرها ووزر من عمل بها من بعده (من غير أن ينقص من أوزارهم شيء" (Then he صلى الله عليه وسلم) said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden") – Muslim Book 1, Hadith 171

- How do we know what is (سنة حسنة) or (سنة سيئة)? If there is proof in the Qur'an, Sunnah and the practice of the Companions, may Allah (سبحانه وتعالى) be pleased with them.

Weigh your Faith before it is Weighed – Class #2

Recap

- Discussing the belief in the Scale is an indication of faith, and especially as we are approaching the sacred months and the 10 days of Dhul Hijjah, any deeds you do are great in the sight of Allah (سبحانه وتعالى) – good deeds are doubled and sins are grievous.
- We should not feel that we have already said this information before, we need to always hear about Allah (سبحانه وتعالى) and the Judgement Day in order to increase our belief, and when our belief increases, then our weight on the Scale increases.
- Ibn Qayyim said people take care of their salat, fast, etc but without taking care of their foundation, ie: faith. What happens when you have deeds, but no foundation? If anything happens that shakes the faith, then all of these deeds collapse. May Allah (سبحانه وتعالى) protect us. Ameen.
- The true believer is keen to increase his good deeds, his concern is the 'real' profit on the Day of Judgement because the true profit and loss is not in this life, but in the hereafter. The true loss is when he finds out when there are not enough good deeds to be admitted to paradise, may Allah (سبحانه وتعالى) grant us paradise and protect us from the hellfire. Ameen. The true believer believes it's a trading business, but with whom? With Allah (سبحانه وتعالى). The true believer is always thinking of doing good deeds and protecting himself from committing sins and displeasing Allah (سبحانه وتعالى).

- One of the great distresses on the Day of Judgement is the Scale; it scares the believers, even in this duniya it scares him because he will see his good and bad deeds in front of him. The Prophet (صلى الله عليه وسلم) used to always supplicate before going to bed to increase his scales. Dua'a: **كان إذا أخذ مضجعه من الليل قال : بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي (اللهم اغفر لي ذنبي ، و اخسأ شيطاني ، و فك رهائي ، و ثقل ميزاني ، و اجعلني في الندي الأعلى)** (When the Messenger (صلى الله عليه وسلم) would go to bed at night he would supplicate – **Bismillaahi wada'tu janbi, Allahumma ighfirlee thanbee, wa akhsi' shayaatinee, wa fukka rihaanee, wa thaqil meezaanee, waj'alnee fin-naddiyyil-a'laa.**) (In the Name of Allah, I have laid my body to rest, O Allah, Forgive me my sins, drive away my Shaytan from me, free me from my pledge (ie: free my neck of all responsibilities and obligations), let my scale become heavy and include me amongst the exalted assembly (of angels).) الراوي : أبو الصفحة أو الرقم: 4649 إخلصة حكم الأزهر الأنماري |المحدث : الألباني|المصدر : صحيح الجامع المحدث : صحيح
- When the people of paradise enter paradise, a caller will call and say Allah (سبحانه وتعالى) wishes to fulfill a promise for you, and they will say hasn't Allah (سبحانه وتعالى) made our scales heavy, hasn't Allah (سبحانه وتعالى) made our faces white, then Allah (سبحانه وتعالى) will remove the veil from His Face and all will look at Him. And there will no greater delight than to look at the Countenance of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant this delight. Ameen. Hadith: **تَلَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - هَذِهِ الْآيَةَ {لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ} وَقَالَ " إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ نَادَى مُنَادٍ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ . فَيَقُولُونَ وَمَا هُوَ**

أَلَمْ يُثَقِّلِ اللَّهُ مَوَازِينَنَا وَيَبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ وَيُنَجِّنَا مِنَ النَّارِ قَالَ فَيَكْشِفُ الْحِجَابَ فَيَنْظُرُونَ إِلَيْهِ (فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ وَلَا أَقْرَّ لِأَعْيُنِهِمْ " (It was narrated that Suhaib said: "The Messenger of Allah recited this Verse: 'For those who have done good is the best reward and even more.' Then he said: 'When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, a caller will cry out: "O people of Paradise! You have a covenant with Allah and He wants to fulfill it." They will say: "What is it?" Has Allah not made the Balance (of our good deeds) heavy, and made our faces bright, and admitted us to Paradise and saved us from Hell?" Then the Veil will be lifted and they will look upon Him, and by Allah, Allah will not give them anything that is more beloved to them or delightful, than looking upon Him.") – Sunan Ibn Majah Book 1, Hadith 192

Belief in the Scale

- The Scale is true, it is real balance that has two pans, in which good deeds will be placed in one pan and the evil deeds are placed in the other. Hadith, also called (حديث البطاقة), hadith of the card: (سَمِعْتُ) عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ سَيَخْلَصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنْشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سِجْلًا كُلُّ سِجْلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ أَنْتَ كَرُمٌ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتَنِي الْحَافِظُونَ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ أَفَلَاكَ عُذْرٌ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ احْضُرْ وَزَنَاكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجَلَاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ . قَالَ فَتَوَضَّعُ (السِّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتِ السِّجَلَاتُ وَثَقَلَتِ الْبِطَاقَةُ فَلَا يُثَقَّلُ مَعَ اسْمِ اللَّهِ شَيْءٌ (Narrated 'Abdullah bin 'Amr bin Al-'As: that the Messenger of Allah (صلى الله عليه وسلم) said: "Indeed Allah will distinguish a man from my

Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: 'Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today.' Then He will bring out a card (Bitaqah); on it will be: 'I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger.' He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah.'" - Jami` at-Tirmidhi 2639

- We want to know what kind of (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا) (عَبْدُهُ وَرَسُولُهُ) benefited this person, because not everyone's (أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ) benefits him, subhan Allah. Next week in sha'a Allah.
- What is the description of the Scale?
 - It is so big that no one can comprehend its size except Allah (سبحانه وتعالى), subhan Allah. If the heavens and the earth were weighed, it would fit the Scale.
 - It is so precise that it can detect atoms of deeds, subhan Allah. Nothing can be lost or wasted, even atoms of deeds. Surah Al Kahf 49: (وَوَضِعَ الْكُتُبِ فَنَرَى الْمُجْرِمِينَ مُسْفِفِينَ مِمَّا فِيهِ)

faith in the heart, so there is no weight with Allah (سبحانه) (وتعالى). He denied the signs that came to him.

Distresses of the Scale

- The person will not think of anything except himself. He will not think of his beloved ones or anyone else. Once Aisha (may Allah be pleased with her) remembered the hellfire and she started to cry so the Prophet (صلى الله عليه وسلم) asked her what made you cry? She said I remembered the hellfire, will the people remember their families? He said people will not remember them in three positions, the first at the Scale, the second is when the records are distributed, and the third is when he crosses the Sirat. There is dispute among this hadith and Allah (سبحانه وتعالى) knows best.
- The angels will be afraid of the Scale, though they are not accountable for their deeds, subhan Allah. Hadith: (يُوضَعُ الْمِيزَانُ يَوْمَ الْقِيَامَةِ، فَلَوْ وُزِنَ فِيهِ السَّمَوَاتُ وَالْأَرْضُ لَوَسَّعَتْ، فَتَقُولُ الْمَلَائِكَةُ: يَا رَبِّ لِمَنْ يَزِنُ هَذَا؟ فَيَقُولُ اللَّهُ تَعَالَى: لِمَنْ شِئْتُ مِنْ خَلْقِي، فَتَقُولُ الْمَلَائِكَةُ، سُبْحَانَكَ مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ، وَ يُوضَعُ الصِّرَاطُ مِثْلَ حَدِّ الْمُوسَى، فَتَقُولُ الْمَلَائِكَةُ، مَنْ تُجِيزُ عَلَيَّ هَذَا؟ فَيَقُولُ: مَنْ شِئْتُ مِنْ خَلْقِي، فَيَقُولُونَ: سُبْحَانَكَ مَا (صلى الله عليه وسلم) (Salman Al Farasi narrated the Prophet said: the heavens and earth will be weighed, and the angels will say for O Our Rabb, for whom is this Scale? Allah (سبحانه وتعالى) will say: To whomever I will of My creation, then the angels will say 'glory be to You, we didn't worship You as You deserve to be worshipped' and then the Sirat will be placed and they will say for whom is this Sirat? And Allah (سبحانه وتعالى) will say: To whomever I will of My

creation. So they will say, 'glory be to You, we didn't worship You as You deserve to be worshipped) – (الراوي : سلمان الفارسي |المحدث :) الصفحة أو الرقم: 941 إ خلاصة حكم المحدث : [أورده في (الألباني|المصدر : السلسلة الصحيحة (الصحيحة) وإسناده صحيح موقوفا وله حكم الرفع سبحانه) There is not a space of four fingers in the heavens that the angels are not worshipping Allah (سبحانه), subhan Allah. The angels are not weighed though they are fearful of the Scale, so what about us? How much do we fear the Scale? Subhan Allah.

- Hadith: حَدَّثَنَا النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي (يَوْمَ الْقِيَامَةِ فَقَالَ " أَنَا فَاعِلٌ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَطْلُبُكَ قَالَ " أَطْلُبُنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ " . قَالَ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ " فَاطْلُبُنِي عِنْدَ الْمِيزَانِ " . قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ " فَاطْلُبُنِي عِنْدَ الْحَوْضِ فَإِنِّي لَا أُخْطِئُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ " . (An-Nadr bin Anas bin Malik narrated from his father who said: "I asked the Prophet (صلى الله عليه وسلم) to intercede for me on the Day of Judgement. He said: 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allah! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the Sirat.'" [He said:] "I said: 'If I do not meet you upon the Sirat?' He said: 'Then seek me at the Mizan.' I said:'And if I do not meet you at the Mizan (Scale)?' He said: 'Then seek me at the Hawd (Cistern Kawthar), for indeed I will not miss you at these three locations.'" – At Tirmidhi Book 37, Hadith 2620

- The Prophet (صلى الله عليه وسلم) will intercede at these three places for whomever deserves it, we ask Allah (سبحانه وتعالى) of His great favor. Ameen.

- When the person sees his evil deeds on the Scale, he will wish for a great distance between him and his evil deeds. Surah Al Imran 30:
 (يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا) (On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.)
 - Allah (سبحانه وتعالى) is warning us, but He's also compassionate to His believing slaves. What made this person to commit sins? His evil soul and the evil companion who encouraged him to sin. Surah Az Zukhruf 38: (حَتَّىٰ إِذَا جَاءَنَا) (قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ) (Till, when (such a one) comes to Us, he says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type of) companion (indeed)!) – but this will not benefit the person to rebuke his bad companion on the Day of Judgement. Now you have to choose the good companion to encourage you to do good, increase you in faith, etc.
- It is incumbent upon every believer to take advantage of every chance to do good deeds and do his best to avoid sinning, and even if falls into sins, then he should immediately repent to Allah (سبحانه وتعالى). And whoever repents to Allah (سبحانه وتعالى) then it's as if

he has not sinned. Allah (سبحانه وتعالى) is a forgiving Lord and He will exchange your evil deeds to good deeds. The one who enters Islam is a like a newborn baby free of sin, subhan Allah.

What will be weighed on the Scale? – The slave himself

- The slave himself will be weighed on the Scale, and the Scale has the ability to distinguish the weight of faith of each person. Hadith:
 عَنْ أُمِّ مُوسَى قَالَتْ: سَمِعْتُ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَنْ يَصْعَدَ شَجْرَةً فَيَأْتِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ فَضَجُّوا مِنْ حُمُوشَةِ سَاقِيهِ، (Umm Musa said, "I heard 'Ali say that the Prophet, may Allah bless him and grant him peace, commanded 'Abdullah ibn Mas'ud to climb a tree and bring him something from it. His Companions looked at 'Abdullah's thigh and laughed at its thinness. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why are you laughing? 'Abdullah's foot is heavier in the balance than the mountain of Uhud.'" - Al-Adab Al-Mufrad 237 (صحيح لغيره (الألباني))
- If this is the weight of his leg, then what about the weight of his body. You might wonder why was his weight heavy? The scholars said because of his love of the Qur'an – he would recite it, memorize, and study it profusely. He would even fast little of the voluntary fast because of his fear of studying less of the Qur'an while fasting, subhan Allah. So one of the means of increasing your weight is reciting the Qur'an and contemplating it, taddabur. This increases

your faith and as a result, your faith will increase your weight on the Scale.

- The Qur'an will come on the Day of Judgement as a pale man and he will say do you recognize me? He kept you awake while reciting it at night, then he will be given dominion on his right hand and eternity on his left hand, and a crown of honor, and the parents will be given garments, and the parents will say, from where did we have all of this? They will say because you taught your children the Qur'an. Hadith: (قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَجِيءُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ كَالرَّجُلِ) (الشَّاحِبِ فَيَقُولُ أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ وَأَظْمَأْتُ نَهَارَكَ " (It was narrated from Ibn Buraidah that his father told that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The Qur'an will come on the Day of Resurrection, like a pale man, and will say: 'I am the one that kept you awake at night and made you thirsty during the day.'" - Sunan Ibn Majah 3781 Hadith: (Narrated Abu Hurairah: that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The one who memorized the Qur'an shall come on the Day of Judgement and (the reward for reciting the Qur'an) says: 'O Lord! Decorate him.'" So he is donned with a crown of nobility. Then it says: "O Lord! Give him more!' So he is donned with a suit of nobility. Then it says: "O Lord! Be pleased with him.' So He is pleased with him and says: "Recite and rise up, and be increased in reward with every Ayah."") (Narrated Abu Hurairah: that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: "The one who memorized the Qur'an shall come on the Day of Judgement and (the reward for reciting the Qur'an) says: 'O Lord! Decorate him.'" So he is donned with a crown of

nobility. Then it says: "O Lord! Give him more!" So he is donned with a suit of nobility. Then it says: "O Lord! Be pleased with him." So He is pleased with him and says: "Recite and rise up, and be increased in reward with every Ayah." – At Tirmidhi Book 45, Hadith 3164

- Allah (سبحانه وتعالى) honored their parents for teaching them the Qur'an. If you have no children, teach your nieces, nephews, students, etc and it will be in your scale.
- To recite and rise is not dependant on how many ayat you memorized, but how much you memorized and applied because Allah (سبحانه وتعالى) is the Most Just.
- The human criteria for judging others is according to beauty, wealth, noble, high position, fame, etc – we think this is the best. And if we come across someone poor, needy, we may not even listen to him. Hadith: (عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، أَنَّهُ قَالَ مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ " مَا رَأَيْكَ فِي هَذَا ". فَقَالَ رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا رَأَيْكَ فِي هَذَا ". فَقَالَ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا خَيْرٌ مِنْ مِلءِ الْأَرْضِ مِثْلَ هَذَا " (Narrated Sahl bin Sa`d As-Sa`id: A man passed by Allah's Messenger (صلى الله عليه وسلم) and the Prophet (صلى الله عليه وسلم) asked a man sitting beside him, "What is your opinion about this (passer-by)?" He replied, "This (passer-by) is from the noble class of people. By Allah, if he should ask for a lady's hand in marriage, he ought to be given her in marriage, and if he intercedes for somebody, his intercession will be accepted. Allah's

Messenger (صلى الله عليه وسلم) kept quiet, and then another man passed by and Allah's Messenger (صلى الله عليه وسلم) asked the same man (his companion) again, "What is your opinion about this (second) one?" He said, "O Allah's Messenger (صلى الله عليه وسلم)! This person is one of the poor Muslims. If he should ask a lady's hand in marriage, no-one will accept him, and if he intercedes for somebody, no one will accept his intercession, and if he talks, no-one will listen to his talk." Then Allah's Messenger (صلى الله عليه وسلم) said, "This (poor man) is better than such a large number of the first type (i.e. rich men) as to fill the earth." - Sahih al-Bukhari 6447

- This hadith teaches that we should not judge others based on appearance, some people say 'I don't like this person's face', but you don't know if this person is more loved by Allah (سبحانه وتعالى) than yourself, subhan Allah. We should not look down on others, especially those who are poor, and don't say 'miskeen', maybe we are the ones who are miskeen, subhan Allah.
- Hadith: قال رسول الله صلى الله عليه وسلم: "رب أشعث أغبر مدفوع بالأبواب لو (أقسم على الله لأبره" (Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen".) – Muslim, Riyadh As Saliheen, Book 1, Hadith 257

- When Sa'ad ibn Ma'idh (may Allah be pleased with him) passed away, the Throne of Allah (سبحانه وتعالى) shook. And do you know how great is the Throne of Allah (سبحانه وتعالى)? The heavens and the earth compared to the Kursi, is a like a ring thrown in the desert, and the Kursi compared to the Throne, is like a ring thrown in the desert. So how great is Allah (سبحانه وتعالى)? Subhan Allah.
- Eight angels are carrying the Throne of Allah (سبحانه وتعالى), what is their description? The distance between their ear lobe and shoulder is equivalent to 700 years walking, so what about the entire creation of that angel? Subhan Allah. This is so great and it indicates we need to have fear in our hearts because it's not an easy matter.
- The shaitan wants to make us feel better than others, and if you have these feelings then repent to Allah (سبحانه وتعالى) and seek refuge in Allah (سبحانه وتعالى) from the shaitan because we don't want to have any arrogance.
- These hadiths indicate that worldly riches are not an indication of Allah's love and pleasure. Allah (سبحانه وتعالى) can give the duniya to whomever He loves and doesn't love. Increase in worldly gifts causes hardness and heedlessness of the heart if they are not used to draw closer to Allah (سبحانه وتعالى).
- Whenever you look at poor people remember to not look down on them because you don't know what is their position with Allah (سبحانه وتعالى)

What will be weighed on the Scale? – Deeds

○ All your deeds will take on a shape and form – your dhikr, utterances, prayer, fast, etc. What is the evidence? From the time of the grave, the deeds will have a form.

○ Part of a Hadith: After the believer answers the questions of the grave (فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي ، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ ، وَالْبَسُوهُ مِنَ الْجَنَّةِ ، وَافْتَحُوا) له بَابًا إِلَى الْجَنَّةِ ، فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِبِّهَا ، وَيُفْسَخُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ ، وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ ، حَسَنُ الثِّيَابِ ، طَيِّبُ الرَّيْحِ ، فَيَقُولُ : أَبَشِّرْ بِالَّذِي يَسُرُّكَ ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ ، فَيَقُولُ لَهُ : مَنْ أَنْتَ ؟ فَيَقُولُ : أَنَا عَمَلُكَ الصَّالِحُ (a caller will call from the sky and say My slave had told the truth, so furnish his grave from paradise, clothe him from paradise, open a door for him of paradise so he can feel it breeze and scent, and expand his grave as far as his eyes can see. Then a beautiful looking man will appear, with beautiful clothes and a nice scent and he will give glad tidings, this is day you have been promised. So the person will ask, who are you? Your face shows goodness. He said: I am your good deeds.) (الصفحة أو الرقم: 1676) (الراوي : البراء بن عازب |المحدث : الألباني|المصدر : صحيح الجامع) (إخلاصة حكم المحدث : صحيح

○ Your good deeds will accompany you in your grave,

○ Part of a Hadith: (إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ إِنَّهُ يَسْمَعُ خَفَقَ نِعَالِهِمْ حِينَ يُولَوْنَ مُدْبِرِينَ ، فَإِنْ) كان مؤمناً كانت الصلاة عند رأسه ، وكان الصيام عن يمينه ، وكانت الزكاة عن شماله وكان فعل الخيرات من الصدقة والصلاة والمعروف والإحسان إلى الناس عند رجله فيؤتى من قبل رأسه فنقول الصلاة ما قبلي مدخل ، ثم يؤتى عن يمينه فيقول الصيام ما قبلي مدخل ، ثم يؤتى عن يساره فنقول الزكاة : ما قبلي مدخل ، ثم يؤتى من قبل رجله فيقول فعل الخيرات من الصدقة والصلاة والمعروف والإحسان إلى الناس (: ما قبلي مدخل) (When the dead person is placed in his grave, the he

can hear the footsteps until they leave, if he is a believer his salat will come standing at his head, his zakat will come and stand by his right side, and his fast will stand by his left, and his other good deeds will stand at his feet - A believer could have done wrong things, so he might deserve some punishment. If he is approached by his head, then his salat will say you have no way through me. If he is approached by his right, his zakat will say there is no way through me, if he is approached by his left, his fast will say there is no way through me, and if he is approached by his feet then his other good deeds will say there is no way through me.) – (الراوي : أبو هريرة |المحدث :) - (الصفحة أو الرقم: 3561 |خلاصة حكم المحدث : حسن) (الألباني|المصدر : صحيح الترغيب

- Hadith: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يُؤْتَى) بِالْمَوْتِ كَهَيْئَةِ كَبْشٍ أَمْلَحٍ فَيُنَادِي مُنَادٍ يَا أَهْلَ الْجَنَّةِ، فَيَسْرِعُونَ وَيَنْظُرُونَ فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَهُ، ثُمَّ يُنَادِي يَا أَهْلَ النَّارِ، فَيَسْرِعُونَ وَيَنْظُرُونَ، فَيَقُولُ هَلْ تَعْرِفُونَ هَذَا فَيَقُولُونَ نَعَمْ هَذَا الْمَوْتُ، وَكُلُّهُمْ قَدْ رَأَهُ، فَيُدْبِحُ ثُمَّ يَقُولُ يَا أَهْلَ الْجَنَّةِ، خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ فَلَا مَوْتَ (Narrated Abu Sa`id Al-Khudri: Allah's Messenger (صلى الله عليه وسلم) said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O

people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.") – Al Bukhari Book 65, Hadith 4730

- Death will come in the form of a ram on the Day of Judgement, so Allah (سبحانه وتعالى) is able to give forms to whatever He wills.

Reviving the Sunnah

- Reviving the Sunnah is practicing the sunnah and calling on others to act upon it, and for this you will be rewarded.
- Hadith: ("من سبح الله في دبر كل صلاة ثلاثاً وثلاثين، (وحمد الله ثلاثاً وثلاثين، وكبر الله ثلاثاً وثلاثين، وقال تمام المائة: لا إله إلا الله وحده لا شريك له، له الملك وهو على كل شيء قدير، غفرت خطاياهم وإن كانت مثل زبد البحر (Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, la hul-mulku wa la hul-hamdu, wa Huwa 'ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea.") – Muslim, Riyadh As Saliheen Book 16, Hadith 1419

- It is important to be heedful when saying it. One of the Ansari dreamt and was asked, 'what did the Prophet (صلى الله عليه وسلم) command you to say after the obligatory prayer?' So he mentioned to say 33 times subhan Allah, etc. So it was said to him, make it 25, so say subhan Allah 25 times, alhamdulillah 25 times, Allahu akbar 25 times and la ilah ila Allah 25 times, which is a total of 100 – so he immediately went to the Prophet (صلى الله عليه وسلم) and told him about his dream? The Prophet (صلى الله عليه وسلم) said (اجعلوه كذلك), do it like this.
- Hadith: عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ أُمِرُوا أَنْ يُسَبِّحُوا، دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَيَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ (وَيُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ فَأَتَى رَجُلٌ مِنَ الْأَنْصَارِ فِي مَنَامِهِ فَقِيلَ لَهُ أَمَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُسَبِّحُوا دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَتَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ قَالَ نَعَمْ . قَالَ فَاجْعَلُوهَا خَمْسًا وَعِشْرِينَ وَاجْعَلُوا فِيهَا التَّهْلِيلَ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ " اجْعَلُوهَا كَذَلِكَ ") (It was narrated that Zaid bin Thabit said: "They were commanded to say the tasbih thirty-three times following the prayer, and to say the tahmid thirty-three times, and to say the takbir thirty-four times, then a man from among the Ansar was told in a dream: 'Did the Messenger of Allah (صلى الله عليه وسلم) command you to say the tasbih thirty-three times following the prayer, and to say the tahmid thirty-three times, and to say the takbir thirty-four times?' He said: 'Yes.' 'Instead of that, say each one twenty-five times, and include the tahlil among them.' The next morning he came to the Messenger of Allah (صلى الله عليه وسلم) and told him about

that, and he said: 'Do that.')" - Sunan an-Nasa'i 1350, Authenticated by Al Albani as Sahih

- Al Albani was asked does this abrogate saying subhan Allah 33 times, etc he said no, but the 25 times is better. So you can say 33 times one day, 25 times another day.
- And you can say 10 times.
- Hadith: (خَلَّتَانِ) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " خَلَّتَانِ) لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ أَلَا وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا " . قَالَ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُهَا بِيَدِهِ قَالَ " فَتِلْكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسِمِائَةٌ فِي الْمِيزَانِ وَإِذَا أَخَذْتَ مَضْجَعَكَ تُسَبِّحُهُ وَتُكَبِّرُهُ وَتَحْمَدُهُ مِائَةً فَتِلْكَ مِائَةٌ بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسِمِائَةِ سَيِّئَةٍ " . قَالُوا وَكَيْفَ لَا يُحْصِيهَا قَالَ " يَا بَنِي أَهْلِ الشَّيْطَانِ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا . حَتَّى يَنْقَلِبَ فَلَعَلَّهُ أَنْ لَا يَفْعَلَ وَيَأْتِيَهُ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ " (Abdullah bin `Amr [may Allah be pleased with both of them] said: "The Messenger of Allah said: 'There are two characteristics over which a Muslim man does not guard, except that he enters Paradise. And indeed, they are easy, and those who act upon them are few: He glorifies Allah at the end of every prayer ten times (saying Subḥān Allāh) and praises Him ten times saying (Al-Ḥamdulillāh) and extols His greatness ten times (saying Allāhu Akbar).'"He said: "And I have seen the Messenger of Allah counting them with his hand. He said: 'So this is one hundred and fifty with the tongue, and one thousand and five hundred on the Scale. When you go to bed, you glorify Him, extol His greatness, and praise Him a hundred times, so this is one hundred with the tongue and one thousand on the Scale. Which of you perform two

thousand and five hundred evil deeds in a single day and night?' They said: 'How could we not guard over them?' He said: 'Shaitan comes to one of you when he is in his Salat and says: "Remember such and such, remember such and such" until he turns perhaps he will not do it. And he comes to him and he is lying down and makes him sleepy until he falls asleep.'" - Jami` at-Tirmidhi 3410

- o But what makes people to lose this reward? The shaitan makes them forget or a heedless heart. When you say each 10 times, then that's 30 times after each prayer, and there are five prayers, so that's a total 150. And before going to sleep $33+33+34=100$, so a total of 250, and each deed is multiplied by 10, so a total of 2500 is added to your scale.

- It's one of Allah's favors that He's made acquiring knowledge easy for us. It's easy for us to gather, to have a place, to be in peace and leave in peace. If we're grateful then Allah (سبحانه وتعالى) will increase us and if we're ungrateful then we'll be deprived. Alhamdulillah for all of Allah's blessings and favors.
- When you acquire knowledge, the shaitan will have no way to overcome you and misguide you. The shaitan has power over those who are ignorant to lead them astray. Knowledge saves a person from misguidance and bida'a.

Recap

- The Scale is considered one of the horrors and distresses of Judgement Day. The angels will be in fear of this Scale, the Prophet (صلى الله عليه وسلم) will be standing there to intercede, so this means it's a great moment. When the person sees his evil deeds, he'll wish there's a great distance between him and his evil deeds.
- What will be weighed on the Scale?
 - The person himself. The Scale can distinguish the faith of a person. A fat man will come but he will weigh less than a mosquito.
 - Deeds will be weighed and Allah (سبحانه وتعالى) is able to give form to the deeds. From the moment a person is in the grave, if he's a believer his deeds will come in the form of a good-looking person with a nice scent. And the disbeliever will have his deeds come in the form of a bad-looking person with an

offensive odor. This is from the moment of the grave, so what about on Day of Judgement? Subhan Allah.

- Good manners: Hadith: (وعن أبي الدرداء رضي الله عنه: أن النبي صلى الله عليه وسلم قال: "ما من شيء أثقل في ميزان المؤمن يوم القيامة من حسن الخلق، (Abud-Darda (May Allah be pleased with him) reported: The Prophet (صلى الله عليه وسلم) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners.) – At Tirmidhi Book 1, Hadith 626 Nowadays we're suffering from lack of good manners. Everything is related to your belief. If your belief is high then it will affect your manners and if your belief is low then it will affect your manners as well.
- Alhamdulillah (الحمد لله): Hadith: (وعن أبي مالك الأشعري رضي الله عنه) (قال: قال رسول الله صلى الله عليه وسلم: "الطهور شرط الإيمان، والحمد لله تملأ الميزان، (Abu Malik Al-Ash'ari (may Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said: "Purity is half of iman (faith). 'Al-hamdu lillah (all praise and gratitude belong to Allah)' fills the scales) – Muslim, Riyadh As Saliheen, Book 16, Hadith 1413 Alhamdulillah should come from your heart, based on your belief that the perfect attributes belong to Allah (سبحانه وتعالى) and He's the owner of all the beautiful favors I'm enjoying. People use 'alhamdulillah' just as a word of gratitude, but they don't know it has a broader meaning of praising Allah (سبحانه وتعالى) as well. The true believer, whether in prosperity or

adversity, will say 'alhamdulillah' praising Allah (سبحانه وتعالى) for what He's decreed for him.

- **For Allah's cause:** Hadith: (يُقُولُ) - رَضِيَ اللهُ عَنْهُ - يُقُولُ (قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَحْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيمَانًا بِاللَّهِ وَتَصَدِيقًا بِوَعْدِهِ، (فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْتَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ (Narrated Abu Huraira: The Prophet (صلى الله عليه وسلم) said, "If somebody keeps a horse in Allah's Cause motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its waste and urine.") - Sahih al-Bukhari 2853

○ Intercession

- Surah Al Baqarah & Surah Al Imran: Hadith: (حَدَّثَنِي أَبُو أُمَامَةَ،) الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اِقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَأُوا الزَّهْرَاوِينَ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَائِنَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا (Abu Umama said he heard Allah's Messenger (صلى الله عليه وسلم) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiya

said: It has been conveyed to me that here Batala means magicians.) - Sahih Muslim 804

- Recite the Qur'an for it will come on the Day of Judgement as an intercessor. The Qur'an will intercede and speak on behalf of the person, even the fasting. No one can imagine how it will happen, but we believe.
 - The deeds will be boasting and the sadaqah will say I'm the best of all of you, subhan Allah.
- The third to be weighed are our records. What is the evidence? Hadith, also called (حديث البطاقة), hadith of the card:
- (سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ سَيَخْلَصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُءُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ فَيُنشَرُ عَلَيْهِ تِسْعَةٌ وَتِسْعِينَ سَجَلًا كُلُّ سَجَلٍ مِثْلُ مَدِّ الْبَصْرِ ثُمَّ يَقُولُ أَتُنْكِرُ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتَنِي الْحَافِظُونَ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ أَفَلَاكَ عَذْرٌ فَيَقُولُ لَا يَا رَبِّ . فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً فَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتَخْرُجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ أَحْضِرْ وَزَنَكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السَّجَلَاتِ فَقَالَ إِنَّكَ لَا تُظْلَمُ . قَالَ فَتَوَضَّعَ السَّجَلَاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ (Narrated 'Abdullah bin 'Amr bin Al-'As: that the Messenger of Allah (صلى الله عليه وسلم) said: "Indeed Allah will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall

- not be wronged today." Then He will bring out a card (Bitaqah); on it will be: "I testify to La Ilaha Illallah, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allah.'" - Jami` at-Tirmidhi 2639
- o Many people nowadays are taking this hadith as evidence to not pray, fast, etc, it's enough to say (لا اله الا الله) and that will make him saved and enter paradise. In the hadith, everyone has this card, but who among us will save him? This person had good deeds, but it was not enough to save him from the hellfire because of his sins, but he had the word of tawheed. and he fulfilled all of the conditions for (لا اله الا الله) – of love, sincerity, truthfulness, submission, knowledge, yaqeen, etc. Whoever says (لا اله الا الله) without knowing the meaning of this word then it won't benefit him. And whoever says (لا اله الا الله) while knowing the meaning but not acting on it, then it won't benefit him. The deeds prove you believe Allah is One.

Word of tawheed – (لا اله الا الله)

- After knowing this we want our (لا اله الا الله) to have weight. What does (لا اله الا الله) mean?
- (لا اله) → no deity deserves to be worshipped → negation
- (الا الله) → except Allah → affirmation
- People have gods, some are taking animals, some trees, some stars, some humans as gods. (لا اله) → is telling us only One deserves to be worshipped out of love and magnification. One may say why only Allah (سبحانه وتعالى) and not another? Look at the perfect attributes of Allah (سبحانه وتعالى) and look at other gods who are deficient. Surah Maryam 42: (إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي) عَنْكَ شَيْئًا (When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?)
- From this verse what is the attribute of the perfect god to be worshipped? All-Hearer, All-Seer and benefitting. The one you're worshipping doesn't see or hear or benefit, while you can. All others gods besides Allah (سبحانه وتعالى) are lifeless, they need to sleep, get tired, they are deficient.
- Sometimes you see someone you admire for their knowledge and manners, but when you know (لا اله الا الله) – you know it's from Allah (سبحانه وتعالى), and when you compare her knowledge to Allah's knowledge there is no comparison. Allah (سبحانه وتعالى) knows everything, He knows the past, present, and future. So (لا اله الا الله) will dispel everything in your heart.

- Ayat Al Kursi is the greatest ayah in the Qur'an: Surah Al Baqarah 255: (اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ) (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî.]—)
- It begins with 'Allah', Allah (سبحانه وتعالى) is introducing us to His Noble Self. He said no one deserves to be worshipped, why? Look at the end of the verse. Because He's the Most High and the Most Great (الْعَلِيُّ الْعَظِيمُ). If we want to know what is His Highness and Greatness, then look at what is in between ayat al Kursi.
 - The first attribute is Al Hayy (الْحَيُّ): The Ever-Living, Who never dies, other gods die, so do they deserve attachment? No. Allah (سبحانه وتعالى) has the perfect life, He never gets tired or sleeps. Even the husband you're sleeping next to doesn't

- know what you need and what you're feeling, why? Because he's dead (sleep is minor death).
- Al Qayoom (الْقَيُّومُ): He's Self-Sufficient, He's in no need of anyone and everyone is need of Him. Allah (سبحانه وتعالى) is disposing the affairs of everyone, granting them rizq, giving them cure. What about the other gods? Are they self-sufficient and rich? They're in need of food, drink, sleep, they need Allah (سبحانه وتعالى) to keep them alive, subhan Allah.
 - No slumber or sleep overtakes Him (لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ): because of His perfect life, He doesn't get drowsy or sleep. Other gods need to sleep, whether they're humans or animals, etc. They're deficient.
 - Everything in the heavens and the earth belongs to Allah (لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ) (سبحانه وتعالى). Bring your gods, do they have any share in Allah's dominion?
 - Intercession belongs to Allah (سبحانه وتعالى) (مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ), no one can intercede for me except with Allah's permission, and Allah (سبحانه وتعالى) will only permit it if He is pleased with me and is pleased with the intercessor. Allah (سبحانه وتعالى) is only pleased with the monotheists, those who do not ascribe partners with Allah (سبحانه وتعالى). Those who are committing shirk have no hope to be granted intercession.
 - Allah (سبحانه وتعالى) knows what they're doing in this world and what will happen in the hereafter (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ). Do

other gods know what will happen in the future? Some gods don't even have a mind, you are even better than them.

- No one can encompass Allah's knowledge except what He teaches us (وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ).
- The Kursi is the Footstool of Allah (سبحانه وتعالى), not the Throne (وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ). The Kursi compared to the Throne is a like a ring in the desert, so how great is the One Who rose of the Throne, subhan Allah. Are other gods great?
- No fatigue touches Allah (سبحانه وتعالى) in guarding the heavens and the earth (وَلَا يَئُودُهُ حِفْظُهُمَا).
- He is the Most High, the Most Great (الْعَلِيُّ الْعَظِيمُ).
- Why is Ayat Al Kursi the greatest ayah? Because it tells you Who is Allah (سبحانه وتعالى) and it makes you attach to Him, and not be attached to people or other gods. Everyone is deficient, no one is perfect except Allah (سبحانه وتعالى). The true ilah is the One Who deserves to be worshipped with utmost love and magnification because He is the Most High and Most Great in all of His attributes. Allah (سبحانه وتعالى) created our nature to love those who are most high and great. We love to look up to others. Even when the disbeliever is in distress, he looks up, why? Allah (سبحانه وتعالى) created us to know the Most High is up.
- If we knew Allah (سبحانه وتعالى), then we will love Him, we will not disobey Him, so our problem is because we don't know Who is Allah (سبحانه وتعالى).

- Allah (سبحانه وتعالى) doesn't need our worship, but when we worship Him we're the ones who benefit. We will be admitted to paradise if we worship Him. Surah Adh Dhariyat 56-58: (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (٥٦) مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ (٥٧) إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ (٥٨) (And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). (56) I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). (57) Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. (58))
 - Rizq is in Allah's hands, if you work day and night, you will only get what's written for you.

How should we live in the duniya after knowing (لا اله الا الله)

- (لا اله) → no deity deserves to be worshipped → negation
- (الا الله) → except Allah → affirmation
- (لا) has two roles in my life:
 - The word (لا) will expel all attachments in my heart, it will clear my heart to love anyone other than Allah (سبحانه وتعالى).
 - And the word (لا) works as a guard, preventing my heart from anyone entering and being magnified and loved the most. How? Allah (سبحانه وتعالى) will make me go through situations in my life to make (لا) activated in my life.
- For example you fall sick and you're told to go to so and so doctor because he's clever and there's no one like him. You will go to him

with your heart having full reliance in him. When you go to the hospital, you find out this doctor has left. This is to show you to not put your trust and reliance except in Allah (سبحانه وتعالى). No one can cure me or diagnose my problem except Allah (سبحانه وتعالى).

- If your (لا اله الا الله) is weak, you'll say 'I'm unfortunate, I have bad luck', subhan Allah. Who says these words? The one who's ignorant. Don't let your heart be attached to the doctor or teacher.
- Another example is you're told to give a presentation and you prepare and write it out and when it comes time to present you can't utter a word. Why? Because you relied in yourself and your preparation. Many people don't understand the role of (لا اله الا الله). No one can cure me except Allah, no one can mend my heart except Allah. Why is Allah (سبحانه وتعالى) putting us in distress? Because He wants us to stay at His gate and know (لا اله الا الله). We need to stay at the gates of Allah (سبحانه وتعالى) with submissiveness, humility and love, not self-sufficiency.
- How strong is the negation in your life? Do you really negate all attachments in your heart. You might ask, 'what about my husband and children, should I love them?' Yes, but what is the limit of your love? It should not exceed natural love. It's natural to love parents, spouse, children, but it should not exceed the natural limit that they become 'great' in your heart that you disobey Allah (سبحانه وتعالى) and you obey them.
- Sometimes we love ourselves more than Allah (سبحانه وتعالى), istagfar Allah. Someone is told this is unlawful, Allah (سبحانه وتعالى) doesn't love

(صلى الله عليه وسلم) said should I not inform you of something more and better than your remembrance of Allah (سبحانه وتعالى) the entire night and day. He said, say: Glory be to Allah for all that He has created, Glory be to Allah for the weight of all He has created, Glory be to Allah for all that He has created in the earth and heaven, Glory be to Allah for the weight of all He has created in the earth and heaven, Glory be to Allah for all that He has written in the Preserved Tablet, Glory be to Allah for the weight of all that He has written in the Preserved Tablet, Glory be to Allah for everything, Glory be to Allah for the weight of everything, Praise be to Allah for all that He has created, Praise be to Allah for the weight of all He has created, Praise be to Allah for all that He has created in the earth and heaven, Praise be to Allah for the weight of all He has created in the earth and heaven, Praise be to Allah for all that He has written in the Preserved Tablet, Praise be to Allah for the weight of all that He has written in the Preserved Tablet, Praise be to Allah for everything, Praise be to Allah for the weight of everything) - الراوي : أبو أمامة الباهلي | المحدث : الألباني | المصدر : صحيح الترغيب الصفحة أو الرقم: 1575 | خلاصة حكم المحدث : صحيح

Weigh your Faith before it is Weighed – Class #4

Introduction

- It is a blessing from Allah (سبحانه وتعالى) that He has prolonged our life to reach today, which is one of the sacred months. There are four sacred months – Dhul Qu'da, Dhul Hijjah, Muharram, Rajab. Allah (سبحانه وتعالى) has honored these four months, and we should not wrong ourselves or commit sins. To commit sins are even more grievous in these months and to perform good deeds are multiplied. If you have the opportunity to do good, then do it. Take advantage of your time.
- If we commit sins in these times, we should immediately repent to Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) makes us reach the first ten days of Dhul Hijjah which are the best days in the whole year.

Faith

- The Balance will weigh the slave himself, his deeds, and records. The Balance will weigh the faith of the person, and deeds will have a weight when they are done with belief in Allah (سبحانه وتعالى) and the Judgement Day. If we are concerned about our Scale, then we should be concerned about our faith.
- Surah An Nisa'a 162: (لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا) (But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down

to you (Muhammad SAW) and what was sent down before you, and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward)

- Allah (سبحانه وتعالى) praises those who are firm in knowledge and the believers. They believe in what has been revealed upon the Prophet (صلى الله عليه وسلم), they establish the prayers and give zakat. And the end of the verse says a 'great reward', so you need to know that whatever matters mentioned in the ayah are great with Allah (سبحانه وتعالى). So what is mentioned in this ayah? Belief in Allah (سبحانه وتعالى) and the Judgement Day.
- Surah Al Maeda 9: (وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ءَظِيمٌ) (Allâh has promised those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise))
 - Allah (سبحانه وتعالى) is giving a great reward for belief and those who prove their faith with righteous good deeds.
- Surah Al Isra'a 9: (إِنَّ هَٰذَا الْقُرْءَانَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ) (Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad SAW). who work deeds of righteousness, that they shall have a great reward (Paradise).)
 - This great reward is for the believers. And all of these ayat are proof that great rewards are for those who belief and act upon that belief.

- Whenever Allah (سبحانه وتعالى) says a 'great reward' then no one can estimate the greatness of this reward except Allah (سبحانه وتعالى).
- Abu Bakr (may Allah be pleased with him) preceded all of those of the Muslim nation and the Prophet (صلى الله عليه وسلم) called him As Sideeq, why? After the incident of Isra'a and Mi'raj, when he went to Jerusalem from Mecca and ascended to heavens in one night, the Prophet (صلى الله عليه وسلم) told Quraish this and they went and told Abu Bakr (may Allah be pleased with him), 'did you hear what your companion has said?' Abu Bakr (may Allah be pleased with him) said then he has told the truth, though he hasn't heard it from the Prophet (صلى الله عليه وسلم) yet. Here the Prophet (صلى الله عليه وسلم) called him 'As Sideeq' and his rank is after the rank of the messengers because he was the foremost to believe in the Prophet (صلى الله عليه وسلم).
- Ibn Umar (may Allah be pleased with him) narrated that the Prophet (صلى الله عليه وسلم) had a dream, and the dreams of prophets are true and revelations from Allah (سبحانه وتعالى). The Prophet (صلى الله عليه وسلم) said he was given the key of the treasures and the balance. He said he was placed on one pan of the scale and his ummah was placed on the other pan of the scale and the Prophet (صلى الله عليه وسلم) outweighed. Then Abu Bakr (may Allah be pleased with him) was placed on one pan of the scale and the ummah of the Prophet (صلى الله عليه وسلم) was placed on the other pan and he outweighed the ummah, subhan Allah. Then Omar bin Al Khattab (may Allah be pleased with him) was placed and he too

outweighed the ummah, then Othman bin Affan (may Allah be pleased with him) was placed and he too outweighed the ummah.

- This hadith indicates the merits of the Companions of the Prophet (صلى الله عليه وسلم). Their weight is so heavy with Allah (سبحانه وتعالى). It was not because they preceded others with their prayer and fasting, but because of what was established in their hearts – their faith. It's the matter of faith which is heavy with Allah (سبحانه وتعالى). That's why it's important to take care of your faith. This does not mean to neglect the prayer and fast because you need to prove your faith.
- Hajar, the mother of Ismael (may Allah be pleased with him), had so much yaqeen. She was left by Ibrahim (عليه السلام) and their son under a tree, with only a pouch of water. She followed him and said, 'to whom are you leaving us?'. He said, 'to Allah (سبحانه وتعالى)'. She said, 'I'm pleased with Allah (سبحانه وتعالى), He will not forsake me.' This answer is the fruits of belief, subhan Allah. If you truly believe in Allah (سبحانه وتعالى) then there should be tranquility and rest in the heart that Allah (سبحانه وتعالى) will take care of you, He will dispose your affairs in the best way. If you obey Him and follow His commands, if you love Him, then He will never forsake His slave. Her good thoughts about Allah (سبحانه وتعالى) truly made her a blessed woman and she is the cause for having the spring of Zamzam gushing for to this day and until the Judgement. Day This is the reward for the believers who put their trust in Allah (سبحانه وتعالى); they never doubt the promises of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) has

promised many times in the Qur'an, if you are thankful, then He will increase you. If you have taqwa, then He will make a way out for you.

What is the belief that will make our scale heavy?

- The belief that makes the scale heavy is the belief that makes the slave pleased with Allah (سبحانه وتعالى) as his Rabb. This means anything Allah (سبحانه وتعالى) decrees for him, whether something he likes or a distress, he will think good about Allah (سبحانه وتعالى). He knows everything is in Allah's hands and Allah (سبحانه وتعالى) is All-Wise for decreeing this matter for him. It's the belief that will make you pleased with Islam as your religion. This means all of the laws and legislations Allah (سبحانه وتعالى) ordained then he will accept it without any hatred towards them or reluctance to apply, or embarrassed. For example, wearing the hijab, inheritance rules and polygamy. Are you pleased or do you choose what you like and leave what you dislike. And it's the belief that you are pleased with the Prophet (صلى الله عليه وسلم) as your messenger. It means to love him more than yourself and your family. To be following his sunnah and to respect and honor his family members and his companions. This is faith which makes your scale heavy with Allah (سبحانه وتعالى).
- Your feelings are also based on your belief. To love what Allah (سبحانه وتعالى) loves and hate what Allah (سبحانه وتعالى) hates, to give and withhold for Allah (سبحانه وتعالى). When you go to the harem and you

see the many people from different places, you love them because they are your brothers and sisters in Islam.

- The belief which has weight is the one not blemished with doubts. One of the causes of destruction or diminishing of faith from the heart is having doubts. May Allah (سبحانه وتعالى) protect us. Ameen. To have doubts about the narrations in Sahih Bukhari and Sahih Muslim or doubt the authenticity of the Qur'an, istaghfar Allah. Be careful to not listen to those who raise doubts about Islam, such as atheists who raise doubts about the existence of Allah (سبحانه وتعالى), istaghfar Allah. This is putting yourself in the fitna. When you have any doubt then immediately clear it with scholars who have knowledge. Don't keep this doubt inside that it ends up growing and a person dies upon it, istaghfar Allah.
- The Prophet (صلى الله عليه وسلم) said if one of us gives in charity equivalent to the Mount of Uhud in gold, it will not be more than the Companions giving two handfuls of barley in charity. What is the reason for this variation? The faith of the Companions. Hadith: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ (ذَهَبًا مَا أَدْرَاكَ مَدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ " (Narrated Abu Sa'eed Al-Khudri: that the Messenger of Allah (صلى الله عليه وسلم) said: "Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you were to spend gold the life of Uhud, it would not equal a Mudd - nor half of it - of one of them.") – At Tirmidhi Book 49, Hadith 4234

What is faith?

- Iman / faith is (تصديق جازم) – to believe with certainty the news, which news? From the Qur'an and Sunnah. This means I need to clear my heart first before receiving the news. If my heart is filled with worldly occupations and the Qur'an comes, it will be difficult to take on the knowledge. For example, if your mouth is full of food, can you speak? No. Allah (سبحانه وتعالى) has gave us eyes to see well, ears to see swell, a tongue to speak well, and a heart to believe in Him. But what do people do with their hearts? To love people more than Allah (سبحانه وتعالى), to be occupied with worldly matters.
- Three things are required:
 - Receiving the knowledge
 - Accepting because Allah (سبحانه وتعالى) said, to have no doubts
 - Reacting upon it
- The true believer reacts upon every piece of information he learns. The one who doesn't react then it's an indication of weak belief. It's not possible to say you're a believer and not react. When the believer hears about paradise and the hellfire, will he sit and not do anything? No, he will take every opportunity to do good deeds and to quit the sins.
- Ibrahim (عليه السلام) told the Prophet (صلى الله عليه وسلم) to tell his ummah that the trees of paradise are 'subhan Allah, alhamdulillah, la ilha ila Allah, and Allah Akbar' (سبحان الله، الحمد لله، لا اله الا الله، الله أكبر). When you hear this you will immediately say subhan Allah, alhamdulillah, la

ilha ila Allah, and Allah Akbar, and see a tree being planted in paradise. The one who doesn't react then it's a sign of weak faith.

- Every day two angels come and say compensate the one who gives and destroy the miser. It didn't say the ones who give money. A person might not have money, but has knowledge. He can share his knowledge to others.
- Everyone claims to believe, but who's belief is 'certain belief' (إيمان بيقيني). Yaqeen, certainty is three levels:
 - Certain knowledge (علم اليقين): this will develop me to become the second level.
 - Certainty which is witnessed with the eyes (عين اليقين): this will develop more to become the third level.
 - True certainty (حق اليقين): those who have this level are those one whose faith is so heavy with Allah (سبحانه وتعالى). How can we attain this level?
- Certain knowledge means he hears something for the first time. He hears honey is shifaa', it's a cure. This is still not certain knowledge, this is only considered information. How does it become certain? When you go and do further research, you read more hadiths, more in the Qur'an, more of what the scholars said, until you have certain knowledge that truly honey is cure. When will it become certainty witnessed with the eyes? When you use honey and you see its effect. You have a sickness and you use honey and alhamdulillah you're cured by Allah (سبحانه وتعالى). You fall sick again and you use it again. Trial after trial, you witness the result, you have

now reached the level of certainty witnessed with your eyes. After using it many times, and time after time, you have no doubt honey is cure, this is true certainty. Apply this with zamzam water, the Prophet (صلى الله عليه وسلم) said zamzam is what you drink it for. You read more about zamzam water, then your knowledge become certain knowledge. When you use it for healing, or increasing your knowledge, for memorizing Qur'an, and you see the certainty. And this is repeated, until it reaches true certainty.

- There are matters which you cannot reach the second and third level. For example, you have heard about paradise and hellfire. You have certain knowledge and you have no doubt about paradise and hellfire, but you cannot witness paradise unless Allah (سبحانه وتعالى) by His mercy makes you enter paradise and you see it and its delights. Another example, Allah (سبحانه وتعالى) mentioned in the Qur'an He is Ar Razaq and no one else. He is providing us with everything. When you receive knowledge about Ar Razaq, it's certain and you have no doubt about it. Then Allah (سبحانه وتعالى) will make you go through situations in which He will show you the impact of this attribute that only He provides and no one else. For example, you are in debt and you need money and if you don't have this money you'll become bankrupt. You ask someone and they refuse, another apologizes, etc. The door closes in your face but you know Allah (سبحانه وتعالى) is Ar Razaq and He will send the rizq in a way you can't imagine. You could be cleaning your closet and you find an envelope with money which you kept a long ago

and forgot about it. And this is to show you that only Allah (سبحانه) is Ar Razaq and so you can reach from certain knowledge to witnessed knowledge.

- You can't reach the level of certain knowledge with just one lecture, you need abundant knowledge, especially the knowledge about Allah (سبحانه وتعالى).
- Ibrahim (عليه السلام) asked Allah (سبحانه وتعالى) to show him how He gives life to the dead.
- Surah Al Baqarah 260: (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ) (And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise.")
 - Ibrahim (عليه السلام) believes Allah (سبحانه وتعالى) can bring back the dead to life, he didn't doubt this. But what does he want to reach? From certain knowledge to knowledge witnessed by the eyes. He wanted to see. Allah (سبحانه وتعالى) told him to cut the birds and place them in mountains, call on them and they will come back to life.

- We need to work on our faith and this requires abundant knowledge. You need to work hard for it and exert your utmost. Faith is established in the heart and proved through the actions and utterances. You need to know your faith will be tested. Don't think when your faith increases you won't be tested. You will be tested in every detail of your faith – in the names of Allah (سبحانه وتعالى), in your belief in Judgment Day, in angels, etc. Everything you believe it then you will be tested. We ask Allah (سبحانه وتعالى) to pass our tests. Ameen.

Upright Faith

- We want strong and upright faith. The Prophet (صلى الله عليه وسلم) said (لا يستقيم إيمان عبدا حتى يستقيم قلبه) your faith will not be upright unless your heart becomes upright. Where is the place of faith? The heart. So I need to take care of my heart. Ibn Rajab may Allah have mercy on him said how can you judge your heart is upright? Three matters:
 - The heart filled with the love of Allah (سبحانه وتعالى) is an upright heart
 - The heart filled with the love of obedience to Allah (سبحانه وتعالى) is an upright heart
 - The heart filled with hatred towards disobedience to Allah (سبحانه وتعالى) is an upright heart
- You love Allah (سبحانه وتعالى), you love to obey Him, you love prayer and fasting, you love the hijab, you love to cover yourself, etc, this is an indication your heart is upright. You feel hatred towards any

sin. Does this mean a believer never commits sins? No. But what's the difference when a true believer commits a sin and a weak believer? The true believer hates himself for having committed that sin. He hates how Allah (سبحانه وتعالى) saw him while committing the sin. The true believer scolds himself and repents to Allah (سبحانه وتعالى). The true believer doesn't say 'it's a minor sin, Allah (سبحانه وتعالى) is All-Forgiving'. The true believer is very sensitive when he commits a sin. But the weak believer will commit sins after sins and doesn't feel any remorse or regret. He belittles the sins and accuses others and not himself.

- We're not here to judge people but we're here to correct our faith, selves, and hearts. Do we love Allah (سبحانه وتعالى) or not? Look into your obedience. Do you love when you hear the adhan and you're busy with your job. Do you love to stop what you're doing and run to Allah (سبحانه وتعالى)? This is an indication of your love to Allah (سبحانه وتعالى).
- In order to make our faith upright, what should we do? We need take care of our heart – fill it with the love of Allah (سبحانه وتعالى). And we will not love Him unless we have certain knowledge about Him, not superficial knowledge. For example, people have cards with the names of Allah (سبحانه وتعالى) and by repeating it, think they know it. We need to know the meaning of each name and should be living these names in our lives. We're planning for ourselves without thinking for a minute to say, 'ya Rabb help me'. We're always relying on ourselves. 'What should I say to convince my husband?

What should I say to my sister?' Ask Allah (سبحانه وتعالى) to guide you what to say.

- When all the means fail around us, then we go to Allah (سبحانه وتعالى), but where were we before? Subhan Allah. We only seek the help of Allah (سبحانه وتعالى) when we fail and this is an indication of weak faith. We are tested in every name of Allah (سبحانه وتعالى).
- There was a lady who wanted to apply for a job but she had to take a medical test and it was found she had TB. After she got the result, she was in shock and she didn't get the job. She was very upset, but this made her change her life. She was negligent in her life, she was not aware of the hereafter, not praying, etc. She became a different person after this event. She went for another test and the results were fine. She found out the initial results were not for here but for someone else, subhan Allah. This is a true story, look at the wisdom of Allah (سبحانه وتعالى). We see everything as not good and we cry and are upset, and then we discover Allah (سبحانه وتعالى) is Hakeem – He's wise in all He decrees for us.
- Allah (سبحانه وتعالى) is testing us daily, but we're unaware of it, subhan Allah.
- We want knowledge that will make Allah (سبحانه وتعالى) my first resort. I go to Allah (سبحانه وتعالى) for every situation – when it's good I thank Him and when it's evil, I go to Him. We want the love that Allah (سبحانه وتعالى) is everything in our lives. We want to reach that state then our heart will be reformed and good. This means we want knowledge that will make our hearts firm on tawheed.

- To make our heart upright, we also need to clear it from sicknesses of the heart. A common sickness of the heart among the people and they're practicing it day and night and are unaware of it is envy, hasad. Ibn Taymiyah may Allah have mercy on him said even the righteous people have it but they're hiding it. Though the wicked people show it. How do you know if you have envy or not? When you criticize the people, their faults, their state, etc. When you judge others, then this is an indication you have hasad. For example you pass by a building and you think how many rooms are in that building and you account how much rent the owner must make. Or someone wealthy travelling in first class and sees people of a nationality who are poor and thinks to himself, 'why are they here in first class?' This is hasad. Even students of knowledge have hasad, for example the teacher says only a few students will have a private class and suddenly someone shows up and one of the students says who invited so and so to be among them. This is an indication of hasad. What does the true believer do? When he detects any envy, he hates it and asks Allah (سبحانه وتعالى) for the forgiveness and he will invoke for the person he envies. Just as you granted her, grant me, but don't wish for the removal of the blessing and for you to have it alone. For example, the students want only themselves to be the favorite to the teacher and no one else and this is an indication of hasad in the heart.

Weigh your Faith before it is Weighed – Class #5

Introduction

- What are the indications the heart is good or reformed?
 - The heart is filled with the love of Allah (سبحانه وتعالى)
 - It loves the obedience of Allah (سبحانه وتعالى)
 - It hates the disobedience of Allah (سبحانه وتعالى)
- Love of Allah (سبحانه وتعالى) is attained by two means:
 - To have knowledge about Allah's perfection: when you look at the universe around you, you will see that the Creator is a perfect God and Most Great.
 - To have knowledge about Allah's benevolence, ihsan, goodness
- Allah (سبحانه وتعالى) created our fitra to love perfection, and we love those who do good to us and are kind to us. This is our nature. Why do children love their nannies? Because they're taking care of them, carrying them, etc. Since we are in our mother's womb, Allah (سبحانه وتعالى) has been good to us.
- Look at every blessing that Allah (سبحانه وتعالى) has given you and attribute it to Him. No one gave me ears, eyes, health except Allah (سبحانه وتعالى). Return the blessing to the Real Bestower. This is not something you do in just one sitting and expect your heart to be filled with the love of Allah (سبحانه وتعالى). It needs to be done your entire life.

- You might be sick and go to a doctor and it's correctly diagnosed and given good medication and you're cured. People talk an hour about the doctor and in the end say ' alhamdulillah', subhan Allah. Who taught this doctor? Allah (سبحانه وتعالى). The person was not born a doctor. Who guided him to the right diagnosis and medication? Allah (سبحانه وتعالى), because that doctor could be a means to your death or a means to your healing.
- Allah's benevolence and ihsan doesn't come directly to us but through people, so you need to return it back to Allah (سبحانه وتعالى). We have to reflect with all of the blessings around us.
- We have to see how Allah (سبحانه وتعالى) is perfect and everything besides Allah (سبحانه وتعالى) is deficient. He puts everything in its right place, at the right time, in the right amount – He is the Most Wise. When you remind yourself of Allah's perfect attributes, then you will be attached to Him and no one else.
- You might have children 3 or 4 or 5 years and they are very ready to love Allah (سبحانه وتعالى), tell them Allah (سبحانه وتعالى) will cure you, Allah (سبحانه وتعالى) takes care of you, Allah (سبحانه وتعالى) gives you – don't neglect them. These are the submissive ages, when you tell them to go right, they'll go right, when you tell them go left, they'll go left. Don't wait until they're teenagers and wonder why they don't love Allah (سبحانه وتعالى) or are atheists? Subhan Allah. Don't neglect this golden age. If they're not attached to Allah (سبحانه وتعالى), they'll be attached to Superman or Mighty Mouse, why? Because they're looking for perfection. And when they're ten and

you tell them Allah (سبحانه وتعالى) is the greatest, they'll say no, 'superman'. It's you to blame, don't blame them. Allah (سبحانه وتعالى) gave you a ready-made gift, don't lose it.

- It's very important to love Allah (سبحانه وتعالى) because then your relationship with your spouse, children, etc will be correct because it's based on love of Allah (سبحانه وتعالى).
- We need to have certain knowledge, which get upgraded to (عين حق اليقين), then (حق اليقين).
- Don't be hasty in making decisions, you need to consult Allah (سبحانه وتعالى) and ask Him to help you.
- Make Allah (سبحانه وتعالى) your resort all the time, we need to purify our hearts from sicknesses because these sicknesses of the heart will diminish your faith.

Sicknesses of the heart

- Arrogance: what are the signs of arrogance? When you see yourself arguing too much and you want to convince people of your opinion, even if you're right. When you continue arguing and you really want them to say you're right, then this is an indication that you have arrogance. One of the description of the disbelievers is (يجادلون) – they're always arguing.
- It's a sin to be suspicious of others, or to rejoice at other's misery. For example, someone might not have listened to you and they get hurt and inside yourself you say 'they deserve it'. Or to wait for a misfortune to happen (تربص) is one of the characteristics of the

hypocrites and it's a major sin. For example, you'll advise your child and they won't listen, and then you tell them you'll see what's going to happen to you and you're waiting for something bad to happen, istaghfar Allah.

- Doubts are a sickness of the heart. If a doubt comes into your heart and you repel it immediately, then alhamdulillah it's not established in your heart. But if a doubt comes and you're thinking about it and you say maybe they're right, then this is the first step to falling into doubts. If you act upon this doubt, then it can grow and the person may die on that doubt, may Allah (سبحانه وتعالى) protect us. Ameen. Hypocrites go one step forward and they hear a doubt and they move back, they're constantly wavering. If anyone raises any doubts, then you immediately need to clear it. And you have to be careful to seek knowledge from well-grounded scholars, not Google. Scholars include Sheikh Al Albani, Sheikh bin Uthaymeen, Sheikh bin Baz, Sheikh Abdulaziz Al Sheikh and Sheikh Al Fowzan – may Allah have mercy on them all.
- There are people who are Muslim, reading the Qur'an, and have doubts about evolution and think maybe our origin is ape, subhan Allah. Allah (سبحانه وتعالى) says He created Adam and taught him the names of everything.
- We don't want to look good apparently and our inside is devoid of faith like the hypocrites. We don't want to reach this state and find out we were hypocrites on the Day of Judgement, may Allah (سبحانه وتعالى) protect us. Ameen. Surah An Nisa'a 142: (إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ)

(خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا) (Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little)

Deeds that will make your scale heavy

- Perform deeds with sincerity, ikhlas and follow the Sunnah. Sincerity is great and it's very rare to be sincere. You have to work on it a lot. Sincerity is the basis for every action. When the deed is more sincere, then the deed has more weight. If the deed is done without sincerity then it has no weight and if it's blemished with showing-off then it's decreased. A person might suggest an idea as a program in the center and it's done and it's successful and the person is waiting to be acknowledged, why? To be praised but then the deed is gone. You need to ask Allah (سبحانه وتعالى) to accept our deeds.
- Allah (سبحانه وتعالى) does not accept a deed that is not done for His sake. If you do something for the sake of Allah (سبحانه وتعالى) and for the sake of the people, then it's nothing. One sister asked if she gives sadaqah so that she will have a husband. Or to give sadaqah in order to have more money. Don't do a good deed for gaining worldly gain – Allah (سبحانه وتعالى) knows what's in our hearts. It's the hypocrites who think they're deceiving Allah (سبحانه وتعالى), istaghfar Allah. When you give sadaqah, do it for the sake of Allah (سبحانه

(وتعالى) alone. Allah (سبحانه وتعالى) will give you in the akhira or the duniya and akhira.

- Hadith: (It was narrated from Abu Hurairah that the Messenger of Allah said: "A Dirham surpassed a hundred thousand Dirhams." They said: "How?" He said: "A man had two Dirhams and gave one in charity, and another man went part of his wealth and took out a hundred thousand Dirhams and gave them in charity.") - Sunan an-Nasa'i 2527
 - One dirham precedes 100,000 dirhams in reward, why? A man had two dirhams and he gave one in charity, he was in need of that dirham and he wanted the reward from Allah (سبحانه وتعالى).
- What is the more superior charity? Hadith: (Narrated Abu Huraira: A man came to the Prophet (صلى الله عليه وسلم) and asked, "O Allah's Messenger (صلى الله عليه وسلم)! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late).") - Sahih al-Bukhari 1419
- Suhaib Ar Roomi (may Allah be pleased with him) narrated: the Prophet (صلى الله عليه وسلم) said the man who offers voluntary prayer secretly then it's rewarded 25 times more.

- It's important to hide your good deeds, just as you like to hide your sins.
- Don't say I didn't answer your call because I was praying, self-conceit can enter the heart.
- Hadith: Offering prayer in congregation is rewarded 25 times and if he does in the desert, perfecting his ruku' and sujud then it's rewarded 50 times. (الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً ، فَإِذَا صَلَّى فِي فَلَاةٍ ،) الراوي : أبو سعيد الخدري | المحدث : الألباني | المصدر - (فَأَنْتُمْ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً : صحيح الترغيب :
- الصفحة أو الرقم: 413 | خلاصة حكم المحدث : صحيح
- Hadith: ("Once a dog was going round the well and was about to die out of thirst. A prostitute of Banu Israel happened to see it. So she took off her leather sock and lowered it into the well. She drew out some water and gave the dog to drink. She was forgiven on account of her action".) – Al Bukhari. She was forgiven of adultery because she did it sincerely for Allah (سبحانه وتعالى), there was no one there, she's not waiting for the praise of the dog, subhan Allah.
- When you do any deed, don't ask anything from the people, don't even say, I just want dua'a from you.
- Deeds that are heavy in the scale:
 - Hadith: The Prophet (صلى الله عليه وسلم) said: (Bakhin, Bakhin (an expression used to emphasize the magnificence of the matter and admiration for it) for five things: how heavy they are in the scale! They are 'laa ilha ila Allah', subhan Allah, alhamdulillah, Allahu Akbar, and a righteous son of

a Muslim who dies and his father seeks the reward from Allah) – Sahih Targheeb wa Tarheeb 1557, Authenticated by Al Albani

- Ibn Al Qayyim said the head of gratitude is remembrance of Allah (سبحانه وتعالى), the one who doesn't remember Allah (سبحانه وتعالى), doesn't give thanks to Allah (سبحانه وتعالى). The words (laa ilha ila Allah', subhan Allah, alhamdilliah, Allah Akbar) show gratitude and the last part is about patience. And this shows you that our conditions are between gratitude and patience.
- To be grateful is to confess that the blessing is from Allah (سبحانه وتعالى) and refer it to Him. You need to show neediness to Allah (سبحانه وتعالى), don't be self-sufficient. Proclaim the blessings of Allah (سبحانه وتعالى) and talk about it. Talking about the blessings of Allah (سبحانه وتعالى) is gratitude and not talking about the blessings of Allah (سبحانه وتعالى) is kufr, ingratitude.
- Use the blessing in the obedience of Allah (سبحانه وتعالى), don't use the blessing in disobedience of Allah (سبحانه وتعالى). For example, Allah (سبحانه وتعالى) granted you beauty, don't use it to display it unrightfully. Use your eyes to look at what is lawful, not something unlawful.
- When a person feels and confesses to the blessings given to him by Allah (سبحانه وتعالى) then he will remember Allah (سبحانه وتعالى). Remembering Allah (سبحانه وتعالى) is not limited to just saying (laa ilha ila Allah', subhan Allah, alhamdilliah, Allah Akbar), but it can be in prayer, fasting, zakat, sadaqah, umrah, hajj, attending a study

circle, reflecting over Allah's actions, His signs and decrees, reciting Qur'an, advising people with good.

- What is the meaning of (لا اله الا الله)? No one deserves to be worshipped except Allah (سبحانه وتعالى) because He is perfect.
- What is the meaning of (سبحان الله)? To free Allah (سبحانه وتعالى) from every imperfection. Those who say (سبحان الله) and accuse Allah (سبحانه وتعالى) of being unjust to them, or why is Allah (سبحانه وتعالى) doing this to me, then this person is not thinking good about Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) is the most just and wise. Can someone say 'subhan Allah' and then go to the graves and seek intercession from them? They are resembling Allah (سبحانه وتعالى) with His creation, istagfar Allah. Or to say 'subhan Allah' and then say the rules of Allah (سبحانه وتعالى) are not applicable today, that the hijab was for back then and not now, subhan Allah. Don't use your deficient mind to judge Allah's action.
- What is the meaning of (الحمد لله)? To praise Allah (سبحانه وتعالى) for His perfect attributes and ihsan. When you love Allah (سبحانه وتعالى), then you will say 'alhamdulillah'.
- What is the meaning of (الله أكبر)? Allah is the Greatest, He is greater than your problems, than your concerns, than your enemies.
- Any hadith that says it's most beloved to Allah (سبحانه وتعالى), then it means it's very heavy on the scale.
- Hadith: (Abu Hurairah narrated that: The Messenger of Allah (صلى الله عليه وسلم) said: "There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Raḥmān: "Glory is

to Allah and the praise; Glory is to Allah, the Magnificent. (Subḥān Allāhi wa biḥamdih, Subḥān Allāhil-Adhīm)”)

- Ask yourself, how many times are you saying (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) and (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) in a day. These are beloved to Allah (سبحانه وتعالى), subhan Allah.

Weigh your Faith before it is Weighed – Class #6

Recap

- The result of belief is reaction with the heart, tongue and limbs. How can we get firm belief? Certain knowledge. This knowledge is not a piece of information from here and there, you need abundant knowledge, especially about the facts of iman.
- When you're taking care of your faith, then you will be taking care of your deeds. People worry about the deeds before worrying about their iman. This doesn't mean you don't perform any deeds, but you need to take care of your iman and take care of the deeds that while make your scale heavy.

Deeds that are heavy on the scale

- There are deeds mentioned in the Qur'an and Sunnah which will heavy the scale.
- Surah An Nisa'a 114: لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ (بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا) (There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward)

- To give charity, to enjoin the good, to reconcile between people, but you need to do all of this with sincerity. For them is a great reward.
- Surah Al Mulk 12: (إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ) (Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).)
 - Whoever fears His Rabb in secret, then Allah (سبحانه وتعالى) has promised him a great reward. Those who fear Allah (سبحانه وتعالى) when they're alone, while no one sees them, they don't look at haram, or do haram, or even think of haram because they know Allah (سبحانه وتعالى) sees them and hears them.
- Surah Al Ahzab 35: (إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا) (Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who

observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward (i.e. Paradise.)

- For those who submit to Allah (سبحانه وتعالى), believe in Allah (سبحانه وتعالى), those who are obedient to Allah (سبحانه وتعالى), when any command comes to them they say ‘we listen and we obey’, those who are truthful, those who are patient, those who are submissive to Allah (سبحانه وتعالى), those who give charity, those who observe the fast, those who preserve their chastity, those who remember Allah (سبحانه وتعالى) much. For them they will have a great reward.

Gratitude and Patience

- Any good deed should be for the sake of Allah (سبحانه وتعالى), if Allah (سبحانه وتعالى) accepts your deed, then He will give you the reward, protection, happiness, etc. One sister asked about making dua'a for worldly matters like health, wealth, etc – does this violate sincerity? Of course not.
- Supplicating to Allah (سبحانه وتعالى) is a good deed, and every good deed should be performed with sincerity. You can ask Allah (سبحانه وتعالى) for whatever you want – worldly and deen – but your action should be for Allah (سبحانه وتعالى). How can dua'a be without

sincerity? For example, someone could be sitting amongst others in the masjid, and she looks around and sees all are raising their hands and invoking, so she decides to raise her hands – this is just imitating. Or someone poor is sitting next to someone rich, and she will invoke out loud, 'O Allah I am poor, I need money', so that the one next to her can hear and give her money – this is not sincere. Or taking pictures of themselves in the haram while raising their hands or prostrating, subhan Allah. These deeds will have no weight with Allah (سبحانه وتعالى), may Allah (سبحانه وتعالى) protect us. Ameen.

- Hadith: The Prophet (صلى الله عليه وسلم) said: (Bakhin, Bakhin (an expression used to emphasize the magnificence of the matter and admiration for it) for five things: how heavy they are in the scale! They are 'laa ilha ila Allah', subhan Allah, alhamdulliah, Allahu Akbar, and a righteous son of a Muslim who dies and his father seeks the reward from Allah) – Sahih Targheeb wa Tarheeb 1557, Authenticated by Al Albani
- This hadith is telling us about gratitude and patience. Remembering Allah (سبحانه وتعالى) is the head of gratitude – so the one who remembers Allah (سبحانه وتعالى) is grateful and the one who doesn't remember Allah (سبحانه وتعالى) is ungrateful. How much you remember Allah (سبحانه وتعالى) indicates how much you are grateful to Allah (سبحانه وتعالى). We mentioned two words that are beloved to Allah (سبحانه وتعالى) and heavy on the scale - Hadith: (Abu Hurairah narrated that: The Messenger of Allah (صلى الله عليه وسلم) said: "There are two statements that are light on the tongue, heavy on the

Scale, and beloved to Ar-Raḥmān: “Glory is to Allah and the praise; Glory is to Allah, the Magnificent. (Subḥān Allāhi wa biḥamdih, Subḥān Allāhil-Adhīm)”)”

- The first part of the hadith is about gratitude, and the second part of the hadith is about patience.
- You have to know that Allah (سبحانه وتعالى) Al Malik – The True King – He is the One Who decrees events to happen to us in this life as a trial – whether it is something happy or disturbing. Why? Because Allah (سبحانه وتعالى) wants to test me, what is my attitude and behavior? Will I be ungrateful, impatient, angry or will I be obedient, submissive, and pleased. Your answer on the exam paper tells you if you’re successful or unsuccessful. Take this rule and apply it in everything in your life – whether it’s something nice or not. Will you be grateful to Allah (سبحانه وتعالى), will you attribute the blessing to Allah (سبحانه وتعالى)? When Allah (سبحانه وتعالى) decrees something difficult, He’s testing your patience, are you pleased? **In this life you are facing decrees whether you are grateful or patient.** And both of these matters will make your scale heavy on the Day of Judgment.
- If a righteous son dies for a Muslim and he shows patience while hoping for the reward for Allah (سبحانه وتعالى), then his scale will be heavy. Take the opposite, if he’s impatient and displeased, then his scale will be light on the Day of Judgement.
- Imagine you are facing those who are difficult with you, they are means to increase your scale. Imagine someone hurts you with their tongue and you didn’t reply back, that one minute that you held

your tongue from replying back, and you ask Allah (سبحانه وتعالى) for the reward – Allah (سبحانه وتعالى) will make that one minute heavy on the scale, imagine if it's longer, subhan Allah. A pain in your body, headache, a cut – if you endure it just for a few minutes, for a week, month, etc – if you are hoping for the reward from Allah (سبحانه وتعالى), then how will your scale be on the Day of Judgement? Heavy. Allah (سبحانه وتعالى) is opening doors for us every day to make our scales heavy.

- We are receiving annoyance daily, and you might think why am I going through this and not my friend, but Allah (سبحانه وتعالى) is choosing you to heavy your scale, in order to be patient, but we're being ignorant. We think why is this person offending me? We don't see that Allah (سبحانه وتعالى) wants the good for us, but you will only understand this when you think good of Allah (سبحانه وتعالى). Surah Az Zumar 10: قُلْ يٰعِبَادِ اللّٰهِ اٰمَنُوْا اَتَّقُوْا رَبَّكُمُ الَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّاَرْضُ اللّٰهِ وَّاسِعَةٌ (Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allâh Islâmic — Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning.")
 - Allah (سبحانه وتعالى) will recompense those who are patient in full and without end, subhan Allah. Any harm you receive should make you patient. If you have a son that's making

your life miserable, look at him as a means to increase your scale with Allah (سبحانه وتعالى). If your husband is not appreciating you, look at him as a means to increase your scale with Allah (سبحانه وتعالى) if you show patience, etc – apply this to everything in your life.

- What will make people impatient, especially women? When they're constantly remembering bad events in their life. Complaining and talking too much about one's problems. Who is free of problems? No one. Women talk too much about their problems, especially complaining about their husbands. People will say, just talk, let it out, but this doesn't make her relieved because if she was relieved she would not talk to another person after that, subhan Allah. Only Allah (سبحانه وتعالى) can relieve you and put tranquility in your heart.
- Maryam means 'worshipper', she (عليه السلام) secluded herself just to worship Allah (سبحانه وتعالى), and while she was worshipping Allah (سبحانه وتعالى), He sent Jibreel (عليه السلام) to tell her that she will conceive a son – Eisa (عليه السلام). She is a chaste woman, a devoted woman to Allah (سبحانه وتعالى), no male has ever touched her and to be pregnant, this is very grievous and hard on her, subhan Allah. When you contemplate her situation then all of your situations are nothing. She wished that she didn't exist for having a child without a husband – Allah (سبحانه وتعالى) told her there is a spring under you, a palm tree, just shake it and you will have dates to eat, what does this show? Look at the bright side of your calamity. Every calamity

has a positive as well. Look at the son you will have who will be a mercy to mankind. What is the advice given to her? Surah Maryam 26: فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ ((الْيَوْمَ إِنسِيًّا) ("So eat and drink and be glad, And if you see any human being, say: 'Verily! I have vowed a fast unto the Most Gracious (Allâh) so I shall not speak to any human being this day.'")

○ Ibn Taymiyah may Allah have mercy on him, mentioned steps to be patient, here are a few:

- Know that whatever a person does to you is a test
- Every calamity has good behind it because Allah (سبحانه) decreed it. You might not know the wisdom now, but later. Surah Al Baqarah 216: وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.)
- Whatever afflictions befalls you is because of what your hands earned. You did something wrong and Allah (سبحانه) is making you go through this trial. Allah (سبحانه) made this calamity to expiate my sins, so alhamdulillah. Surah Ash Shura 30: وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ (كَثِيرٍ) (And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much)
- If you pardon people, then your reward will be with Allah (سبحانه) – He will pardon you and reward you. Surah Ash

Shura 40: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ) (الظَّالِمِينَ) (The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers).) – there three types of people mentioned in this ayah, there are people who are wronged, so they reply back equally and this is permissible. The second group are those who pardon and forgive, their reward is with Allah (سبحانه وتعالى). The third group are the unjust who oppress and take more than their due rights. When you pardon, then Allah (سبحانه وتعالى) will remove your sins. When you pardon, then your heart will be clear. If you don't pardon, then you'll constantly be thinking and planning how to seek revenge and you will be the loser because it will affect your worship.

- Hadith: (There is nothing heavier than good conduct in the scale of a believing slave on the Day of Judgement) – At Tirmidhi
 - When you have good manners and conduct, then that will make your scale heavy. Does it mean to speak well and act well only? No. There are conditions because you may say and behave well because you want something in return, or you show good manners to show you are a respectable person. Will this good behavior make your scale heavy? No.

- Surah Al Baqarah 204: (وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ) (And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents) – there's a group of people, they're hypocrites, they speak well, and you like it, but what's wrong with them? They're the most quarrelsome of people, may Allah (سبحانه وتعالى) not make us among them. Ameen.
- Surah Al Munafiqoon 4: (وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ) (And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?) – their appearance and speech is appealing, but they're hypocrites. May Allah (سبحانه وتعالى) not make us among them. Ameen.
- Whenever you show good conduct to others, don't wait for something in return from them, you should do it for the sake of Allah (سبحانه وتعالى).
- How do you know if you're having good conduct with your relatives? The one who's keeping good relations with his relatives,

even if they don't reciprocate. There are those who if they visit, then they will visit, - this person is not like the first, he's doing it just because they did.

- Surah Al 'Araf 199: (خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ) (Show forgiveness, enjoin what is good, and turn away from the foolish)
 - Ibn Kathir may Allah have mercy on him said people are 3 categories. There are those who are doing good – so accept whatever good they're giving, don't ask them for more than they can bear, don't cause them hardship. There are those not doing good, committing sin, etc – you should enjoin the good and advise them, tell them this is not right, this is haram. If they turn away and persist in doing the evil, then what should you do? Turn away from them – this should be your behavior.
- Surah Fussilat 34: (وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ) (The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend)
 - If someone abuses you or offends you, and you are bearing her harm patiently. She will change by the command of Allah (سبحانه وتعالى).

- Good conduct should be with Allah (سبحانه وتعالى) and with the people.
 - With Allah (سبحانه وتعالى): you should be pleased with Allah's legal commands and decreed commands. Allah (سبحانه وتعالى) commands you to wear hijab, pray, be chaste – your attitude should be 'we listen and we obey'. When Allah (سبحانه وتعالى) decrees something you don't like – you should show submission and patience.
 - With the people: do not harm others – not with your tongue, or your limbs or your behavior. Stay away from harming people, if you can't do good to them, then don't misbehave with them. You should spend on them – whether money, knowledge, or your high position. Receive people with a cheerful face – smile. Don't receive the people with a frowning face, even if you have problems, don't show it to others.
- Surah Ibrahim 24-25: (أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ) وَفَرَعُهَا فِي السَّمَاءِ (٢٤) نُؤْتِي أ كُلَّهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْآمِثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥) (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 (لا اله الا الله) is like the palm tree, and the palm tree is green all year-round, and its roots are fixed,

this means this word is fixed in the heart of the believer, fulfilling all conditions. This tree has branches, and this represents the good actions and behavior of the person. However the (لا اله الا الله) is strong in the heart, accordingly his actions and behavior will be good. Then this tree will bear fruits, the fruits represent your reward, Allah (سبحانه وتعالى) will love you and Allah (سبحانه وتعالى) will put the acceptance of you in the hearts of the people.

- The first condition of (لا اله الا الله) is knowledge – how much you know about Allah's (سبحانه وتعالى) greatness, awareness, watchfulness – the more you know Allah (سبحانه وتعالى), the more you will watch your tongue and behavior. Then the person will be pious and afraid of Allah (سبحانه وتعالى) – then he will fulfill the rights of the people. People have rights on you, especially Muslims, do you know what this means? It means you will be asked about these rights on the Day of Judgement. What are the rights of the Muslim? To say salam, not to defame him, not to hate him, to reply after saying 'alhamdulillah' when sneezing, accepting the invitation, visiting when sick, attending the funeral.
- A person may have a high rank in paradise, but because he didn't fulfill the rights of the people, his rank becomes lower. May Allah (سبحانه وتعالى) grant us the highest ranks. Ameen.

- The Prophet (صلى الله عليه وسلم) said to greet whomever you know and don't know amongst the Muslims. And now, those you know you say salam and don't know, no salam. The one you didn't say salam to can ask for his rights on the Day of Judgment.
- Good conduct is divided into types:
 - There are manners that are based on your belief in Allah (سبحانه وتعالى) and the Last Day, so you acted well, you were dutiful to your parents and spouse, etc. You are worshiping Allah (سبحانه وتعالى) by your good behavior.
 - There are manners that are inborn with this person. Each person is born with certain good characters and this explains why at the time of Jahiliya, who were not believers, but they were very generous. Allah (سبحانه وتعالى) created them with it. This explains why some non-Muslims have good behavior, because Allah (سبحانه وتعالى) created them like that.
 - There are commercial manners/conduct: the person is doing good to others in order to get something. For example a shopkeeper being kind to customers in order to have a customer base. These are based on desires, whims, and traditions.
 - There are those who show good conduct because of strict laws so it makes the people straight. For example, traffic rules, cameras, etc.

- Take care of your faith and you won't be pious unless you know Allah (سبحانه وتعالى). What helps you to show good conduct? When you know the reward and a house in the upper part of paradise is rewarded for you if you show good conduct.
- The nearest person to the Prophet (صلى الله عليه وسلم) is the one who shows good conduct and always ask Allah (سبحانه وتعالى) to guide you to best deeds and best conduct.

Reviving the Sunnah

- It is recommended to offer two units of voluntary prayers after the obligatory 'asr prayer. Aishah (may Allah be pleased with him): The Prophet (صلى الله عليه وسلم) never abandoned offering two units before the fajr prayer and after the 'asr prayer. (كان لا يدع ركعتين قبل الفجر ، وركعتين) - Authenticated by Al Albani in As Silsalah As Saheeha 2920
- الراوي : عائشة أم المؤمنين | المحدث : الألباني | المصدر : السلسلة الصحيحة
- الصفحة أو الرقم: 2920 | خلاصة حكم المحدث : إسناده صحيح على شرط الشيخين
- There is a hadith that says no prayer after the 'asr prayer. But Ali (may Allah be pleased with him) reported that the Prophet (صلى الله عليه وسلم) said: said no prayer should be offered after 'asr except when the sun is high (in its early time) (نهى عن الصلاة بعد العصر إلا و الشمس) - Authenticated by Al Albani as Sahih in As Silsalah As Saheeha 200
- الراوي : علي بن أبي طالب | المحدث : الألباني | المصدر : السلسلة الصحيحة
- الصفحة أو الرقم: 200 | خلاصة حكم المحدث : صحيح

May Allah (سبحانه وتعالى) increase our Scale. Ameen.

ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

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