

**He will
love them
and
they will
love Him**

[Surah Al Maeda 5:54]

Source:

**Tafsir Sheikh As Sa'ady and Explanation of Riyadh As Saliheen by
Sheikh bin Uthaymeen (may Allah have mercy on them)**

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تنويه

يجب تدوين رقم موافقة إذن الطباعة واسم المطبعة وعنوانها بالإضافة للتصنيف العمري مع ذكر الجملة التالية " تم تصنيف وتحديد الفئة العمرية التي تلائم محتوى الكتب وفقا لنظام التصنيف العمري الصادر عن المجلس الوطني للإعلام " وذلك للحصول على موافقة التداول



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

يُحِبُّهُمْ وَيُحِبُّونَهُ

He will love them and
they will love Him
[Surah Al Maeda, ayah 54]

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*All praises and thanks are due to
Allah, the Lord of the 'Alamin.*

*May the peace and blessings of Allah
be upon Muhammad, his family, his
Companions , and those who follow in
their footsteps and tread their path
until the Day of Judgment.*

Ameen.

Introduction

يُحِبُّهُمْ وَيُحِبُّونَهُ

He will love them and they will love Him

[Surah Al Maeda, ayah 54]

This is a beautiful relationship between the Master and His slaves; Allah (ﷻ) loves them and they love Him. The love begins with Allah (ﷻ). The heart of a true slave yearns for this relationship with his Creator. This is an open invitation to all believers because it has been revealed in the Quran. It is so overwhelming how Allah (ﷻ), the Most Majestic and the Most Merciful, who Rose over the Throne above the seven heavens, is initiating this relationship of love.

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ

عَلِيمٌ ٥٤

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. (Surah Al Maeda, ayah 54)



What is required from you?

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

O you who believe!



Belief

 If a person does not appreciate the gift of faith, which is a great favour from Allah (ﷻ), Allah will replace him with a people who are better than him.

مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

Whoever from among you turns back from his religion (Islam), Allah will bring a people He will love them and they will love Him

 We need to always ask Allah (ﷻ) to keep our hearts firm on the deen because **the heart can easily turn**. If a person turns away from Islam, he is only harming himself. Allah (ﷻ) is Able to replace him with hundreds and thousands of believers, and this is easy for Him. Allah (ﷻ) will love these believers and they will love Him.



أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ

humble towards the believers, stern towards the disbelievers,

 An important trait of those whom Allah (ﷻ) loves is that they are humble and merciful towards the believers, and stern towards the disbelievers. This sternness doesn't mean that they try to force people to accept Islam; they invite disbelievers to Islam in **a good, balanced manner**.



يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

fighting in the Way of Allah, and never afraid of the blame of the blamers.

These beloved slaves of Allah (ﷺ) struggle for His Sake Alone with their wealth, time, speech, actions, and lives. They are not afraid of the blame and accusations of the people; they only fear Allah (ﷻ). Their only concern is the pleasure of Allah (ﷻ).



ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

This special relationship begins with faith and ends with the believer being loved by Allah (ﷻ) and loving Him, which is also a great favor from Allah (ﷻ).

Faith → Love of Allah



Favor from Allah (جِبَالَةَ)

This special relationship is a favor from Allah (ذَلِكَ فَضْلُ اللَّهِ). We have to be truthful in wanting this relation of love, even if we feel that we are not worthy of receiving such a great favour. Have hope in Allah (ﷻ) because He is All-Vast in His Favours and All-Knowing (وَاللَّهُ وَاسِعٌ عَلِيمٌ). He knows whether our hearts truly want this love or not. Allah (ﷻ) deals with us according to what is inside our hearts. So we need to be truthful: are we willing to do everything we can to seek His Perfect Love?



Love of Allah (ﷻ)

It is human nature to love, and to want to be loved. A perfect situation is when the one you love also loves you. There are situations where you may love someone who doesn't reciprocate your love, or where someone may love you but you don't love him. This ayah is not about the love of a human being; it is about the Love of Allah (ﷻ), and how He will love you and you will love Him.

This is an eternal love.

You may claim that you love Allah (ﷻ), but to be loved by Allah (ﷻ) is different. Human beings loving one another is different from Allah (ﷻ) loving a person. We want Allah (ﷻ) to love us, and we want to love Him. May Allah (ﷻ) make us to be amongst those whom He loves. Ameen.



What does love mean?

Love (حب) in Arabic carries the following meanings

Purity	White	Height	Apparent	Adherence	Stability	Heart of the fruit	Guarded
صفاء	البياض	العلو	الظهور	اللزوم	الثبات	اللب	حفظ
🌀	🌀	🌀	🌀	🌀	🌀	🌀	🌀

Love needs to be constant and unconditional; it shouldn't depend on how much the other person loves you. The Love of Allah (ﷻ) is true, perfect love, whereas the love of human beings is imperfect and can easily be affected.

Ibn al-Qayyim (رحمه الله) said:



“If you do not have these, then it is not real love.”



People express love in different ways, depending on their age, culture, personality, and understanding. Some people think that love means giving their children everything they ask for, but this will spoil them and encourage them to be materialistic.



If you love someone, tell him/her.



وعن أنس، رضي الله عنه ، أن رجلاً كان عند النبي، صلى الله عليه وسلم، فمر رجل به، فقال: يا رسول الله إني لأحب هذا، فقال له النبي صلى الله عليه وسلم: "أأعلمته؟" قال: لا : قال: "أعلمه" فلحقه، فقال: إني أحبك في الله، فقال: أحبك الله الذي أحبتني له.(رواه أبو داود بإسناد صحيح).

Anas bin Malik (رضي الله عنه) reported: A man was with the Prophet (ﷺ) when another man passed by and the former said: "O Messenger of Allah! I love this man (for the sake of Allah)." The Messenger of Allah (ﷺ) asked, "Have you informed him?" He said, "No." The Messenger of Allah (ﷺ) then said, "Tell him (that you love him)." So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you." (Abu Dawud, Book 1, Hadith 385)



The word (حب) is comprised of the letters (ح) and (ب). The letter ح comes from the deepest part of the throat; it is deep and strong. The letter ب is also a strong letter, and it is emitted from the lips, the nearest place from which the sound of a letter originates. It is like the end and the beginning coming together and becoming united.



Allah loves (الله يحب)

It is so beautiful how a weak slave, full of faults, is loved by **the King of Kings**, a King who is the Most Rich and is free from all needs.

He Honors him with His Perfect Love even though He doesn't need him. We are the ones who are in desperate need of His Love.

We cannot see the Love of Allah (ﷻ); it is intangible, but we need to believe in it. If we were to see His Love, we would die out of happiness.

**There are signs when Allah (ﷻ)
loves a slave.**

Signs of the love of Allah (ﷺ)

Taking care of all your matters



Protection from the duniya



Gentleness and good manners



Acceptance on the earth



Tested



Death upon righteous good deed



Safety from hellfire



Protection from the enemy- they will not reach him



Allah (ﷻ) will grant him more faith

Taking care of all your matters

(حسن التدبير لعبده)

When Allah (ﷻ) loves a slave, He will take care of all his dunya matters: his family, marriage, children, work, food, time, etc. He (ﷻ) will organize his life, and make his affairs easy so that he will not have to rely on others for anything, he will not need to beg anyone for anything.

The slave is only broken and poor to Allah (ﷻ),

not to the people. Allah (ﷻ) is sufficient for him.

Allah (ﷻ) will not give us everything we desire because this is not a sign of His Love; He gives and withholds based on His Perfect Knowledge and Wisdom. He bestows wealth upon those He loves and those He does not love. However, He gives the gift of Iman only to those He loves. He puts faith and enlightenment inside their hearts, and inside the hearts of their children; not everyone is favored with this great blessing. Allah (ﷻ) will make their tongues to remember Him, and their limbs to submit in obedience to Him. We need to ask Allah (ﷻ) to grant us righteous offspring, and Allah (ﷻ) will nurture them to become obedient worshippers.

There is nothing like the Love of Allah (ﷻ).

Allah (ﷻ) says:



وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ أَقْذِفِيهِ فِي التَّابُوتِ
فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ، وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي
وَلِنُصِّنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾

"And indeed We conferred a favor on you another time (before). "When We inspired your mother with that which We inspired. "Saying: 'Put him (the child) into the Tabut (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye. (Surah Taha, ayat 37-39)



🌀 We can see the Love of Allah (ﷻ) in the story of Musa (عليه السلام). Allah (ﷻ) favored Musa (عليه السلام) from the time he was a baby. He (ﷻ) inspired his mother to nurse him, place him inside a box, and to cast the box into the Nile, which then carried him onto the riverbank near the palace of Fir'aun. The Command of Allah (ﷻ) to Musa's (عليه السلام) mother to nurse him (Surah Qasas, ayah 7), and His Mercy in making the river secure for the baby, show the love and great care of Allah (ﷻ) for the wellbeing of both mother and son.



🌀 Fir'aun, an enemy of Allah (ﷻ) and an enemy of Musa (عليه السلام), took him in and brought him up in his palace. Even though Fir'aun had given orders for the murder of baby boys, he did not kill Musa (عليه السلام), **and this shows the Might of Allah (ﷻ)**. Allah (ﷻ) put the love of Musa (عليه السلام) inside the heart of his enemy, Fir'aun. Fir'aun, a disbeliever and a tyrant, raised Musa (عليه السلام), a Messenger of Allah, in his palace, although in reality it was Allah (ﷻ) who was taking care of him and protecting him.



Protection from the duniya

(الحماية من الدنيا)

☞ The life of this dunya is a temporary enjoyment and a deception. Its delights are glittery but empty, and with time they will fade and vanish. If your concern is the dunya, it will waste your energy, time, money, and efforts. Love of the dunya ruins the slave. **One of the signs of the Love of Allah (ﷻ) is protection from the dunya.** Allah (ﷻ) will protect the believer from anything that can harm his faith, whether it is wealth, poverty, or sickness. He Alone knows what is best for His slaves.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَعَابِ ۝۱۴

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him. (Surah Ali Imran, ayah 14)



الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope. (Surah Al Kahf, ayah 46)



اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوٌّ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاهُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مَصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment. (Surah Al Hadid, ayah 20)





عن ابي سعيد الخدري رضي الله عنه قال: قال صلى الله عليه و سلم: ان الله تعالى ليحمي عبده المؤمن من الدنيا و هو يحبه كما تحمون مريضكم الطعام و الشراب تخافون عليه.

Abu Sa'eed Al Khudri (رضي الله عنه) said: The Prophet (ﷺ) said, "Verily Allah protects His believing slave from the dunya, and He loves him as you protect your sick person's food and drink, fearing for him." (Sahih Aj Jami', Hadith 1814, Authenticated by Al Albani as Sahih)



إذا رأيتَ الله يُعطي العبدَ من الدنيا على مَعاصيه ما يُحِبُّ فإنما هو استدرأجٌ ثم تلا : " فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ، حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ "

If you see Allah giving a slave from the dunya while he is still persisting in sin, then that is 'istidriaj' (going down), then it was recited: Surah Al An'am, ayah 44: So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. (As Silsalah As Sahiha, Hadith 413, Authenticated by Al Albani as Sahih)



☞ Those who are given the dunya, but persist in committing sins despite having received guidance, they are disgracing themselves. This is not a sign of the Love of Allah (ﷻ). **Guidance is a shortcut**, but if a person does not take the guidance, then he will be reformed by going through difficult experiences in his life; he will learn his lesson the hard way. For example, you warn your child not to touch the oven because it is hot, but he chooses to touch it despite your clear warning, and burns his hand. **Allah (ﷻ) wants us to believe, to be grateful to Him, and to take the guidance. Being grateful is to worship Allah (ﷻ) Alone.**





Gentleness and Good Manners



(الرفق والأخلاق)

Another sign of the Love of Allah (ﷺ) is that He will make the believer to be gentle and good mannered; he will not be harsh in his dealings with others.



وعن عائشة رضي الله عنها قالت: قال رسول الله صلى الله عليه وسلم: "إن الله رفيق يحب الرفق في الأمر كله" (متفق عليه)

'Aishah (رضي الله عنها) reported: The Messenger of Allah (ﷺ) said, "Allah is Rafeeq and loves gentleness in all matters." (Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 633)



ان الله اذا احب اهل بيت أدخل عليهم الرفق

The Prophet (ﷺ) said: "If Allah loves the people of a house, He will place in them gentleness." (Sahih Aj Jami', Hadith 1704, Authenticated by Al Albani as Sahih)



Softness and gentleness are a gift from Allah (ﷻ) to those He loves. What is a sign that Allah (ﷻ) loves a certain household? When the husband and wife deal with each other with gentleness, and they are gentle towards their children and housekeepers, and there is no screaming in the house.



Some of the Jews used to greet the Prophet (ﷺ) by saying “السَّامُ عَلَيْكُمْ” (poison be upon you), instead of “السلام عليكم” (peace be upon you.). When ‘Aishah (رضي الله عنها) heard this, she replied, “وَعَلَيْكُمْ، وَلَعَنَكُمْ اللهُ، وَغَضِبُ اللهُ عَلَيْكُمْ” (and upon you and may the curse of Allah and the anger of Allah be upon you). **The Prophet (ﷺ) gave her this beautiful advice:**



وعنها أن النبي صلى الله عليه وسلم قال: " إن الله رقيق يحب الرفق، ويعطى على

الرفق ما لا يعطى على العنف وما لا يعطى على ما سواه" (رواه مسلم)

'Aishah (رضي الله عنها) reported that the Prophet (ﷺ) said: "Allah is Rafeeq and He loves gentleness, and rewards for gentleness while He does not reward severity, and does not give for anything besides it (gentleness)." (Muslim, Book 1, Hadith 634)



Gentleness is a sign of strength, not of weakness. If you want Allah (ﷻ) to have mercy on you, you need to be merciful towards His creation. There is no mercy in harshness. If you treat your spouse or children in a harsh manner, they will lose their respect for you and they will withdraw from you. We tend to easily forget that, when we are dealing with people, we are dealing with hearts, and harshness can break a person’s heart.



Acceptance on Earth

(القبول في الأرض)

When Allah (ﷻ) loves a slave, He will make the believers to love and accept him; He will incline the people's hearts towards him, even if they don't know him. Sometimes people enter into our lives and we feel a deep connection with them, even though they may be from a different nationality, culture, age; there is a connection between the souls.

Most people strive to change themselves in order to win the acceptance and love of others, and this leads them to fail because their intention to change is not to attain the Pleasure of Allah (ﷻ), but to attain the pleasure of the people. We need to remember that everything in life should be for Allah (ﷻ); our worship, our struggles, our sacrifices, our lives, and our deaths should only be for the sake of Allah (ﷻ).

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَحَبَّهُ. فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَحَبُّوهُ. فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ

Abu Huraira (رضي الله عنه) narrated that the Prophet (ﷺ) said, "When Allah loves a slave, He calls Jibril saying: 'Allah loves so and so; O Jibril, love him.' So Jibril loves him, and then makes an announcement to the residents of the Heavens, 'Allah loves so-and-so, therefore you should love him also.' So all the residents of the Heavens would love him, and then he is granted the pleasure of the people on the earth." (Sahih Al Bukhari, Hadith 6040)

🌀 The love of Allah (ﷺ) makes the slave to be loved, honored, and accepted by the inhabitants of the heavens and the earth. **It is the slave who benefits immensely from this love.** The hearts are in the Hands of Allah (ﷻ). He just says “كُنْ فَيَكُونُ” (“Be” and it is).



قال رسول الله صلى الله عليه و سلم: ما من عبد الا و له صيت في السماء فإن كان صيته في السماء حسنة وضع في الأرض و ان كان صيته في السماء سيئا وضع في الأرض.

The Prophet (ﷺ) said: Every slave has a title in the heavens, if the title is good, then it is placed on the earth, and if the title in the heavens is bad, then it will be placed on the earth. (Sahih Aj Jami', Hadith 5732, Authenticated by Al Albani as Sahih)



🌀 **Every slave has a reputation in the heavens;** he may be muttaqeen, muhsineen, muttawakileen, mukhliseen, mukhbiteen, shakireen, etc. If he has a good reputation in the heavens, he will have a good reputation amongst the people. However, if he has a negative reputation in the heavens, he will also have a negative reputation amongst the people.





Being Tested



(الابتلاء)

When Allah (ﷻ) loves someone, He tests him in order to elevate him in ranks. For example, Prophet Ibrahim (عليه السلام) had to go through many severe hardships in order to attain the honored position of Khalil Allah (ﷻ) (the Friend of Allah). He was tested by being thrown into the fire, by being commanded to leave his wife and child in an uninhabited desert, and later on, to sacrifice his son for the sake of Allah (ﷻ). He showed his complete submission to Allah (ﷻ) in all the trials he went through. He is described as being an Ummah by Allah (ﷻ) in Surah An-Nahl, ayah 120. Muslims all throughout the centuries and throughout the world remember him and honor him in the salat several times a day. Allah (ﷻ) made him the Father of the Prophets. The tests which Ibrahim (عليه السلام) endured were according to his ability and high level of iman; everyone is tested according to his/her ability and his/her level of iman.



وعن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا أراد الله بعبده خيراً عجل له العقوبة في الدنيا، وإذا أراد الله بعبده الشر أمسك عنه بذنبه حتى يوافي به يوم القيامة". وقال النبي صلى الله عليه وسلم: "إن عظم الجزاء مع عظم البلاء، وإن الله تعالى إذا أحب قوماً ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط" (رواه الترمذي وقال: حديث حسن)

Anas (رضي الله عنه) reported that: The Messenger of Allah (ﷺ) said, "When Allah wills good for His slave, He punishes him in this world, but when He wills evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection." And with this (same) chain, (it was reported) from the Prophet (ﷺ) who said: "Indeed greater reward comes with greater trial. And indeed, when Allah loves a people He subjects them to trials, so whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath" (Jami` at-Tirmidhi, Hadith 2396)



 We go through many situations a day to test our love, obedience, and submission to Allah (ﷻ). Allah (ﷻ) brings people and situations to us in order to test our reactions to them. In times of ease and prosperity, we need to be thankful and grateful to Allah (ﷻ). In times of hardship, we need to be patient for victory comes with patience. In all situations, we need to focus on making istighfaar. *There is khair in every decree a believer goes through, whether he understands it or not.* We need to submit to the Will and Command of Allah (ﷻ) in every moment of our lives, and to accept and be pleased with His Decree.



Shaikh al-Islam Ibn Taymiyah (رحمه الله) said,

“A calamity that makes you turn to Allah is better for you than a blessing which makes you forget the remembrance of Allah.”

 He viewed his imprisonment as a blessing. He said to Ibn al Qayyim (رحمهم الله): “What can my enemies do to me? My garden is in my heart; wherever I go it is with me and never leaves me. My imprisonment is seclusion (an opportunity for worship), my being killed is martyrdom, and being expelled from my city is a spiritual journey.” *He saw goodness and wisdom in every situation.* He saw mercy and blessings in the difficulties, and this gave him strength. So we should use every situation we go through as a means of getting closer to Allah (ﷻ).



 *The wisdom behind being tested is not to destroy us, but to reform us, to purify us.* Trials and calamities “burn” away our sins and impurities, so that all that will remain is the pure gold of perfect faith. Ibn al Qayyim (رحمه الله) said: “The soul will never become pious and purified except through undergoing afflictions. It is the same as gold that can never be pure except after removing all the base metals in it.”



🌀 *Trial and tribulations help to keep us humble and poor to Allah (ﷻ); they are a reminder of our weakness as human beings, and of our desperate need for the help and guidance of Allah (ﷻ) in all moments of our lives. They make us true slaves of Allah (ﷻ). The greater the hardship, the greater the reward.*



🌀 *The most severely tested people were those who were the most beloved to Allah (ﷻ): the Prophets and the Messengers (عليهم السلام). They were tested in order for them to be elevated to the highest and most honorable positions, and for them to be real examples of righteousness for us to follow in our lives. The struggles and hardships they experienced, their patience in enduring harm from the people, their complete submission to Allah (ﷻ), their mercy and goodness towards the creation, these lessons serve to give the believer consolation during difficult times, and to motivate him to always work hard for the sake of Allah (ﷻ), seeking reward from Him Alone.*



Death upon Righteous Deed

(الموت على العمل الصالح)



قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا عَسَّلَهُ .: قَالُوا : يَا رَسُولَ اللَّهِ ،
وَ مَا عَسَّلَهُ ؟ ، قَالَ : يَفْتَحُ لَهُ عَمَلًا صَالِحًا بَيْنَ يَدَيْ مَوْتِهِ ، حَتَّى يَرْضَى عَنْهُ مَنْ حَوْلَهُ .

The Messenger of Allah (ﷺ) said: “When Allah wills good for His slave, He sweetens him.” He was asked, “What is this sweetening?” He said, “Allah guides him to do righteous deeds before he dies, then He takes (his soul) whilst he is in that state.” (Ahmad, Hadith 17330, Authenticated by Al Albani as Sahih)



When Allah (ﷻ) wills good for a slave, He will open for him gates of goodness before he dies. He will guide him to perform acts of worship and good deeds; He will guide him, and help him, to repent and to do the deeds that are most pleasing to Him, and He will protect him from the deeds that are displeasing to Him.



There are signs that appear to a dying person to show that he is dying a good end. This happens when the angels descend to take his soul, and they convey glad tidings of Paradise to him.





The signs of a good end,

which have been stated in the authentic ahadith, include:



The dying person saying the shahadah;

Dying with sweat on the forehead;



To die whilst carrying out an act of ibadah, such as fasting or giving sadaqah;



Dying on the night or day of Friday;



Dying as a martyr for the sake of Allah (ﷻ);



Death caused by the plague, pleurisy, tuberculosis, or a stomach disease;



Death caused by drowning or burning;



To die in self-defense, or whilst defending one's religion of Islam, or wealth;



Death as a result of being crushed by a collapsing wall;



A woman who dies whilst pregnant, or during childbirth;

A soldier who dies whilst guarding the borders of Muslim territory for the sake of Allah (ﷻ).



These signs can be visible to other people. However, even if a person dies in a manner stated above, only Allah (ﷻ) knows the true state of a person at the moment of death. *We ask Allah (ﷻ) to grant us a good end. Ameen.*



Safety from the Hellfire

(عتق الرقبة من النار)

Allah (ﷻ) would never throw His beloved slave into the hellfire.



وعن عمر بن الخطاب، رضي الله عنه ، قال: قدم رسول الله ، صلى الله عليه وسلم، بسبي، فإذا امرأة من السبي تسعى، إذ وجدت صبياً في السبي أخذته، فألزقته بطنها، فأرضعته، فقال رسول الله، صلى الله عليه وسلم: "أترون هذه المرأة طارحة ولدها في النار؟" قلنا لا والله . قال: "لله أرحم بعباده من هذه الأم بولدها" (متفق عليه)

'Umar ibn Al-Khattab (رضي الله عنه) reported: Some prisoners were brought to the Messenger of Allah (ﷻ) amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of him, pressed him against her chest and nursed him. The Messenger of Allah (ﷻ) said, "Do you think this woman would ever throw her child into fire?" We said, "By Allah, she would never throw her child into fire." Thereupon the Messenger of Allah (ﷻ) said, "Allah is more merciful to his slave than this woman is to her child." (Al-Bukhari and Muslim)



Allah (ﷻ) is the Owner of Mercy. His Mercy is unlimited, universal, and encompasses all of creation. He is the Most Merciful of those who show mercy.

Ibn Taymiyah (رحمه الله) said,

“Allah is more merciful with His servants



than the most merciful mother is with her child,



for the One who made her merciful is more merciful than her.”

Protection from the Enemy: He will not reach you

(حفظك من أعدائك فلا يصلوا اليك)



قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عادى لي وليا فقد آذنته بالحرب. وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته؛ ولئن استعاذني لأعيذنه"

Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him.'" (Al Bukhari, Book 1, Hadith 95)



When Allah (ﷻ) loves a slave, He will protect him from the harm of his enemies. Allah (ﷻ) is All-Aware of the planning of His enemies against His slaves. This knowledge is a comfort for the believers because they don't have to fight off the enemies on their own; they have the help and support of the Most Powerful. This knowledge strengthens their hearts. This hadith Qudsi describes the deeds that can lead a person to become a beloved slave of Allah (ﷻ), auliya Allah. When a true slave reaches this honorable status, by fulfilling the obligatory and voluntary acts of ibadah, Allah (ﷻ) will protect him, help him, and guide His limbs to perform acts of obedience.



Ibn Al Qayyim (رحمه الله) said,

“Whoever sincerely relies on Allah to achieve something, will achieve it.”

When you depend on yourself, you will fail completely. Success and victory are only from Allah (ﷻ).

لا حول ولا قوة إلا بالله

There is no power nor strength except with Allah

☞ Shaikh Abdul Muhsin al-Abbaad al-Badr (حفظه الله) explains, “It means that one has no power to leave sins nor to be upon obedience except by the help of Allah because everything happens by the qadar of Allah, His creating and His giving success.”



Allah will grant you more faith

(رزقك الله الإيمان)

When Allah (ﷻ) loves a believer, He will increase him in faith in order to elevate him.

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ زُبَيْدٍ، عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ اللَّهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ، فَمَنْ ضَنَّ بِالْمَالِ أَنْ يُنْفِقَهُ، وَخَافَ الْعَدُوَّ أَنْ يُجَاهِدَهُ، وَهَابَ اللَّيْلَ أَنْ يُكَابِدَهُ، فَلْيُكْثِرْ مِنْ قَوْلِ: لَا إِلَهَ إِلَّا اللَّهُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ. -صحيح موقوف في حكم المرفوع (الألباني)

'Abdullah said, "Allah Almighty has divided your good manners as He has divided your provisions among you. Allah Almighty grants wealth to those He loves and those He does not love. But He only gives faith to those He loves. Whoever is stingy about spending his wealth and fears to fight the enemy and is in terror of enduring the night should repeat frequently. 'La illaha ill Allah, wa SubhanAllah, Walhamdulillah, Wallahu Akbar.'" (Al Bukhari, Al-Adab Al-Mufrad, Book 1, Hadith 275)

Islam teaches us good manners. As slaves, we should act in a manner befitting our servitude; we need to show obedience, patience, gratitude, humility, forbearance, forgiveness, and mercy. Our characters are a provision from Allah (ﷻ). Some people may be patient and forbearing by nature, whereas others may find it more of a struggle to behave in this way. However, this is not an excuse for us to be impatient or to misbehave because it is our “nature” to behave in a certain way; we need to constantly struggle to develop and reform our characters. Good manners beautify and add value to our ibadah and good deeds, whereas bad manners ruin our ibadah and good deeds.



Ibn al-Qayyim (رحمه الله) said:

“The deen itself is manners.
Anyone surpassing you in manners is better than you in the deen.”



How,

“The reality of good manners
is to behave with the creation in a beautiful way.”

Worldly wealth is not a sign of the love of Allah (ﷻ); Allah (ﷻ) gives wealth to believers and disbelievers, to those He loves and to those He does not love. However, **He only gives faith to those He loves because faith is the most precious gift, a gift which will take a person to paradise.** When you love someone, you want to give him the best gifts. When you love someone, you want to make him happy, you want to see him succeed, and you want him to reach the highest level.



If a believer is finding it difficult to perform certain ibadah, such as establishing the night prayers, participating in jihad, or spending his time, wealth, and life for the sake of Allah (ﷻ), **he should increase in the remembrance of Allah (ﷻ) by saying:**

لَا إِلَهَ إِلَّا اللَّهُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ.

Laa ilaaha illallaah wa subHaanallah wa AlHamdulillaah wa Allaahu Akbar.

None has the right to be worshipped but Allah alone, Glory is to Allah,

Praise be to Allah, Allah is the Greatest.



Dhikr - remembrance of Allah, eases acts of ibadah. When you increase in your remembrance of Allah (ﷻ), this will help you to fulfill an ibadah; acts of ibadah and righteousness, such as salah and fasting, will become easier for you. The great benefit of dhikr Allah is that it helps the believer to be obedient to Allah (ﷻ), and it protects him from committing sins. When you love someone, you tend to spend most of your time thinking about him.



Whoever truly loves Allah (ﷻ) will remember Him in abundance.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

(Surah Al Baqarah, ayah 165)

How will the slave love Allah?

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
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Love is a beautiful, powerful emotion that can lead a person to the hellfire if it is misused. Worship is an expression of love. Allah (ﷻ) created our hearts and feelings in order to love Him and to attach to Him Alone. The heart is the place of love and magnification of Allah (ﷻ).

If you love someone the way that you should be loving Allah (ﷻ),

you are setting up rivals besides Him; you are committing shirk in your love.

If your life revolves around a certain person or creation (such as your spouse, child, the angels, the Prophets, a pious person, stones, trees, money, work, etc), and he/she/it is your main concern in life, this is an indication that you are worshipping the creation, and this is shirk.

☞ A creation can never be equal to Allah (ﷻ). **Allah (ﷻ) is Perfect in all aspects, and He Alone deserves our complete attachment, love and submission, whereas His creation is imperfect and completely dependent on Him for all their needs.** Allah (ﷻ) has created us to feel natural love for our parents, spouses, children, and friends, but this love needs to be within the boundaries; it should not exceed, or be equal to, our love for Allah (ﷻ). Allah (ﷻ) is the One who is disposing all our affairs, alternating the night and day for us, feeding us, sending us water, taking care of us, curing us, guiding us, providing for us, protecting us, so how can we love someone else more than Him? He has made all that is in the heavens and the earth subservient to us so that we may know Him, praise Him, love Him, be grateful to Him, and worship Him Alone without any partners. So to love someone else more than Him is pure injustice, and doesn't make any sense whatsoever. When people love the favors and blessings which Allah (ﷻ) has bestowed upon them more than Him, they are committing shirk in their love.

Allah (ﷻ) has given us these favors and blessings in order for us

☞ **to use them to draw closer to Him, not to love them more than Him.**

☞ If you love a person too much, you will drive him away. However, the more you love Allah (ﷻ), the more He will love you, and the love of Allah (ﷻ) is perfect, pure and eternal. **This love is sufficient for the believer.**

☞ The love of Allah (ﷻ) dominates the hearts of the believers because they know that He alone is truly worthy of being loved. There is true happiness, goodness, and great benefits in this love. This love brings peace and satisfaction to the heart of a believer. On the other hand, the polytheists love those who do not deserve to be loved, and this love will lead them to grief, loss, and severe punishment in the akhirah.

Obedience to Allah (ﷻ) leads to peace, love and honor,

☞ **whereas disobedience to Allah (ﷻ) leads to disgrace, regret, and humiliation.**

Ibn al-Qayyim (رحمه الله) said:

“The perfection of tawheed is found when there remains nothing in the heart except Allah; the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.”

Ayah of Love

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Say (O Muhammad ﷺ) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins.

— And Allah is Oft-Forgiving, Most Merciful." |

(Surah Ali Imran, ayah 31)

If you love Allah (ﷻ), then follow the sunnah of the Prophet (ﷺ)

Allah (ﷻ) commands:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
غَفُورٌ رَحِيمٌ ۳۱

Say (O Muhammad (ﷺ) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." (Surah Ali Imran, ayah 31)

This is called "آية المحبة" (the ayah of love). Many people claim that they love Allah (ﷻ), but they don't translate this "love" into actions; they continue to disobey Allah (ﷻ) and they don't follow the sunnah of Prophet Muhammad (ﷺ). Their love is not a true love; their words are like an empty shell.

Sufyaan al-Thawri (رحمه الله) said,

"Faith is not wishes or pretence,

rather it is what settles in the heart and is proven by actions."

 Allah (ﷻ) will test our statement of love for Him to see whether we are truthful or not. Our actions show our belief, intentions, feelings, and values more clearly than our words. Our actions reveal our true character. If you tell someone that you love him but your actions show the opposite, then the person will know that you are lying. *What is inside your heart will come out on your tongue and your actions.*



 If you love someone, you will listen to him, you will do everything you can to please him, you will obey him. *By following the Prophet (ﷺ), you will receive the greatest reward: the love of Allah (ﷻ).* If Allah (ﷻ) loves you, He will forgive you, help you, guide you, provide for you, ease your difficulties, and make others to love you.



If Allah (ﷻ) loves you, He will take you to Paradise.



اللهم إني أسألك حبك،
وحب من يحبك،
وحب عمل يقربني إلى حبك

Allaahumma innee as-aluka hubbaka
wa hubba man yuhibbuka
wa hubba` amalin yuqarribunee ilaa hubbik

O Allah I ask You for Your Love,
the love of those who love You,
and the love of a deed that gets (me) closer to Your Love.
(At-Tabarani, Hadith 7135 (part of longer hadith))

All praises and thanks are due to Allah, the Lord of the 'Alamin. May the peace and blessings of Allah be upon Muhammad, his family, his Companions , and those who follow in their footsteps and tread their path until the Day of Judgment. Ameen.



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