



A



SPOONFUL

of

JOY

PART ONE



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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TABLE

INTRODUCTION
Page 1

ABOUT
SPOONFUL
OF JOY
Page 3

OF

#1 FIOH OF
POWER OF
TAWHEED AND
RIGHTEOUS
GOOD DEEDS
Page 4

#2 POWER OF
ONENESS OF
ALLAH
Page 9

#3 POWER
OF FAITH
Page 16

#4 POWER OF
TRUTHFULNESS
Page 24

CONTENTS

#5 POWER
OF
SINCERITY
Page 37

#6 POWER
OF LOVE
Page 52

#7 POWER
OF HOPE
Page 64

#8 POWER
OF FEAR
Page 74

#9 POWER
OF
MAGNIFYING
Page 87

#10 POWER
OF SEEKING
HELP IN
ALLAH
Page 97

#11 POWER
OF BEING
PLEASED
WITH ALLAH
Page 111

#12 POWER
OF
GRATITUDE
Page 124

#13 POWER
OF NEED
Page 137

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَا بَعْدُ
(سنن النسائي، حديث #3278)

“Praise be to Allah, we seek His help. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allah (alone with no partners) and I bear witness that Muhammad is His slave and Messenger. (to proceed).” (*Sunan An-Nasaa’i*)



INTRODUCTION

JOURNEY OF THE HEART

From the moment Allah created us, we begin our journey to Allah—a beautiful journey to attain Paradise and reach to His pleasure. And this journey is neither physical nor intellectual...but it is a journey of the heart.

حَدَّثَنَا عَمْرُو النَّاقِدُ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ
عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ
يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ"

ABU HURAIRA REPORTED ALLAH'S MESSENGER ﷺ AS SAYING: VERILY ALLAH DOES NOT LOOK TO YOUR FACES AND YOUR WEALTH BUT HE LOOKS TO YOUR HEART AND TO YOUR DEEDS. (*Sahih Muslim 2564 c*)



أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ.
أَلَا وَهِيَ الْقَلْبُ

Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. (*Sahih al-Bukhari 52*)

The pleasure of Allah is a high goal, and so we need a great power to attain it. And this power cannot be attained except from Allah Al-Qawiyy, the All Powerful. Our test is not about how much we do, but about how strongly we attach to the Most Powerful.

ONE OF THE TREASURES OF PARADISE IS TO SAY
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. SAY IT AND BELIEVE IT. HE IS AL-QAWIY
THE ALL POWERFUL, THE ONLY ONE WHO CAN GIVE
US STRENGTH AND MIGHT FOR OUR JOURNEY TO HIM.

WHO IS ALLAH? ALLAH AL-QAWIY, THE ALL POWERFUL

من هو الله؟ الله القوي

When you recognize how powerful Allah is, you will take His commands with strength and determination. You will ask Him alone to strengthen you and give you power.

ABOUT SPOONFUL OF JOY



Allah values our hearts and thus the job of the heart is to worship Allah. It is solely with our hearts that we flee towards Allah and His Pleasure. With just this tiny heart, Allah has associated so many acts of worship and each worship is attached to the other.

Spoonful of Joy (Part One) covers some of the actions of the heart (الأعمال القلوب), which bring us closer to the Pleasure of Allah. These actions bring joy to the hearts. Allah values them as high and noble acts of worship that earn great rewards.

Our focus must be the heart, as it determines our position with Allah.

The actions of the heart are the foundation (of belief), and the actions of the limbs follow and complete them. Intention is like the soul, and actions like the body: if the soul leaves the body, the body dies. Therefore, knowledge of the affairs of the heart is more important than knowledge of the affairs of the limbs... how else is a hypocrite distinguished from a believer except by deeds of the heart? The worship and submission of the heart is greater than the worship and submission of the limbs, they are more in number and more continuous since it (worship by the heart) is obligatory at every instances.

— Ibn al-Qayyim (*Badaa'i' al-Fawaa'id*, vol. 3, pp.224 & 330.)



THIS BOOK IS BASED ON THE FOLLOWING BOOKS:

مدارج السالكين
بين منازل إياك نعبد
وإياك نستعين -
ابن القيم الجوزية

AND

فقه القلوب -
محمد بن إبراهيم التويجري

FIQH OF POWER OF FAITH AND RIGHTEOUS GOOD DEEDS



#1

فقه قوة الإيمان والأعمال الصالحة

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٧﴾

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).” (Surah An-Nahl, 16:97)

الله عزَّ وجلَّ هو القوي العزيز، وهو خالق القوة في كل مخلوق كما قال سبحانه:
ALLAH HE IS THE ALL POWERFUL, THE ALL MIGHTY AND HE IS THE
CREATOR OF POWER IN EVERY CREATION – AS ALLAH SAYS IN SURAH
AZ-ZUMAR:

اللَّهُ خَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

“Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.” (Surah Az-Zumar, 39:62)

Allah is the All Powerful; there are no partners with Allah in power. Allah Himself created the heavens and the earth and He created powerful creations. The Throne of Allah, the earth, sky, wind, water, fire, mountains, metals, animals, birds, humans, jinns, plants (to mention just a few of the creations)—all have strength and power because Allah gave it to them.

Allah gives a suitable power to each of His creation according to His Wisdom. For example, the power of the sky is different from the power of the mountains. There is no comparison between Allah's Power and everything else's power. Allah's Power is so perfect and absolute, whereas everyone else's power is limited and from Allah.

والله عزَّ وجلَّ جعل في الأشياء والمخلوقات قوة.
وجعل كذلك في الإيمان والأعمال الصالحة قوة، وقوة الإيمان والأعمال
الصالحة أقوى من قوة الأشياء والمخلوقات.

ALLAH CREATED POWER IN THINGS AND CREATIONS. ALSO, HE CREATED POWER IN FAITH AND RIGHTEOUS GOOD DEEDS. AND THE POWER OF FAITH AND RIGHTEOUS GOOD DEEDS IS STRONGER THAN THE POWER OF THINGS AND CREATIONS.

Every good deed has a certain power that will fuel us to keep moving in our marathon to Allah. The power of good deeds has different degrees of strength. Don't think that will decrease your strength; in fact, ibaadah will increase it.

Sometimes on the journey to Allah, we may become lazy and lose motivation and will begin to do worship as a routine. Other times, there will be obstacles and trials in our way. A true believer will overcome these hurdles because he has the power from his good deeds. He will have the strength, the inner joy, as well firmness in the straight path.

SOME EXAMPLES OF POWER OF RIGHTEOUS DEEDS

بعض الأمثال قوة الأعمال الصالحة

The more you have the power of deeds (قوة الأعمال), the more Allah will subject to you the power of His creation (قوة المخلوقات).

1. FAITH AND TAQWA RESULT IN SHOWERS OF BLESSINGS:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ
السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ ﴿٩٦﴾

“And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.)”
(*Surah Al-‘Araf*, 7:96)

2. ALLAH WILL SUBJECT THE UNIVERSE TO HELP YOU IN YOUR JOURNEY:

وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يٰجِبَالُ اَوْبِيْ مَعَهُ ۗ وَالطَّيْرُ وَالنَّٰلِهُ
الْحَدِيْدَ ﴿١٠﴾

“And indeed We bestowed grace on David from Us (saying): ‘O you mountains. Glorify (Allah) with him! And you birds (also)! And We made the iron soft for him.’” (*Surah Saba*, 34:10)

3. FAITH AND RIGHTEOUS GOOD DEEDS RESULT IN GREAT POWER AND ENERGY:

They are a means of gaining strength to worship Allah.

وعنها رضي الله عنها قالت: نهاهم النبي ﷺ عن الوصال رحمة لهم، فقالوا: إنك تواصل؟ قال: "إني لست كهيئتكم، إني أبيت يطعمني ربي ويسقيني" (متفق عليه)

‘Aishah (may Allah be pleased with her) reported: The Prophet ﷺ prohibited his Companions out of mercy for them, from observing continuous fasting without a break. They said: “But you observe fast continuously.” He replied, “I am not like you. I spend the night while my Rubb provides me with food and drink.” (*Al-Bukhari and Muslim*) (This

means that Allah has bestowed upon him the power of endurance like that of a person who eats and drinks).

4. TAWAKKUL AND GOOD DEEDS RESULTS IN SAFETY:

Allah changed the physical characteristics of the fire—made it cool and safe because of Ibrahim (peace be upon him)’s total trust and reliance on Allah. This is the power of the good deeds. Allah is the One to give power to the fire, to burn and destroy, and He is the One Who can change its natural inclination if He so wishes.

قَلْنَا يَنْارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

“We (Allah) said: ‘O fire! Be you coolness and safety for Ibrahim (Abraham)!” (Surah Al-Anbiya’, 21:69)

5. POWER OF TAWHEED AND FAITH RESULTS IN ACCEPTANCE OF DU’AA:

The Prophet ﷺ in the Battle of Badr invoked Allah intensely when the Muslims were faced with a multitude of disbelievers.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ ﴿٩﴾

“(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one another) in succession.” (Surah Al-Anfal, 8:9)

Allah helped the Muslims by sending a thousand angels to help them fight the multitude of disbelievers. When they sought help from Allah, Allah responded to them by bringing aid through the angels. This shows that the physical power is nothing compared to the spiritual power of the good deeds. The du’aa had so much power, that Allah made the powerful angels at their service.



Righteous deeds are beloved to Allah and result in great rewards from Him.

خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾

“The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).” (83:26)

THE POWER OF ONENESS OF ALLAH



SAVES YOU
FROM
DISTRESS
النجاة من الغم

MAKES YOU ENTER
PARADISE WITH
WHATEVER GOOD
DEEDS YOU DO
يدخل الجنة على
ما كان من عمل

TAKES YOU TO
PARADISE - EVEN
WITH YOUR SINS
يدخل الجنة مع ما
معه من الذنوب

STRONGER
THAN THE
HEAVENS AND
THE EARTH
أقوى من
السموات والأرض

THE PRAYER OF
EVERYTHING, AND
BY IT EVERYTHING
HAS ITS
PROVISION
فإنها صلاة كل شيء
وبها يرزق كل شيء



THE POWER OF ONENESS OF ALLAH



#2

قوة التوحيد



- Tawheed is the greatest and the highest act of worship that Allah has commanded us.
- Tawheed means to believe in the Oneness of Allah.
- Tawheed is a one to one relationship with your Lord, your Rabb (your Nurturer).
- Tawheed is when one believes with certainty that the One taking care of his life is only Allah, and that everything he enjoys and possess is from Him alone.
- Tawheed is to “seek” Him, and turn to Him, for every matter of your life and the Hereafter.

On the other hand, the greatest sin that Allah forbade us from is shirk, which means to associate others with Allah.

لا إله إلا الله is the word of Tawheed (كلمة توحيد). We need to believe in it, say it, and act upon it.

KALIMAH TAWHEED (لا إله إلا الله)
CONSISTS OF TWO STATEMENTS
(وكلمة التوحيد مركبة من جملتين)



إلا الله

AFFIRMATION
(إثبات)

لا إله

NEGATION
(نفي)

DEFINITION OF لا إله إلا الله:



Nobody is worthy of worship except Allah.



Nobody deserves the attachment out of love and magnification except Allah.

There is no one in the heavens and the earth that is suitable to be worshipped except Allah. 'Ilah' (a god) cannot be a human, idol, tree, star, fire, object, energy, or any creation—as everything other than Allah is imperfect, weak and incapable.

To worship Allah alone means He is the One Whom I devote all my actions to and the One Whom I seek help from for all matters. When we know with certainty that Allah hears us, He sees us, He knows the secrets of our hearts—then our worship will be purely for Him alone.

After negating the attachment to any creation, we affirm that our attachment belongs to Allah alone.

It is not sufficient to just claim that I believe and worship Allah. The heart must free itself from any other attachments, and then direct all its worship to Allah alone. This is how laa ilaaha illa Allah (لا إله إلا الله) can be established in the heart.

THE POWER OF TAWHEED

قوة التوحيد

1. SAVES YOU FROM DISTRESS (النجاة من الغم):

Tawheed is salvation from distress. Yunus (peace be upon him) was in a huge distress but because of his Tawheed, Allah saved him. In Surah Al-Anbiya', verse 87, Allah tells us:

وَذَا النُّونِ إِذ ذَّهَبَ مُغَضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَن لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الظَّالِمِينَ ﴿٨٧﴾

“And (remember) Dhan-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.” (*Surah Al-Anbiya', 21:87*)

Yunus (peace be upon him) was so angered by the disbelief of his nation and their insistence on disobeying Allah, that he left his town and people without taking the permission of Allah. He boarded a ship and was hit by a severe storm. In an attempt to lighten the load, the people on the ship threw him into the stormy waves where a whale swallowed him.

Yunus (peace be upon him) was covered by darkness in the belly of the whale and under the stormy sea. In this great and fatal distress, he invoked Allah, crying out to Him:

لَّا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Yunus (peace be upon him) confessed his sins, along with glorifying Allah and declaring His Oneness.

The result was:

فَأَسْتَجِبْنَا لَهُ، وَنَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُشَجِّي

الْمُؤْمِنِينَ ﴿٨٨﴾

“So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness).” (*Surah Al-Anbiya', 21:88*)



2. MAKES YOU ENTER PARADISE WITH WHATEVER GOOD DEED YOU DO (يدخل الجنة على ما كان من عمل):

وعن عبادة بن الصامت، رضي الله عنه، قال: قال رسول الله ﷺ: من شهد أن لا إله إلا الله وحده لا شريك له، وأن محمداً عبده ورسوله، وأن عيسى عبد الله ورسوله، وكلمته ألقاها إلى مريم وروح منه، وأن الجنة حق والنار حق، أدخله الله الجنة على ما كان من العمل (متفق عليه، رياض الصالحين، كتاب #1، حديث #412)

'Ubadah bin As-Samit (may Allah be pleased with him) reported: Messenger of Allah ﷺ said, "He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that 'Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished." (Agreed upon, Riyadh As-Saliheen, Book #1, Hadith #412)

Because of one's Tawheed, Allah will admit him to Paradise with whatever good deeds he earned in his life.

3. IT TAKES YOU TO PARADISE – EVEN WITH YOUR SINS (يدخل الجنة مع ما معه من الذنوب):

وقال ﷺ: مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَعْمِ أَبِي دَرٍّ (متفق عليه)

The Prophet ﷺ said to Abu Dharr (may Allah be pleased with him): There is not a servant of Allah's who does not fail to recite Laa ilaha illaa Allah (there is not deity other than Allah) and then dies with those words on his tongue that will not be granted Paradise. Abu Dharr then asked: "Even if he fornicates and steals?" The Prophet ﷺ replied: "Even if he fornicates and steals." Abu Dharr (in apparent disbelief) then repeated his question numerous times to the Prophet ﷺ, to which the Prophet ﷺ finally replied: "Even if he fornicates and steals despite your personal wishes Abu Dharr!"

NOTE: This doesn't mean we insist on committing sins, as Allah is all knower of our intentions. This is just to illustrate the power of Tawheed.

4. STRONGER THAN THE
HEAVENS AND THE EARTH
(أقوى من السماوات والأرض):



5. 'LAA ILAAHA ILLA ALLAH'
AND 'SUBHAAN ALLAHI
WA BI HAMDIHI' IS THE
PRAYER OF EVERYTHING,
AND BY IT EVERYTHING
HAS PROVISION

لَا إِلَهَ إِلَّا اللَّهُ، وَسُبْحَانَ اللَّهِ
وَبِحَمْدِهِ، فَإِنَّهَا صَلَاةٌ كُلِّ شَيْءٍ،
وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ

إِنَّ نَبِيَّ اللَّهِ نُوحًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِابْنِهِ: إِنِّي قَاصٌّ عَلَيْكَ
الْوَصِيَّةَ، أَمْرُكَ بِإِثْنَيْنِ، وَأَنْهَاكَ عَنِ اثْنَتَيْنِ: أَمْرُكَ بِلَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّ السَّمَاوَاتِ السَّبْعَ
وَالْأَرْضِيْنَ السَّبْعَ، لَوْ وَضِعْنَ فِي كِفَّةٍ وَوَضِعَتْ لآ إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ لَرَجَحَتْ بِهِنَّ،
وَلَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَالْأَرْضِيْنَ السَّبْعَ كُنَّ حَلَقَةً مُبْهَمَةً لَقَصَمْتُهُنَّ لآ إِلَهَ إِلَّا اللَّهُ،
وَسُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فَإِنَّهَا صَلَاةٌ كُلِّ شَيْءٍ، وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ، وَأَنْهَاكَ عَنِ
الشُّرْكِ وَالْكَبْرِ

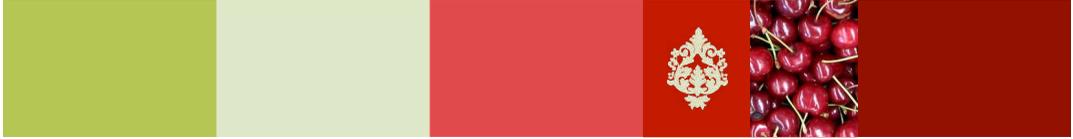
'When the Prophet Nuh, may Allah bless him and grant him peace, he told his son, "I will give you some instructions. I command you to things and I forbid you two things. I command you to say, 'There is no god but Allah.' If the seven heavens were a dark ring, they would be cut by 'There is no god but Allah' and 'Glory be to Allah and by His praise.' It is the prayer of every thing and by it everything has its provision. And I forbid you to associate others with and Allah and to be proud.' (Al-Adab Al-Mufrad 548, Part of a Longer Hadith)

All the creatures praise Allah with "Subhaan Allahi wa bi Hamdihi." When you believe that every good is from Allah and nothing bad is from Allah, you will be blessed with provision. This is the strength of Tawheed.

Your Tawheed is the essence of your journey to Allah. Pray for Allah, fast for Allah, do good deeds for Allah, devote your life for Allah alone and then wait for the reward from Him. This is Tawheed.



Make your goal to be the slave of One Master. This is لا إله إلا الله.



THE POWER OF FAITH



SECURITY
FROM ALL
FEARS
الأمن من المخاوف

SECURITY
FROM
PUNISHMENT
الأمن من العذاب

SECURITY
FROM MISERY
الأمن من الشقاء

GUIDANCE IN
THIS WORLD AND
THE HEREAFTER
الهداية في
الدنيا والآخرة

FORGIVENESS
OF SINS
مغفرة الذنوب

PARADISE
الجنة

ETERNITY IN
PARADISE
الخلود في الجنة

ENTRY INTO
PARADISE
دخول الجنة



THE POWER OF FAITH



#3

قوة الإيمان



WHAT IS FAITH (BELIEF)?

ما هو الإيمان؟

AFFIRMATION WITHOUT DOUBTS (التصديق بلا شك):

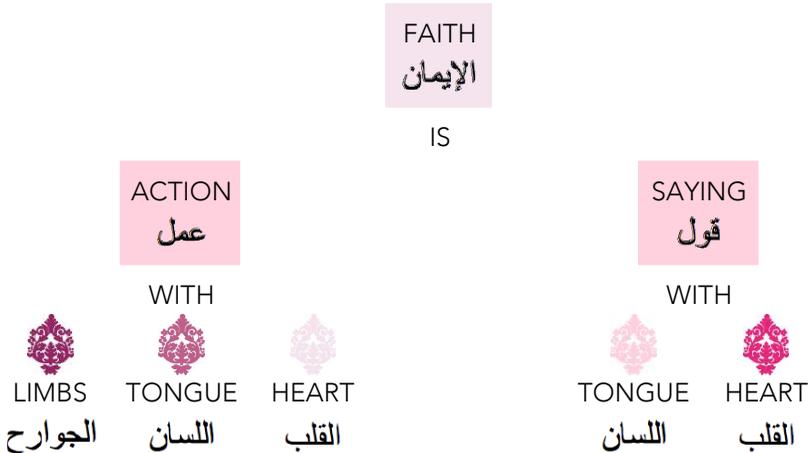
- To accept and believe in the pillars of faith without an atom of doubt

ACTING UPON THE PILLARS OF FAITH

(العمل بالأركان الإيمان):

- To believe in the pillars of faith with actions

Faith is in the heart and shows with actions.



EXAMPLE: One who believes in *laa ilaaha illa Allah* says it with his tongue and accepts it in his heart. Before the tongue utters it, the heart says it and believes in it.

THE PILLARS OF FAITH (أركان الإيمان) ARE:

- To believe in Allah (الإيمان بالله)
- To believe in His Angels (بالملائكته)
- To believe in His Books (بكتبه)
- To believe in His Messengers (برسله)
- To believe in the Last Day (باليوم الآخر)
- To believe in the Qadr (Pre-Destiny), its good and bad (بالقدر، خوره وشره)

To believe means to accept and believe in the pillars of faith without any doubts.

وأما الأحاديث؛ فالأول: عن عمر بن الخطاب، رضي الله عنه، قال "بينما نحن جلوس عند رسول الله ﷺ ذات يوم إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يرى عليه أثر السفر، ولا يعرفه منا أحد، حتى جلس إلى النبي ﷺ فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه وقال: يا محمد أخبرني عن الإسلام، فقال: رسول الله ﷺ: الإسلام أن تشهد أن لا إله إلا الله، وأن محمداً رسول الله وتقيم الصلاة، وتؤتي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلاً. قال صدقت. فعجبنا له يسأله ويصدقها! قال: فأخبرني عن الإيمان. قال أن تؤمن بالله، وملائكته، وكتبه ورسوله، واليوم الآخر، وتؤمن بالقدر خيره وشره. قال صدقت. قال فأخبرني عن الإحسان. قال أن تعبد الله كأنك تراه؛ فإن لم تكن تراه فإنه يراك. قال: فأخبرني عن الساعة. قال: ما المسؤول عنها بأعلم من السائل. قال: فأخبرني عن أماراتها قال: أن تلد الأمة ربتهأ، وأن ترى الحفاة العراة العالة رعاء الشاء يتطالون في البنيان. ثم انطلق، فلبثت ملياً، ثم قال: يا عمر أتدري من السائل؟ قلت: الله ورسوله أعلم. قال: فإنه جبريل أتاكم يعلمكم أمر دينكم" (رواه مسلم)

Once we were sitting in the company of Messenger of Allah ﷺ when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet ﷺ leaning his knees

against the knees of the Prophet ﷺ and placing both of his palms over his two thighs and said, "O Muhammad ﷺ! Tell me about Islam." He ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad ﷺ is the Messenger of Allah; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Iman." He ﷺ said: "It is to believe in Allah, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsan." He ﷺ said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." He ﷺ replied, "I have no more knowledge thereof than you." He said, "Inform me about some of its signs." He ﷺ said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allah kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allah and His Messenger know better." The Prophet ﷺ said, "He was Jibril (Gabriel); he came to you to teach you your religion." (*Muslim*)

HOW DOES FAITH INCREASE?

كيف يزيد الإيمان؟

Faith is not constant. Its level increases and decreases.

HOW DOES IT INCREASE?

1. BENEFICIAL KNOWLEDGE (العلم النافع):

By acquiring beneficial knowledge about Allah, the Qur'an, Hadith, etc.

2. PONDERING (التدبر):

By pondering upon the verses of the Qur'an.

3. REFLECTING (التفكر):

By reflecting upon the signs of Allah.



YOU CAN REFLECT IN ANY SITUATION. LINK EVERY SITUATION WITH ALLAH AND THE HEREAFTER AND IT WILL HAVE A GREAT IMPACT ON INCREASING YOUR FAITH.

4. GOOD DEEDS (العمل الصالح):

By doing good deeds. When you push yourself to do good deeds with the intention of pleasing Allah, it will increase your faith.

THE POWER OF FAITH

قوة الإيمان

When you ponder upon the verses of the Qur'an, you can see the impact and the power of faith.

- | | | | |
|--|--|--|---|
| 1. SECURITY
FROM ALL
FEARS
(الأمن من
المخاوف): | 2. SECURITY
FROM
PUNISHMENT
(الأمن من
العذاب): | 3. SECURITY
FROM
MISERY
(الأمن من
الشقاء): | 4. GUIDANCE IN
THIS WORLD
AND THE
HEREAFTER
(الهداية في
الدنيا والآخرة): |
|--|--|--|---|

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ

مُهْتَدُونَ ﴿٨٢﴾

“It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.” (Surah An'am, 6:82)

The power of faith will keep the person on the straight path and all his decisions in the dunya will be correct because Allah will give him security and guidance. The person with faith will not be distracted by the glitter of this life. He will focus on the purpose of creation, which is to worship Allah alone.

Even in the last moments of his life, Allah will keep him firm. In the grave, he will be guided to give the correct answers to the crucial questions of the grave. On the Day of Judgment, he will be guided at every stage until he is led to his eternal home in Paradise.

5. FORGIVENESS OF SINS

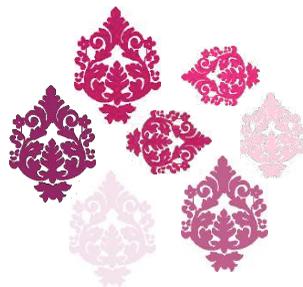
(مغفرة الذنوب):

6. PARADISE (الجنة):

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن
يُشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

“Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty.” (Surah Al-Hadid, 57:21)

STRONG FAITH WILL MAKE YOU TO HASTEN TOWARDS FORGIVENESS AND GOOD DEEDS THAT LEAD YOU TO PARADISE. THIS IS THE **MOST POWERFUL IMPACT**. STRONG FAITH WILL MAKE YOU TO WORSHIP ALLAH—WITH THE BEST OF YOUR ABILITY.



WORSHIP WITHOUT FAITH HAS NO VALUE.

On the Day of Judgment, Allah will remove a person from the Hellfire with even an atom of faith in his heart.

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ
قَالَ "يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنْ شَعِيرَةٌ مِنْ خَيْرٍ، وَيَخْرُجُ
مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزُنْ بُرَّةٌ مِنْ خَيْرٍ، وَيَخْرُجُ مِنَ النَّارِ مَنْ

قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَفِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ. " قَالَ أَبُو عَبْدِ اللَّهِ قَالَ أَبَانُ حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ عَنِ النَّبِيِّ ﷺ " مِنْ إِيْمَانٍ. " مَكَانٍ " مِنْ خَيْرٍ. "

Narrated Anas: The Prophet ﷺ said, "Whoever said "None has the right to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah" and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah" and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell." (*Sahih al-Bukhari 44*)

7. ETERNITY IN PARADISE (الخلود في الجنة):

For those who believed (actions of the heart) and performed good deeds (actions of the limbs), they will live in Paradise forever enjoying its delight. In Surah Al-Baqarah, Allah tells us who are deserving of this glad tidings.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

"And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever." (*Surah Al-Baqarah, 2:25*)

8. ENTRY INTO PARADISE (دخول الجنة):

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا. أَوْ لَا أَدْرِكُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمْوه تَحَابَبْتُمْ أَفْسُوا السَّلَامَ بَيْنَكُمْ."

Abu Hurairah reported: The Messenger of Allah ﷺ observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum. (*Sahih Muslim 54a*)

عَنْ عُثْمَانَ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ."

It is narrated on the authority of ‘Uthman that the Messenger of Allah ﷺ said. He who died knowing (fully well) that there is no god but Allah entered Paradise. (*Sahih Muslim 26a*)



اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَزِيدُ، وَنَعِيمًا لَا يَنْقُذُ، وَمُرَافَقَةً مُحَمَّدٍ ﷺ فِي أَعْلَى جَنَّةِ الْخُلْدِ

Allaahumma innee as-aluka eemaanana laa yartaddu wa na'eeman laa yanfadu, wa muraafaqata Muhammadin Sallalahu 'alaihi wa sallama fee a'laa jannatil khuld.

"O Allah, I ask You for faith which does not step out, bounties which do not deplete and the companionship of Muhammad ﷺ in the highest level of everlasting Paradise." (*Ibn Hibban, 1970*)



THE POWER OF TRUTHFULNESS



PARADISE
الجنة

ALLAH'S
PLEASURE
رضا الله تعالى

TRUTHFUL PRAISE
AND GOOD
REPUTATION
الثناء الصادق
من الناس

SIGN OF FAITH
علامة للإيمان

SAFEGUARD
FROM THE
EVIL
النجاة من الشرور

NEXT LEVEL IN
RANKING AFTER
THE LEVEL OF
THE
PROPHETHOOD
درجته تالية لدرجة النبوة

SAFEGUARD
FROM
HYPOCRISY
أمان من النفاق

GUIDANCE TO
ALL THE
GOODNESS
الهداية إلى البر



BLESSING IN
THE
PROVISIONS
البركة في الرزق

ALLAH WILL BE
TRUTHFUL AND
WILL RESPOND
TO YOUR DU'AA
بصدق الله
ويجيب دعوتك

THE POWER OF TRUTHFULNESS



#4

قوة الصدق



وهى منزلة القوم الأعظم. الذى منه تنشأ جميع منازل السالكين. وبه تميز أهل النفاق من أهل الإيمان، وسكان الجنان من أهل النيران. ولا واجه باطلاً إلا أرداه وصرعه. من صال به لم ترد صولته. ومن نطق به علت على الخصوم كلمته. فهو روح الأعمال.

Truthfulness is the greatest of stations. From it sprouts all the various stations of those traversing the path to Allah. Through it is the hypocrite distinguished from the believer and the inhabitants of Paradise are distinguished from the inhabitants of Hell. Truthfulness does not face falsehood except that it hunts it and vanquishes it. Whoever fights with it will not be defeated. Whoever speaks it, his word will be made supreme over his opponent. It is the very essence of the deeds.¹

As-Sidq is a requirement for all acts of worship. It is the motive behind any action. A person may do numerous acts of worship and good deeds but does he perform them with a true motive? Ask yourself: does your worship lack the essential missing piece—truthfulness?

ALLAH DESCRIBES, ELEVATES, EXALTS,
AND RAISES THE TRUTHFUL ONES IN
SURAH AL-BAQARAH

❁ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ

¹ Madaarij As-Saalikeen

ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى
 الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَأَيْتَمَىٰ وَالْمَسْكِينِ وَابْنَ
 السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
 وَالْمُؤْفِقُونَ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
 وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
 الْمُتَّقُونَ

“It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamat-as-Salat), and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious - see Surah Al-Baqarah, 2:2).” (Surah Al-Baqarah, 2:177)

This verse shows us that truthfulness is needed for both outward and inward deeds (deeds of the heart) and that being truthful is the basic foundation of Islam and eman.

ALLAH COMMANDS US TO BE WITH THE TRUTHFUL ONES

أَمَرْنَا اللَّهُ أَنْ نَكُونَ مَعَ الصَّادِقِينَ

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

“O you who have believed, fear Allah (have Taqwa) and be with those who are true.” (Surah At-Tawbah, 9:119)

IF YOU WANT TO BE A TRUTHFUL PERSON:

1. **BELIEF IS REQUIRED.** Disbelief is the biggest lie. Someone who does not believe in Allah and worships someone other than Allah is a big liar, as he’s lying about His Creator.
2. **TAQWA IS REQUIRED.** Taqwa is a barrier and shield from doing any act that can earn Allah’s displeasure. Taqwa is a checkpoint. It is being alert and cautious of our words and actions. If something is good, then we utter it or do it, and if it is not good, then we refrain from it.
3. **BE WITH THOSE WHO ARE TRUTHFUL.** To be truthful, and surround yourself with the truthful ones as this will influence you.



ALLAH LOVES THE TRUTH AND THE PEOPLE OF THE TRUTH.
IS THE MOST TRUTHFUL.



الله يحب الصدق وأهله
فهو الصادق

FOR INDEED, CAN THERE BE ANYONE
MORE TRUTHFUL THAN ALLAH?

وَمَنْ أَصْدَقُ مِنْ اللَّهِ حَدِيثًا

“And who is truer in statement than Allah?” (Surah An-Nisaa’, 4:87)

Allah deals with His creation, both believers and disbelievers, with the truth. He has sent us the truthful message with the truthful Messenger. All His signs are the truth, all His promises are the truth. And all the signs around us point to the truth, which is laa ilaaha illa Allah.

Allah loves the truth and loves those who speak the truth and live upon the truth.

WHAT IS TRUTHFULNESS?

ما هو الصدق؟

TRUTHFULNESS IS:



TO BE LOYAL TO ALLAH BY ONE'S ACTIONS (الوفاء لله بالعمل)

You manifest what is in your heart with your actions; meaning you don't just claim or intend to follow Allah's commands, but you prove it with your actions.

We are constantly tested for our truthfulness. For example, when I intend to do a good deed such as read Qur'an – the phone will ring or someone might come and interrupt. My test is – do these obstacles easily distract me or do I remain true on acting upon the deed I intend?



TO UTTER THE WORD OF TRUTH IN THE TIME OF DIFFICULTY (القول الحق في مواطن التهلكة)

This refers to speaking the truth, even though you hate doing so – meaning that you will be dispraised or face difficulty if you utter the word of truth.



TRUTHFULNESS IS WHAT CONNECTS YOU TO ALLAH (الصدق هو الحق الثابت المتصل بالله الموصل لله)

What connects us to Allah is truthfulness.
What disconnects us from Allah is lying.

If a deed doesn't connect you to Allah and His pleasure, then it's a big lie. Even if you are pray, fast and do other good deeds – if your motive is not for Allah, then you are lying to yourself.

ALLAH COMMANDS HIS SLAVE TO BE TRUTHFUL

أمر الله عباده بالصدق

1. ALLAH COMMANDS HIS MESSENGER ﷺ TO ASK ALLAH TO MAKE HIS ENTRY (BEGINNING / START) ON THE TRUTH
2. AND HIS EXIT (END / OUTCOME) ON THE TRUTH

وقد أمر الله تعالى رسوله: أن يسأله أن يجعل مدخله ومخرجه على الصدق. فقال:

وَقُلْ رَبِّ ادْخِلْنِيْ مُدْخَلَ صِدْقٍ وَأَخْرِجْنِيْ مَخْرَجَ صِدْقٍ وَأَجْعَلْ لِي

مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

“And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).”
(*Surah Al-Israa', 17:80*)

Allah inspired this du'aa to the Prophet ﷺ when Allah commanded him to immigrate to Madinah from Makkah. All of the Prophet ﷺ's entries and exits are truthful—as they are only for Allah's pleasure, and according to Allah's commands.

HOW CAN WE APPLY THIS AYAH IN OUR LIFE? Every matter has an entrance and exit. It is important to have a truthful motive when stepping into any deed or relationship. So ask Allah for your beginning to be truthful: meaning your motive to do the good deed should be for Allah's pleasure and following the Sunnah. Allah will then give you victory and support throughout the matter.

The way you end the deed is also very important, so ask Allah to make you exit the matter truthfully, as at times you may begin with the right motive but spoil it later on with your intentions, actions, arguments, complaints, wrong influence etc. When you exit truthfully: meaning for the pleasure of

Allah, (and not for your desires, or people's desires), Allah will reward you with the fruits of your deeds.

TYPES OF TRUTHFULNESS

أنواع الصدق

1. THE TRUTHFUL TONGUE (صدق اللسان):

To be truthful by tongue is the foundation of truthfulness. In order for your heart and all your actions to be truthful, start with your tongue. Utter only the truth, even when joking. Truthfulness is when there is agreement with what the heart speaks.

WHEN YOU ARE TRUTHFUL,
ALLAH WILL GUIDE YOU TO DO
THE ACTION YOU AIM TO DO.



2. TRUTHFUL INTENTION AND WILL (الصدق في النية والإرادة):

For every deed there is an entry and an exit—and the intention is the entry to the deed. You must have a truthful intention in your heart and this will lead you to act upon the deed. People say that they forget to remember Allah, but if one's intention is truthful, Allah will remind and guide him to remember Him.

3. TRUTHFUL DETERMINATION AND RESOLUTION

(الصدق في العزم وتنفيذه):

You must be truthful by acting upon the deed that you have intended. This is truthfulness in one's determination. In life, we will certainly face distractions and obstacles from doing good deeds. Our truthfulness will shine when we are determined and firm in this path.

4. TRUTHFULNESS IN ONE'S DEEDS (الصدق في الاعمال):

OUTER SELF = INNER SELF (خارجة = داخله)

which means

HEART = TONGUE = LIMBS



Your deeds must reflect your inner motive—meaning that there is no contradiction with what you say or do and what you intend in your heart.

Be truthful and don't lie to yourself. For example, acquiring knowledge is a good deed but if the motive is self-esteem or getting praise from others, then the motive behind the action is a lie and not for the sake of Allah. This is lying to yourself. Be transparent; your inner and outer appearance should be the same—crystal clear and glowing with the truth.

WHAT ARE THE SIGNS OF TRUTHFULNESS?

ما علامات الصدق؟

CONCEALING ONE'S WORSHIP AND HARDSHIPS (كتمان الطاعات والمصائب): THE TRUTHFUL PERSON WILL NOT EXPOSE HIS GOOD DEEDS NOR WILL HE TALK ABOUT HIS PROBLEMS.

However there are some deeds that cannot be hidden, such as dawah. In such cases, it will not make a difference to the truthful person whether others know about his good deeds or not. Also, he will not complain about his problems, as he is afraid that he may exaggerate and speak out of desire.

قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا

تَعْلَمُونَ ﴿٨٦﴾

“He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.” (Surah Yusuf, 12:86)

حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، حَدَّثَنَا شُعْبَةُ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْخَوَرَاءِ السَّعْدِيِّ، قَالَ قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ

عَلَيْهِ قَالَ حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ دَعَا مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ فَإِنَّ الصَّدْقَ طَمَآئِنَةٌ وَإِنَّ الكَذِبَ رِيْبَةٌ (جامع الترمذي، كتاب # ١١، حديث # ٢٥١٨)

Al-Hasan bin 'Ali said: "I remember that the Messenger of Allah ﷺ said: 'Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.'" (At-Tirmidhi)

LEVELS OF TRUTHFULNESS

درجات الصدق

1. TRUTHFULNESS IN YOUR GOAL (صدق القصد):

When he does good deeds and ibaadah, there are no lies and no other hidden motives. He is transparent and his heart and his actions are all directed for the sake of Allah. People often overpraise and say things they do not mean but the truthful ones only speak the truth.

2. HE LIVES FOR THE TRUTH (يعيش من أجل الحق):

Not only is he truthful in each act of ibaadah, but everything he does is for the truth. There are many people who are living a big lie because they are living for their own self or for other people.

3. TRUTHFULNESS IN KNOWING AND SEEKING THE TRUTH

(الصدق في معرفة الحق):

He is always in search for the truth—eager to know the truth in every matter. He doesn't blindly follow the people or the ways of society. These are the people whom Allah will guide and elevate.

POWER OF TRUTHFULNESS

قوة الصدق

1. PARADISE (الجنة):

On the Day of Judgment, you will benefit from your truthfulness, whether you benefited from it in the life or not. The concerns of the dunya may seem important but the most important concern should be to attain Paradise. So why lose Paradise because of some small gain we may get from lying?

2. ALLAH'S PLEASURE

(رضا الله تعالى):

There is nothing better than the pleasure of Allah.



قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

“Allah will say: ‘This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).’” (Surah Al-Ma’idah, 5:119)

3. SAFEGUARD FROM THE EVILS (النجاة من الشرور):

In the story of the three people in the Battle of Tabook who did not give false excuses and admitted with truth that there was actually no excuse, Allah forgave them because of their truthfulness in spite of their not participating in the battle. In fact, Allah mentioned their story in the Qur’an, which is and will be read by people till the end of this world. What an honor and elevation from Allah because of their truthfulness.



Being truthful can be bitter in the beginning, but what follows is ease and protection from hardship and misery. Lying may seem like an easy way to escape a problem but it will only add to one’s misery.

4. TRUTHFUL PRAISE AND GOOD REPUTATION

(الثناء الصادق من الناس):

Allah will give him a good reputation through the generations and

people will praise him truthfully. On the other hand, the one who lies earns fake praise, and a fake reputation—meaning people may praise him, but they don't mean it.

5. SIGN OF FAITH (علامة للإيمان):

A believer cannot be a liar, as faith and lies cannot exist together in one's heart. So truthfulness is a sign of faith.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ
الصَّادِقُونَ ﴿١٥﴾

“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.” (*Surah Al-Hujurat*, 49:15)

6. SAFEGUARD FROM HYPOCRISY (أمان من النفاق):

What differentiates a true believer from a hypocrite is truthfulness. The believer is truthful, and the hypocrite is a liar with his deeds built on lies.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اتُّمِّنَ خَانَ (مُتَّفَقٌ عَلَيْهِ)

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said: “There are three signs of a hypocrite: when he speaks, he tells lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays his trust.” (*Agreed upon*)

7. GUIDANCE TO THE GOODNESS (الهداية إلى البر):

Speak and live the truth, and you will be guided to all the goodness of the dunya and the Akhirah.

إِنَّ الصِّدْقَ لِيَهْدِيَ إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ لِيَهْدِيَ إِلَى الْجَنَّةِ: وَلَا يَزَالُ الْعَبْدُ يَصْدُقُ
وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا

And adhere to truth, for truth leads to good deeds, and good deeds lead to paradise. If a man continues to speak the truth and makes truth his object, he will be recorded in Allah's presence as eminently truthful. (*Sunan Abi Dawud* 4989)

What hinders us from good deeds is when we lack in our truthfulness. With Sidq, doors of worship will open for us. As-Sidq is the key to any good deed.

8. THE NEXT LEVEL AFTER THE LEVEL OF THE PROPHETHOOD

(درجته تالية لدرجة النبوة):

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا



“And whoso obeys Allah and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!” (*Surah An-Nisaa'*, 4:69)

9. BLESSING IN THE PROVISIONS—IN BUYING AND SELLING

(البركة في الرزق في البيع والشراء):

When both the buyer and seller are truthful, Allah will bless the transaction. You cannot earn a good deal when you lie while selling or buying because there is no goodness in lying. The best deal is when you say the truth.

التَّيَّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُرُوكَ لهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا
مُحِقَّتْ بَرَكَتُهُ بَيْعَهُمَا

The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the

blessings of their transaction would be lost. (*Sahih Al-Bukhari 2079*)

This is the case with all our dealings with people. Spouses who are truthful to each other are rewarded with a blessed marriage. Friends who are truthful to each other enjoy a blessed bond.

10. ALLAH WILL BE TRUTHFUL WITH YOU AND WILL RESPOND TO YOUR DU'AA (بِصَدَقِهِ اللَّهُ وَيَجِيبُ دَعْوَتَكَ):

If we are truthful to Allah, then Allah will be truthful with us and will respond to our supplications. If a person truthfully asks Allah for martyrdom (shahadah), then he will die as a martyr even if he dies on his bed because of his truthfulness.

مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ

Who sought martyrdom with sincerity will be ranked by Allah among the martyrs even if he died on his bed. (*Sahih Muslim 1909*)



رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنَ بِالصَّالِحِينَ ۝۸۳ وَأَجْعَلْ لِي
لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۝۸۴ وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝۸۵

“My Lord! Bestow Hukman (religious knowledge, right judgment of the affairs and Prophethood) on me, and join me with the righteous; and grant me an honourable mention in later generations; and make me one of the inheritors of the Paradise of Delight.” (*Surah Ash-Shu'araa', 26:83-85*)



THE POWER OF SINCERITY



FORGIVENESS
OF SINS
مغفرة الذنوب

ENTRY INTO
PARADISE
دخول الجنة

RELIEF FROM
AFFLICTIONS
تفريج الكربات

SAFEGUARD
FROM SINS
العصمة من الذنوب

PROTECTION
FROM THE
SHAYTAAN
العصمة من الشيطان

THE
INTERCESSION
OF THE
PROPHET ﷺ
نيل شفاعة النبي ﷺ



THE POWER OF SINCERITY



PLEASURE OF
ALLAH THE
MOST HIGH
رضا الله تعالى

THE
DESCENSION
OF
TRANQUILITY
أنزال السكينة

A CLOSE
OPENING
AND VICTORY
فتح القريب

EASE IN YOUR
AFFAIRS

ELEVATION IN
RANKS

ISTIQAHAH



THE POWER OF SINCERITY



#5

قوة الإخلاص



SINCERITY IS ONE OF THE FRUITS OF TAWHEED

(الإخلاص ثمرة من ثمرات التوحيد)

Allah created us only to worship Him alone and He commanded us to worship Him with sincerity. Ikhlaas is a command from Allah.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۗ

“And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.” (Surah Al-Bayyinah, 98:5)

Sincerity and worship must go hand in hand. By default, you have to worship Allah. The command here is not only for worship, but also to worship Him with sincerity. Allah wants us to be saved and free and there is no freedom without Ikhlaas. That is why Islam is the religion of salvation. And the opposite is also true – the way of destruction is attachment to others and following the desires of yourself and others.

Al Ikhlaas (sincerity) is one of the conditions of لا إله إلا الله. The conditions of لا إله إلا الله are knowledge, certainty, acceptance, submission, truthfulness, sincerity and love.

SINCERITY IS ALSO A CONDITION OF RIGHTEOUS DEEDS

(الإخلاص شرط من شروط العمل الصالح)



ثُمَّ قَالَ "إِنَّ اللَّهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتِغَىٰ بِهِ وَجْهَهُ"

"Then he said: 'Allah does not accept any deed, except that which is purely for Him, and seeking His Face.'" (*Sunan An-Nasaa'i 3140*)

There are 2 conditions for the acceptance of good deeds:



- | | | |
|---------------------------|---|---|
| 1. SINCERITY
(الإخلاص) | + | 2. FOLLOWING THE
TRADITION OF THE
PROPHET ﷺ
(متابعة سنة النبي ﷺ) |
|---------------------------|---|---|



الإخلاص : To do the deed for the sake of Allah	+	الإتباع : To follow the Sunnah	=	ACCEPTABLE RIGHTEOUS DEEDS
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OPPOSITE of الإخلاص is SHIRK: To do the deed for anyone other than Allah or along with Allah	+	OPPOSITE of الإتباع is BIDAA': Invention in the religion	=	UNACCEPTABLE DEEDS
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وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ، لِلَّهِ وَهُوَ مُحْسِنٌ

"And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer - see V.2:112)." (*Surah An-Nisaa', 4:125*)

WHAT IS IKHLAAS (SINCERITY)?

ما هو الإخلاص؟

تصفية العمل من
كل شوائب النفس



STRAINING (PURIFYING) THE DEEDS
FROM IMPURITIES OF THE SELF

HOW WILL YOU STRAIN THE DEED FROM THE IMPURITIES OF THE SELF?

1. WHEN YOU BEGIN TO DO A GOOD DEED, have a correct intention, which is to do it for the sake of Allah.

2. WHILE DOING THE DEED, remember your intention (doing it for the sake of Allah alone), and don't be diverted into seeking the praise of people.

3. AT THE COMPLETION OF THE DEED, hope for the Pleasure of Allah and seek His reward alone.

How can we be sincere in everything? By having Ikhlaas in both worship and in dealing with others. Allah says in Surah Al-An'am:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

"Say (O Muhammad ﷺ): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)." (*Surah Al-An'am*, 6:162)

This means that we live sincerely for Allah, we speak sincerely for Allah, we remain silent sincerely for Allah, we give sincerely for Allah, we withhold sincerely for Allah, we love sincerely for Allah, and we hate sincerely for Allah. So anything we do or don't do is for Allah and not because of our desires or the desires of the people.

WHAT ARE THE IMPURITIES OF THE SELF?

1. FOLLOWING THE DESIRE OF THE SELF (إرادة النفس):

Wanting to do the deed for our own selves is the greatest impurity.

2. SEEKING TO BEAUTIFY YOUR IMAGE IN THE EYES OF THE PEOPLE (طلب التزين في قلوب الخلق):

This is the wiper of good deeds; the nafs wants the beautification of our image in the eyes of people. This spoils the sincerity. If we have a good image among the people already, this is a blessing. But to seek to beautify ourselves in their eyes is shirk. It is a trap and the way to destruction. We must work to be beautiful in the eyes of Allah alone.

3. SEEKING THE PRAISE OF THE PEOPLE (طلب مدح الخلق):

When we do a good deed, in our hearts we love to be praised. Instead of seeking it from the people, we must seek the praise of Allah only. This is Ikhlâas, the way of freedom. When your heart is chained to people, you are unhappy. When you break free of the chains of attachment to people, you are free and can hasten to do good deeds for Allah's sake.

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۝

“And they give food, in spite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.”
(*Surah Al-Insaan*, 76:8-9)

4. ESCAPING FROM THE DISPRAISE OF THE PEOPLE

(الهرب من نهمهم):

Sometimes we only do deeds to free ourselves from the blame of others. We may visit or gift someone just so that they don't dispraise us. We may attend circles of knowledge just so that people do not question or blame us for slacking behind. We may refrain from a sin just so people don't look down at us. We need to purify our hearts from the fear of people's blame and dispraise.

5. SEEKING THE RESPECT OF THE PEOPLE (طلب تعظيمهم):

Sometimes we do deeds so that people respect us. If people respect us without us seeking it, then it is a favor from Allah but we must not desire this respect from people. We are actually destroying ourselves and our deeds because we cannot be happy when our hearts are occupied with thoughts such as, do they like me, do they respect me, did they say something about me?

6. SEEKING THE WEALTH OF THE PEOPLE (طلب أموالهم):
This is when we do good deeds seeking material reward from people.
7. SEEKING THE HELP OF THE PEOPLE (طلب خدمتهم)
8. SEEKING THE LOVE OF THE PEOPLE (طلب محبتهم)
9. SEEKING TO ATTAIN ANY KIND OF BENEFIT FROM THE PEOPLE (جلب أي نفع)
10. SEEKING TO AVERT SOME HARM (دفع أي ضرر):
For instance, giving charity in order to remove some harm. We must do all our deeds solely for the pleasure of Allah alone.

وعنه قال: سمعت رسول الله ﷺ يقول: "إن أول الناس يقضى يوم القيامة عليه رجل استشهد، فأتي به، فعرفه نعمته، فعرفها، قال: فما عملت فيها؟ قال: قاتلت فيك حتى استشهدت، قال: كذبت، ولكنك قاتلت لأن يقال: جريء، فقد قيل، ثم أمر به، فسحب على وجهه حتى ألقى في النار. ورجل تعلم العلم وعلمه، وقرأ القرآن، فأتي به، فعرفه نعمه فعرفها. قال فما عملت فيها؟ قال تعلمت العلم وعلمته وقرأت فيك القرآن. قال كذبت، ولكنك تعلمت ليقال: عالم. وقرأت القرآن ليقال: هو قارئ، فقد قيل: ثم أمر به، فسحب على وجهه حتى ألقى في النار، ورجل وسع الله عليه، وأعطاه من أصناف المال، فأتي به فعرفه نعمه، فعرفها. قال: فما عملت فيها؟ قال: ما تركت من سبيل تحب أن ينفق فيها إلا أنفقت فيها لك، قال: كذبت، ولكنك فعلت ليقال: جواد، فقد قيل، ثم أمر به فسحب على وجهه ثم ألقى في النار" ((رواه مسلم)). جريء بفتح الجيم وكسر الراء وبالمد، أي: شجاع حاذق

Abu Hurairah (may Allah be pleased with him) said: I heard the Messenger of Allah ﷺ saying, "The first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I fought for Your Cause till I was martyred.' Allah will say: 'You have lied. You fought so that people might call you courageous; and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell. Next a

man who had acquired and imparted knowledge and read the Qur'an will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'an for Your sake.' Allah will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'an so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allah had made affluent and to whom Allah had given plenty of wealth, will be brought forward, Allah will remind him of the favours He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spent liberally for Your sake'. Allah will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell." (Muslim)

اللَّهُمَّ ارْزُقْنَا الْإِخْلَاصَ

"O Allah, grant us Ikhlaas."



IKHLAAS IS TO PURIFY YOUR
INSIDE FROM DESIRING ANYTHING
FROM YOUR DEED EXCEPT THE
FACE OF ALLAH

الإخلاص هو تخليص نظرك في
ذلك العمل عن رؤية سوى الله

When you do deeds, your heart should not look at anyone but Allah. As soon as your heart turns to the people, you will desire something from them.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I (Allah) created not the jinns and humans except they should worship Me (Alone).” (*Surah Adh-Dhaariyat, 51:56*)

Ikhlāas is when you free and empty your heart from everyone except Allah and Ihsaan is when you worship Allah as if you see Him. Ikhlāas leads us to ihsaan and ihsaan leads us to success.

THE POWER OF IKHLAAS

قوة الإخلاص

IKHLAAS HAS GREAT POWER

الإخلاص له قوة عظيمة



THE POWER OF IKHLAAS: LITTLE DEEDS
ARE GREATLY REWARDED WHEN DONE
WITH IKHLAAS

قوة الإخلاص في عظم الأجر مع قلة العمل



قال ابن المبارك: رب عمل صغير تكثره النية ورب عمل كبير تصغره النية

Ibn Mubarak (may Allah have mercy on him) said maybe a small action is made great by its intention and maybe a great action is made small by its intention.

Allah tells us in Surah Al-Mulk:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

الْغَفُورُ ﴿٢﴾

“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;” (*Surah Al-Mulk, 67:2*)

It's not about quantity but quality; Allah tests us to see who is better in quality. If you want to know what is the secret of being successful, it is Ikhlāas.

1. FORGIVENESS OF SINS (مغفرة الذنوب):

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي فِي طَرِيقٍ إِذْ وَجَدَ عُصْنَ شَوْكٍ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَعَفَرَ لَهُ (متفق عليه، رياض الصالحين، كتاب #١، حديث #١٢٧)

Abu Hurairah narrated that the Messenger of Allah ﷺ said: “When a man was walking on the road, he found a thorny branch and removed it. Allah appreciated his action by forgiving him.” (*Agreed upon*)

No one else would have appreciated this action, but since it was done with Ikhlāas, Allah appreciated it. A deed that is easily overlooked by people could be of great value to Allah – because of one’s sincerity.

2. ENTRY INTO PARADISE (دخول الجنة):

لقد رأيت رجلا يتقلب في الجنة في شجرة قطعها من ظهر الطريق كانت تؤذي المسلمين (رواه مسلم، رياض الصالحين، كتاب #١، حديث #١٢)

In another narration, the Messenger of Allah ﷺ said: I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims.

3. RELIEF FROM AFFLICTIONS (تفريج الكربات):

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

“And when a wave covers them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allah, making their invocations for



Him only. But when He brings them safe to land, there are among them those that stop in the middle, between (Belief and disbelief). But none denies Our Signs except every perfidious ungrateful.” (*Surah Luqman*, 31:32)

IN A DESPERATE STATE OF DISTRESS, WHEN NO MEANS OF HELP ARE VISIBLE, A SINCERE INVOCATION TO ALLAH IS THE KEY TO SALVATION. No one can give us relief from distress except Allah—regardless of whether the means are available or not.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشُّونَ: أَخَذَهُمُ الْمَطَرُ فَأَوُوا إِلَى غَارٍ فِي جَبَلٍ فَأَنحَطَّ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَأَنطَبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا أَعْمَالاً عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَأَدْعُوا اللَّهَ تَعَالَى بِهَا لَعَلَّ اللَّهَ يَفْرُجُهَا عَنْكُمْ. فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ شَيْخَانِ كَبِيرَانِ وَأَمْرَاتِي وَلِي صَبِيئَةٌ صِغَارٌ أَرْعَى عَلَيْهِمْ فَإِذَا أَرَحْتُ عَلَيْهِمْ حَلَبْتُ فَبَدَأْتُ بِوَالِدِي فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ وَأَنَّهُ نَأَى بِي ذَاتَ يَوْمٍ الشَّجَرُ فَلَمَّ أَنْتِ حَتَّى أُمْسَيْتِ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ فَجِئْتُ بِالْحِلَابِ فَقُمْتُ عِنْدَ رُءُوسِهِمَا أَكْرَهُ أَنْ أُوَقِظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أَسْقِيَ الصَّبِيئَةَ قَبْلَهُمَا وَالصَّبِيئَةُ يَتَضَاعَوْنَ عِنْدِي. فَدَمَيْتُ فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَدَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتُ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَفْرُجْ لَنَا مِنْهَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ. فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً فَرَأَوْا مِنْهَا السَّمَاءَ (رواه مسلم، كتاب # ٥٠، حديث # ٧١٢٥)

Narrated `Abdullah bin `Umar: The Prophet ﷺ said, "While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that He may remove this rock from you.' One of them said, 'O Allah! I had old parents and small children and I used to graze the sheep for them. On my return to them in the evening, I used to milk (the sheep) and start providing my parents first of all before my children. One day I was delayed and came late at night and found my parents sleeping. I milked (the sheep) as usual and stood by their heads. I hated to wake them up and disliked to give milk to my children before them, although my children were weeping (because of hunger) at my feet till the day dawned. O Allah! If I did this for Your sake only, kindly remove the rock so that we could see the sky through it.' So, Allah removed the rock a little and they saw the sky." (*Muslim, Book #50, Hadith #7125*)

4. SAFEGUARD FROM SINS (العصمة من الذنوب):

If you are a sincere servant of Allah, then Allah will avert all evil from you.

Allah saved Yusuf (peace be upon him) from the advances of Aziz's wife because of his Ikhlaas.

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ ۚ كَذَلِكَ

لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

“And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.” (*Surah Yusuf, 12:24*)

We need Ikhlaas in every part of our life, even in our emotions and feelings. Be sincere in your relationships with people. Remember, when you are dealing with people you are actually dealing with Allah. You will find blessing in a relationship when it's sincere. Even when you speak, cook, take care of your house and children – only seek the praise from Allah. Sincerity will save you from the sins of the heart.

5. PROTECTION FROM THE SHAYTAAN (العصمة من الشيطان):

Ikhlaas is like a fortress, protecting its occupant. With your sincerity, the Shaytaan will not be able to mislead you. Sincerity will take you out of the whispers and traps of the Shaytaan. Shaytaan will beautify the sins, but you will not fall into his whispers and traps if you are sincere.

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَنَّهُمْ

أَجْمَعِينَ ﴿٢٩﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٠﴾

“[Iblis (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them.” (*Surah Al-Hijr, 15:39-40*)

Ikhlaas is a very honorable action of the heart, so it has many tests and challenges. The shaytaan creates the most barriers in Ikhlaas because it is a

very high level of worship. With Ikhlaas, you are powerful and shaytaan cannot affect you. So focus on Ikhlaas in your heart and mind. Be loyal and sincere to Allah, the One Who created you and gave you everything. No one else has a favor upon you.

6. ACHIEVING THE INTERCESSION OF THE PROPHET ﷺ

(نيل شفاعة النبي ﷺ):

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ فَقَالَ "لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ، لِمَا رَأَيْتُ مِنْ جِرْصِكَ عَلَى الْحَدِيثِ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. خَالِصًا مِنْ قَبْلِ نَفْسِهِ"

Narrated Abu Huraira: I said, "O Allah's Messenger ﷺ! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet ﷺ said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The happiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart." (*Sahih al-Bukhari 6570*)

7. PLEASURE OF ALLAH THE MOST HIGH (رضا الله تعالى):

8. THE DESCENSION OF TRANQUILITY (أنزال السكينة):

9. A CLOSE VICTORY (فتح القريب):

The sincere person (Al Mukhlis) will be tranquil, as all his actions are for Allah, and His Pleasure. So even if people don't appreciate his acts of kindness, he will be at rest and content.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ بَايَعُونَكَ تَحْتَ الشَّجَرَةِ
 فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

“Indeed, Allah was pleased with the believers when they gave their Bai'a (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory,” (Surah Al-Fath, 48:18)

Surah Al-Fath, verse 18 is about those who made a pledge of loyalty to Muhammad ﷺ at the village of Hudaibiyyah. Allah knew they had Ikhlaas in their hearts and that this was a promise made sincerely for the sake of Allah. Consequently the above verse shows the glad tidings they received due to their sincerity.

10. EASE IN YOUR AFFAIRS:

Difficulty in your affairs comes when we are attached to other than Allah. We feel scattered and miserable from within. With Ikhlaas, Allah makes your matters easy.

11. ELEVATION IN RANKS

12. ISTIQAMAH (TO BE STEADFAST ON THE GOOD DEEDS):

With Ikhlaas, you will remain on your good deeds—regardless of the obstacles and challenges. Whereas when one lacks sincerity, he easily quits, loses hope and despairs.



Sheikh As-Sa'di said in his book called تيسير الكريم الرحمن في تفسير كلام المنان regarding Ikhlaas: It raises ranks of honour and bounties (رفع درجات المجد والفضل) and it is firmness upon doing good (إثبات على مواصلة الخير).



Al-Junaid said:

Ikhlaas is a secret between the slave and his Lord الإخلاص سر بين العبد وربّه
 The angel does not know it so that he can write it لا يعلمه ملك فيكتبه

Nor the shaytaan so that he can spoil it
Nor the enemy so that can envy it

ولا الشيطان فيفسده
ولا عدو فيحسده



THE POWER OF LOVE



WILL ENJOY
WORSHIP
التلذذ بالعبادة
وسرعة المبادرة

WILL LONG TO
MEET ALLAH
الشوق الى الله تعالى

WILL
SACRIFICE
EVERYTHING
FOR ALLAH
التضحية من أجله

WILL BE SHY
FROM ALLAH
الحياء من الله

WILL BE
CONTENT
AND
ENRICHED
الغنى بالله



THE POWER OF LOVE



#6

قوة المحبة



LOVE OF ALLAH IS ONE OF THE
STRONGEST MOVERS OF THE HEART
TO HASTEN TOWARDS HIS PLEASURE.



Islam is based on love and that is why the love of Allah is one of the conditions of *laa ilaaha illa Allah*. Without the love of Allah, our belief in His Oneness is not complete. Without the love of Allah, our worship is dry and lifeless, like a barren desert.

Loving Allah is an act of worship, and hence, one is rewarded for it. When you love Allah from your heart, Allah will love you more. Allah's love is unconditional. The love between you and your Creator can never be comparable to any level of love shared amongst the creation.



In Surah Al-Baqarah, Allah says:

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, 2:165*)

Humans have a need to love as well as to be loved. Natural love amongst creation (such as the love between mother and child or love between husband and wife) is allowable and praised. However, when this emotion exceeds boundaries, it can fall in to the circle of shirk. Shirk is when one loves someone as much as they love Allah.

In the verse mentioned, there are people who take others as rivals to Allah, by loving them to a level that only Allah deserves. These rivals can be prophets, scholars, pious people, or even inanimate objects such as crystals, rocks, or money. What a loss it is when someone takes a rival to Allah and loves it as much as Allah!

However, those who believe—their love for Allah is intense and far stronger than those who love their rivals. This love is pure, strong, and undivided; no one can overcome it.

A PERSON'S NATURAL INSTINCT IS TO LOVE PERFECTION AND THERE IS NO ONE PERFECT EXCEPT ALLAH.

What drives someone to worship Allah, to pray, to fast, to give sadaqah, to have sincerity, tawakkul, etc.? It all needs the love of Allah. Love is the head of all actions of the heart.

Love is very powerful, and dominating and can completely take over one's heart, mind and limbs. Love pushes one 'to act.'

THE LOVE FOR ALLAH IS:



The strength of the hearts قوة القلوب



Food for the souls غذاء الأرواح



The soul of the deeds روح الأعمال

WHAT DOES LOVE FOR ALLAH MEAN?

ما معنى المحبة؟

When the **HEART** travels to seek the Most Beloved One before doing an action

سفر القلب إلى طلب محبوبه

When the **TONGUE** constantly remembers Him
ودوام ذكره على لسانه

When the **LIMBS** are busy and working constantly for His Pleasure

والعمل نحو مرضاته

HOW DO WE LOVE ALLAH?

كيف نحب الله تعالى؟

التوحيد في المحبة

We need Tawheed (Oneness) in our love for Allah, which means Allah takes precedence over anyone or anything else in our heart. We need to free and empty our hearts from the love of anyone other than Him. Our actions, our determination, and our sacrifices are all to be dedicated to Him alone. WHEN WE LOVE SOMEONE OTHER THAN ALLAH, IT SHOULD BE FOR THE SAKE OF ALLAH.

This means that we do love others such as our parents and our children, but we love them for Allah, as He is the One Who brought them to us, and the good qualities that they possess are from Him.

Check and ask yourself truthfully—who or what do I love the most? Who takes precedence in my heart? If I love Allah the most, I will obey him, over anyone and anything in my life. But if my love is more for anyone other than Allah, it will show in my actions. For instance, if you love your parents more than Allah, you will obey them even at the cost of Allah's displeasure, or if your love for money is more intense, you will miss your prayers for your work. Anything you love the most will be your priority.

FROM WHERE DO I GET THIS POWER OF LOVING ALLAH?

من أين نحصل على هذه قوة المحبة؟

1. FROM RECITATION OF THE QUR'AN WITH PONDERING AND UNDERSTANDING ITS MEANING

(قراءة القرآن بالتدبر والتفهم لمعانيه وما أريد به):

Every verse will strengthen your love for Allah and your connection with Him.

THE ONE WHO LOVES ME IS THE ONE
WHO SENT THIS QUR'AN AS GUIDANCE.



For example, let's look at this verse in the Qur'an and ponder upon the immense love of Allah that we see in this verse.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ

تَنْشُرُونَ ﴿٢٠﴾

“And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].” (*Surah Ar-Rum*, 30:20)

Allah initiated the creation of mankind from dust. We do not look like we are made from dust because Allah fashioned us with limbs and a mind with intelligence!

2. FROM REMEMBRANCE OF ALLAH UNDER ALL CIRCUMSTANCES, WITH ONE'S TONGUE, HEART AND ACTIONS

(دوام ذكره على كل حال: باللسان والقلب، والعمل):

The extent of one's love of Allah is determined by this worship. The more one remembers Allah, the more he loves Him.

3. FROM THE OBSERVANCE OF THE HEART OF ALLAH'S NAMES AND ATTRIBUTES, LEARNING HIS NAMES AND WITNESSING THE EFFECTS OF HIS ATTRIBUTES IN LIFE, AND REVELING IN THIS KNOWLEDGE

(مطالعة القلب لأسمائه وصفاته، ومشاهدتها ومعرفتها، وتقلبه في رياض هذه المعرفة):

Reflect on Allah's Greatness, His Mercy, His Knowledge, His Beauty, and all His other Names and Attributes. When you reflect on the Names and Attributes of Allah, aren't you overwhelmed with His love? Nobody is like Allah. There are no faults in the actions of Allah; there is perfection even in those situations which you view as imperfect. The love of Allah can be seen in the bestowal and the withholding of blessings.

LEARN AND KNOW ABOUT THE PERFECT NAMES AND ATTRIBUTES OF ALLAH, AND THIS WILL MAKE YOU LOVE ALLAH MORE. FOR EXAMPLE:



- **AL-WADOOD: THE MOST LOVING**
The love of Allah can be seen upon all His creation. Al-Wadood loves us and He puts the love between us.
- **AL-JABBAR: THE COMPELLER, THE MENDER**
When someone breaks your heart, only Al-Jabbar can mend it, take away the hurt, and console you.
- **ASH-SHAAFEE: THE CURER**
The cure comes from Allah alone through various means and in different ways. He cures the sick hearts just as He cures the sick bodies.
- **AR-RAZZAQ: THE ALL PROVIDER**
Everything in life is a provision from Allah—the One Who, Alone, provides for all His creatures without forgetting anyone. The best of the rizq is Taqwa and love of Allah.
- **AL-GHANIY: THE MOST RICH**
Though Allah is rich and He doesn't need us, He still sends down his **وَدُّ** (pure love) and blessings. Allah even gives blessings to the non-believers and sinners.

4. FROM OBSERVING ALLAH'S KINDNESS, GOODNESS, AND BOUNTIES—BOTH HIDDEN AND OPEN

(مشاهدة بره وإحسانه وآياته، ونعمه الباطنة والظاهرة):

When we observe how Allah deals with us and when we see how He showers blessings upon us day and night, this will give you the power of loving Him.

Always observe and look at all what Allah has given you. Don't take anything for granted. Be sensitive to even the tiniest of blessings and provisions of Allah. For instance, when a person gives you a gift, thank him, but in your heart believe that this is from Allah.

HUMAN BEINGS LOVE THE ONE WHO IS DOING GOOD FOR THEM. ALLAH'S ACTIONS MAKE US REALIZE HOW MUCH HE BLESSES AND FAVORS US—WITHOUT LIMIT.

Allah created you and He prepared and perfected everything in the life for you. In this universe that Allah gave us, we can see the eases and the beauty in everyday occurrences, such as the beauty of the sunrise and the sunset and the beauty in the passage of the moon from the crescent to the full moon. All the colors cover the earth and beautify it for our pleasure. Even the succession of the day and night was created to give us ease in getting rest and earning a livelihood. When you're sensitive to the provisions and bounties of Allah, you will get the power to love Allah.

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

"And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful." (*Surah An-Nahl*, 16:18)

THE POWER OF LOVE HAS LEVELS AND DEGREES

قوة المحبة لها درجات

IBN QAYYIM SAID THE POWER OF LOVE FOR ALLAH HAS

3 LEVELS:



1. FIRST LEVEL:

THIS LOVE WILL OVERCOME THE EVIL WHISPERS OF THE MIND

محبة تقطع الوسوس

THE PERSON WILL ENJOY SERVING ALLAH

وتلذ بالخدمة

AND WILL FORGET HIS HARDSHIPS

وتسلى في المصائب

This love will entertain him during the hardships. Even if he is tired, even if he faces lots of obstacles, he will enjoy worshipping Allah. The love of Allah in the heart will give comfort, coolness, and relief during problems and difficulties.

2. SECOND LEVEL:

THIS LOVE URGES ONE TO GIVE PREFERENCE TO THE TRUTH OVER ANYTHING ELSE AND DEDICATE THE TONGUE TO CONSTANTLY REMEMBER HIM

محبة تبعث على إثارة الحق على غيره وتلهج اللسان بذكره

This love will make him sacrifice everything for Allah—his desires, his time, his wealth, and his energy—and his tongue will be busy remembering Him and talking about Him, His Actions, His Attributes, and His Names.



3. THIRD LEVEL:

THIS LOVE DOMINATES THE HEART AND THE BEAUTY OF ALLAH BECOMES APPARENT TO THEM IN EVERY SITUATION

محبة تخطف قلوب المحبين لما يبدو لهم من جمال المحبوبهم

This strongest degree of love will overtake every bit of one's heart, as it is busy enjoying and seeing the beauty of Allah. The person will see the beauty in Allah's actions in every situation—regardless of how difficult it may be. This person lives amongst the people, but his love for Allah will overtake everything and everyone.

HOW DO YOU KNOW THE TRUTHFULNESS OF YOUR LOVE FOR ALLAH?

كيف أعرف صدق المحبة؟

THERE ARE 4 INDICATORS WHICH SHOW WHETHER WE ARE TRUE IN OUR LOVE FOR ALLAH (في أربعة مواطن):

1. WHEN THE PERSON SLEEPS (إذا أخذ الإنسان مضجعه),
what is his last thought, his last concern, his last remembrance? When he is free from all errands, who does he think of? The one he remembers is the one he loves.
2. WHEN HE WAKES UP IN THE MORNING (عند استيقاظه),
who is the first one he remembers?
3. AT THE TIMES OF PRAYER (عند الصلاة),
when meeting with the Most Beloved One, what occupies his mind? Khushoo' (focus and concentration) in the prayer comes from the love of Allah.

4. AT THE TIMES OF DIFFICULTIES (عند الشدائد),

who does he remember? In the face of problems and calamities, one always thinks of the one most beloved to him. If the love of Allah is strong in his heart, he will flee to Allah.

THE POWER OF LOVE

قوة المحبة

1. YOU WILL ENJOY THE WORSHIP AND HASTEN TOWARDS IT

(التلذذ بالعبادة وسرعة المبادرة):

Allah created you to worship Him, and worship should be based on love so that you enjoy being close to Allah. Scholars say that love is the head of worship as well as the motive. That is why nobody can be forced to worship because love cannot be forced. Without love, worship will be mechanical and will be done just to 'get it over with.'

If there is boredom or tiredness in worship, we need to check our hearts (am I worshipping Allah out of love?) and focus on the means from where you can attain the love for Allah—such as pondering upon the Qur'an, reflecting on the universe, knowing the Names of Allah, etc.

The Messenger of Allah ﷺ recited Surah Al-Baqarah, Surah Aali' Imran, and Surah An-Nisaa' in one night's prayer out of love for Allah, even though he already knew he was destined for Paradise.

عَنْ زِيَادٍ، قَالَ سَمِعْتُ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ إِنَّ كَانَ النَّبِيُّ ﷺ لَيَقُومُ لِيُصَلِّيَ حَتَّى تَرْمَ قَدَمَاهُ أَوْ سَاقَاهُ، فَيَقَالُ لَهُ فَيَقُولُ أَفَلَا أَكُونُ عَبْدًا شَكُورًا

Narrated Al-Mughira: The Prophet ﷺ used to stand (in the prayer) or pray till both his feet or legs swelled. He was asked why (he offered such an unbearable prayer) and he said, "should I not be a thankful slave." (*Sahih Al-Bukhari*)

2. YOU WILL LONG TO MEET ALLAH (الشوق إلى الله تعالى):

Loving Allah in this dunya will make a person yearn to meet Allah in the Aakhirah. When you long to meet Allah, you will be rewarded.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ (صحيح البخاري، حديث #1130)

Narrated Abu Hurairah: Allah's Apostle ﷺ said, "Allah said, 'If My slaves loves the meeting with Me, I too love the meeting with him; and if he dislikes the meeting with Me, I too dislike the meeting with him.'" (*Sahih Al-Bukhari, Hadith No. 514, Vol. 8*)

3. YOU WILL SACRIFICE EVERYTHING FOR HIM

(التضحية من أجله)

4. YOU WILL BE SHY FROM HIM (الحياء من الله):

You will be shy and ashamed to be in any position that is not pleasing to Allah.

5. YOU WILL BE SATISFIED, CONTENT, AND ENRICHED FROM WITHIN (الغنى بالله):

You will be content with all that Allah has decreed for you in this life.



LIFE WITHOUT LOVE IS LIKE A BARREN DESERT AND TO LOVE ALLAH IS AN HONOR. Allah is the source of love. So we ask Allah the Everlasting:



اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ

Allaahumma inni as' aluka hubbuka wa hubba man yuhibbuka wa hubba 'amalin yuqarrribuni ilaa hubbik.

"O Allah, I ask you for Your love and the love of those You love and love for those deeds which bring me closer to Your love." (*Tirmidhi, Ahmad*)

Allah loves you unconditionally. And when you love Allah—even if it's a little, He increases this love as a reward.

TWO TYPES OF LOVE WILL NOT CAUSE YOU SADNESS: LOVE FOR ALLAH AND LOVE FOR THE SAKE OF ALLAH.



THE POWER OF HOPE



LOVE OF
ALLAH
محبة الله تعالى

WILL ATTAIN ALL
WHAT HE
HOPED FROM
HIS LORD
نيل ما يرجوه من ربه

WILL HASTEN
AND STRIVE
TOWARDS
MEETING ALLAH
الباعث على العمل
والسعي لقاء ربه

WILL GAIN
THE FULL
REWARD
FROM ALLAH
الأجر عند الله

WILL GAIN THE
BOUNTY
FROM ALLAH
فضل من الله

FORGIVENESS
OF SINS
مغفرة الذنوب



THE POWER OF HOPE



#7

قوة الرجاء



WHAT IS THE MEANING OF HOPE?

ما معنى الرجاء؟

WHEN YOUR HEART IS AT REST
WHILE IT AWAITS AND LONGS
FROM THE ONE WHO WILL NOT
FORSAKE YOU.



الرجاء: هو ارتياح القلب

لا نتظار ما هو محبوب عنده

This is because you hope from Allah, the One who is perfect, free from all faults, and the One who appreciates your feelings, and your hope in Him. As you wait in hope, you are rewarded for this feeling.

When you hope from anyone other than Allah, you will feel restless, and uneasy as it is directed to someone who is imperfect, and limited in fulfilling your hope, and one who will not even know nor appreciate your hope in him.

والرجاء ضد اليأس؛ لأن الرجاء يبعث على العمل، واليأس يمنع من العمل،
والرجاء محمود لأنه باعث، واليأس مذموم لأنه صارف عن العمل. والخوف
ليس ضد الرجاء، بل هو رفيق له

- The opposite of hope is to despair because hope increases good deeds, whereas despair prevents good deeds.
- Hope is praised because it is a motive for good deeds, whereas despair is

dispraised because it is a hindrance from good deeds.

- Fear is not the opposite of hope, but it is its companion.

HOW DO YOU GET THIS HOPE?

كيف تحصل هذا الرجاء؟

WITH KNOWLEDGE

The more you know Allah, His Names, and His Attributes, the stronger your hope is in Him.

قوة الرجاء قوة المعرفة بالله وأسمائه وصفاته

You achieve what you intend when you hope from Allah's vast Generosity and Bounties. Allah knows what you want, and He will only give it if it's good for you.

تحصيل مقصوده يرجو كرم الله وفضله

WHY DO WE NEED THE POWER OF HOPE IN EVERY MOMENT OF OUR LIFE?

لماذا نحن في حاجة إلى قوة الرجاء في حياتنا

Hope needs to meet 3 requirements to be considered hope:

- (1) love of what you hope for,
- (2) fear of losing out, and
- (3) striving to attain it.

For example, you must love Paradise in order to hope for it and you must fear that you will lose Paradise so you will hasten to do good. Love will make you go forward on the way to Allah and hope will keep you steadfast

and firm and fear will make you take action.

1. WE NEED HOPE IN ALLAH TO FORGIVE OUR SINS

(ذنب يرجو غفرانه):

Before your tongue seeks forgiveness from Allah, your heart needs to hope and yearn for it. You need to have strong hope that Allah Alone is able to forgive all your sins—regardless of how great they may be, as Allah’s forgiveness and mercy is far greater.

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: ‘O ‘Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’” (*Surah Az-Zumar, 39:53*)

We human beings are full of sins and we make mistakes. The problem is when our guilt overcomes our hope for the Mercy of Allah. If we lose hope in Allah and despair from His Mercy, then that is a sin itself and is one of the sicknesses of the heart. We need the hope that Allah is All Forgiving so that we don’t despair from His Mercy.

2. WE NEED TO HAVE HOPE IN ALLAH FOR REFORMING OUR FAULTS AND IMPERFECTIONS (عيب يرجو إصلاحه):

Only Allah can fix our problems and our deficiencies—whether they are internal, monetary, or have to do with our relationships, etc.

We fail again and again in certain matters of our life, and are unable to change for the better because we have hope in ourselves to make this change, or hope in others to fix and solve the issues we face. We need to have hope only in Allah to make us overcome our faults, change for the better and reform our matters, as He alone is All Able to do this. However, this doesn’t mean that we don’t take the necessary action to make this change. We must have hope in Allah and we must take the action required to go forward in reforming our life.

Even if we don’t accomplish our goal, we will be rewarded for this joyful worship of the heart.

3. WE NEED THE POWER OF HOPE IN ALLAH TO ACCEPT OUR GOOD DEEDS (عمل صالح يرجو قبوله):

Hope of acceptance gives us a big boost to do more and more, and to keep moving and hastening towards Allah's pleasure. Without this hope, we can easily be discouraged along the way or feel proud and satisfied of our deeds and hence we don't find the need to hasten towards doing more.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), 'Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.'” (*Surah Al-Baqarah, 2:127*)

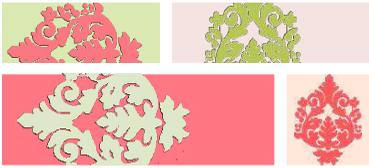
The motivation Ibrahim (peace be upon him) and Ismail (peace be upon him) had to complete this great task was hope in Allah, the All-Hearer, the All-Knower. This hope kept them going and encouraged them to ask Allah to accept their great deed. When we know Allah is the All-Hearer, the All-Knower of our intentions and our situations, then this gives us the power to keep striving—with joy!

4. WE NEED HOPE IN HIM TO BE STEADFAST ON THE STRAIGHT PATH (الرجاء لدوام الاستقامة):

Don't be discouraged with what others say, nor discourage others. For example, don't claim that people who do not speak Arabic cannot memorize the Qur'an or parents with young children cannot wake up for the night prayer. Be positive and spread hope because negative feelings are a poison that spoils the heart. The negativity causes you to lose hope from Allah—but how can we lose hope in Allah when He is the only One Who can keep us firm on the straight path?

ONLY ALLAH CAN GIVE US FIRMNESS; DO NOT RELY ON YOURSELF OR OTHERS TO KEEP YOU FIRM.

Hope is what makes the following du'aa so effective and so strong. Du'aa is an action of the tongue that is powerful when you have full hope in Allah's Mercy that He will never make your heart deviate from the truth and will keep you firm on the guidance.



رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ



لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“(They say): ‘Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.’” (Surah ‘Aali-Imran, 3:8)

When we know that Allah is the Bestower and that only He can make us firm till the end, this knowledge will encourage us to never lose hope in Allah.

5. WE NEED TO HOPE FOR ALLAH’S NEARNESS

(قرب من الله يرجو الوصول إليها):

Don’t hope for anyone’s nearness except His alone. Even though Allah is the Most High, He tells His slaves in the following verse that He is near. Allah is above the ‘Arsh but His nearness is by His knowledge, His hearing, and His seeing.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا



دَعَانٍ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you (O Muhammad) concerning Me, then, I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be led aright.” (Surah Al-Baqarah, 2:186)

So make du’aa to Him, and He, the Most Near, will respond. Making du’aa is one of the greatest ibaadah and a means of drawing closer to Allah, and it is not just to fulfill a desire or need.



قال عمر بن الخطاب رضي الله عنه: إني لا أحمل هم الإجابة،

وإنما أحمل هم الدعاء، فإذا ألهمت الدعاء، فإن الإجابة معه

Umar Ibn Al-Khattab (may Allah be pleased with him) said: “I am not worried about whether my du’aa will be responded to, but rather I am worried about whether I will be able to make du’aa or not. So if I have been

guided by Allah to make du'aa, then (I know) that the response will come with it."

WHEN WE KNOW THAT ALLAH IS THE MOST NEAR AND THAT HE RESPONDS, THIS BOOSTS OUR LEVEL OF HOPE IN HIM TO ATTAIN HIS CLOSENESS.



6. WE NEED HOPE IN ALLAH TO FULFILL OUR NEEDS OF THIS LIFE AND HEREAFTER

(حاجة من حوائج الدنيا والآخرة يرجو تحقيقها):

Allah is the Provider for everyone and in His Hands is the dominion and the kingdom, and only He can fulfill all our needs.



HOPE IN THE HEART IS THE MOTIVE BEHIND THE DU'AA. EVEN IF YOU DON'T GET EVERYTHING YOU DESIRE IN THE DUNYA, YOU WILL BE REWARDED FOR YOUR HOPE.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آئِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire." (Surah Al-Baqarah, 2:201)

DISPRAISED HOPE

الرجاء المذموم

HOPE IN ALLAH IS NOT WHEN ONE CONTINUES TO SIN HOPING THAT ALLAH WILL FORGIVE HIM.

المفرط المتماذ في المعاصي يرجو رحمة الله

Dispraised hope is when one abstains from good deeds and continues to commit sins whilst expecting the mercy and forgiveness of Allah. This

person is in deception.

THE REAL HOPE IS WHEN WE HASTEN TOWARDS ALLAH'S PLEASURE
WHILST HOPING THAT HE WILL REWARD, HE WILL FORGIVE, HE WILL
FIX, AND HE WILL RESPOND.

THE POWER OF HOPE

قوة الرجاء

1. LOVE OF ALLAH: ALLAH LOVES THOSE SLAVES WHO HOPE
AND LONG FROM HIM ALONE

(الله يحب من عباده ان يرجوه)

2. HE WILL ATTAIN ALL WHAT HE HOPED FROM HIS LORD

(نيل ما يرجوه من ربه):

He will never be empty handed—whether in terms of the blessings in the
dunya or reward in the Akhirah.

3. HE WILL HASTEN AND STRIVE TOWARDS MEETING HIS
LORD

(الباعث على العمل والسعي لقاء ربه):

Hope will make you strive to do good deeds for your meeting with
Allah. In Surah Al-Kahf, Allah says:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ
رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

“Say (O Muhammad ﷺ): ‘I am only a man like you. It has been inspired to
me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for
the Meeting with his Lord, let him work righteousness and associate none
as a partner in the worship of his Lord.’” (Surah Al-Kahf, 18:110)

4. FULL REWARD
FROM ALLAH
(الأجر عند الله):

5. BOUNTY FROM
ALLAH
(الفضل من الله):

6. FORGIVENESS
OF SINS
(مغفرة الذنوب):



You gain all 3 of these when you have hope only in Allah. Allah says in Surah Fatir:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾
لِيُوفِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ
شَكُورٌ ﴿٣٠﴾

“Verily, those who recite the Book of Allah (this Quran), and perform As-Salat (Iqamatas-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).” (Surah Fatir, 35:29-30)



THE ONE WHO THINKS GOOD OF ALLAH HOPES FROM ALLAH:

وعن جابر بن عبد الله، رضي الله عنهما، أنه سمع النبي ﷺ، قبل موته بثلاثة أيام
يقول: لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل (رواه مسلم، رياض
الصالحين، كتاب #1، حديث #441)

Jabir bin ‘Abdullah (may Allah be pleased with him) reported: I heard the Prophet ﷺ saying three days before his death: “Let none of you die unless

he has good expectations from Allah.” (Muslim)



WE ASK ALLAH TO FILL OUR HEARTS WITH HOPE:

اللَّهُمَّ رَحْمَتَكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ، وَأَصْلِحْ
لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

Allaahumma raHmataka arjoo falaa takilnee ilaa nafsee Tarfata 'aynin wa aSliH lee sha'-ni kullahoo laa ilaaha illa ant.

“O Allah! Your mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but You.” (Sunan Abu Dawud, #5090)



THE POWER OF FEAR



NO FEAR AND
NO GRIEF
لا خوف ولا حزن

HASTEN
TOWARDS
GOODNESS
المسارعة في الخيرات

FORGIVENESS
OF SINS
مغفرة الذنوب

ETERNAL
PARADISE
جنة الخلد

SECURITY ON
THE DAY OF
JUDGMENT
الأمن يوم القيامة

DISCIPLINES
(THE ACTIONS
OF) THE LIMBS
تؤدب الجوارح

BURNS THE
(SINFUL)
DESIRES
يحرق الشهوات

MAKES THE
SIN APPEAR
UGLY
يجعل الذنوب
تقدو مكروهة



SOFTENS AND
HUMBLES
HEART
يذل القلب

REMEDY FOR
THE EVIL OF
ONE'S SELF
يعالج النفس الأمارة بالسوء

THE POWER OF FEAR



#8

قوة الخوف



Fear is one of the most important means on the path to Allah and an obligation upon every believer. Allah says in Surah ‘Aali-Imran:

فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

“...so fear them not, but fear Me, if you are (true) believers.” (*Surah ‘Aali-Imran, 3:175*)

Often with fear we associate negative feelings, such as sadness and discomfort. However, in Islam, even the fear in our hearts can be positive and joyous for the believer when it is for Allah—because He says in the Qur’an:

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾

“But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).” (*Surah Ar-Rahman, 55:46*)

They will be rewarded for their fear of standing in front of Allah.

We should not only fear Allah’s anger, but also fear His position, as He is the Most High. When we fear Allah, we are attached to Him and Allah will reward us for this fear in the Aakhirah. This fear will help us to refrain from following our desires and committing sins.

It is a blessing and Mercy from Allah that the believers will be rewarded with two gardens due to their fear, as stated in the previous verse from Surah Ar-Rahman: one garden for leaving the sins and the other garden for fulfilling the obligations.

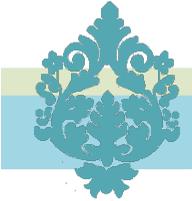
Allah has praised those who possess the attribute of fear saying:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

“Verily! Those who live in awe for fear of their Lord” (*Surah Al-Mu'minin*, 23:57)

WHAT IS FEAR?

ما هو الخوف؟



الخوف: هو تألم القلب واحتراقه بسبب توقع مكروه في المستقبل

Fear is the burning, painful feeling in the heart when anticipating that something bad will happen in the future.

This burning feeling of fear must be directed to Allah alone, as all the affairs of this life and Akhirah are in His Hands. No one in the creation can benefit or harm us, except by His permission and will. Fearing Allah is a safeguard and a fortress from evil and harm.

WHY DO WE NEED FEAR?

لِمَ نحتاج الخوف؟

1. **TO STRIVE** in our race towards Allah's pleasure, we need the fear of Him.



السائر إلى الله يحتاج إلى الخوف

2. **TO STAY FIRM ON THE STRAIGHT PATH.** If this fear departs from the heart, then they will deviate from the path.



والناس على الطريق ما لم يزل عنهم الخوف، فإذا زال عنهم الخوف ضلوا الطريق

3. Whenever fear (of Allah) departs a heart, IT IS RUINED.



وما فارق الخوف قلباً إلا خرب

4. When fear of Allah resides in hearts, IT BURNS AWAY THE DESIRE AND BREAKS FREE FROM WORLDLY ATTACHMENTS.



وإذا سكن الخوف القلوب
أحرق مواضع الشهوات
منها، وطرد الدنيا عنها



We want TO COMPLETE OUR JOURNEY to Allah's pleasure till the day we meet Him. We don't want to be lost midway. Fear in the heart reforms the heart (صلح القلب), keeps the person on track — by the permission of Allah.

وفي المسند والترمذى عن عائشة - رضى الله عنها - قالت: قلت يا رسول الله، قول الله: (وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ)، أهو الذى يزنى، ويشرب الخمر، ويسرق؟ قال: لا، يا ابنة الصديق. ولكنه الرجل يصوم ويصلى ويتصدق. ويخاف أن لا يقبل منه. قال الحسن: عملوا والله باطاعات، واجتهدوا فيها، وخافوا أن ترد عليهم. إن المؤمن جمع إحساناً وخشية، والمنافق جمع إساءة وأمنأ.

Fear of Allah's displeasure or punishment is not only for grave sinners, but also for the pious, observant believers, as in the following Hadith: Aisha said, "O Messenger of Allah, is the verse: "And those who dispense their charity while their hearts fear that to their Lord they must return" [23:60] referring to someone who commits fornication, drinks alcohol, and steals and still fear Allah? The Prophet ﷺ said, "No, O daughter of as-Siddiq, but it refers to one who fasts, performs salah and gives charity, and fears that it may not be accepted from him." (Tirmithi) Al-Hasan, commenting on this, said, "By Allah, they (the Companions) obeyed Him and strove hard in it, yet they feared it might be rejected. A believer combines righteousness with fear in his heart, while a hypocrite combines evil with impunity."

THE EQUATION FOR THE PERFECT HEART:



القلب في سيره إلى الله عز وجل بمنزلة الطائر. فالمحبة رأسه، والخوف والرجاء جناحاه، فمتى سلم الرأس والجناحان فالطائر جيد الطيران، ومتى قطع الرأس مات الطائر. ومتى فقد الجناحان فهو عرضة لكل صائد وكاسر

The heart of a believer in its journey to Allah is like a bird whose head is love, and its two wings are hope and fear.

- When the head and the two wings are sound and healthy, the flight of the bird is correct and balanced.
- When the head is cut off, it immediately dies.
- When either or both the wings are injured, the bird cannot properly fly and may become the victim of any hunter or snare.

For our heart to fly to Allah, we need to love Him intensely for our survival and we need both hope and fear to keep moving ahead.

THE LEVELS OF FEAR

درجات الخوف

والخوف المحمود الصادق: ما حال بين صاحبه وبين محارم الله عز وجل. فإذا تجاوز ذلك خيف منه اليأس والقنوط.

The true and praiseworthy fear is that which hinders a person from the prohibitions of Allah. However, when fear exceeds its boundary, it brings hopelessness and despair.

PRAISEWORTHY FEAR IS A BARRIER BETWEEN
THE SLAVE AND THE DISOBEDIENCE OF
ALLAH—AND THIS FEAR HAS 3 LEVELS:

والخوف المحمود ما حال بين العبد وبين
محارم الله عز وجل وهو ثلاث درجات

1. FEAR FROM PUNISHMENT (الخوف من العقوبة):

- This is the **ESSENTIAL, PRIMARY LEVEL OF FEAR.**
- This is fear from Allah's punishment, fear from Hellfire, fear from the punishment of the grave, fear from a bad end, and fear from the sins that will lead the person to destruction.
- This fear stems from one's affirmation of Allah's warning, recognition of one's transgressions and awareness of the punishment.
- The lack of this fear will show in the person's actions, as he will transgress and exceed his limits. It also leads one to underestimate Allah.
- This primary fear also stems from the warnings of the punishment mentioned in the Qur'an and the Sunnah.

2. FEARING THE PLOTS OF ONE'S OWN SELF

(خوف المكر على نفسه من نفسه):

- The believer fears that if he trusts himself, he can fall into destruction because **THE SELF IS INCLINED TO EVIL** (أَمارة بالسوء).

وَمَا أُبْرِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ
رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

“And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful.” (Surah Yusuf, 12:53)

- This category of fear includes the fear of returning to the state of disobedience and heedlessness after one has attained the closeness of Allah—such as returning to a state of pride, arrogance, riyaa', or hypocrisy. The believer can't trust himself, so he is always alert, fearful and not heedless.

3. FEAR FROM ALLAH'S GREATNESS (خوف بعظمة الله) -

درجة الخاصة:

- This is the **BEST LEVEL OF FEAR**—the more you know Allah, the more you will fear Him.
- This fear gives you joy, as you fear your Creator, the Most Perfect, and the One Who deserves to be feared.
- You fear the Most Great, and not someone who is imperfect like you.
- Fearing Allah is a true honor. Fearing anyone other than Allah is humiliation.

وَأَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ

عَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

“And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.” (*Surah Al-Baqarah*, 2:235)

Allah knows what is in our inner self and deals with us accordingly. So be cautious and fear Allah. But do not despair, as surely Allah is Oft-Forgiving and Most Forbearing.

الخوف يجعل الانسان يفر الى الله

FEAR MAKES THE PERSON FLEE TO ALLAH.

WHEN WE FEAR ALLAH, WE FLEE TO HIM.

WHEN WE FEAR PEOPLE, WE FLEE FROM THEM.



قال أبو حفص: الخوف سراج في القلب. به يبصر ما فيه من الخير والشر. وكل أحد إذا خفته هربت منه إلا الله عز وجل، فإنك إذا خفته فررت إليه. فالخائف هارب من ربه إلى ربه

Abu Hafs said, “Al-khawf is a lamp in the heart, with which the good and the evil inside of the heart can be seen. And everyone you fear, you run away from, except Allah – when you fear Him, you run towards Him for refuge.” Hence, the one who fears Allah is a refugee towards his Lord’s [mercy] from his Lord’s [displeasure].

HOW DO I ATTAIN THE HIGHEST LEVEL OF FEAR?

كيف أحصل على أعلى درجة الخوف؟

WITH THE KNOWLEDGE ABOUT ALLAH! **العلم عن الله**

Those who have knowledge truly fear Allah as He should be feared. The word “khashyah” is more specific than “khawf,” for it is specific to the one who truly know Allah – as Allah says:

﴿٢٨﴾ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

“It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All Mighty, Oft Forgiving.” (*Surah Fatir, 35:28*)

Hence, khashyah is fear associated with knowledge of Allah, as the Prophet ﷺ said,

وقال النبي ﷺ: إني أتقاكم لله، وأشدكم له خشية

“I am most mindful of Allah among you, and most intense in fearing Him.” (*Bukhari, Muslim*)

THE HIGHEST LEVEL OF FEAR CAN BE ATTAINED THROUGH:

1. KNOWLEDGE ABOUT ALLAH'S POWER AND ABILITY

(العلم بقدرة الله):

When you know that Allah is the Most Able and that His abilities encompass everybody else’s abilities, you will fear Him more.

2. KNOWLEDGE ABOUT ALLAH'S VAST KNOWLEDGE

(العلم بعلم الله):

Nothing is absent from Allah’s knowledge. Imagine if another person could see all your actions and know all your inner feelings—you would be extremely cautious and fear him. Allah has the knowledge about

everything, including your past, present, future, all what you show, and all what you conceal in your heart. He knows the voices of your heart when praying, dealing with people, or doing any act of worship. He knows exactly what you hide;

ALL YOUR SECRETS ARE
KNOWN TO HIM.



3. KNOWLEDGE ABOUT ALLAH'S PERFECT WISDOM

(العلم بحكمة الله):

Allah is the Most Wise, and all His actions are full of wisdom - whether we see it or not. When you know and believe in His wisdom, you will fear questioning and complaining about His decree.



خوف المؤمن به حلاوة وسكينة

THE BELIEVER'S FEAR IS SWEET
—AND FULL OF TRANQUILITY.



Fear is an essential worship of the heart. We need it in our journey to Allah's pleasure.

WHAT IS THE POWER OF THE FEAR?

ما قوة الخوف؟

1. NO FEAR AND NO GRIEF (لا خوف ولا حزن):

Fear is not the end condition of a believer. It is a means towards an end, which is attaining Allah's ultimate pleasure. When this 'end' or goal is achieved, there is no need for fear.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

Allah says about the people of Paradise: "On such shall be no fear, nor shall they grieve." (*Surah Al-Baqarah*, 2:112)

2. HASTENING TOWARDS THE GOODNESS

(المسارعة في الخيرات):

In Surah Al-Anbiya', Allah says:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا
وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

“Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.” (Surah Al-Anbiya', 21:90)

You need to make du'aa with hope and fear and you need to be humble in order to be able to hasten towards goodness.



3. YOU WILL ATTAIN ETERNAL PARADISE (جنة الخلد):

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾

“But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).” (Surah Ar-Rahman, 55:46)

4. YOU WILL GET THE SECURITY ON THE DAY OF JUDGMENT

(الأمين يوم القيامة):

Allah will not combine two fears in the heart of a person. If you fear Allah and His punishment in this life, Allah will grant you security on the most fearful day—the Day of Judgment. **THIS FEAR IS A POWERFUL MEANS TO GIVE YOU SECURITY ON A FEARFUL DAY.**

عن أبي هريرة رضي الله عنه عن النبي ﷺ فيما يرويه عن ربه جل وعلا أنه قال: وعزتي لا أجمع على عبدي خوفين ولا أجمع له أمنين، إذا أمنني في الدنيا أخفته يوم القيامة، وإذا خافني في الدنيا أمنته يوم القيامة (أخرجه ابن حبان في صحيحه)

The Messenger of Allah ﷺ said, "Allah says, 'I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on the Day of Judgment, and if he fears Me in the world, I will cause him to be safe on the Day of Judgment.'" (*Sahih al-Jami, Sheikh Albani has verified this Hadith in Saheeh At-Targheeb, this Hadith is said to be Sahih Hassan*)

5. FORGIVENESS OF SINS (مغفرة الذنوب):

When a person fears the punishment of Allah, fears the evil of his own self, and fears Allah and His Greatness, Allah will forgive his sins.

عَنْ أَبِي سَعِيدٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا كَانَ قَبْلَكُمْ رَغَسَهُ اللَّهُ مَالًا فَقَالَ لِبَنِيهِ لَمَّا حُضِرَ أَيُّ أَبِي كُنْتُ لَكُمْ قَالُوا خَيْرَ أَبِي. قَالَ فَإِنِّي لَمْ أَعْمَلْ خَيْرًا قَطُّ، فَإِذَا مِتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ ذَرُونِي فِي يَوْمٍ عَاصِفٍ. فَفَعَلُوا، فَجَمَعَهُ اللَّهُ عَزَّ وَجَلَّ، فَقَالَ مَا حَمَلَكَ قَالَ مَخَافَتِكَ. فَتَلَقَّاهُ بِرَحْمَتِهِ

Narrated Abu Sa'id: The Prophet said, "Amongst the people preceding your age, there was a man whom Allah had given a lot of money. While he was in his death-bed, he called his sons and said, 'What type of father have I been to you? They replied, 'You have been a good father.' He said, 'I have never done a single good deed; so when I die, burn me, crush my body, and scatter the resulting ashes on a windy day.' His sons did accordingly, but Allah gathered his particles and asked (him), 'What made you do so?' He replied, 'Fear of you.' So Allah bestowed His Mercy upon him (forgave him)." (*Sahih al-Bukhari*)

NOTE: This Hadith doesn't mean we should imitate the man and burn ourselves but shows us the power of fear.

6. FEAR BURNS THE (SINFUL) DESIRES (يحرق الشهوات):

People may become weak and give in to their desires and temptations of the dunya. However, the heart that fears Allah will suppress and burn away these desires.

7. FEAR MAKES THE SIN APPEAR UGLY AND HATEFUL

(الخوف يجعل الذنوب تقدر مكرهه)

8. FEAR DISCIPLINES (THE ACTIONS OF) THE LIMBS

(قوة الخوف تؤدب الجوارح)

9. FEAR SOFTENS AND HUMBLER THE HEART IN FRONT OF

ALLAH (قوة الخوف يذل القلب)

10. FEAR IS A REMEDY FOR THE EVIL OF ONE'S SELF

(قوة الخوف يعالج النفس الأمارة بالسوء):

When you are afraid from Allah, it will treat the evil and weaknesses of one's self.

FEAR IS NOT WHEN ONE COMMITS NUMEROUS SINS, BUT IS A CHARACTERISTIC OF A PURE HEART

(لا يأتي الخوف بكثرة الذنوب إنما بصفاء القلب):

Sometimes people do not fear Allah until they indulge in their sinful desires and commit sins. However, true fear comes from a pure heart.

THE PURER YOUR HEART, THE MORE YOU FEAR ALLAH, AND THE GREATER IS THE IMPACT OF YOUR FEAR.



اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ،
وَبِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ؛ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

Allaahumma innee a'oothu bi-ridaaka min sakhatika, wa bi-mu'aafaatika min 'uqoobatika. Wa bika minka. Laa uHsee thanaa-an 'alayka, anta kamaa athnayta 'alaa nafsik.

“O Allah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and (I take refuge) in You from You. I cannot enumerate Your praise, You are as You have praised Yourself.” (*An-Nasaa’i, 1100*)



اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ.

Allaahumma 'innee as'aluka khashyataka fil-ghaybi wash-shahaadati.

“O Allah, I ask You to grant me fear of You in private and in public.” (*An-Nasaa’i, 3/54*)



THE POWER OF MAGNIFYING ALLAH



ATTACHMENT
TO ALLAH
التعلق بالله

OBEDIENCE TO
ALLAH AND
LOWERING
YOURSELF IN
FRONT OF HIM
طاعة الله والتذلل له

HUMBLING
YOURSELF TO
ALLAH
التواضع لله

PERFECTION
IN WORSHIP
الإحسان في العبادات

NOT BEING
CARELESS ABOUT
THE RIGHTS OF
ALLAH
عدم الإستهانة بحق الله

NOT LOOKING AT THE
INSIGNIFICANCE OF
THE SIN, BUT SEEING
THE GREATNESS OF
THE ONE YOU
DISOBEYED
عدم النظر إلى صغر الذنب
ولكن عظمة من عصيت



THE POWER OF MAGNIFYING ALLAH



#9

قوة التعظيم



The meaning of *laa ilaaha illa Allah* is that there is no one worthy of love and magnification except Allah.

Allah is Al-Adheem (العظيم), the Most Great. He is greater than the heavens, the sun, the moon, greater than great person in this world. It is human nature to attach to the one who is great, and so for this reason Allah alone is worthy of our attachment.

To magnify Allah means to place Allah above everything else, to respect Him the most, and make Him your first priority. Lack of respect and magnification of Allah in the heart can make a person to easily cross the boundaries set by Him.

WHAT IS EXALTATION AND MAGNIFICATION?

ما هو التعظيم؟

Magnification is an action of the heart and it comes from knowing the Greatness and Majesty of Allah and feeling humble in front of Him.

There are many Muslims who mock the symbols of Islam, such as the hijab and the beard, whereas some disobey the commandments of Allah. These kinds of behaviors (mocking, disobeying, etc.) occur because of the lack of exaltation of Allah in their hearts, resulting in the underestimation of Allah's Greatness.

LEVELS OF EXALTATION

درجات التعظيم

1. MAGNIFY WHAT ALLAH HAS ORDAINED AND FORBIDDEN

(التعظيم الأمر والنهي):

We need to magnify the commands of Allah by honoring what Allah has commanded and prohibited. We need to magnify the prayer, the fasting, Hajj; we need to magnify the prohibition of zina, drinking, backbiting, and other laws of Allah. We may at times follow Allah's laws, but complain about them and don't respect them. For example, someone may wear the hijab but dislike it in her heart. Or someone may take their sins lightly such as backbiting and lying. This shows lack of magnification and respect for the laws of Allah.

THE REALITY OF MODERATION IN MAGNIFICATION

(هذه حقيقة التعظيم الوسطية):

The reality of تعظيم (magnification) is that we do only whatever is commanded by Allah. We cannot exceed nor do less than the obligations. If we do so, this shows lack of taa'dheem for Allah in our hearts.

We should not be extreme by doing more than what the Prophet ﷺ did or commanded us to do.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ

"Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth" (Surah Al-Ma'idah, 5:77)

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ، قَالَ حَدَّثَنَا عَمْرُ بْنُ عَلِيٍّ، عَنْ مَعْنِ بْنِ مُحَمَّدِ الْعِفَارِيِّ،
عَنْ سَعِيدِ بْنِ أَبِي سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ "إِنَّ الدِّينَ يُسْرٌ،
وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرُّوْحَةِ
وَشَيْءٍ مِنَ الدَّلْجَةِ."

The Prophet ﷺ said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad

tidings and seek help (of Allah) at morn and at dusk and some part of night.” (Sahih al-Bukhari 39)

Nor be lenient or do less than what the Prophet ﷺ did and commanded us to do. The obligations are the essential requirements; we cannot do less than that.

2. MAGNIFY THE UNIVERSAL DECREE OF ALLAH

(التعظيم الحكم الكوني القدري):

The universe is under certain divine rules – this includes everything, the sun, moon, earth, seas, stars, weather, human beings, and the situations we face with people. We are all living under the decree of Allah – we cannot resist it. We must respect and magnify the decree, as it is from Allah, Al-Adheem (the Most Great). Allah is the Most Great and all what He decrees is great. There can be no error in His decree and so we must magnify it regardless of whether we like it or not.

2. a. EVERY CREATION IN THE VAST UNIVERSE IS GOVERNED BY THE DECREE OF ALLAH

(كل ما في الكون من أقدار صادر عن العظيم الحكيم):

Every creation and its actions, even of an atom, are decreed by Allah who is the Most Great, the Most Wise, and thus truly deserves our magnification.

2. b. WHERE IS THE MAGNIFICATION OF ALLAH IN YOUR HEARTS? (أين تعظيم الله في قلوبكم؟):

The joy is in magnifying Allah, feeling content, happy, and satisfied with the decree of Allah in the heart. When something occurs, it means that Allah has allowed it to happen. Then who are we to complain, give suggestions, or reject the decree? When our hearts lack the taa'dheem of Allah, we argue, complain, dispute with others because we prefer our desires over what Allah has chosen for us.

3. MAGNIFY ALLAH HIMSELF (تعظيم الرب سبحانه وتعالى):

Magnify Allah Himself and this includes level 1 (magnifying what Allah ordained and forbidden) and level 2 (magnifying the universal decree of Allah). We magnify Allah because no one else deserves complete exaltation nor does it suit anyone else except our Creator. If Allah is not magnified in our hearts, then other things that are not worthy will be magnified – and that is shirk.

HOW WILL WE MAGNIFY ALLAH?

كيف نعظم الله؟

BY REALIZING THE FOLLOWING:

1. YOU CANNOT REACH ALLAH'S PLEASURE WITHOUT ALLAH

(لا يوصل إلى الله إلا الله):

If we want to attain Allah's pleasure, then we need to believe and be certain that no one can take us to this level except Allah Himself. This shows the Majesty of Allah. Prayer, fasting, spending, taking care of people, etc. – these are all means given to us from Allah but they are useless till Allah accepts them and makes them beneficial for us.

Despite our numerous shortcomings, Allah accepts our worship, and rewards us though our actions are not worthy of this.

So never think that you can earn Allah's pleasure by your own power and ability.

2. NO ONE FROM HIS CREATURES HAS ANY FAVOR UPON

ALLAH (ليس لأحد على الله حقا بل الحق من الله على خلقه):

Everyone in the universe has been favored by Allah because He is the Greatest. Why should we be impressed with what we have? We must not forget that everything is from Allah. When we perform worship, we are not doing any favors to Allah. In fact, He honors us by giving us the ability to worship Him, and then favors us even more by accepting this worship.

3. EXALT THE SYMBOLS OF ALLAH AND THE BOUNDARIES SET

BY ALLAH (تعظيم حرمان الله):

Anything Allah ordained, decreed, or commanded are the symbols of Allah. The Qur'an, the Hadith, Umrah, Hajj, masjids, study circles, hijab, Adhaan, prayers – these are all the symbols of Allah. And when we magnify these symbols, it means we magnify Allah.

We also need to respect and stay within the boundaries set by Allah. That's why Allah tells us in Surah Hajj:

ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ، عِنْدَ رَبِّهِ



“That (Manasik prescribed duties of Hajj is the obligation that mankind owes to Allah), and whoever honours the sacred things of Allah, then that is better for him with his Lord.” (Surah Al-Hajj, 22:30)

4. ALLAH IS THE MOST WORTHY TO BE MAGNIFIED AND WORSHIPPED (الله أحق أن يعظم ويعبد):

Only He deserves to be attached to with love and exaltation.

4. a. ONE OF THE GREATEST ACTS OF INJUSTICE IS WHEN ONE EXPECTS THE RESPECT FROM PEOPLE WHILST HIS HEART IS EMPTY FROM MAGNIFYING ALLAH

(اعظم الظلم أن يطلب من الناس التعظيم والإحترام وقلبه خال من تعظيم الله):

Only when we magnify Allah in our hearts, Allah will make the people honor and respect us. Honor and respect belongs to Him alone, no one other than Him owns it.

4. b. ONE OF THE GREATEST FORMS OF IGNORANCE IS TO MAGNIFY THE CREATION BUT NOT THE CREATOR

(اعظم الجهل أن يعظم المخلوق ولا يعظم الخالق):

A person may respect someone in authority or position and respect his rules, but he doesn't respect Allah and His rules. He forgets the One Who has bestowed all these blessings. However, Allah is the Most Great in all cases, even if no one is magnifying Him.



5. IF YOU WOULD KNOW ALLAH AND HIS MAJESTY, YOU WOULD KNOW THAT HE IS THE MOST MAGNIFICENT AND HIS MAJESTY IS COMPLETE AND PERFECT

(إذا عرفت من هو الله وعظمته وهو العظيم الذي كمل في عظمته):

When we know Allah is the Greatest, then we will magnify Him. However, Allah magnifies Himself. Allah was the Most Great even before the creation, and He will always be the Most Great. Allah is so Great that even when you magnify Him, you will not give full justice to His Majesty. Whether the creation magnifies Him or not, it doesn't add or take away anything from His Magnificence.

5. a. IN HIS HAND ARE THE FORELOCKS OF HIS SLAVES

(نواصي العباد بيده):

Allah alone owns the entire kingdom; He alone can bring honor or humiliation, He alone can bring life from the dead and bring the dead from the living, and He alone is the Provider and the Sustainer.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ
مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ
حِسَابٍ ﴿٢٧﴾

“Say (O Muhammad ﷺ): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).” (Surah Aali'-Imran, 3:26-27)

5. b. IF ALLAH WILLS ANYTHING, HE ONLY SAYS TO IT: “BE!” –

AND IT IS (إِذَا أَرَادَ شَيْئًا يَقُولُ لَهُ كُنْ فَيَكُونُ):

If we ever think we have the ability to do everything, we should remember that only Allah is able to do all that He wants. Nothing is difficult for Allah. He only says to it: “Be!” – and it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

“Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!” (Surah Ya-Sin, 36:82)

5. c. THE SEVEN HEAVENS AND THE EARTH ARE IN THE HAND OF THE MOST MERCIFUL AS A MUSTARD SEED

(السموات السبع والأرض في يد الرحمن كحبة خردل):

The Greatness of Allah exceeds the boundaries of all minds and understanding. No one is born great. You find so many great people, whether in science, business, writing, etc., but that great person was not born great. He became great after having worked and struggled. So his greatness is adopted. And to Allah belongs the best example: Allah is Great from before and Great forever after. No one resembles Allah in His Greatness. When we know that the seven heavens and the earth, the whole universe, are like a mustard seed in Allah's Hands, then why don't we magnify Him?

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ ۗ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَ اللَّهِ ۗ وَتَعَالَى عَمَّا
يُشْرَكُونَ ﴿٦٧﴾

"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!" (Surah Az-Zumar, 39:67)

5. d. EVERYONE WILL RETURN TO ALLAH FOR ACCOUNTING AND RECOMPENSE (الكل سيرجع إلى الله للحساب والجزاء):

Everyone will return to Allah and stand in front of Him for recompense and yet we don't magnify Him? Allah says Surah Nuh:

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

"What is the matter with you, [that you fear not Allah (His punishment), and] you hope not for reward (from Allah or you believe not in His Oneness)." (Surah Nuh, 71:13)

Allah the Most High is the One we have to answer to. Remembering this fact should make us magnify Allah alone and worship Allah with magnification.



THE POWER OF MAGNIFICATION

قوة التعظيم

1. ATTACHMENT TO ALLAH (التعلق بالله):

Everything around us should remind us of the greatness of Allah—the nature, our children, our own self.



WHEN YOU MAGNIFY ALLAH, IT WILL STRENGTHEN YOUR ATTACHMENT TO HIM AND YOU WON'T BEAR BEING DETACHED FROM HIM EVEN FOR A BLINK OF AN EYE.

2. OBEDIENCE TO ALLAH AND LOWERING YOURSELF IN FRONT OF HIM (طاعة الله والتنزل له):

When we magnify Allah, this will make us worship Him with humility and submissiveness.

3. HUMBLING YOURSELF TO ALLAH (التواضع لله):

When we magnify Allah, then we humble ourselves in front of Allah. We will not be arrogant because we know Allah that everything is from Allah and nothing good is from our own ability.

حَدَّثَنَا أَبُو هِشَامِ الرَّقَاعِيُّ، حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ "لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ." وَفِي الْأَبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَسَلْمَةَ بْنِ الْأَكْوَعِ وَأَبِي سَعِيدٍ. قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

Abdullah narrated that the Messenger of Allah ﷺ said: "Whoever has a mustard seed's weight of pride (arrogance) in his heart, shall not be admitted into Paradise. And whoever has a mustard seed's weight of faith in his heart, shall not be admitted into the Fire." (*Jami` at-Tirmidhi 1998*)

4. PERFECTION IN WORSHIP (الإحسان في العبادات):

Your ibaadah is for Allah, the One Who is the Most Great. Imagine—how would you gift someone who is of high position and great honor?

And to Allah belongs the highest example. We are giving our ibaadah to the Most Great (and only we are in need of it, not Him). We must strive to perform it with excellence.

5. NOT BEING CARELESS ABOUT THE RIGHTS OF ALLAH

(عدم الإستهانة بحق الله):

One of the powers of taa'dheem is when you fulfill the rights of Allah. When you have taa'dheem in your heart, you won't put anyone above Allah. His pleasure and closeness will be your priority.

6. NOT LOOKING AT THE INSIGNIFICANCE OF THE SIN, BUT SEEING THE GREATNESS OF THE ONE YOU DISOBEYED

(عدم النظر إلى صغر الذنب ولكن عظمة من عصيت):

When we know the Greatness of Allah, we feel so shy about our good deeds – so what about our sins? We will not look at how small the sin is, but at how Great the One Who we are disobeying is.

TAKING OUR SINS LIGHTLY IS AN INDICATOR OF LACK OF TAA'DHEEM OF ALLAH IN THE HEART.



The Prophet ﷺ used to say this during the bowing and prostrating:

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ، وَالْعَظَمَةِ

“Glory is to You, Master of power, of dominion, of majesty and greatness.”
(Abu Dawud 1/230, An-Nasaa'i, Ahmad)



ALLAH IS THE MOST HIGH AND NO ONE IS HIGHER THAN ALLAH IN PLACE OR POSITION. ALLAH IS THE MOST GREAT AND NO ONE CAN AFFECT HIS GREATNESS OR HARM HIM.



May Allah fill our hearts with His love and His magnification, Ameen.



THE POWER OF SEEKING HELP IN ALLAH



AID FOR THE
WORSHIP
الإعانة على العبادة

REMEDY FOR THE
SICKNESS OF
SHOWING OFF
AND ARROGANCE
علاج مرض
الرياء والكبر

REMEDY FOR
DISABILITY
علاج العجز

MEANS OF
EVERLASTING
HAPPINESS AND
SECURITY FROM ALL
EVILS
الوسيلة للسعادة الأبدية،
والنجاة من جميع الشرور

REMEDY FOR
LAZINESS
علاج الكسل

AID FOR BEING
PATIENT WITH
DECREE
الإعانة الصبر
على المقدرات

ACHIEVEMENT
OF WHAT ONE
HOPES TO
ATTAIN
يحصل له ما يريده



PART 1: THE POWER OF SEEKING HELP IN ALLAH #10



قوة الاستعانة بالله



In life, we are not tested for our ability or how much we can accomplish, as everyone differs in their capabilities. Instead, our test is—‘how strong is our isti’anah in Allah?’ How much do we ask Allah for help, how much does our heart turn to Allah for any act we do?

WHY DO WE NEED THE POWER OF SEEKING HELP IN ALLAH?

نحن نحتاج قوة الاستعانة لماذا؟

We need this power because of the certain characteristics we human beings possess, as mentioned in the Qur’an:

1. HUMAN BEINGS ARE WEAK (الإنسان ضعيف):

وَيُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾

“Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).” (Surah An-Nisaa’, 4:28)

2. HUMAN BEINGS ARE HASTY AND SEEK REWARD AND SUCCESS QUICKLY (الإنسان عجول):

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

“And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allah! Curse him" and that one should not do, but one should be patient].”
(*Surah Al-Isra'*, 17:11)

3. HUMAN BEINGS FACE HARDSHIPS, TRIALS, AND DIFFICULTIES IN THIS WORLD (الإنسان في مشقة وتعب في الدنيا):

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

“Verily, We have created man in toil.” (*Surah Al-Balad*, 90:4)

4. HUMAN BEINGS LOVE TO DISPUTE AND ARGUE (الإنسان يجادل):

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

“And indeed We have put forth every kind of example in this Qur'an, for mankind. But, man is ever more quarrelsome than anything.” (*Surah Al-Kahf*, 18:54)

حاجة الانسان للاستعانة

BECAUSE OF THE ABOVE IMPERFECT CHARACTERISTICS,
WE ARE IN DESPERATE NEED OF ISTI'ANAH!

والانسان ضعيف عاجز محتاج إلى الاستعانة بالله في فعل الأمور، وترك المحظورات، والصبر على المقدورات

The human being is weak and is in need of Allah's help in fulfilling His commands, staying away from His prohibitions, and being patient with His decree.

WHAT IS ISTI'ANAH?

ما هي الاستعانة؟

DEFINITION:



To depend on Allah to attain the good and avert the harm

الاعتماد على الله في جلب المنافع ودفع المضار



With full trust in achieving this end مع الثقة وتحصيل ذلك



To seek assistance from Allah

طلب العون من الله

Isti'anah combines two principles:
trust in Allah and dependence on Allah.

والإستعانة تجمع أصليين:

الثقة بالله والاعتماد عليه

In other words, Isti'anah is when the heart says, 'O Allah, help me!' We all have the 'need' of seeking help, and may often turn our heart to seek it from people or our own selves. However, we need to direct this feeling of seeking help to Allah alone.

WHAT IS THE MOST IMPORTANT THING WE NEED ISTI'ANAH FOR?

ما هو أهم شيء نحتاج إليه الاستعانة؟

The most important thing we need isti'anah for is to fulfill the biggest duty in our life — **OUR IBAADAH (WORSHIP)**!

We are created in this life to worship Allah and we cannot achieve this

except with the help of Allah.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).” (*Surah Adh-Dhariyat, 51:56*)

WHAT IS WORSHIP?

العبادة: هي اسم جامع لكل ما يحبه الله ويرضاه من الأقوال والأعمال الظاهرة والباطنة

WORSHIP: a collective noun that includes all actions and sayings, outward and inward, which Allah loves and is pleased with.

For example: to speak good to others, to be good to parents, smile, be generous, etc.

HOW CAN WE WORSHIP ALLAH?

We cannot fulfill the main purpose of our existence except by relying on and seeking Allah’s help.

والله هو الكامل في ذاته وأسمائه وصفاته، وهو المعبود المستعان في كل أمر كما قال:

Allah alone is Complete and Perfect and All His Names and Attributes are Perfect. He alone is the One Who is worshipped and He is the One Whose help is sought in every action, as Allah says:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥٠﴾

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).” (*Surah Al-Fatihah, 1:5*)

When a believer says this, it is as if he has said, “We worship you and we do not worship anything else. We ask you for help and we do not turn to anyone else for help.” This verse is a contract between a slave and His Master.

القيام بعبادة الله والاستعانة به هو الوسيلة للسعادة الأبدية، والنجاة من جميع الشرور

Living for the worship of Allah whilst seeking His help are the means of everlasting happiness and security from all evils.

لاحتياج العبد في جميع أعماله وعباداته إلى الاستعانة بالله تعالى.
فإنه إن لم يعنه لم يحصل له ما يريد من فعل الأوامر واجتناب النواهي.

The servant is always in need of Allah's help in all acts of worship. If Allah does not help Him, he will not achieve his goals—in fulfilling the obligations and refraining from the prohibitions.

Thus, isti'anah is an action of the heart. In your heart, before you perform any ibaadah, you ask Allah to help you perform it, i.e. to help you to fast, to pray, to help you to be patient and grateful, to help you to remember Him. These are great and heavy tasks and to do them, the heart must seek the help of Allah. YOU ARE A SLAVE AND A SLAVE NEEDS THE HELP OF HIS MASTER.

When we utter the aforementioned verse of Surah Al-Fatihah, Allah responds: "This is between Me and My servant, and My servant shall get what he sought for." We need to ask Allah's help, and Allah will respond.

The Messenger of Allah ﷺ taught and advised to recite below du'aa:

وعن معاذ رضي الله عنه أن رسول الله ﷺ أخذ بيده وقال: "يا معاذ والله إنني لأحبك"
فقال: "أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ،
وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ" (رواه أبو داود بإسناد صحيح)

Mu'adh (May Allah be pleased with him) reported: The Messenger of Allah ﷺ took hold of my hand and said, "O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "*Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika* (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)." (*Abu Dawoud*)

THE MEANS TO ISTI'ANAH ARE PATIENCE AND PRAYER

فهو سبحانه المستعان، وعليه التكلان، ولا حول ولا قوة إلا به

Allah is the one whose help is sought and upon whom we rely and there is no power and might except by Him.

وقد أمرنا الله بالاستعانة بالصبر والصلاة على جميع الأمور

Allah has commanded isti'anah with patience and prayer in all matters.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

“And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi'un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].” (*Surah Al-Baqarah, 2:45*)

Here, Allah tells us the means for isti'anah. Patience is one of the means because human beings are hasty and asking people and complaining to them makes us weak. Prayer is another mean, as it strengthens our connection with Allah.



Who is the One who helps us to accomplish even the simplest deeds?



ALLAH ALONE

WE NEED ISTI'ANAH IN EVERY SINGLE ASPECT OF OUR LIFE—IN THE BIG AS WELL AS THE SMALL

We need isti'anah to worship Allah and even in our daily tasks (such as running errands, walking, cleaning, even drinking water!).

THE WORD OF ISTI'ANAH

Isti'anah is an action of the heart and **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** is the word of isti'anah.

That's why when we utter **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ**, in our heart, we are actually seeking Allah's help.

لَا حَوْلَ means there is no power for someone to change from one situation to another, except by the power of Allah. So for someone to change from a bad state to a good state, such as from 'not praying' to 'begin praying,' is only from the power of Allah alone.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



Laa hawla wa laa quwwata 'illaa billaah.

"There is no power and no might except by Allah." (*Al-Bukhari*)

This dhikr is one of the treasures of Paradise (**كنز من كنوز الجنة**). If you have this key, you will have the key to all the doors of Paradise. Saying it is admitting His Majesty, accepting all our faults and showing our full reliance on Allah.

NOTHING IS IMPOSSIBLE WITH لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

It becomes impossible when we think we have the ability to do it.

Remember...we use the means around us, but our hearts should be attached to Allah all the while. We even need Allah's help to make the means beneficial to us.

WHEN YOU SEEK HELP WITH ALLAH FOR EVERYTHING, IT WILL CURE SOME OF THE SICKNESSES

ISTI'ANAH CURES THE SICKNESSES OF
SHOWING OFF, ARROGANCE AND PRIDE.

الاستعانة تعالج مرض
الرياء والكبر والعجب

The human heart displays two great sicknesses. If these sicknesses are not

managed, the slave can fall into their negative consequences. These sicknesses are showing off and arrogance (الرياء والكبر).

TREATMENT FOR
SHOWING OFF IS:

إِيَّاكَ نَعْبُدُ

فدواء مرض الرياء :-

TREATMENT FOR
ARROGANCE IS:



وَإِيَّاكَ نَسْتَعِينُ

ودواء مرض الكبر :-

Isti'anah is a reality check and places the human down to his own true level. We are unable to even blink without the help of Allah, let alone achieve anything. So what exactly are we proud of? We cannot do or achieve anything except with Allah's help.

IT WILL CURE LAZINESS AND DISABILITY. / تعالج مرض العجز والكسل

DISABILITY: When you feel you are unable to do something—such as unable to fast, to memorize the Qur'an, to complete a project or task:

- Do not say: I cannot do this, I am not able, it is too difficult. Don't be negative. Treat this disability with isti'anah.

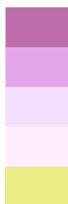
LAZINESS: When you have the ability, but you are too lazy.

- Treat this with isti'anah.
- Isti'anah is a motivator and a boost to move forward.

If we seek help from Allah, Allah will give us the power to accomplish the task. He will subject the right means to guide and aid us—and indeed, His help is perfect and complete.

These sicknesses represent two extremes: overconfidence and self admiration (arrogance and pride) or low self esteem and insecurity, (disability and laziness). Islam teaches us how to be balanced in life. With isti'anah, these two extremes are brought towards moderation and balance. This is when we believe that we can achieve and we can accomplish but only with Allah's help.

THERE IS NO WORSHIP EXCEPT
WITH ISTI'ANAH AND THERE
ARE NO ACCOMPLISHMENTS
OF THIS LIFE AND HEREAFTER
EXCEPT WITH ISTI'ANAH.



ولا حاجة من حوائج
الدنيا أو الآخرة إلا بالاستعانة
لا عبادة الا بالاستعانة

Don't say... "I can't do it!"

Know that... Allah will help me.



Don't say... "I can do it!"

Know that... I need Allah to help me.

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ { الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ، إِحْرَصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ، وَلَا تَعْجِزْ، وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ؛ فَإِنْ لَوْ تَفَتَّحَ عَمَلُ الشَّيْطَانِ { (أَخْرَجَهُ مُسْلِمٌ 1988)

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah ﷺ said: "A believer who is strong (and healthy) is better and dearer to Allah than the weak believer, but there is goodness in both of them.

BE KEEN ON WHAT BENEFITS YOU AND SEEK HELP FROM ALLAH, AND DO NOT GIVE UP.

If anything afflicts you do not say, 'If I had done such and such things, such and such would have happened.' But say, 'Allah decrees and what He wills He does,' for (the utterance) 'If I had' provides an opening for the deeds of the devil." (Muslim)

HOW WILL YOU HAVE THE POWER OF ISTI'ANAH?

كيف تحصل قوة الاستعانة؟

الله هو المستعان When we know Allah, we know **HE IS AL-MUSTA'AN, THE ONE WHOSE HELP IS SOUGHT.** He is the only One we can seek help from for anything and everything.

الإيمان تفرد به بالخلق والتدبير **HAVING FAITH THAT ALLAH IS THE ONLY CREATOR AND THE ONLY ONE WHO DISPOSES THE AFFAIRS.** He is the only One Who bestows and withholds and He is the only One Who brings any good and averts any harm. This is why we need isti'anah in ibaadah and in dealing with the dunya—whether we are memorizing the Qur'an, building a house, cooking, losing weight, taking care of our

children and any of our affairs. When we rely on Allah, the perfect means will be sent our way without us even realizing it.

توحيد الله في الاستعانة TAWHEED IS REQUIRED FOR ISTI'ANAH. Allah wants us to deal with Him with Tawheed. For example, we can't say: "I seek the help with Allah **AND** the doctor." This negates the Oneness of Allah, Al-Musta'an. However, we can say: "I seek the help with Allah and **THEN** the doctor."

Seeking somebody's help is not a sin. If we know that everything is just means, then we know that the real ability to do anything lies with Allah and He is the One Who gives His slaves the ability to do something.

ALLAH'S NAME AL-MUSTA'AN COMES IN THE QUR'AN TWICE, THE FIRST OF WHICH IS:

In Surah Yusuf, Allah tells us about His slave, Ya'qub (peace be upon him), who was put in a difficult situation and deceived by his own sons. However, he depended on Allah and sought only His help.

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

"And they brought his shirt stained with false blood. He said: 'Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.'" (Surah Yusuf, 12:18)

Ya'qub (peace be upon him) knew that his sons were lying about the incident of his beloved son Yusuf (peace be upon him) being eaten by a wolf. Although Ya'qub (peace be upon him) was grief stricken, he reacted in a noble manner and sought help from Allah. He knew Allah was the only One Who could help him in his grief and could help him to observe patience until Allah sent His aid and relieved the distress.

THE FOLLOWING IS ANOTHER VERSE IN WHICH ALLAH SAYS THAT HE IS AL-MUSTA'AN:

In Surah Al-Anbiya', Allah tells Prophet Muhammad ﷺ that if you see a disbeliever against you when you're saying the truth, then seek the help of Allah. Allah is the One Who can judge between you and the people.

قَلَّ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١١٢﴾

“He (Muhammad ﷺ) said: ‘My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (unto Allah that He has offspring, and unto Muhammad ﷺ that he is a sorcerer, and unto the Qur'an that it is poetry)!’” (Surah Al-Anbiya', 21:112)

Thus, we need isti'anah for ibaadah, for matters related to this life, to treat some sicknesses of the heart, and to be patient in trials and dealings with people.

THE POWER OF SEEKING HELP IN ALLAH

We miss out on so much reward for every act we do in our daily life, big or small, without the worship of isti'anah. If your heart always jumps to Allah – “Ya Allah, help me to understand the Qur'an, to fast, to sleep, to cook!” – think about how much reward you will earn!

1. AID FOR THE WORSHIP (الإعانة على العبادة)
2. REMEDY FOR THE SICKNESSES OF SHOWING OFF AND ARROGANCE (علاج مرض الرياء والكبر)
3. REMEDY FOR DISABILITY (علاج العجز)
4. REMEDY FOR LAZINESS (علاج الكسل)

5. AID FOR BEING PATIENT WITH THE DECREE

(الإعانة الصبر على المقدرات)

6. MEANS OF EVERLASTING HAPPINESS AND SECURITY FROM

ALL EVILS (الوسيلة للسعادة الأبدية، والنجاة من جميع الشرور)

7. ACHIEVEMENT OF WHAT ONE HOPES TO ATTAIN

(يحصل له ما يريده)



اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَنَعُوذُ بِكَ
مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ ﷺ، وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ
الْبَلَاغُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Allaahumma innaa nas-aluka min khayri maa sa-alaka minhu nabiiyyuka Muhammadun Sallallaahu alayhi wasallam, wa na'oodhu bika min sharri masta'aatha minhu nabiiyyuka Muhammadun Sallallaahu alayhi wasallam, wa antal musta'aanu wa alaykul balaaghu walaa hawla walaa quwwata illaa billaah.

“O Allah! We seek all what is good, what has been asked for by Your Prophet Muhammad ﷺ. We seek Your refuge from all what is evil, from what has Your refuge been sought for by Your Prophet Muhammad ﷺ. You are the Only Helper Who is asked for help and it is for You to accomplish our prayers. There is no strength or power except with Allah.” (At-Tirmidhi, 3521)

PART 2: BUT THERE ARE THREE ENEMIES OF THIS BEAUTIFUL WORSHIP OF ISTI'ANAH—WHO ARE THEY?

ما أعداء الاستعانة؟

1. THE SELF (نفسك):

Our nafs (the self) is one of our greatest enemies for attaining isti'anah. Why? Because we are inclined to rely on our experiences in life rather than seek Allah's help.

WHEN WE INCLINE ON OURSELVES, WE FAIL. We need to deal with every situation in our life, including acts of worship, as if each is a new experience. We need isti'anah all the time, whether we are an expert or not.

2. SHAYTAAN (الشيطان):

Shaytaan, our open enemy, will always try to make us forget this worship of seeking Allah's help (isti'anah). He will discourage us, make us lazy or feel incapable, or make us think that we are self-reliant and we don't need the help.

3. BAD AND EVIL COMPANIONS (الصحبة السيئة):

- They are those who discourage us from the path of Allah.
- They might make us feel overconfident in our ability, and so we become heedless from seeking the help from Allah.

That is why Allah tells us that whispering can come from jinn or from man:

مِنَ الْجِنَّةِ وَالنَّاسِ ٦

“Of jinns and men.” (Surah An-Naas, 114:6)



THE POWER OF BEING PLEASED WITH ALLAH



TASTE OF THE
SWEETNESS
OF THE FAITH
يذوق حلاوة الإيمان

INCUMBENT UPON
ALLAH TO MAKE
YOU PLEASED
كان حقا على
الله أن يرضيك

ALLAH WILL
BE PLEASED
WITH YOU
رضا الله عنك

RICHNESS OF
THE HEART
الغنى

SAFETY FROM
THE DISEASES
OF THE HEART
السلامة من
أمراض القلوب

FIRMNESS IN
THE IBAADAH
الثبات في العبادة

IT WILL CLOSE
THE DOORS
OF BID'AH
يغلق باب البدعة

AR-RIDAA
LEADS TO
GRATITUDE
بثمر الشكر

HAPPINESS IN
THIS LIFE AND
THE NEXT
السعادة في الدارين

SEEING
ALLAH IN
PARADISE
قوة الرضا رؤية
وجه الله الكريم



THE POWER OF BEING PLEASED WITH ALLAH



#11

قوة الرضا



BEING PLEASED WITH ALLAH IS THE **الرضا نتيجة التوكل** RESULT OF COMPLETE RELIANCE IN ALLAH,

which means that when a person truly relies on Allah, he will be pleased with Allah's decisions in all situations. The more you rely on Allah, the more you will be pleased with Him.

WHAT DOES AR-RIDAA MEAN?

ما هو الرضا؟



Ar-Ridaa is when one is satisfied and content.



When the heart is at rest because Allah is the most beloved to him.

سكون القلب الى محبوبه



When one is pleased with all what Allah chooses for him.

ورضاه بما اختار الله له

WHAT MAKES ONE TO BE PLEASED WITH ALLAH?

ما هو سبب الرضا بالله؟

1. HE IS PLEASED BECAUSE OF HIS LOVE FOR ALLAH
(راض بمحبوبه)
2. HE IS PLEASED WITH ALL WHAT IS BESTOWED FROM HIS MOST BELOVED ONE (راض بما يناله من محبوبه)
3. HE IS PLEASED WITH EVERYTHING IN HIS LIFE
(الرضا في كل شيء)
4. HE IS PLEASED WITH ALLAH'S LORDSHIP (الرضا بربوبية الله):
He is pleased with the Actions of Allah and how He nurtures and reforms him from one point to another.
5. HE IS PLEASED WITH ALLAH WHAT HE DECREES
(الرضا بتقديره):
He is pleased whether it is good or bad, because he knows it is from His Rabb Who created him and disposes his affairs.

If you are bothered when things don't happen according to your desires and plan, then it is as if you are not pleased with the decree of Allah and you feel that your choice is better. May Allah forgive us.

This refers to anything in life—from relationships, marriage, travels plans, jobs, to small things like the traffic delays or someone running late. THINK: 'IF SOMEONE IS LATE, YOU GET ANGRY—BUT WHO DECREED FOR HIM TO BE LATE?'

HOW CAN YOU EXPECT A HUMAN BEING WHO IS WEAK, AND IMPERFECT - TO KNOW WHAT IS BEST FOR HIMSELF? WHEN SOMETHING DOESN'T HAPPEN ACCORDING TO WHAT YOU WANT, IT' IS BECAUSE ALLAH KNOWS IT CAN DESTROY OR SPOIL YOU. ALLAH BRINGS FORWARD ALL WHAT IS GOOD FOR YOU.



6. HE IS PLEASED WITH ALLAH'S DIVINITY (الرضا بالوهية الله):

This means to be pleased with Allah as your 'ilaaah, the One Whom you adore and worship.

7. HE IS PLEASED WITH ALL WHAT ALLAH COMMANDS—THE OBLIGATIONS AND THE PROHIBITIONS (الرضا بما يأمر):

This refers to being pleased with Allah's Rules, His Legislations, and His Commands. You are pleased with them and do not have even the slightest disagreement in your heart. You know that Allah is the All-Knower and All Wise so you do not question any aspect of His Laws.

8. HE IS PLEASED WITH THE PROPHET (الرضا برسول الله):

This means to be pleased with the Sunnah. When you are pleased with the Prophet ﷺ, you will naturally follow his Sunnah and will stay away from the bid'ah.

WE MUST BE PLEASED WITH WHAT THE PROPHET ﷺ

BROUGHT TO US, AS WELL AS WITH WHAT HE DIDN'T. Those who follow the bid'ah are actually not pleased and satisfied with the Sunnah of our beloved Prophet ﷺ. If they were pleased, they would not practice the various innovations in the deen. We need to be satisfied with the Sunnah, even though it may not be accepted or commonly followed.

9. HE IS PLEASED WITH ISLAM AS HIS RELIGION

(الرضا بدين الإسلام):

Allah chose Islam as our religion. Being pleased with Islam doesn't mean that you take it for granted that you are a Muslim; it means to not hold heaviness or hesitation in your heart towards any aspect of Islam, whether it is the decree, the legislation, the Prophet ﷺ, or the religion itself. That is why genuinely saying the following supplication has such a beautiful reward from Allah!

عَنْ أَبِي سَلَامٍ، خَادِمِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ مَا مِنْ مُسْلِمٍ أَوْ إِنْسَانٍ أَوْ عَبْدٍ
يَقُولُ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا إِلاَّ
كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرَضِيَهُ يَوْمَ الْقِيَامَةِ

It was narrated from Abu Salam, the servant of the Prophet ﷺ, that: The Prophet ﷺ said: "There is no Muslim—or no person, or slave (of Allah)—who says, in the morning and evening:

Radeetu billaahi Rabban wa bil-Islami deenan wa bi Muhammadin nabiiyyan.

“I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet ﷺ.”

but HE WILL HAVE A PROMISE FROM ALLAH TO MAKE HIM PLEASED ON THE DAY OF RESURRECTION.” (Grade Hasan (Darussalam), Sunan Ibn Majah, Hadith # 287)

WHAT ARE THE SIGNS OF BEING PLEASED?

ما علامات الراضي؟



AR-RIDAA IS IN THE HEART, BUT THERE ARE CERTAIN SIGNS THAT ARE APPARENT ON THE OUTSIDE.

1. ALL THE SITUATIONS AND CONDITIONS ARE THE SAME FOR HIM—THE GOOD AND THE DIFFICULT TIMES

(استواء أحوال العبد في السراء والضراء):

Being pleased with Allah means we accept all what Allah decrees and decides for us. A blessing should not make us overexcited, proud, or pleased with ourselves but should make us pleased with Allah. Similarly, when there is a difficulty, we should believe this is a mercy from Allah, the All-Knower, Who knows what is best for us. The blessing in the difficulty may be hidden from us and we will realize its goodness later on (whether in this life or the Hereafter).

We should be pleased with Allah because:

- Out of His Generosity, Allah gave us a certain blessing.
- Out of His Perfect Wisdom and Love, Allah removed or withheld something from us.

In both situations, we need to be pleased with Allah as our Rabb and have full faith in His Mercy. Being happy only when we get what we want is one of the characteristics of the hypocrites, who only live for their desires. So we must be cautious!

The problem is that people tend to look at the glass as half empty rather than half full. Even when we relate our life stories, we easily recall the

miseries and hardships rather than the goodness. This, in other words, is a way of blaming Allah for putting us through hardships, which ultimately is the same as being displeased with Allah.

LOOK AT THE STORY OF PROPHET YUSUF (PEACE BE UPON HIM) WHO WENT THROUGH A SERIES OF TRIALS, AND YET IN THE END HE ONLY MENTIONED THE FAVORS OF ALLAH.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ
رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهُ رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

“And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaytaan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly He! Only He is the All-Knowing, the All-Wise.” (Surah Yusuf, 12:100)

2. ABSENCE OF CONFLICT WITH CREATION

BECAUSE HE KNOWS THEY ARE A TEST AND A TRIAL

(عدم الخصومة مع الخلق لمعرفة بأنهم فتنة واختبار)

The pleased person will not fight and argue with people because he realizes they are simply a trial and a test; he is pleased with Allah's test. This is a very apparent sign, as it shows in his dealings with people. He is easy going, and does not fall into arguments or conflicts with people.

So be pleased with whom Allah has decided for you as your husband, your children, your relatives—all with a good heart. They are here as a test for us; a test for us to be elevated and nurtured—in order to enter our eternal home in Paradise.

The more we have knowledge about Allah and His book, the more we will be able to realize that people are only a test. Being satisfied and content

with Allah is more valuable than being satisfied with people and having their temporary acceptance. The more you have faith, the more you want the Pleasure of Allah; the less you have faith, the more you will seek the pleasure of people and will fall into sin.

3. HE WILL NOT NAG THE PEOPLE AND INSIST ON DUNYA (WORDLY) MATTERS (عدم الالحاح في طلب الأمور الدنيوية):

BECAUSE THE ONE WHO IS PLEASED KNOWS...

THAT ALLAH IS THE ONE WHO DISPOSES THE AFFAIRS



فالعبد الراضي يعلم من أن الله هو المدبر

For the Akhirah, we can nag and beg Allah. As for the dunya, if it comes forward, it's good; and if it doesn't, then that too is good. We know that Allah is the One disposing the affairs. Nothing is in our own hands or in the hands of the people, so there is no point in asking anyone but Allah.

4. HE REALIZES HIS IGNORANCE TO HIS OWN AFFAIRS AND KNOWS HIS MASTER IS THE ALL KNOWER

(والعبد يعلم انه جاهل بعواقب الأمور وسيده أعلم بمصلحته):

The one who is pleased knows that he is ignorant of his own affairs and that His Rabb is the All Knower of what he needs and what is the best for him.

How many times have we desperately wished for something not knowing the consequences it brings? Then when we attain it, it becomes a trial for us. For example, someone may want to marry a certain person not knowing that he or she might lead him away from the straight path. We need to trust Allah that He will lead us to whatever is good for us because He knows, and we do not.

LEVELS OF RIDAA

درجات الرضا

1. TO BE PLEASED WITH ALLAH AS YOUR RABB (الرضا بالله ربا):

All what my Rabb decides and judges, I accept Him as my Rabb. This means to be pleased with what He brings to you—His laws, His decree, etc.

2. TO BE PLEASED WITH ALLAH HIMSELF (الرضا عن الله):

This means to be pleased with Allah Himself—with His Names, Attributes, and Actions. On this level, you are not only pleased with all His laws or His decree, but your heart is full of joy and happiness because of Allah's Perfection. There is no room for thinking bad about Allah because you are pleased with Him. Sometimes people learn to be pleased with Allah's laws, and decree, but may fail to be pleased with Allah Himself.

3. THE HIGHEST LEVEL (الدرجة الأعلى)—TO BE PLEASED WITH THE PLEASURE OF ALLAH (الرضا برضا الله تعالى):

Your pleasure lies in Allah's Pleasure. On this level, your pleasure is not because of what Allah does for you or brings to you. Your pleasure is not connected to what you get, but all what matters to you is His Pleasure—as you are living for the Pleasure of Allah.

AND TO ALLAH BELONGS THE HIGHEST EXAMPLE. Here is an example related to a relationship in this life:

- **FIRST LEVEL:** You are pleased with your friend when she gets you gifts, helps you, etc.
- **SECOND LEVEL:** You are pleased not because of what she gives you, but because of who she is. You love her for her qualities.
- **THIRD LEVEL:** Your concern is simply to see her happy. When she is happy, then you are happy. This is what matters and this is where your pleasure lies.

In Surah Al-Baqarah, Allah tells us about the people who reach the maximum level of ar-ridaa, as if they are selling themselves (their time, their energy, their wealth, their sleep, etc.) purely to seek Allah's pleasure- and not for any other gain.

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ

“And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.” (Surah Al-Baqarah, 2:207)

THE POWER OF BEING PLEASED

قوة الرضا

1. TASTE OF THE SWEETNESS OF THE FAITH

(يذوق حلاوة الإيمان):

Faith has a sweetness that only Allah can grant to you. This sweetness will be felt during those rare, beautiful moments of contentment and satisfaction when we obey Allah with joy, long to meet Him, and look forward to our reward with Him.

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

It is narrated on the authority of 'Abbas b. 'Abdul-Muttalib that he heard the Messenger of Allah saying: He has found the taste of faith (iman) who is content with Allah as his Lord, with Islam as his religion (code of life) and with Muhammad ﷺ as his Prophet. (*Sahih Muslim*)

2. IT IS INCUMBENT UPON ALLAH TO MAKE YOU PLEASED

(كان حقا على الله أن يرضيك):

Allah made it obligatory upon Himself to make the pleased person to be pleased on the Day of Judgment. This also includes that Allah will make him pleased and content even in the dunya.

وقال ﷺ: مَا مِنْ عِنْدِ مُسْلِمٍ يَقُولُ حِينَ يُصْبِحُ وَحِينَ يُمَسِي ثَلَاثَ مَرَّاتٍ: رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ

It was narrated from Abu Salam, the servant of the Prophet ﷺ, that: the Prophet ﷺ said: “There is no Muslim—or no person, or slave (of Allah)—who says, in the morning and evening: *Radeetu billaahi Rabban wa bil-Islaami deenan wa bi Muhammadin nabiyyan* (“I am content with Allah as my Lord, Islam as my religion and Muhammad as my Prophet.”), but he will have a promise from Allah to make him pleased on the Day of Resurrection.” (*Hasan*)

3. ALLAH WILL BE PLEASED WITH YOU (رضا الله عنك):

If you are pleased with Allah, He will be pleased with you and He will make you more content. When you look around, some people may be

pleased, while others may be restless and angry in the same situation. The one who is pleased will be calm and content and not disturbed. This contentment comes from Allah. Allah will pour upon him the tranquility and peace so that these matters do not irritate him.

عِظَمُ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ قَلَهُ الرِّضَا
وَمَنْ سَخِطَ قَلَهُ السُّخْطُ (سنن ابن ماجه، كتاب # ٣٦، حديث # ٤١٦٧)

The Messenger of Allah ﷺ said: “The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath.” (*Ibn Majah*)

If you show displeasure and discontentment, Allah will be displeased and hence you will be even more disturbed and displeased. A slave becomes displeased with Allah when the desires control him and he forgets the blessings and magnifies the negative.

We need to honestly assess and ask ourselves—are we pleased with Allah?

من رضي فله الرضا وسخط فله السخط

“Whoever is content, then for him is pleasure, and whoever is discontent, then for him is wrath.” (*At-Tirmidhi*)

4. RICHNESS OF THE HEART (الغنى):

If you are pleased with whatever Allah has written for you, you will be the richest of people because the true richness is in the heart.

A person could be a billionaire, living in palaces, but yet ‘be poor’ and discontent in his heart. So of what benefit is his outer richness—when he can’t even enjoy it from within?

5. SAFETY FROM THE DISEASES OF THE HEART

(السلامة من أمراض القلوب):

Diseases of the heart, such as thinking negatively about people, pride, jealousy, and thinking negatively about Allah, all stem from not being content with Allah and what He decides. The one who is pleased with Allah will not have such sicknesses, as he will be content and satisfied.

6. FIRMNESS IN THE IBAADAH (الثبات في العبادة):

What makes us lazy in ibaadah and makes us inconsistent is the lack of

ar-ridaa. When you are pleased and accept Allah's decisions, you will get the firmness in the heart and hence the firmness in your ibaadah. Our relationship with Allah is through ibaadah and we cannot ever retire from worshipping Him.

7. IT WILL CLOSE THE DOORS OF BID'AH (يغلق باب البدعة):

When you are pleased with Allah, you will be pleased and satisfied with all the laws of Allah and His Messenger. You will not follow the bid'ah (innovation), as the Sunnah will be sufficient for you. You are taking the Prophet ﷺ as a role model.

8. AR-RIDAA LEADS TO GRATITUDE (يشمر الشكر):

TAWAKKUL → RIDAA → SHUKR

Reliance on Allah will lead to Ar-Ridaa (being pleased), and this will produce gratitude as a fruit. Ar-Ridaa will make you among the shaakireen, as Allah is Ash-Shaakir, Ash-Shakoor, the Recognizer, the Most Appreciative.

9. HAPPINESS IN THIS LIFE AND THE NEXT (السعادة في الدارين):

Be pleased with Allah and you will see that you will never be sad. We know that we will be tested in this life and these tests will come in the areas where our desires are the strongest. This doesn't mean we cannot have dreams and desires, but we cannot allow our desires to control us and dictate when to be happy or sad. Make Allah the source of your happiness instead of your desires and you will be satisfied—even with little. If you are pleased with Allah, you will get the happiness in both the dunya and the Aakhirah.

10. SEEING ALLAH IN PARADISE (قوة الرضا رؤية وجه الله الكريم):

THE GREATEST PLEASURE FOR SUCH SOULS IS YET TO COME. THIS GREATEST PLEASURE WILL BE ACHIEVED WHEN ALL THE PEOPLE OF PARADISE WILL HAVE ENTERED PARADISE AND ALLAH WILL CALL THE DWELLERS OF PARADISE AND WILL ASK, 'ARE YOU PLEASSED?'



حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ يَقُولُونَ لربَّنَا وَسَعْدَيْكَ. فَيَقُولُ هَلْ رَضِيْتُمْ فَيَقُولُونَ وَمَا لَنَا لَا

نَرْضَى وَقَدْ أَعْطَيْنَا مَا لَمْ نَعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَنَا أَعْطَيْتُمْ أَفْضَلَ مِنْ ذَلِكَ.
قَالُوا يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْحَطُ عَلَيْكُمْ
بَعْدَهُ أَبَدًا

Narrated Abu Sa' id Al-Khudri: Allah's Messenger ﷺ said, "Allah will say to the people of Paradise, 'O the people of Paradise!' They will say, 'Labbaik, O our Lord, and Sa`daik!' Allah will say, 'Are you pleased?' They will say, 'Why should we not be pleased since You have given us what You have not given to anyone of Your creation?' Allah will say, 'I will give you something better than that.' They will reply, 'O our Lord! And what is better than that?' Allah will say, 'I will bestow My pleasure and contentment upon you so that I will never be angry with you after forever.'" (*Sahih Al-Bukhari 6549*)

The Pleasure of Allah is better than Paradise. That's why when the dwellers of Paradise hear that their Creator is pleased with them, they will forget everything in Paradise. And then Allah will lift the Veil off His Face!

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

"Some faces that Day shall be shining and radiant. Looking at their Lord (Allah)." (*Surah Al-Qiyamah, 75:22-23*)

This is the greatest delight and the maximum joy. When you will be pleased with Allah, Allah will grant you His Pleasure and He will allow you to see His Face. The faces will glow looking at His Face. Allah will not allow anyone to see His Face except the one He is pleased with.



When Allah is pleased with you, He will give you more than you can imagine because your pleasure is nothing compared to Allah's Pleasure. Even a few deeds can take you to Paradise just because Ash-Shaakir, Ash-Shakoor is pleased with you. The journey to Allah is not about your strength and power and how much you do, it is about the quality and contentment of your heart.

We should now know that the pleasure of Allah depends on how pleased we are with Allah. Asking ourselves if we're pleased with Allah is one of the ways to account ourselves.



اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَفُضْرَتِكَ عَلَى الْخَلْقِ أَحْيِيْنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّئِي إِذَا
عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ
فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ
فُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ
وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ
مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

“O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.” (*Sunan An-Nasaa'i 1305*)



THE POWER OF GRATITUDE



MEAN FOR
INCREMENT IN
ALLAH'S FAVORS
AND BLESSINGS
سببًا للمزيد من فضله

SAFEGUARD
FROM ALLAH'S
PUNISHMENT
أمان من عذاب الله

GUARDIAN AND
PRESERVER OF
THE BLESSINGS
حارسًا وحافظًا للنعمة

MEAN FOR THE
PLEASURE OF
ALLAH
سبب لرضى الله تعالى

ABUNDANT
REWARD
كثيرًا من الأجر



THE POWER OF GRATITUDE



قوة الشكر



PATIENCE AND GRATITUDE COMPLEMENT EACH OTHER

الصبر والشكر بينهما تقارب

IN OUR LIFE, WE NEED BOTH PATIENCE AND GRATITUDE.
THIS IS THE CONDITION OF A BELIEVER.



The quality of being patient (sabr) and grateful (shukr) shows that one truly believes in Allah and knows that all what Allah decrees is good for him. He lives between patience and gratitude—in every condition that Allah places him in.

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله ﷺ عجباً لأمر المؤمن إن أمره كله له خير، وليس ذلك لأحد إلا للمؤمن: إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له (رواه مسلم، رياض الصالحين، كتاب #1، حديث #27)

Abu Yahya Suhaib bin Sinan (may Allah be pleased with him) reported that: The Messenger of Allah ﷺ said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him." (*Muslim*)

WHAT DOES GRATITUDE MEAN?

ما هو الشكر؟

ظهور أثر النعمة
على المنعم



GRATITUDE IS WHEN THE EFFECTS OF THE BLESSINGS ARE APPARENT (VISIBLE) ON THE PERSON.



THE EFFECTS OF THE BLESSINGS SHOULD BE APPARENT ON THE HEART (ظهورها على قلبه).

This starts when one is sensitive to the blessings around him. He acknowledges these blessings, affirms that they are from Allah, and constantly praises and remembers Him—and all of these are the actions of his heart.

This inner recognition of blessings makes him overwhelmed—so much so that he feels he is always lacking in his gratitude to Allah, and that he can never thank Him enough.



THE EFFECTS OF THE BLESSINGS SHOULD BE APPARENT ON THE TONGUE (ظهور أثر النعمة على لسانه).

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

“But as for the favor of your Lord, confess [it].” (*Surah Ad-Duha*, 93:11)

When the heart feels overwhelmed with the blessings of Allah, the tongue will automatically follow in praising and thanking Him. This person will attribute any blessing he enjoys to Allah, and not to himself or others. He will not hide his blessings, but instead speak about the numerous favors of Allah upon him.



THE EFFECTS OF THE BLESSINGS SHOULD SHOW ON THE LIMBS (ظهور أثر النعمة على جوارحه).

How? The person's limbs will be busy with the worship of Allah and in doing deeds that are pleasing to Him.

وَمَا يَكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ

“And whatever of blessings and good things you have, it is from Allah.”
(*Surah An-Nahl*, 16:53)

BLESSINGS ARE OF 3 KINDS

النعمة على ثلاثة أقسام

1. DIRECT BLESSINGS FROM ALLAH

(نعمة تفرد الله بإيجادها نحو أن خلق ورزق)

This refers to the blessings that have no means involved, such as the blessings of rain, sunlight, our organs and limbs. For these blessings, it is clear and apparent to all that they are from Allah alone. However, since these are given to us by default and are always available to us, they may be easily ignored or taken for granted. In fact, many people tend to complain about them. As believers, we must be grateful for these blessings and not take them for granted, nor assume that they will always exist.

For example, day and night are blessings for which we need to be grateful, as Allah says in the Qur'an:

وَمِن رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ

فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

“It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.” (*Surah Al-Qasas*, 28:73)

The day is for work and seeking the favors of Allah and the night is for rest and comfort. When you see day and night alternating all the time routinely in succession, you may disregard them. However, you need to refresh your gratitude to Allah—ALL THE TIME.

2. BLESSINGS FROM ALLAH THAT CAME THROUGH MEANS

(نعم من الله وصلت من خلال أسباب):

In this case, the means are visible to people and not the actions of the Bestower Himself. This can make people attached to the means itself (such as the doctor, husband, job, etc.) and forget and disregard the real Owner of these blessings.

People, in general, may see the friend's help, the doctor's cure or the job's monthly salary, but a believer "see's" and is grateful to the One behind all these blessings.

A grateful person will thank the people with his tongue and even his limbs (such as by gifting or helping them in return), but his heart is submerged in gratitude towards Allah alone.

من لم يشكر القليل لم يشكر الكثير. ومن لم يشكر الناس لم يشكر الله. والتحدث
بنعمة الله شكر. وتركه كفر. والجماعة رحمة والفرقة عذاب (أخرجه أحمد)

The one who does not give thanks for a small blessing will not give thanks for a great blessing, and THE ONE WHO DOES NOT GIVE THANKS TO PEOPLE WILL NOT GIVE THANKS TO ALLAH. Speaking of Allah's blessing is gratitude and ignoring it is ingratitude (kufr). To be with a group is a blessing, and to be alone is a punishment. (Reported by Ahmed)

The Prophet ﷺ said whoever does not give thanks to people has not given thanks to Allah.

3. BLESSINGS THAT COME FROM THE OBEDIENCE TO ALLAH

(نعم بسبب الطاعات):

These blessings are fruits that one enjoys due to his obedience to Allah. However, one must remember that the ability to worship and obey Allah is also a blessing from Allah. If Allah had not guided him, aided him towards this path, and overlooked his numerous shortcomings, he would not be able to worship Him.

So one must attribute these blessings to Allah alone, and never feel proud of his worship.

FORMS OF GRATITUDE

أنواع الشكر

1. THE GENERAL GRATITUDE

(شكر العامة):

شكر على الدنيا - المطعم والمشرب والملبس، وقوت الأبدان، المسكن، ونحوها

Gratitude for the blessings of this dunya—food, drinks, clothing, nourishment, housing, etc.

2. SPECIAL GRATITUDE (شكر الخاصة):

شكر على الدين، والتوحيد، والإيمان، وقوت القلوب، والهداية

Gratitude for religion (Deen), Tawheed, faith (Eman), nourishment of heart, guidance, righteous companionship etc.

This is a higher level of shukr. Though all types of blessings are from Allah and require gratitude, the blessings with regards to the religion need to be appreciated even more—as they are favors of Allah that lead us to Paradise.

HOW TO BE GRATEFUL

كيف نشكر؟

وَمَا آتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا

تُحْصَوْنَهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾

“And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate, denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad ﷺ).” (*Surah Ibrahim, 14:34*)

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾

“And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful.” (*Surah An-Nahl, 16:18*)

TO BE GRATEFUL TO ALLAH IS BUILT ON FIVE PILLARS:

- Submissiveness to Allah from the one expressing gratitude
- Loving Allah for the blessings
- Acknowledging His favors
- Praising Him for His favors and blessings
- Not utilizing His blessings in a way that displeases Allah

1. THANKING BY BEING HUMBLE (الشكر بالخضوع):

When we look around, we see limitless blessings that surround us. People's love, mercy, care, and anything good that comes to us are all blessings from Allah.

At any given moment, we are showered with such favors; ones that we can see and others than we cannot see. This recognition makes us humble and submissive to Allah alone. We are unable to count these blessings—let alone be grateful for them!

If a human being generously gives us gifts, we feel overwhelmed and humble for this kind gesture. So what about our feelings for Allah—the One Who showers us day and night with countless gifts and blessings?

Even if we dedicate all our life to thanking Allah, we will never be able to give Him His right. This overwhelming feeling of gratitude towards Allah is shukr.

2. THANKING BY LOVING THE ONE WHO BESTOWED THE BLESSING ON YOU (الشكر بالمحبة):

Along with submission, we must feel the utmost love in our hearts for Allah, the One Who has bestowed all these blessings upon us—even without us asking for them.

3. THANKING BY CONFESSING THE BLESSINGS

(الشكر باعتراف النعمة):

This confession is when you truly admit the oneness of Allah in the heart and cancel out all the means that led you to a blessing. For instance, we may achieve success in our work and may believe it is from our own struggle and hard work. However, remember that even the ability to struggle is from Allah.

Attribute all the blessings you enjoy to Allah alone, and do not corrupt your heart with self-admiration or pride.

4. THANKING BY PRAISING ALLAH (الشكر بالثناء):

When the heart appreciates and attributes all the goodness to Allah, the heart and tongue will praise Him.

5. THANKING BY GOOD USE OF THE BLESSINGS

(الشكر بحسن الاستعمال):

When your heart feels humble to Allah, loves Him, attributes the blessings to Him and praises Him, the effects will be apparent on the limbs.

You will use the blessings in the way most pleasing to Allah, e.g. offering and performing acts of worship and obligations ordained by Allah, spending money or your free time for the sake of Allah, etc.

Allah's blessings are countless—health, youth, time, wealth, family, children, well-being, etc. Allah loves and enjoins us to utilize and direct them towards His obedience.

But whoever uses Allah's blessings for committing a sin, then he is in fact ungrateful to Allah—even if he has thanked Allah by his tongue.

WORSHIPPING ALLAH WITH ONE'S LIMBS WILL BE EASY WHEN ONE IS THANKFUL WITH HIS HEART. DID NOT OUR BELOVED PROPHET ﷺ STAND THE NIGHTS IN PRAYER UNTIL HIS FEET GOT SWOLLEN OUT OF PURE GRATITUDE TO ALLAH?



عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى قَامَ حَتَّى تَفْطَرَ رِجْلَاهُ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَتَصْنَعُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ يَا عَائِشَةُ أَفَلَا أَكُونُ عَبْدًا شَكُورًا (متفق عليه، رياض الصالحين، كتاب #9، حديث #116)

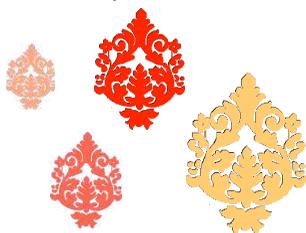
A'ishah (may Allah be pleased with her) reported that when Allah's Messenger ﷺ occupied himself in prayer, he observed such a (long) qiyam (posture of standing in prayer) that his feet were swollen. A'ishah said: Allah's Messenger you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. A'ishah should I not prove myself to be a thanksgiving servant (of Allah)? (*Sahih Muslim*)

The Prophet ﷺ, the best slave of Allah, had all his sins forgiven, and even knew his place in Paradise, yet he worshipped Allah more than anybody else to express his immense gratitude to Allah.

SHOWING ALLAH'S BLESSINGS

إظهار نعمته

If Allah has blessed you with a favor, then the effect of that blessing should be seen on you. This is one of the ways of thanking Allah for His Favors.



IT IS IMPORTANT TO NOTE THAT THE BLESSING SHOULD BE SHOWN WITH THE INTENTION OF EXPRESSING GRATITUDE TO ALLAH, AND NOT TO SHOW OFF OR BE EXTRAVAGANT.

عن عمرو بن شعيب عن أبيه عن جده رضى الله عنه قال: قال رسول الله ﷺ: "إن الله يحب أن يرى أثر نعمته على عبده"

ʿAmr bin Shuʿaib on the authority of his father and grandfather reported: Messenger of Allah ﷺ said, "Allah loves to see the sign of His Bounties on his slave." (*At-Tirmidhi*)

So if Allah has blessed you with wealth, spend it on yourself and family by dressing well and living comfortably—out of your gratitude to Him.

THE LEVELS OF GRATITUDE

درجات الشكر

1. TO BE GRATEFUL FOR ALL THE GOOD THINGS (LIKED MATTERS) IN THIS LIFE

(الشكر على المحاب):

This is the LEAST AND REQUIRED LEVEL. If one is unable to do so, he falls into ingratitude.

2. TO BE GRATEFUL EVEN FOR THE DIFFICULTIES AND HARDSHIP (الشكر على المكاره)

3. TO SEE ONLY ALLAH AND NOTHING ELSE

(أن لا يشهد العبد الا المنعم):

You appreciate Allah Himself, that He is the One Who is your Rabb, the Most Perfect, the Bestower of all blessings.

This is the HIGHEST AND BEST LEVEL of gratitude and comes with the knowledge about Allah. This is achieved when one is grateful for the Perfect Names, Attributes, and Actions of Allah.

This person does not look at the situations or decree around him. His heart faces Allah alone, with true admiration and gratitude for His Perfection.

ALLAH LOVES GRATITUDE AND THOSE WHO ARE GRATEFUL...

ALLAH IS THE ALL APPRECIATIVE

الله تعالى يحب الشكر ويحب الشاكرين... الله هو الشاكر الشكور

THE POWER OF GRATITUDE

قوة الشكر

1. INCREMENT OF ALLAH'S FAVORS AND BLESSINGS

(سببًا للمزيد من فضله):

When we are grateful for the little things in life, Allah increases the goodness for us in the dunya and the Aakhirah.

وَإِذ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

“And (remember) when your Lord proclaimed: ‘If you give thanks, I will give you more (of My Blessings), but if you are thankless, verily! My Punishment is indeed severe.’” (*Surah Ibrahim, 14:7*)

If you appreciate His Favors on you, Allah will increase you in favors. If you are unappreciative for His Favors, covering and denying them, you will be deprived of them. This refers to blessings related to worldly matters as well as the deen (religion).

For example, when you pray 2 units of prayer and are truly grateful, then Allah will increase it by giving you the strength to do more. When you read a page of the Qur’an, be grateful and Allah will increase it. The more you appreciate Allah, the more He will increase the blessings.

This is the promise of Allah—and who can be truer in His promise than Him?

2. SAFEGUARD FROM ALLAH'S PUNISHMENT

(أمان من عذاب الله):

Gratitude with faith is a safeguard from punishment. Allah says in the following verse from the Qur’an that if you believe and are grateful, Allah will not punish you.

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ

شَاكِرًا عَلِيمًا

“What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.” (*Surah An-Nisaa*, 4:147)

3. GUARDIAN AND PRESERVER OF THE BLESSINGS

(حارسًا وحافظًا للنعمة):

How can we ensure that our blessings are preserved and not taken away? Your wealth, your children, your Qur'an, your knowledge, your companions and the love you share with them for the sake of Allah—be grateful for these and Allah will preserve them. They will be locked and chained for you in this life.

4. THE PLEASURE OF ALLAH

(سبب لرضى الله تعالى):

Be grateful for the blessings and Allah will be pleased with you. Allah does not approve of ingratitude from His slaves. If you are ungrateful, Allah doesn't need your thanks; He's the Most Rich. It is the Mercy of Allah that He accepts your gratitude, even though it is imperfect and deficient.

No one is greater than Allah but you can reach His Pleasure by just appreciating and being grateful. Allah is informing you that His Pleasure is in the slave's appreciation.

وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

“And if you are grateful (by being believers), He is pleased therewith for you.” (*Surah Az-Zumar*, 39:7)

5. ABUNDANT REWARD

(كثيرًا من الأجر):

Allah **HIMSELF** will reward the Shaakireen. The reward for gratitude is unlimited; there are no restrictions.



Out of Allah's Mercy, Allah has made the reward for gratitude unconditional, as stated in Surah Ali-'Imran:

وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

"...And We shall reward the grateful." (*Surah Ali-'Imran*, 3:145)

While for other deeds, such as for seeking forgiveness or repentance, the reward is conditional upon Allah's will:

فَيَغْفِرُ لِمَن يَشَاءُ

"Then He forgives whom He wills..." (*Surah Al-Baqarah*, 2:284)

وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ

"Allah accepts the repentance of whom He wills." (*Surah At-Tawbah*, 9:15)



MAY ALLAH MAKE US AMONG THE SHAAKIREEN, AMEEN!

اللَّهُمَّ أَعِنِّي عَلَىٰ شُكْرِكَ، وَذِكْرِكَ، وَحُسْنِ عِبَادَتِكَ

Allaahumma a'innee 'alaa shukrika wa thikrika wa Husni 'ibadatika.

"O Allah, help me to thank You, remember You, and worship You properly." (*Ahmad*, 299/2)



THE POWER OF FEELING POOR TO ALLAH



RICHNESS AND
CONTENTMENT
OF THE
NAFS (SELF)
غنى النفس

THE
SHORTEST
WAY TO
ALLAH
أقرب الطرق إلى الله

ALLAH OPENS
THE DOORS OF
MERCY
يفتح الله عليه
أبواب الرحمة



THE POWER OF FEELING POOR TO ALLAH



قوة الفقر



HOW CAN YOU ATTAIN THE RICHNESS OF THE HEART? TRUE RICHNESS IS WHEN YOU ARE A SLAVE OF ALLAH...WHEN YOU FEEL FUQAR (NEED OF ALLAH)—FOR EVERYTHING.



﴿١٥﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ
﴿١٦﴾ إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ
بِعَزِيزٍ ﴿١٧﴾

“O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise. If He will, He could destroy you and bring about a new creation. And that is not hard for Allah.” (Surah Fatir, 35:15-17)

WHAT IS AL-FAQAR?

ما هو الفقر؟

MEANING OF AL-FAQAR (الفقر معنى)

BROKEN, DISABLED AND IN NEED

الحاجة والعوز والكسر

- Al-Faqar is the soul of each step in your journey to Allah.
- It is the essence of ubodiyah (the servitude of Allah).
- Your way to Allah Faqar and your goal is faqar.

It is the feeling of being 'in need,' the feeling of poverty and desperation

Everyone is in need and poor to Allah — for everything

Whether they know it or not

Whether they feel it or not



الشعور بالحاجة



الكل فقير الى الله في كل شيء



سواء علموا أم لم يعلموا



سواء شعروا أم لم يشعروا

TYPES OF FAQAR

أنواع الفقر

THERE ARE TWO TYPES OF NEED:

1. THIS IS A GENERAL AND FORCED NEED

(هذا هو الفقر العام الاضطراري):

This type of need is NOT considered worship because it is forced.

MANKIND IS DESPERATE AND IN NEED OF ALLAH

(الناس كلهم مفتقرون إلى الله), ESPECIALLY FOR THE FOLLOWING:

- WE NEED ALLAH to bring us to exist; give us our organs and limbs (في خلقهم)
- WE NEED ALLAH to provide for us; even for the most basic provisions (إمدادهم)
- WE NEED ALLAH to nurture us (تربيتهم)
- WE NEED ALLAH to teach us (تعليمهم)
- WE NEED ALLAH to protect us from harm



All of mankind is in need Allah for the necessities of life and to establish themselves on earth.

2. THIS IS A SPECIAL NEED (هناك فقر خاص اختياري):

This is an act of worship, as one chooses to feel 'in need' and poor to Allah. This is the state of the believers, the ones who know Allah the Most Rich.

This is when the slave feels in utter and desperate need of Allah, the Most Rich. It is this 'poverty' that benefits the slave in this life and in the Akhirah.

عندما يفتقر العبد ويشعر بحاجته
إلى مولاه هذا الفقر النافع الذي
ينفع العبد في الدنيا والآخرة

This feeling of 'poverty' is a worship of the heart, which is highly rewarded.

هذا الفقر هو العبادة

The feeling and realization of this desperate need will make him flee to worship Allah. Whenever he worships Allah, he feels more in need of Him.



الشعور الافتقار إلى الله
يحتاجونها الفقر إلى العبادة
وكلما يعبد الله يشعر لفقره له

The more one knows Allah, the more he feels in need of Him, and this feeling of 'need' cannot be fulfilled until he flees to worship Him.

This feeling of poverty will make one's heart flee to Allah—thanking Him, praising Him, and truly loving Him. His tongue will be busy remembering Allah; his limbs will be busy submitting to Allah and throughout his state of worship, he will feel his slavery to Allah. Being in a state of ibaadah is so essential to this slave that he feels more in need of it than even food and drink.

DON'T YOU THINK YOU NEED ALLAH?

ألا تشعر أنت تحتاج الله؟

- When we are fasting, are we not in need of Allah to give us strength?

- When we stand to pray, are we not in need of Allah to help us with khushoo' (concentration)?
- When we read the Qur'an, are we not in need of Allah to open for us the doors of understanding?
- When we do any good deeds, are we not in need of His acceptance?
- When we sin, are not we in need of Allah's forgiveness?

HOW DO WE ATTAIN THIS STATE OF 'POVERTY'?

كيف ننال هذا الفقر؟

THE FORMULA:

KNOWLEDGE ABOUT
YOUR RABB (العلم عن ربك)



KNOWLEDGE ABOUT
THE SELF (العلم عن نفسه)

The more we learn about Allah and His Mercy, His Forgiveness, His Generosity, His Pardoning, His Ability, the more we realize our utter need of Him.

We need to know our true reality—our low, tiny worth. Qaroon didn't know himself and neither did the destroyed nations. They deceived themselves and transgressed, as they failed to realize their slavery to Allah.

Resign yourself from matters concerning Allah's actions. This means don't believe that you are in control of your affairs, taking care of your life and your beloved ones.

Also, do not take any credit for the acts of worship you do. Never feel proud of your worship, as you are giving it to the Most Rich, Al-Ghani. We are in need of His worship, and He is not in need. Live as a slave of Allah. Everything belongs to Allah, everything is from Allah, and everything we achieve is because of Allah.

Cancel out feelings of 'poorness' to yourself, to people, and even objects! We know how it feels to be in need of someone or something. We all have needs—whether it is financial, physical, social or emotional. A wife may feel in need of her husband to provide for her, love her, take care of her; a sick person may feel in need of the doctor to cure him, an employee may feel in

need of his boss to promote him and give him a better pay, and so on. How often we feel in need of even *objects* to do our tasks! We need to cancel out feelings of 'poorness' to anyone and anything—and direct it all to Allah, and Him alone.

Yes, we do take the means given to us by Allah; we go to the doctor, we work hard, we take precautions—but in our heart we depend and feel poor to Allah alone, to Al-Ghani – the Most Rich.

This is true richness because when you feel poor to Allah, you will not be dependent on anyone—not even yourself!

- The beginning of al-faqar is humiliation and the end of al-faqar is honor (بداية الفقر الذل و نهاية الفقر العز).
- The outer of being poor is not having anything (ظاهر الفقر العدم) but the inner of being poor is richness (باطن الفقر الغنى).
- There is no way to reach Allah except by the path of being poor (لا وصول الى الله الا من طريق الفقر). So we need to feel poor to Allah in every step of the way.
- And there is no door we can enter to Allah except the door of being poor (لا دخول على الله الا من باب الفقر). I am in need of Allah to pray, to recite Surah Al-Fatihah, to bow, to prostrate, etc. I need Allah when I cook, when I drive, when I sleep, etc.

LEVELS OF POVERTY

درجات الفقر

1. FAQR FROM THE DUNYA (TO BE FREE FROM ANY MATERIAL NEEDS) (الفقر عن الدنيا):

Being poor from the dunya is to feel that you don't need it, but you're using it to serve you. The opposite is feeling poor to the dunya and feeling that you're always in need of it.

This person...

He dusts off the dunya from his hands

نفض اليدين من الدنيا



He does not want it nor is eager for it

لا يطلبها ولا يحرص عليها



He does not talk about the dunya,
neither praises or criticizes it

لا يتكلم عن الدنيا لا مدح ولا ذم

This means that he has divorced the dunya from his heart; he doesn't feel the need of this dunya, nor is his heart occupied with its glitter. His emotions—his happiness and sadness, do not revolve around the matters of this life. He neither praises this dunya, nor does he complain about it. He doesn't long for it nor does he hate it. This dunya simply serves him to worship Allah; this dunya is a bridge for him to enter Paradise. He enjoys the dunya and deals with it from the outside (his limbs), but his heart is empty from it, as this precious place is reserved for Allah alone.



TO FEEL FAQR DOES NOT MEAN YOU DEPRIVE YOURSELF FORM WORDLY NEEDS BUT SHOWS THAT YOUR HEART DOESN'T CRAVE THEM. You don't allow yourself to indulge in matters of the dunya, nor does it occupy and distract you from matters of the Akhirah (Hereafter).

2. FEELS THAT HIS OWN WORSHIP IS LACKING

(فقر عن العبادات):

He does not even see (or count) his worship

لا يرى عبادته

But instead sees Allah's vast Bounties and Generosity

بل يرى فضل الله وكرمه

Because he knows Allah is the First

فهو الأول

And the Last

والآخر



He fasts, prays, gives charity, reads the Qur'an, travels from one worship to another, and yet feels his ibaadah is 'unworthy' and lacking—as if his worship is facing a drought.

He doesn't 'feel poor to his deeds', meaning that he doesn't feel his deeds can lead him to Allah's pleasure. But instead he feels poor to Allah alone; He sees Allah's Vast Bounty and Generosity. He knows:

- **ALLAH IS THE FIRST:** Allah is the One Who guided him to the deed and made it easy for him.
- **ALLAH IS THE LAST:** Allah is the One Who accepts his 'faulty' worship and the One Who will reward him and bless him with the fruits of his worship.

Never feel proud of your deeds. We cannot take a single step without Allah's guidance and His endless favors upon us. In fact, He favors us when He guides us to worship Him.

3. POVERTY OF DESPERATION (فقر الاضطرار):

He always feels his need of Allah in everything—for every matter in his life and his Aakhirah.

شعوره دائماً بالفقر إلى الله في كل شيء

This person is always in the state of feeling poor to Allah for everything—as he eats, sleeps, and does any of his chores. There is no trace of pride in him. He feels that no one has a right or favor upon him except Allah. He is a slave of Allah, not a slave of anybody else. He, as a whole, belongs to Allah.

ALLAH WILL GRANT SUCH A PERSON THE RICHNESS OF THE HEART.

WHAT ARE THE OBSTACLES TO REACH THIS STATE OF FUQAR?

ما المعوقات؟

Allah's vast Generosity and Blessings on the human being

كرم الله تعالى وعطائه عليه

The human being is blinded / deceived by whatever Allah bestows on him

يغتر الإنسان بما أعطاه الله

The human being forgets that he is in an exam

وينسى أنه في اختبار

We should not be deceived by Allah's Vast Generosity and Bounties. When Allah gives us a blessing, it is a test and doesn't mean that we deserve it, nor does it show that Allah is pleased with us.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

الْغَفُورُ ﴿٢﴾

“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;” (Surah Al-Mulk, 67:2)

Don't take the blessings for granted; recognize the Generosity of Allah.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾

“O man! What has made you careless concerning your Lord, the Most Generous?” (Surah Al-Infitaar, 82:6)



ALLAH SPENDS ON US DAY AND NIGHT - REGARDLESS OF WHO WE ARE; HE TAKES CARE OF US, NURTURES US, REFORMS US. WE DO WRONG AND HE GIVES US RESPITE. WE DISOBEY HIM AND YET HE FORBEARS AND FAVORS US. SO DONT DECEIVE YOURSELF INTO THINKING THAT ALLAH LOVES YOU AND IS PLEASED WITH YOU.

THE POWER OF BEING POOR TO ALLAH

قوة الفقر

1. RICHNESS AND CONTENTMENT OF THE NAFS (SELF)

(غنى النفس):

The more we feel the need of Allah, the more He gives us satisfaction and contentment. When you are poor to Allah, Allah will make you rich.

2. THE SHORTEST WAY TO ALLAH (أقرب الطرق إلى الله):

When we have this connection with Allah, it is the shortest way to reach Him and His pleasure.

3. ALLAH OPENS THE DOORS OF MERCY

(يفتح الله عليه أبواب الرحمة):

When you show your poorness to Allah, Allah will open the door of Mercy for you and what a beautiful door it is to enter! Don't deal with Allah as if you are rich and self-sufficient. When you show your need, He will open gates of understanding, of guidance and knowledge, and of His Mercy.

Ibn Taymiyyah said that when he found that he couldn't understand a text from the Qur'an or Sunnah, he would isolate himself for a while, his heart full of desperation, and would ask for Allah's forgiveness (istighfar). He said only a few moments would pass by and he would be able to understand what he was studying.



Look at the beautiful du'aa, which shows how poor Musa (peace be upon him) felt in front of Allah:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

“My Lord! Truly, I am in need of whatever good that You bestow on me!”
(*Surah Al-Qasas, 28:24*)





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