




LOVE OF ALLAH AND HIS MESSENGER (ﷺ)


All praises are due to Allah. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

04 NOVEMBER 2023 | 18 RABI AL AKHIR 1445

AR RAQEEB (The Ever Watchful)

KHUTBAT AL-HAJAH

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَسَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ
لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ثُمَّ
يَقْرَأُ ثَلَاثَ آيَاتٍ { يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ } { يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا } {
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

"The Prophet (ﷺ) taught us Khutbat Al-Hajah:
Alhamduu lillahi nasta'inuhu wa nastagfiruhu,
wa na'udhu billahi min shururi anfusina wa
sayi'ati a'malina. Man yahdihillahu fala mudilla
lahu wa man yudlil fala hadiya lahu. Wa
ashhadu an la ilaha illallahu wa ashadu anna
Muhammadan 'abduhu wa rasuluhu. (Praise be
to Allah, we seek His help and His forgiveness.
We seek refuge in Allah from the evil of our own
souls and from our bad deeds. 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 except Allah, and I bear witness that
Muhammad is His slave and Messenger.) Then
he recited the following three verses: O you who
believe! Fear Allah as He should be feared, and
die not except as Muslims; O Mankind! Be dutiful
to your Lord, Who created you from a single
person, and from him he created his wife, and
from them he created many men and women,
and fear Allah through Whom you demand your
mutual (rights), and (do not cut the relations of)

the wombs (kinship). Surely, Allah is Ever an All-Watcher over you); O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth.)"¹

- (قَوْلًا مَّيِّدًا) is to say words that are truthful, honest, with wisdom and on the spot.
- The name of Allah Ar Raqeeb appears only 3 times in the Qur'an and one of the places is mentioned in the hadith above. The other most repeated word is to have taqwa.
- Why do we need taqwa? Taqwa is required in the moments when we face the evil of ourselves and the evil of our deeds.
- We will not see our reality when we are by ourselves. But we see our faults when we are with people. The nafs will sugar coat our reality when we are by ourselves.

¹ Sunan an-Nasa'i 1404

- Allah Ar Raqeeb observes our inner and outer all the time. He sees what the hearts conceal. He knows what every nafs has earned. And this is all al protection. He is not heedless of anyone, no one is lost and everyone is under His guardianship and care.
- He disposes all affairs in an organized and precise manner than we cannot encompass.
- We face decrees, have thoughts and feelings that lead to actions and all of these matters affect us and others. Only Allah (سبحانه وتعالى) alone can manage and dispose the affairs of all in this smooth manner.
- Allah (سبحانه وتعالى) observes us to nurture, protect and maintain us.

- He observes us to rectify us. He knows if He gives us more, we will be heedless so then He withholds. He knows when to increase or decrease. The decrees of Allah are perfect so we submit to Him.
- He not only observes us to rectify us, but also to maintain the good we have.
- He is observing everything in general and in detail - no one is heedless from Allah (سبحانه وتعالى).
- He observes the actions, speech, words, movements and silences in our minds and hearts.

SURAH AL BAQARAH 235

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ
غَفُورٌ حَلِيمٌ

And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

- Allah Ar Raqeeb observes everything in the upper and lower heavens - in every speck of it. There is nothing that He does not hear, there is nothing that He does not see. His observing is constant.
- What is great and what is small is the same to Him. What is hidden and what is apparent is the same to Him. What is far and what is near is the same to Him. What is in little parts and what is whole is the same to Him.

- Knowing this absolute observing of Allah (سبحانه) and how great He is brings out the worship of muraqaba (watchfulness).
- Watchfulness is a worship when one is constantly aware that Allah (سبحانه وتعالى) is observing his heart, watching how it turns, how the feelings change, its thoughts, secrets and judgements. This constant watchfulness over oneself leads one to the level of ihsan.

WHAT IS IHSAN?

فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." ²

² Hadith 2, 40 Hadith an-Nawawi

- The muhsin knows that Allah (سبحانه وتعالى) sees his heart so he also only sees Allah (سبحانه وتعالى).
- The three ayat with the name Ar Raqeeb makes us more aware of the watchfulness of Allah (سبحانه وتعالى).

SURAH AN NISA 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah , through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

- The word (أزواج) also refers to spouses, pairs, partners, friends who are together.

- The wives of the Prophet (ﷺ) were referred to as (أزواج) but the wife of Firawn, Asiya was referred to as (امرأة) as they did not have a connection in belief or motivation. But the wives of the Prophet (ﷺ) had the same belief and motivation.
- Azwaj also means to have similar, deeds, roles, actions and motivations. Th kind of relation needs more muraqaba as this is time the heart can move and act.
- For instance, when we are with children we feel mercy and compassion. But when we are with those similar to us, the feelings of jealousy, arrogance, comparison can creep in and this is where taqwa is required.

- We have to observe our nafs in these moments with azwaj as our reality is revealed in these times.

SURAH AL AHZAB 52

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ
أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَاقِبًا

Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.

- Allah (سبحانه وتعالى) forbade the Prophet (ﷺ) to take other wives after the ones he had. The concept of watchfulness goes back to azwaj.
- The wives came to the Prophet (ﷺ) demanding more from him. He couldn't handle them and couldn't face them for a month.

- Allah (سبحانه وتعالى) chose them for each other in this world and in the next.
- When Allah (سبحانه وتعالى) puts people similar to us on our path, it is not for ourselves but for Him. We want to remain together for His sake, in the duniya and in the akhirah and not separate.
- We want to love Allah (سبحانه وتعالى), love His Prophet (ﷺ) and love each other for Him. We need to be observant of ourselves when we are with others because our reality can come out.
- It is not easy to reach a level where one does not see himself or his deeds. The truthful ones did not get this title from the start but there

was a path and a struggle that they went through.

- There may have been truthful feelings in the start but over time they fade away. But then we strive and struggle to not see our actions anymore.

SURAH AL MAEDA 117

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اْعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۚ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

I said not to them except what You commanded me - to worship Allah , my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

- Raqeeb is to observe, whereas Shaheed is to witness for judgment.

- We never want to take on that role that we know more, that we know how the decree should fall, that we know who should be given and who should not. This is not our role. This is for Allah.
- Instead of thinking 'I should be praised and thanked' we turn the thought to Allah (سبحانه) the Most Praiseworthy. We never want to take on any actions of divinity or lordship and transgress beyond our role.
- At the same time, we do not want to go beyond the Prophet (ﷺ) and put ourselves in a position beyond Allah (سبحانه وتعالى) or His Messenger (ﷺ).

- This level also cannot appear unless we are with people. Complete faith is to love, hate, give and withhold for Allah (سبحانه وتعالى).
- But if we love, hate, give or withhold for our nafs then there is deficient faith.
- This is the watchfulness over our nafs - am I moving for Allah (سبحانه وتعالى) or for myself?

SURAH AL MAEDA 118

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

- If You forgive them, You are All Mighty All Wise.

SURAH AL MAEDA 119

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 the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

- What makes one not put his nafs beyond the Prophet (ﷺ) and not see himself in the picture is when he only sees Allah (سبحانه وتعالى) and His Actions. He removes the nafs because he loves Allah (سبحانه وتعالى) and he loves the Prophet (ﷺ). It is to love for others what you love for yourself.
- Then they have rivers in paradise - this is so much freedom. In life they stopped their nafs and did not let their nafs to trap them.
- The battle of the nafs comes with azwaj. These are the moments to choose what is pleasing

to Allah (سبحانه وتعالى), to choose the way of the Prophet (ﷺ) and to choose love.

- This is the real winning. It is not when the nafs wins. Real winning is with submission.

NAME OF ALLAH AR RAQEEB IN THE SUNNAH

YOU WERE THE WATCHER OVER THEM

عَنِ ابْنِ عَبَّاسٍ، قَالَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِالْمَوْعِظَةِ فَقَالَ " يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ
عُرَاءً " . قَالَ أَبُو دَاوُدَ " حُفَاءَ غُرْلًا " . وَقَالَ وَكِيعٌ وَوَهْبٌ " عُرَاءٌ
غُرْلًا { كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ } قَالَ أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَإِنَّهُ سَيُوتَى " . قَالَ أَبُو دَاوُدَ " يُجَاءُ " . وَقَالَ
وَهْبٌ وَوَكِيعٌ " سَيُوتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ
فَأَقُولُ رَبِّ أَصْحَابِي . فَيُقَالُ إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بَعْدَكَ فَأَقُولُ
كَمَا قَالَ الْعَبْدُ الصَّالِحُ { وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي { إِلَى قَوْلِهِ { وَإِنْ تَغْفِرَ لَهُمْ } الْآيَةَ فَيُقَالُ إِنَّ هَؤُلَاءِ لَمْ
يَزَالُوا مُدْبِرِينَ " . قَالَ أَبُو دَاوُدَ " مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مِنْذُ
فَارَقْتَهُمْ " .

It was narrated that Ibn Abbas said: "The Messenger of Allah stood up to give an admonition and he said: 'O people, you will be gathered to Allah naked.'" (One of the narrators) Abu Dawud said: "Barefoot and

uncircumcised." (The narrators) Waki and Wahb said: "Naked and uncircumcised: As We began the first creation, We shall repeat it. The first one to be clothed on the Day of Resurrection will be Ibrahim, peace be upon him. Then some men from among my Ummah will be brought and will be taken toward the left. I will say: 'O Lord, my companions.' It will be said: 'You do not know what they innovated after you were gone,' and I shall say what the righteous slave said: 'And I was witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.' And it will be said: 'These people kept turning away since you left them.'"³

- The Prophet (ﷺ) chose Abu Bakr (رضي الله عنه) as the leader after him but the people did not respect him and caused separation after him.

³ Sunan an-Nasa'i 2087

The right way is to follow Allah (سبحانه وتعالى), His Prophet (ﷺ) and those He has placed in authority. Allah (سبحانه وتعالى) commands us to obey Him, the Prophet (ﷺ) and those in authority.

SURAH AL FURQAN 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

- Why do we ask Allah (سبحانه وتعالى) to make those close to us the coolness of our eyes? If they are not the coolness of our eyes, how can we then have taqwa? No matter what actions a

person does, when there is love, there can be taqwa.

- Allah (سبحانه وتعالى) observes our hearts in situations - do we purify our heart or not? The solution is not to consult our nafs but to go back to Allah (سبحانه وتعالى).
- Musa (عليه السلام) was Kaleem Allah - Allah (سبحانه وتعالى) spoke to Him and yet he asked Allah (سبحانه وتعالى) for a companion. Firawn was alone by himself and he saw what happened to him.
- The situations one faces with companions are not easy situations. When Musa (عليه السلام) went to get the Tablet, the people worshipped a calf. When he came back there were punishments for Samiree and for the people.

But the way Musa (عليه السلام) approached Haroon (peace be upon him) was not easy - he pulled his beard and got upset. The test comes in these critical moments but then we remember that this path is for Allah (سبحانه وتعالى).

- The path is enjoyable when there is love. Shirk and the nafs spoil this path. That is why we need to observe ourselves to remain on this path. To keep truthfulness. The nafs wants to see that others have wronged her, wait for apologies and be angry for itself. But this path is not about being angry for ourselves.

SURAH AR RA'D 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ

Those who have believed and whose hearts are assured by the remembrance of Allah .

Unquestionably, by the remembrance of Allah hearts are assured."

- Remembering Allah is what gives us rest and not remembering our nafs that wants us to do and say things that are off and what we will regret.
- We want to look after our relation with Allah (سبحانه وتعالى). May Allah Ar Raqeeb help us look after our relation with Him, the Prophet (ﷺ) and with each other.
- Whoever observes his inner thoughts and protects his relation with Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will take care of his outer actions.

SUPPLICATION FOR TAQWA

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا
وَمَوْلَاهَا

*Allaahumma aati nafsee taq-waaha wa zak-
kiha anta khairu man zak-kaaha anta wali-yuha
wa maw-laaha*

O Allah, give my soul piety and purify it, for indeed You are the best of those who can purify it, You are it's Guardian and Master.⁴

FROM SALAAM TO PARADISE

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي
نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلَا
أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ " .

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one

⁴ Muslim No# 2722

another? Spread the Salam among each other."

- May Allah (سبحانه وتعالى) help us continue this path together to be on chairs facing each other in paradise.

SURAH AL FURQAN 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

- We want to be together, strong with faith, to keep pure feelings, while being sensitive to the actions of Allah (سبحانه وتعالى) and not sensitive to our actions. There is love and true purification with this name.

MAY ALLAH GRANT US TAQWA. AMEEN.

REFERENCES

1. تفسیر الشیخ السعدی - TAFSEER SHEIKH AS SA'ADY

ADDITIONAL RESOURCES



TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

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