



LOVE OF ALLAH AND HIS MESSENGER (صلى الله عليه وسلم)

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)

09 AUGUST 2023 | 23 MUHARRAM 1444

SURAH AL FATIHAH 6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

- Now we will look at the names of Allah through the hadiths of the Prophet (ﷺ) .
- The Prophet (ﷺ) is our role model who was nurtured and guided by these names.

AL LATEEF

(The Most Gentle)

- Allah Al Lateef is subtle in His knowledge and gentle in His actions.
- His knowledge surrounds all secrets. Allah knows the hidden, concealed matters and His knowledge reaches the fine details.
- Because He is Al Lateef, His actions are also very gentle. The way goodness and provision come to us are very gentle.
- We tend to think only money is provision. But we cannot encompass how many smiles and good words come to us. He drives all good feelings to us with gentleness and kindness.

- If we imagine all our lives and all we went through to all end up together at this moment every step shows the lutf of Allah.
- Allah Al Lateef will also protect us from evil; not only physical evil but also from doubts or anything that can trigger us.
- He will elevate His slaves in ways they cannot imagine.

SURAH ASH SHURA 19

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might.

- Yusuf (عليه السلام) was in a tight place but this was a way to be elevated and for his family to come to him and he will be in charge of the land.

- Ibrahim (عليه السلام) was tested to sacrifice his son. He submitted and Allah (سبحانه وتعالى) gave him offspring who became prophets.
- From the hadiths below, we see the lutf of Allah in His knowledge and in His actions.

LUTF OF ALLAH AND THE PROPHET (ﷺ)

لما كانت ليأتي التي هو عندي تعني : النبي صلى الله عليه وسلم انقلب ، فوضع نعليه عند رجليه ، وبسط طرف إزاره على فراشه ، فلم يلبث إلا ريثما ظن أني قد رقدت ، ثم انتعل رويدا ، وأخذ رداءه رويدا ، ثم فتح الباب رويدا ، وخرج رويدا ، وجعلت درعي في رأسي ، واختمرت ، وتقنعت إزاري ، وانطلقت في إثره ، حتى جاء البقيع ، فرفع يديه ثلاث مرات ، فأطال ، ثم انحرف ، فأنحرفت ، فأسرع ، فأسرع ، فهرول ، فهرولت ، فأحضر ، فأحضرت ، وسبقته ، فدخلت ، فليس إلا أن اضطجعت ، فدخل ، فقال : مالك يا عائشة ؟ حشيا رابية . قالت : لا ، قال : لتخبرني ، أو ليخبرني اللطيف الخبير . قلت : يا رسول الله ! بأبي

أنت وأمي ، فأخبرته الخبر ، قال : فأنت السواد الذي رأيت أمامي ؟ قالت : نعم ! فلهزني في صدري لهزة أوجعتني ثم قال : أظننت أن يحيى الله عليك ورسوله ؟ قلت : مهما يكتنم الناس ، فقد علمه الله ، قال : فإن جبريل أتاني حين رأيت ، ولم يدخل علي ، وقد وضعت ثيابك ، فناداني فأخفى منك ، فأجبتة فأخفيتة منك ، فظننت أن قد رقدت ، وكرهت أن أوقظك ، وخشيت أن تستوحشي ، فأمرني أن أتى البقيع ، فأستغفر لهم . قلت : كيف أقول يا رسول الله ؟ قال : قولي السلام على أهل الديار ، من المؤمنين والمسلمين ، يرحم الله المستقدمين منا والمستأخرين ، وإنا إن شاء الله بكم لاحقون

When it was my night when he was with me' - meaning the Prophet -'He came back (from 'Isha' prayer), put his sandals by his feet and spread the edge of his Izar on his bed. He stayed until he thought that I had gone to sleep. Then he put his sandals on slowly, picked up his cloak slowly, then opened the door slowly and went out slowly. I covered my head, put on my vie and tightened my waist wrapper, then I followed his steps until he came to Al-Baqi'. He raised his hands three times, and stood there for

a long time, then he left and I left. He hastened and I also hastened; he ran and I also ran. He came (to the house) and I also came, but I got there first and entered, and as I lay down he came in. He said: 'Tell me, or the Subtle, the All-Aware will tell me.' I said: 'O Messenger of Allah, may my father and mother be ransomed for you,' and I told him (the whole story). He said: 'So you were the black shape that I saw in front of me?' I said, 'Yes.' He gave me a nudge on the chest which I felt, then he said: 'Did you think that Allah and His Messenger would deal unjustly with you?' I said: 'Whatever the people conceal, Allah knows it.' He said: Jibril came to me when I saw you, but he did not enter upon me because you were not fully dressed. He called me but he concealed that from you, and I answered him, but I concealed that from you too. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you would be frightened. He told me to go to Al-Baqi' and pray for forgiveness for them.' I said: 'What should I say, O Messenger of Allah?' He said: 'Say" Peace be upon the inhabitants of this place among the believers and Muslims. May Allah have mercy upon those who have gone on ahead of us and those who

come later on, and we will join you, if Allah wills.¹

- The details in this incident show much gentleness.
- It was the night of 'Aisha (رضي الله عنها) so she naturally had feelings towards any incidents that happened that night.
- She saw the Prophet (صلى الله عليه وسلم) leave very slowly and so she quickly covered herself and followed him. He then went to the cemetery, raised his hands and made dua. When he was going back, 'Aisha (رضي الله عنها) also quickly ran back. She was panting and the Prophet (ﷺ) asked her, 'Tell me, or the Subtle, the All-Aware will tell me.'

¹ Sahih An Nasa'i 2036

- The actions of the Prophet (ﷺ) also show his gentleness with his wife. He did not want to wake her up or startle her so he was discreet.
- We also see the gentleness of Allah towards the Prophet (ﷺ).
- We also learn that making assumptions can lead us to make abrupt actions and not be gentle with others.
- We may have good feelings towards others yet a moment can change these feelings. We can quickly over-react despite having many good experiences with them in the past. In that moment we react on our desires.
- In the end, this hadith takes us back to death. When we feel overwhelmed or threatened, we quickly remember the hereafter and this deflates our problems and worries.

- We do not want to end any matter in a bad way with anyone.

THE WORST LIES AGAINST ALLAH

عن مسروقٍ قالَ كُنْتُ مَتَكِّنًا عِنْدَ عَائِشَةَ ، فَقَالَتْ : يَا أَبَا عَائِشَةَ ثَلَاثٌ مِنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ عَلَى اللَّهِ الْفِرْيَةَ : مَنْ زَعَمَ أَنَّ مُحَمَّدًا رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ يَقُولُ : لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ وَكُنْتُ مَتَكِّنًا فَجَلَسْتُ فَقُلْتُ : يَا أُمَّ الْمُؤْمِنِينَ أَنْظِرْنِي وَلَا تُعَجِّلِينِي أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ : وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَى وَلَقَدْ رَأَاهُ بِالْأُفُقِ الْمُبِينِ قَالَتْ : أَنَا وَاللَّهِ أَوَّلُ مَنْ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذَا قَالَ : إِنَّمَا ذَلِكَ جِبْرِيْلُ وَمَا رَأَيْتُهُ فِي الصُّورَةِ الَّتِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ الْمَرَّتَيْنِ رَأَيْتُهُ مِنْهُنَّ سَادًّا عِظَمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، وَمَنْ زَعَمَ أَنَّ مُحَمَّدًا كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ يَقُولُ اللَّهُ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ ، وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى اللَّهِ وَاللَّهُ يَقُولُ : لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Narrated Masruq: "I was reclining in the presence of 'Aishah when she said: 'O Abu 'Aishah! There are three things, whoever speaks of one of them, then he has uttered one of the worst lies against Allah. Whoever claims that Muhammad saw his Lord. Then he has uttered one the worst lies against Allah, Allah says: No vision can grasp Him, but His grasp is over all vision, and He is the Most Subtle, Well-Acquainted with all things (6:103). It is not for any human being that Allah should speak to him unless (it be) by revelation or from behind a veil (42:91).' I was reclining so I sat up and said: 'O Mother of the Believers! Take your time with me and do not be hasty with me! Did Allah Most High not say: And indeed he saw him at a second descent (53:13). (And) 'And indeed he saw him in the clear horizon (81:23).' She said 'By Allah! I was the first who asked the Messenger of Allah (ﷺ) about this. He said: "That was only Jibril. I did not see him in the appearance he was created in except for these two times. I saw him descending from the heavens, and due to his tremendous size he filled what was between the heavens and the earth." "And whoever claimed that Muhammad

hid anything that Allah revealed to him, then he uttered one of the worst lies against Allah. Allah says: O Messenger! Proclaim what has been sent down to you from your Lord (5:67)." "And whoever claimed that he (ﷺ) knew what would be tomorrow, then he has uttered one of the worst lies against Allah. Allah says: Say: 'None in the heavens and in the earth knows the unseen but Allah (27:65).'"²

- Whoever talked about one of these matters, he has said a great lie.

SURAH AL AN'AM 103

لَّا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

- No one has seen Allah (سبحانه وتعالى).

SURAH ASH SHURA 51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ

² Sahih At Tirmidhi 3068

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition

- The Prophet (ﷺ) saw Jibreel (عليه السلام) only twice. To claim that he saw Allah (سبحانه وتعالى) is to underestimate Allah (سبحانه وتعالى). It is not something easy and simple to see Him.
- Out of His gentleness, we cannot see Him now but in the hereafter once He has recreated our bodies to be able to enjoy the delight.
- May Allah (سبحانه وتعالى) make us to be gentle in our actions, words, thinking and not be quick to assume. May He help us remember the hereafter.
- Everything in the universe is taking its time and moving in harmony.

MAY ALLAH HELP US BE GENTLE. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY

ADDITIONAL RESOURCES



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