




LOVE OF ALLAH AND HIS MESSENGER (ﷺ)


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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LOVE OF ALLAH AND HIS MESSENGER (ﷺ)

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AR RAFEEQ (The Most Gentle)

- Allah Ar Rafeeq is the Most Gentle Companion. Al Lateef is also gentle and subtle but this usually comes with some hardship. Surah Yusuf is a good example to know Al Lateef. Yusuf (عليه السلام) was thrown in a well and the Allah (سبحانه وتعالى) put feelings in the hearts of those passing by to save him.

- The Name Al Wali is more related to allies and there is also some kind of struggle in this. People want and take allies when they face enemies or if they are in a lower position and they want someone who is higher to support them.
- But with the Name Ar Rafeeq there is much gentleness.

ALLAH LOVES GENTLENESS

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ وَيُعْطِي عَلَى الرَّفِيقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ " .

'A'isha, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) said: 'A'isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).¹

¹ Sahih Muslim 2593

- Gentleness makes matters more beautiful. Whereas harshness makes matters uglier.
- The Name Ar Rafeeq brings much feelings of closeness and accommodation. Even if people are not on the same level in any way, Allah Ar Rafeeq will bring them together. One person may have a lot of experience and the other does not. Or they are from different backgrounds, which can cause clashes but Ar Rafeeq removes the gaps and brings closeness.
- To have Ar Rafeeq in our life is to have a gentle life. We can easily underestimate how great is Allah (سبحانه وتعالى).
- The distance from one heaven to another is 500 years walking distance. We don't even know what living for 500 years means like. This

is the distance between each heaven, one after another. Our minds cannot comprehend it.

- The distance between the ears to the shoulders of the angels who are the Carriers of the Throne is so great so how is the Creator of this angel? We underestimate Allah (سبحانه وتعالى) and His greatness and how little we are.
- How much He cares for us, constantly sees us, nurtures us, provides us and shows us the way?
- It is from the gentleness of Ar Rafeeq that He does not make us feel His greatness. Out of His gentleness, He shows mercy and softness in matters.
- He is gentle in His decrees. Every step in the decree is leading us, one after another, to reach Him.

- Everything comes with gentleness. We are not suddenly placed in paradise or hellfire.
- There is gentleness in this life, in the barzakh, on the Last Day and where we reach.
- There is gentleness in His Actions, commands and prohibitions.
- Even the prohibition of alcohol was made gradually. How much Allah (سبحانه وتعالى) cares for the hearts of the people? So submission comes out with gentleness.
- There is rifq (gentleness) in how He created our bodies. We might wonder why do we sweat. But there is gentleness in this as well. Sweat is a natural response to cool our bodies down and this happens on the spot. Our bodies heal when we get hurt and this is also out of Allah's rifq.

- No one is like Allah (سبحانه وتعالى) to make matters easy for us. How great He is to care for this human being.

SURAH AL KAHF 16

وَإِذِ اعْتَظَمْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُيَسِّرْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

[The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah , retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

- The young boys left their homes and Allah (سبحانه وتعالى) accommodated them in a fully equipped cave. The sun rose and set in a way that they would not burn. They left their homes of disbelief and Allah (سبحانه وتعالى) accommodated them in a cave filled with mercy and gentleness.

- Allah Ar Rafeeq considers all matters when He accommodates. We may think of only one matter but He takes care of everything.
- There is also gentleness in His admonitions.
- He takes care of our faults without exposing our weaknesses.

ALLAH LOVES GENTLENESS

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- The one deprived from gentleness is deprived from much goodness.

² Sahih Muslim 2593

- The scholars say that gentleness is the head of wisdom.

SURAH AL BAQARAH 269

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

and whoever has been given wisdom has certainly been given much good.

- With wisdom, a person can speak in a right way and not make the hearts flip or change.
- One of the righteous predecessors said that do not let anyone command to good or prohibit evil, except with three qualities. Gentleness in commanding and gentleness in prohibiting; just in commanding and just in prohibiting; knowledgeable in what he is commanding and knowledgeable in what he is prohibiting.

- These combinations are vital when addressing people at any level.
- It is also important to be gentle to the self. Anyone who makes matters tight will face tightness. For instance, like the man who made a vow to never sit. To make a vow is permissible but it is disliked.
- A person might say, if I get a child, then I will do this or that. But then it becomes too intense on himself. It is better to make dua and hope for reward from Allah (سبحانه وتعالى).
- Why not take easy way and be pleased with decree? He may be too hard on himself and then the decree also becomes tighter on him.
- Another challenge is to show harshness in the heart and not have feelings for others. There is no empathy or connection of feelings.

THE LAST WORD OF THE PROPHET (ﷺ)

قَالَ الزُّهْرِيُّ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ صَحِيحٌ " إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، ثُمَّ يُخَيَّرُ ". فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ، ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى ". فَقُلْتُ إِذَا لَا يَخْتَارُنَا. وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ قَالَتْ فَكَانَتْ آخِرَ كَلِمَةٍ تَكَلَّمَتْ بِهَا " اللَّهُمَّ الرَّفِيقَ الْأَعْلَى " .

When the Prophet (ﷺ) was healthy, he used to say, "No soul of a prophet is captured till he is shown his place in Paradise and then he is given the option." When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, "O Allah! (with) the highest companions." I said (to myself), "Hence, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when

he was healthy. The last word he spoke was, "O Allah! (with) the highest companion."³

- We see the rifq of Allah in how these feelings came out.

SURAH AAL IMRAAN 164

عَنْ عَائِشَةَ . رَضِيَ اللَّهُ عَنْهَا . قَالَتْ تُوِّفِّي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِي وَفِي يَوْمِي ، وَبَيْنَ سَحْرِي وَنَحْرِي ، وَكَانَتْ إِحْدَانَا تُعَوِّدُهُ بِدُعَاءٍ إِذَا مَرِضَ ، فَذَهَبَتْ أُعَوِّدُهُ ، فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ " فِي الرَّفِيقِ الْأَعْلَى فِي الرَّفِيقِ الْأَعْلَى " . وَمَرَّ عَبْدُ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَفِي يَدِهِ جَرِيدَةٌ رَطْبَةٌ ، فَنظَرَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَظَنَنْتُ أَنَّ لَهُ بِهَا حَاجَةً فَأَخَذْتُهَا ، فَمَضَعْتُ رَأْسَهَا وَنَفَضْتُهَا فَدَفَعْتُهَا إِلَيْهِ ، فَاسْتَنَّ بِهَا كَأَحْسَنِ مَا كَانَ مُسْتَنَّاً ثُمَّ نَاوَلْنِيهَا فَسَقَطَتْ يَدُهُ . أَوْ سَقَطَتْ مِنْ يَدِهِ . فَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ .

The Prophet (ﷺ) expired in my house and on the day of my turn, leaning against my chest. One of us (i.e. the Prophet's wives) used to recite a

³ Sahih al-Bukhari 4463

prayer asking Allah to protect him from all evils when he became sick. So I started asking Allah to protect him from all evils (by reciting a prayer). He raised his head towards the sky and said, "With the highest companions, with the highest companions." `Abdur- Rahman bin Abu Bakr passed carrying a fresh leaf-stalk of a date-palm and the Prophet (ﷺ) looked at it and I thought that the Prophet (ﷺ) was in need of it (for cleaning his teeth). So I took it (from `Abdur Rahman) and chewed its head and shook it and gave it to the Prophet (ﷺ) who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e. he expired). So Allah made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.⁴

- This expression from Aisha (رضي الله عنها) was filled with a lot of feelings.

⁴ Sahih al-Bukhari 4451

- The Prophet (ﷺ) surely chose Allah (سبحانه وتعالى) in the end.
- To be a king is a position of great responsibility. They make decisions that have an impact on many people and they face different situations.

SURAH AN NISAA 69

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

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

- In the end, these different groups of people will all be together. In general, those in higher positions show more gentleness.

- For instance, in any store, an employee may show harshness but the manager shows much kindness.
- The messengers are on a higher level than the sideeqeen, than the martyrs and than the righteous. But the higher the level, there is more gentleness.
- To obey Allah (سبحانه وتعالى) and His Messenger (ﷺ) are reasons to have that gentleness.
- Out of the gentleness of Allah (سبحانه وتعالى), He shows us the importance of love for Allah and to not be alone.

MAY ALLAH HELP US OBEY HIM AND HIS MESSENGER (ﷺ).

AMEEN.

REFERENCES

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

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