




# 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)

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## AL QAABIDH AL BAASITH (The Restrainer, The Expander)

- The word (قبض) means restraining, something being held.

### THE RESTRAINER, THE EXPANDER

غَلَا السَّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: يَا  
رَسُولَ اللَّهِ، سَعَّرْنَا، قَالَ إِنَّ اللَّهَ هُوَ الْمَسْعَرُ، الْقَابِضُ،  
الْبَاسِطُ، الرَّزَّاقُ، وَإِنِّي لِأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ  
يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ

Prices became excessive during the time of the Messenger of Allah (صلي الله عليه وسلم), so they said: “O Messenger of Allah! Set prices for us!” So he said: 'Indeed Allah is Al-Musa'ir, Al-Qabid, Al-Basit, Ar-Razzaq. And I am hopeful that I meet my Lord and none of you are seeking (recompense from) me for an injustice involving blood or wealth.’<sup>1</sup>

- There are two parties in the scenario above - the consumers and the sellers. The Names Al Qaabidh Al Baasith teach us to look at matters from all angles. Then we will see the perfection, justice and favor of Allah.
- Looking at the actions of Allah (سبحانه وتعالى) from all angles makes us more submitting and not be quick to get angry and upset.

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<sup>1</sup> Sahih At Tirmidhi 1314

- Any time something is being held, something else is being expanded at the same time. There is never any injustice from Allah.
- Knowing these names together gives us much peace.
- We will be pleased when we know that Allah (سبحانه وتعالى) has measured everything properly - nothing is off.
- If matters always go exactly in the way we want, then we will transgress. We will start to think that 'we deserve it'. In moments of withholding, we go back to ourselves and reflect 'what happened? did I change?'. This is reforming.
- Allah (سبحانه وتعالى) restrains and expands for whomever He wills. It is all according to His

perfect wisdom and knowledge. There is benefit in anything that Allah (سبحانه وتعالى) withholds from His slave.

- He is Al 'Aleem Al Hakeem (The All Knowing, The Most Wise) so He expands and withholds provision for whoever He wills. He disposes matters as He wills.

### SURAH ASH SHURA 27

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

- Allah (سبحانه وتعالى) gives everything in precise measurement. Everything comes in the right

time and place. Any restriction is never for destruction.

- Matters may appear tight, but this is a way of gathering.
- For instance, though Covid-19 was a time of restriction but at the same time there was also gathering together of families. We didn't see blessings we had at home and Allah (سبحانه) (وتعالى) gathered them for us at the time.
- We can feel restricted by remembering sins, or some part of your lives that we do not look favorably upon. We feel, 'why did I do that?', 'why did I transgress against Allah?'.  
'
- We can also feel restricted when seeing our shortcomings and feel we are not doing enough.

- We can also feel restricted when there is some kind of roughness towards us, fear of loss, fear of losing goodness, losing faith or afraid someone will affect us. So Allah (سبحانه وتعالى) opens for us to make dua in these times.
- The feeling of restriction always comes with the feeling of opening.
- There are four kinds of restraining:
  1. Restrain for disciplining (قبض تأديب)
  2. Restrain to refine (وقبض تهذيب)
  3. Restrain to gather (وقبض جمع)
  4. Restrain to separate (وقبض تفریق)

## RESTRAIN FOR DISCIPLINING (قبض)

## (تأديب)

- When we do something wrong, we feel a restriction and this is to discipline us.
- For instance, a person has a company phone that he uses for personal phone calls. He leaves this job and has to give back the company phone. Then, he got another prepaid card to charge his personal phone but lost the card. Then he realized the mistake he did by using the company phone wrongly. This is our of the mercy of Allah towards His slaves.
- These moments of feeling restriction are to discipline us. Allah Ad Dayyan (The Recompenser) reminds us to go back to Him and repent to Him.



- He makes us aware of our mistakes so we change, do right and fix the wrong we did.

### RESTRAIN TO REFINE (وقبض تهذيب)

- We may go through lots of difficulty in life not because of sins but because Allah (سبحانه وتعالى) wants to give us more.
- When matters become harder, they are all preparation for openings.
- The revelation paused for the Prophet (ﷺ) and he was yearning for it. Then when the revelation restarted, it never stopped after.

- We go through times of restrictions but these are times to prepare us because times of relief are coming. We go through calamities and difficult times but these times are for us to reach well-being after.
- We go through times of intense fear when the heart is not at rest but these times are for us to reach times of security and safety after.
- These are all from the Divine Ways of Allah.
- All of these matters are beloved to us - we love safety, well-being but the way to reach these are through the opposite doors at times. Security doesn't come except through insecurity. Enlightenment does not come except through darkness.

## RESTRAIN TO GATHER (وقبض جمع)

- When something is scattered, there is restraint to gather. The heart is in parts and He holds it so it is no longer scattered. He holds the heart together to be only for Him. He protects it from being spread out all over. May Allah (سبحانه وتعالى) gather our hearts only for Him.

## RESTRAIN TO SEPARATE (وقبض تفریق)

- This is the restraint that happens to the slave when his heart is separated from his Rabb. His heart is turned away from Allah (سبحانه وتعالى).

## SURAH AZ ZUMAR 22

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۗ

So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]?

- We see restraint and expansion in many forms around us. Allah (سبحانه وتعالى) wants to save us, to take us to paradise and not enter hellfire.
- There is expansion and restraint in our heartbeats, in our breathing. It is not good for us to only inhale. Babies are born with their eyes and hands closed and when we die are eyes and hands are open. The eyes are then closed as the person sees his soul exiting his body.
- The waves of the sea go forward and back.
- Angels stretch their hands to take our souls.
- There is stillness and movement all around.
- We do not want to be one who stretches forth his hands and tongue in bad, evil or harm. We want to restrict our harm from others.

## A MUSLIM

" سَمِعْتُ جَابِرًا، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "   
 الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ " .

It is narrated on the authority of Jabir that he heard the (Holy Prophet) say: A Muslim is he from whose hand and tongue the Muslims are safe.<sup>2</sup>

- Someone quiet can speak all of a sudden.
- Halal and haram. Allah (سبحانه وتعالى) restricts and expands for our benefit.
- Souls - when a person dies, Allah (سبحانه وتعالى) will grasp the souls at the time of death and He will release it on the Day of Judgement.
- Restriction and expansion in giving sadaqa is that He takes from one to expand to the one who receives it. To smile and give good feelings are also forms of expansion.

<sup>2</sup> Sahih Muslim 41

- Allah (سبحانه وتعالى) will take out people from the hellfire. He will restrain the fire and place His Noble Foot and stop it from taking more.
- Now our life is restrained from the hereafter and stretched forth for this life until we die, and then our life will be forever restrained from ever returning to this life and forever stretched forth to the life of the hereafter.
- When we say Laa Ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship except Allah), we remove everything else besides Allah (سبحانه وتعالى) and go to Him alone.
- When we know Al Qaabidh Al Baasit, then whatever He has expanded for us from our time, knowledge and ability - we also want to stretch it for others.

- When we feel restrictions, we turn to Him alone. We ask Him and know that everything is by His Justice.

## ALLAH STRETCHES HIS HANDS TO THE SINNERS TO REPENT

عن النبي صلى الله عليه وسلم قال: " إن الله تعالى يبسط يده بالليل ليتوب مسيء النهار، ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها"

The Prophet (صلى الله عليه وسلم) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west".<sup>3</sup>

- The sun rising from the west is the end time for repentance.

<sup>3</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 16

## ALLAH EXPANDS AND RESTRICTS

اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا مُقَرِّبَ لِمَا  
 بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا مَانِعَ لِمَا  
 أَعْطَيْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ  
 وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ.  
 اللَّهُمَّ إِنِّي أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ، وَالْأَمْنَ يَوْمَ الْحَرْبِ، اللَّهُمَّ  
 عَائِذًا بِكَ مِنْ سُوءِ مَا أَعْطَيْتَنَا، وَشَرِّ مَا مَنَعْتَ مِنَّا. اللَّهُمَّ حَبِّبْ  
 إِلَيْنَا الْإِيمَانَ وَزَيْنَهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ  
 وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ، وَأَحِينَا  
 مُسْلِمِينَ، وَأَلْحِقْنَا بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ.

'O Allah, all praise is due to You. O Allah, none can contract what You expand nor bring near what you put far away. None can put far away what You bring near. None can give what You withhold nor withhold what You give. O Allah, expand to us some of Your blessings, mercy and favour and give us provision! O Allah, I ask You for the abiding blessing which is neither changed nor removed. O Allah, I ask You for blessing on the Day of Utter Poverty and security on the Day of Fear. O Allah, I seek refuge with



You from the evil of what You give us. O Allah, make us love belief and adorn our hearts with it. Make us hate disbelief, deviance and rebellion.

Place us among the rightly-guided. O Allah, make us die Muslims and make us live as Muslims and join us to the rightly, acting, who are neither disappointed nor afflicted.<sup>4</sup>

- May Allah (سبحانه وتعالى) help us be open, smile, stretch goodness and withhold anything bad and ugly from others.

اللَّهُمَّ اَبْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ

O ALLAH, EXPAND TO US SOME OF YOUR BLESSINGS, MERCY AND FAVOUR AND GIVE US PROVISION!

<sup>4</sup> Al Adab Al Mufrad, Book 1, Hadith 699, Authenticated by Al Albani as Sahih

## REFERENCES

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

## ADDITIONAL RESOURCES



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