


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)

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- Trials are very hidden but the way we react to them makes the hidden secrets apparent to us.
- Allah (سبحانه وتعالى) did not leave us alone to face trials in life but gave us companions. What is solid and A deciding factor when facing trials is to go back to what Allah (سبحانه) and His Prophet (ﷺ) said.

ADH DHAHIR AL BAATIN , The Hidden)

- These names are mentioned once in the Qur'an.

SURAH AL HADID 3

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

- Surah Al Hadid is about balance between this worldly life and the deen (religion).
- Balance is to use this world and invest it in the hereafter. It is by making Allah First, and everything else comes later. He is the One we go back to and no one else. He is the Most

Apparent in our lives and at the same time there is no one more Hidden than Him.

- When we make our nafs, ego, desires or expectations the most apparent in our lives, then they start to cover up the signs of Allah.
- And when trials come, we have to break through the obstacles in order to be able to see Allah (سبحانه وتعالى).

ALLAH ADH DHAHIR

(The Apparent)

- Allah Adh Dhahir, is the Most High Who is above all.
- He is the All Able Who is more apparent and above everyone else.
- He is the Most Apparent by making all the evidences apparent about Himself.
- We see from the universe how He has made the sun be in the perfect position. If it was slightly closer we would have burnt and if it was slightly further away, we would have all frozen.
- There are so many actions behind a single blow of wind. All of these are universal signs within ourselves and in His universe.

- He also brings legislative signs from the Qur'an and the Sunnah of the Prophet (ﷺ) all to affirm that we will go back to Him in the end.
- He created us so He will not leave us without guidance.
- He is so apparent that He will subdue all the creation in the upper worlds and lower worlds.
- He is above all creation and remains forever.
- Even when He descends every night, His highness is always there. There is nothing above Him. He is in the highest place and He is not everywhere. He is above everything.
- We want to make Him the Most Apparent in our lives - this is our struggle. He makes everything apparent to us so we know that He exists.

- The one who knows that Allah is the Most Apparent wants to direct himself to Him. He wants to submit to the One Who is Most Apparent. He wants to turn away from what is not apparent all the time.
- Anything we see must come down in the end, except Allah (سبحانه وتعالى). Our heart wants to always face Him.
- Our goal is to look at Him and turn away from anything else. Our needs and invocations all go to the Most Apparent.
- The unseen is seen to Allah (سبحانه وتعالى). What is hidden is apparent to Him. This makes us want to rectify our inner and to ensure our inner and outer become the same. We want to have this truthfulness and balance.

- The balance is not by saying whatever I want to say but by going back to Allah (سبحانه وتعالى).
- A person may say I want to be truthful but that is only for himself. We want to have the correct truthfulness which is based on what Allah (سبحانه وتعالى) wants from us.

ALLAH AL BAATIN

(The Hidden)

- We cannot see Allah (سبحانه وتعالى) now as He has veiled His Most Beautiful Face with a veil of light.

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.

- We seek refuge in Him from making any image of Him in our minds. In the hereafter we will get to see the Most Beautiful Face of Allah. But the one who disbelieved cannot see Him.
- Now in life we want to see His Names, His Actions, how He deals with us and nurtures us.
- When we look back at the 'video of our life', and see how Allah guided us, took us to

different lands and gathered us all together. Having this view makes us humble to Him.

- No one can take care of us like Him. No one can be more hidden than Him. No one knows more than what He knows so we do not fear anyone more than Him.

SURAH AR RA'D 10

سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ
وَسَارِبٌ بِالنَّهَارِ

It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

- To Allah, what is hidden in the darkness of the night what is bright and shining in the day are all the same to Him.

SURAH AL BAQARAH 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near.

- No one can be nearer to us than Allah (سبحانه). Knowing this brings us closer to Him (وتعالى). Knowing this brings us closer to Him and brings much love. But when there is distance, the love does.
- The nearness of Allah overtakes the hearts to the point that one does not see himself or the people but he only sees Allah (سبحانه وتعالى) and His nearness.
- In the beginning we may go back to ourselves but the more we know about Allah (سبحانه وتعالى), we realize it is not about us but about how Allah (سبحانه وتعالى) is taking care of us and how He is dealing with us.

- When we feel ignored, we go back to our relationship with Allah (سبحانه وتعالى) and ask ourselves - 'am I ignoring Allah?'. If we are not being thanked, we ask ourselves, 'am I thanking Allah?'
- The focus shifts to the perfection of Allah (سبحانه وتعالى) and not our imperfections.
- This is laa ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship except Allah).
- Everyone wants a secret goodness between him and Allah (سبحانه وتعالى).

ALLAH LOVES THE HIDDEN ONE

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ اللَّهَ يُحِبُّ
الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ " .

I heard Allah's Messenger (ﷺ) as saying: Allah loves the servant who is God-conscious and is

free from want and is hidden (from the view of people).¹

- The Prophet (ﷺ) told us Allah (سبحانه وتعالى) loves the one who is taqqi - his benchmark is not his desire but what is pleasing to Allah (سبحانه وتعالى). He is rich with Allah (سبحانه) and not with money. He does not look at what others have, but he is so happy with what Allah (سبحانه وتعالى) has given him. This is richness of the heart.
- He is hidden. This does not mean that he is not seen but he has something hidden between himself and Allah (سبحانه وتعالى).
- He is foremost to go to Allah (سبحانه وتعالى) in every decree. Before taking the medicine, his heart jumps to Allah (سبحانه وتعالى) to cure him.

¹ Sahih Muslim 2965

Before paying for things, his heart jumps to Allah (سبحانه وتعالى) that He provides him with wealth.

- He finds affinity and comfort in remembering Allah (سبحانه وتعالى). He does not want anything from this perishing world.
- He wants to follow the way to Allah (سبحانه وتعالى), follow the Prophet (ﷺ) and not fall into the temptation of desires. He is foremost, not in action but in his heart.
- The second kind of people are not only foremost to Allah (سبحانه وتعالى) by their hearts, but they also hide showing to people that they know more than them. Even if they know or understand, they will not show that they know more or they know better. They want to

protect what they have between them and Allah (سبحانه وتعالى).

- They also show richness and hide poverty. They look happy, even if they are sad, they show health, even if they are sick and they show happiness even if they are going through calamities. It is not only what is inside their hearts, but what is between people. They really humble themselves.
- The third level does not see himself or the people but only sees Allah (سبحانه وتعالى) the whole time. He is no longer occupied with himself. Since he has chosen Allah (سبحانه وتعالى) over others and over himself, he doesn't even see his good deeds anymore.

NAME OF ALLAH ADH DHAHIR AL BATIN IN THE SUNNAH

SUPPLICATION BEFORE SLEEPING

إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَقُولُ "
 اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ
 كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ
 أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ
 فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ
 فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا
 الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ "

“The Messenger of Allah (ﷺ) used to order that when one of us went to sleep, he should say: ‘O Allah, Lord of the heavens and Lord of the earths, and our Lord, and the Lord of everything, splitter of the seed-grain and date-stone, and Revealer of the Tawrah and the Injil and the Qur’an. I seek refuge in You from the evil of every evil that You are holding by the forelock. You are the First, there is nothing before You, You are the Last, there is nothing after You, and Az-Zahir, there is nothing above

you, and Al-Batin, there is nothing below You. Relieve me of my debt, and enrich me from poverty (Allāhumma rabbas-samāwati wa rabbal-arḍīna wa rabbanā, wa rabba kulli shai'in, fāliqal-ḥabbi wan-nawā, wa munzilat-Tawrāti wal-Injīli wal-Qur'ān. A`ūdhu bika sharri kulli dhi sharrin anta ākhidhun bināṣiyatihi, antal-Awwalu falaisa qablaka shai'un, wa antal-Ākhiru falaisa ba`daka shai'un, waẓ-Zāhiru falaisa fauqaka shai'un wal-Bātinu falaisa dūnaka shai'un, iqḍi `annid-daina wa aghninī minal-faqr).''²

- Debt is not only monetary debt but also includes the rights between people. We are poor not only to money but to faith, good deeds, good behaviors and actions.
- What makes us indebted? Making something or someone else more apparent in our lives more than Allah (سبحانه وتعالى). What takes us

² Sahih Muslim 2713

out from debt is making Allah (سبحانه وتعالى) the Most Apparent in our lives.

- Turning our actions for Him alone and not for people helps us fulfill our debts.

PROTECTION FROM DOUBTS

سألت ابن عباسٍ فقلتُ : ما شيءٌ أجدهُ في صدري ؟ قال : ما هو ؟ قلتُ : واللهِ لا أتكلّمُ به . قال : فقال لي : شيءٌ من شكٍّ ؟ قال : وضحكٌ ، قال : ما نجا من ذلك أحدٌ . قال : حتى أنزل اللهُ عزَّ وجلَّ : فَإِذَا كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ، لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ . فقال لي : إذا وجدتَ في نفسك شيئاً فقل : هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ .

Abu Zumayl said: “I asked Ibn 'Abbas (may Allah be pleased with them), saying: ‘What is that I find in my breast?’ He asked: ‘What is it?’ I replied: ‘I swear by Allah, I cannot speak about it.’ He asked me: ‘Is it something doubtful?’ and he laughed. He then said: ‘No one could escape that, until Allah, the Exalted, revealed: ‘If you are in doubt as to what We have

revealed unto you, and ask those who have been reading the Book from before you.’” He said: “If you find something in your heart, say: ‘He is the First and the Last, the Evident and the Immanent (inherent), and He has full knowledge of all things.’”³

- Doubts are hidden but Allah (سبحانه وتعالى) is the Most Apparent. There are many aspects of the unseen that are hidden to us. These matters are purely known to Allah (سبحانه وتعالى) alone.
- Allah (سبحانه وتعالى) knows what is good for us and what is not good for us, so we believe in Him.

A GROUP WILL REMAIN APPARENT

لا يَزَالُ طَائِفَةٌ مِّنْ أُمَّتِي ظَاهِرِينَ، حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ.

³ Sahih At Targheeb 1614

"A group of my follower will remain predominant (victorious) till Allah's Order (the Hour) comes upon them while they are still predominant (victorious).⁴

- A group will continue to remain from the ummah of the Prophet (ﷺ) that continue to call to good. This is out of Allah's mercy to people to still have a caller to the truth and reminder.
- No one can say that no one was there. Allah (سبحانه وتعالى) will continue to make the truth apparent to the people till the Last Day.

TRANSPARENT HOMES IN PARADISE

إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا ، وَبَاطِنُهَا مِنْ ظَاهِرِهَا .
فَقَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ : لِمَنْ هِيَ يَا رَسُولَ اللَّهِ ؟ قَالَ : لِمَنْ أَطَابَ
الْكَلَامَ ، وَ أَطْعَمَ الطَّعَامَ ، وَ بَاتَ قَائِمًا وَ النَّاسُ نِيَامٌ

⁴ Sahih al-Bukhari 7311

“In paradise there are rooms the outside of which can be seen from within and the inside. Abu Malik Al Ashtray asked? “Who are these for O Messenger of Allah (ﷺ)?” He said, “for those who speak gently, provide food and pray during the night when people are asleep.”⁵

- To have transparent homes now in life are also top-notch. We have these examples in life to remind us of the hereafter.
- Who are these homes for in paradise? For those who speak kindly, feed the people and pray during the night when people are asleep.
- The reward is from the same kind as the deed. These people were transparent with Allah (سبحانه وتعالى) and they have a similar reward.

⁵ Sahih At Targheeb 946

- These deeds require much purification, to overcome the covetousness of the self by giving, saying good words and praying in the night.

RIVERS IN PARADISE

رُفِعْتُ إِلَى السِّدْرَةِ، فَإِذَا أَرْبَعَةٌ أَنْهَارٍ: نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ
 بَاطِنَانِ، فَأَمَّا الظَّاهِرَانِ: النَّيْلُ وَالْفُرَاتُ، وَأَمَّا البَاطِنَانِ: فَنَهْرَانِ فِي
 الْجَنَّةِ، فَأُتِيْتُ بِثَلَاثَةِ أَقْدَاحٍ: قَدَحٌ فِيهِ لَبَنٌ، وَقَدَحٌ فِيهِ عَسَلٌ،
 وَقَدَحٌ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي:
 أَصَبْتَ الْفِطْرَةَ أَنْتَ وَأُمَّتُكَ

I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."⁶

⁶ Sahih al-Bukhari 5610

- The two apparent rivers are the Nile and the Euphrates which are there both in paradise and in this world. This is the ability of Allah (سبحانه وتعالى).
- The Prophet (ﷺ) chose to drink milk. This is from the fitrah of Islam that Allah (سبحانه وتعالى) placed in us.
- May Allah (سبحانه وتعالى) make our apparent the same as what lies hidden within us.
- There are immense hidden treasures in study circles. What lies within them are more hidden and exclusive than what appears from the outside.
- Allah (سبحانه وتعالى) looks at our hearts and what lies hidden inside us than what appears on the outside.

- The mountains appear big from the outside but what lies within them is more.
- Allah (سبحانه وتعالى) is the Most Beautiful and covers Himself with a veil. This covering is a cover for beauty and not faults like us.
- The more we are transparent with Allah (سبحانه وتعالى), the more He will show us from His beauty.
- Allah (سبحانه وتعالى) will not reveal Himself and show His perfection and beauty to the one who is struggling with himself and the people.
- This is a very secret connection.

MAY ALLAH BEAUTIFY US FROM INSIDE AND OUTSIDE.
 AMEEN

REFERENCES

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