




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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AD DAYYAN (The Recompensor)

- Nothing from the good or bad we do is lost. And this is out of Allah's perfect wisdom. This makes matters just and clear.
- There must be a Day when we meet Him.
- The name of Allah Ad Dayyan is mentioned in the sunnah.

ALLAH THE RECOMPENSOR

سمعت رسول الله صلى الله عليه وسلم يقول: "يحشر الناس يوم القيامة، أو قال: ((العباد)) عراة غرلاً بهماً،" قال: قلنا: وما بهما؟ قال: "ليس معهم شيء، ثم يناديهم بصوت يسمعه من بعد كما يسمعه من قرب، أنا الملك أنا الديان، ولا ينبغي لأحد من أهل النار أن يدخل النار وله عند أحد من أهل الجنة حق حتى أقصه منه، ولا ينبغي لأحد من أهل الجنة أن يدخل الجنة ولأحد من أهل النار عنده حق حتى أقصه منه، حتى اللطمة قال: قلنا: كيف وإنما نأتى الله عز وجل - عراة، غرلاً، بهماً؟" قال:

"بالحسنات والسيئات"

He went on, "I heard the Prophet, may Allah bless him and grant him peace, say: 'Allah will gather His slaves naked, uncircumcised, without anything.' We asked: 'What is meant by "without anything"?' The Prophet said: 'They will have nothing with them.' 'They will be called by a voice that is heard from afar (and I think that he said, 'as if it was from close at hand'), saying: "I am the King. I am The One Who Recompenses. None of the people of the Garden will enter the Garden while any of the

people of the Fire are seeking him for some injustice he did to him. None of the people of the Fire will enter the Fire while any of the people of the Garden are seeking him for an injustice he did to him.” I asked: ‘How is this? We come to Allah naked and without any worldly goods?’ He said: ‘This applies to good actions and evil actions.’”¹

- The exchange on that Day is with good deeds and sins. We see the absolute justice of Allah. Even those who are heading to the hellfire will get their rights.
- Allah (سبحانه وتعالى) created everyone on the fitrah. No one is ahead of another when they are born. Everyone is born innocent, pure and free from any kind of indecency. Then as a person gets exposed, corruption creeps in.

¹ Al Adab Al Mufrad 970

SURAH AR ROOM 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

- We taste from what we have done in order we return to Him. The recompense must be in line with the kind of deed that was done - whether good or bad.
- The Prophet (ﷺ) taught us that the one who does not show mercy will not be shown mercy. When one makes matters easy for those in a state of difficulty, Allah (سبحانه وتعالى) will make matters easy for him in this world and in the next.

- How the ease comes is from Ad Dayyan.
- Whoever conceals the faults of others, Allah (سبحانه وتعالى) will conceal his faults. A lady may have started wearing hijab, so a person does not go around and share her pictures before she wore her hijab.
- Allah (سبحانه وتعالى) will be in the aid of a slave as long as he is in a state of aiding others.
- Whoever relieves a believer from any kind of hardship, Allah (سبحانه وتعالى) will relieve him from difficulties on that Day.
- Whoever deals with others with excellence, Allah (سبحانه وتعالى) will deal with him with excellence.
- Whoever goes around trying to find faults of others, Allah (سبحانه وتعالى) will expose his faults.

- Whoever harms Muslims will be harmed himself.
- Whoever makes matters difficult for others, Allah (سبحانه وتعالى) will make matters difficult for him.
- Whoever disgraces others, Allah (سبحانه وتعالى) will humiliate him.
- Whoever overlooks and pardons others, Allah (سبحانه وتعالى) will overlook the rights he may have not fulfilled.
- Whoever forgives others, Allah (سبحانه وتعالى) will forgive him.
- Whoever pardons others, Allah (سبحانه وتعالى) will pardon him.

- Whoever wrongs and oppresses, Allah (سبحانه) will place someone above him who will also oppress him.
- The merciful are shown mercy by the Most Merciful. Allah (سبحانه وتعالى) shows mercy to His merciful slaves.
- Whoever wrongs the needy and is, Allah (سبحانه) will put someone above him who will be against him and not show him mercy.
- Whoever takes a path seeking knowledge, Allah (سبحانه وتعالى) will make the path to paradise easy for him.
- Whoever lowers his gaze from the unlawful will be given insight in his knowledge, faith and

understanding so his heart sees what others do not see.

- The mutaqeen guard themselves from following their desires. Their measure is the pleasure of Allah and staying away from the Wrath of Allah. So Allah (سبحانه وتعالى) will grant them delights of the heart and body and protect them from torment.
- Whoever finds coolness of eyes to see Allah (سبحانه وتعالى) with ihsan in this life will find the coolness of eyes in death, resurrection and when he returns to Allah.

SUPPLICATION TO SEE THE FACE OF ALLAH

اللَّهُمَّ إِنِّي أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ
ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ

O Allah, I ask You for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a

calamity which will bring about harm, nor a trial which will cause deviation.²

- What we show in life now is how we will be compensated.
- The purpose of goodness in life is to be guided to the path to paradise.

SURAH YUNUS 10

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure

- And evil guides to the path of the fire.

SURAH AS SAFFAAT 22, 23

22.

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

² An-Nasa'i No# 1305, 1306

[The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship

23.

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ

Other than Allah , and guide them to the path of Hellfire

- Everything Allah (سبحانه وتعالى) has set is just in His commands, decrees, prohibitions and in what He has told us to do. He guides Who He wills to the path of His mercy. He averts from the path by His wisdom and justice.
- He has set the path and invites all. There are those who accept the path and those who do not. Those who accept will be given light whereas those who do not accept will not have light on the path.

- In this hereafter, we will reap according to what we did in this life. Allah (سبحانه وتعالى) is Al Khabeer (The All-Aware) Who recompenses His slaves according to what they have done in life.
- The believer's life is enlivened with faith. Allah (سبحانه وتعالى) shows him what it means to love Allah (سبحانه وتعالى), to magnify Him, to have shyness towards Him and shows him the recompense. He will find goodness in his life.
- But the one who turns away from the remembrance of Allah will be resurrected blind.

SURAH TAHA 124 TO 126

124.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
الْقِيَامَةِ أَعْمَى

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

125.

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا

He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

126.

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

[Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

- The ayat came to him but he turned away from them and was blind to them so he will be resurrected blind. The recompense is the same kind as the deed that was done.
- A person has goodness and wickedness in him. Goodness shows from the heart, tongue and limbs whereas wickedness also shows

from the heart, tongue and limbs. Either one dominates the other and this is what the person becomes.

- When Allah (سبحانه وتعالى) wants goodness for a person, He purifies him so he returns back to goodness with a truthful repentance. Or He opens good deeds that become a reason for expiation. Or He makes him face calamities that become a reason to meet Allah (سبحانه وتعالى) free of sin.
- And there are those who do not have purification. Allah (سبحانه وتعالى) knows that the evil remains in him. He did not return to Allah (سبحانه وتعالى) and remained in his shirk.
- Shirk is an evil that remains. Sometimes we have a stain that we cannot rid of no matter

what we do. Shirk is that stain that remains if one dies on it without repenting.

SURAH AL MAEDA 72

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

- This is just compensation for one to remain in fire forever. What Allah (سبحانه وتعالى) tells us and sets for us is fair.
- When we know this reality, we prepare for it, we stay away from it, we do not oppress, and we return rights. Whoever exchanges disobedience with obedience, will have punishment exchanged with wellbeing, humiliation exchanged with honor and difficulty with ease.

SURAH AR RA'D 11

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves.

- Allah (سبحانه وتعالى) will deal with people the same way they dealt with others. If they were tough on others, he will be dealt with toughness.

PRINCIPLES FOR THE DAYN OF ALLAH

- There are three principles for the Dayn of Allah:
 1. Debts that will not be forgiven: A person will not be forgiven if he dies on shirk.

SURAH AN NISAA' 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.

- Shirk is about the rights of Allah (سبحانه وتعالى).
2. Debts that will not be left without each receiving his right
- A person cannot be left if he wrongs other slaves. We cannot enter paradise without crossing the Qantara where scores will be settled between the people.
 - The rights of people cannot be disregarded. There is good for good and evil for evil and this is the justice of Allah.
3. Debts against oneself
- A person has weaknesses and falls into them. This is not regarding the rights of Allah or the people but he is wronging himself. This is for Allah (سبحانه وتعالى) to overlook or to account. This is His Will.

- The rights of Allah (سبحانه وتعالى) come first. Then comes the rights of the people where rights will be taken back.
- Then comes the level where the person wrongs himself and Allah (سبحانه وتعالى) knows this.
- Knowing Allah Ad Dayyan makes us cautious and aware of what we do. We always want to go back to Allah (سبحانه وتعالى) and fulfill His rights.
- We want to do ihsan with others - to do more instead of being on the borderline.

MAY ALLAH HELP US ENTER PARADISE WITHOUT HISAAB.
AMEEN.

REFERENCES

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

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