


LOVE OF ALLAH (سبحانه وتعالى) AND HIS MESSENGER (صلى الله عليه وسلم) - CONCISE

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

ALLAH AL LATEEF

(The Most Gentle)

26 NOVEMBER 2022 | 1 RABI' AL AKHIR 1444

INTRODUCTION

- Allah is Al Latheef (The Most Gentle) and from the impact of His gentleness we see that things do not suddenly and come in full force but with gentleness.
- Rain does not suddenly pour on us but it comes down gently. The snow flakes come down gently and beautifully. Babies do not come out and start running. Even someone who is a born Muslim does not not know everything from the start. This is all from the lutf of Allah (سبحانه وتعالى) on us.

- The Name of Allah Al Lateef (The Most Gentle) is distinctly mentioned in Surah Yusuf.

SURAH YUSUF 100

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ

Indeed, my Lord is Subtle in what He wills.

- This story is the best story and in every part of this story there is so much gentleness. Everyone can relate with his story. It was a story with lots of ups and downs but the end is the most beautiful.
- Out of Allah's lutf, Yusuf (عليه السلام) was young and he saw a dream. Allah (سبحانه وتعالى) gave him a good sign that he would console him through his life.

- Yusuf's father loved him and his brothers did not like it. This was not something under his control. Sometimes we face these situations when we have something and others do not like it. Then suddenly they become nice to you and here the brothers were nice to him to take him away.
- Allah Al Latheef shows us opposites in our lives to see Laa Ilaaha illa Allah (There is no one worthy of worship except Allah). So that in the end we see the truth, taste it and be at rest with it and never want to look back.
- Though the brothers of Yusuf (عليه السلام) took him out, but there was a hidden motive. They left him in a well and went back home with a false story.

- Though we may think his father could have looked for him but everything he faced was part of his bigger picture. Sometimes we were in a tight spot and feel alone and neglected but it is all part of lutf of Allah on us.
- Then he was taken to another land, but in the end we see he went from a land where he was serving others to a status of being served by others.
- Allah (سبحانه وتعالى) will make us go through different stages in life, but it is all to see how Allah (سبحانه وتعالى) takes care of us care in the best way.
- Yusuf (عليه السلام) was in the house of 'Azeez, whose wife was attracted to him. There was natural love of his father before and then there was the unlawful love from the wife of

‘Azeez. Yusuf (عليه السلام) experienced different kinds of love. But in the end it was all to show that the peak of love and the peak of everything is with Allah.

SURAH YUSUF 24

وَلَقَدْ هَمَّتْ بِهٖصَلَوَهُمْ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهٖۙ

And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord.

- He almost went close to her but it was out of the lutf of Allah, He took Yusuf (عليه السلام) away from it. Sometimes we may feel we are coming close to something unlawful, we will be exposed to it but Allah (سبحانه وتعالى) will save us.
- Then Yusuf (عليه السلام) was in jail. The wife of ‘Azeez lied about him and her lie was taken at

the time but in the end the truth came out.. We face these situation as well. Lies will not remain but it will lead to something greater.

- We do not want to try and close the book when the story is ongoing. There are chapters coming ahead.
- Yusuf (عليه السلام) was serving in house of a minister. This was all nurturing for him. In the future what he learned was beneficial for him.
- Then Yusuf (عليه السلام) was in prison. Though he was a muhsineen (good-doer), he was in a place with criminals. He was with people he would have never met. This is all from the lutf of Allah. To see different types of people and to learn.

- Two men in the prison asked Yusuf (عليه السلام) to interpret their dream for him. Even in that situation he took the matter higher and told them about Allah (سبحانه وتعالى) first.
- Then one of the men went out from prison but he forgot about Yusuf (عليه السلام). Even this situation is a joy to attach to Allah. Everything we go through is for us to go to Allah (سبحانه وتعالى) and not to be stuck with the actions of the people.
- Someone we think we can get out of tightness because of our taqwa or patience but Allah (سبحانه وتعالى) wants to show us and He alone can take us out.
- Its only from Allah (سبحانه وتعالى) that the king saw a dream because of which Yusuf (عليه

(عليه السلام) was taken out from prison and was elevated to be in a position of a minister.

- In human calculation promotions and elevations come in a structured way. But with Allah (سبحانه وتعالى) there is so much vastness. Everything Yusuf (عليه السلام) went through was all lutf of Allah (سبحانه وتعالى) to elevate him from being in a prison to be a minister.
- In the end Allah (سبحانه وتعالى) honored Yusuf (عليه السلام) and his dream was fulfilled.

SURAH YUSUF 90

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

- In the end this is what Yusuf (عليه السلام) felt. Even if people try to harm, have taqwa. And be patient - Allah (سبحانه وتعالى) will show you.
- Allah (سبحانه وتعالى) will give the peace and stability and there will be a beautiful picture in the end. What is with Allah (سبحانه وتعالى) will be better.
- Yusuf (عليه السلام) went through three stations - in the well, in the house of Al Azeez and in prison. No matter what stage of life we are in in the end there will be a beautiful picture.
- Even when we feel there is stability to be content and pleased is better than looking in other places.
- Everyone has a story and surely Allah (سبحانه) will show us the stage of (لا إله) Laa

Ilaaha when we face closed doors, and struggles to lead us to the stage of (إِلاَّ اللهُ) illa Allah. To see the beauty and perfection of Allah.

- In the end the journey with Allah (سبحانه وتعالى) is the most beautiful.

MAY ALLAH MAKE US FROM THE MUHSINEEN. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL KABEER

(The Most Great)

27 NOVEMBER 2022 | 2 RABI' AL AKHIR 1444

- Allah Al Kabeer is The Most Great.
- It is human nature to magnify and make matters great. We make our problems great, a goal great, even make our own mistakes so great, forgetting that Allah (سبحانه وتعالى) is greater than everything. When we make something great, it moves us and make us move others.
- Allah (سبحانه وتعالى) is greater than any problem. No matter how great our problem is- Allah (سبحانه وتعالى) is greater. No matter how

great, intense or deep our sins are- Allah (سبحانه وتعالى) is greater. No matter how great our worships are- Allah (سبحانه وتعالى) is greater.

- When we make Allah the Most Great, everything else will be in its' right place.
- But if something is taken higher than it is everything else will be out of place..
- We never want something to be so high and take the position of Allah (سبحانه وتعالى) in our heart.
- What can move us forward are the promises of Allah which are truth.
- Allah (سبحانه وتعالى) gave us the best example with the prayer. We start the prayer with Allahu Akbar and throughout the transitions in

prayer we repeat Allahu Akbar ending with salaam in the end.

- If we go through the transitions in life with Allahu Akbar, the end of our lives will be with salaam.
- Allah (عليه السلام) blessed Yusuf (سبحانه وتعالى) with beauty so much so that the ladies cut their hands when they saw his beauty.

SURAH YUSUF 31

فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ

And when they saw him, they greatly admired him and cut their hands and said,

- The ladies cut their hands yet they did not feel it. This is not peace.
- If you make something greater than Allah, we will harm ourselves without realizing.

- When Ibrahim (عليه السلام) broke the idols, he left the biggest idol. When the people asked him who broke the idols he told them to ask the big idol to make them realize the truth.

SURAH AL ANBIYA 63

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ

He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."

- They had made the idols so great that they were confused in this situation. But how did they react? They tried to harm him.
- The calculations go off when someone else is made greater than Allah (سبحانه وتعالى). We end up harming ourselves or others.
- From the الباقيات الصالحات (remaining righteous good deeds) are سبحان الله (Subhan Allah -

Glory be to Allah), الحمد لله (Alhamdulillah All praise and thanks are to Allah), لا إله إلا الله (Laa ilaaha illa Allah - There is no one worthy of worship except Allah) and الله أكبر (Allahu Akbar - Allah is Greater).

- We tend to say subhan Allah, Alhamdulillah, Laa ilaaha illa Allah more than we say Allahu Akbar.
- May Allah (سبحانه وتعالى) make our hearts move to feel and say these precious words thorough our lives.

SURAH AL ISRAA' 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا

And say, "Praise to Allah , who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of

weakness; and glorify Him with [great] glorification.”

- In the end of Surah Al Israa’ Allah (سبحانه وتعالى) tells us three places we do not make Allah (سبحانه وتعالى) greater than anything.
- Allah (سبحانه وتعالى) is greater than taking a son, taking a partner and when He takes a wali (close companion) it is never out of humiliation. It is honor for them.
- Even if we see something good- Allah (سبحانه وتعالى) is greater than it. He is greater than our knowledge, worship and the end result.
- When we have these feelings, Allah (سبحانه وتعالى) will put everything in its’ place.

- When we remember Allahu Akbar, the problems fizzes down, the sins also are smaller as Allah (سبحانه وتعالى) and His forgiveness is greater.

الله أكبر

ALLAHU AKBAR
ALLAH IS GREATER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH ASH SHAKIR ASH SHAKOOR (The Appreciative, The All- Appreciative)

04 DECEMBER 2022 | 10 JUMADA AL AWWAL 1444

SURAH IBRAHIM 34

وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ

And if you should count the favor of Allah , you could not enumerate them.

- We cannot enumerate the countless blessings behind one blessing of Allah. Like we not only see with our eyes but Allah also makes us see His Ayat (signs) and His Action.
- There are more blessings behind every blessing.

SUPPLICATION TO BE GRATEFUL

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

Allaahumma a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik

"O Allah, help me to remember You, to thank You, and to worship You in the best of manners."¹

- We need to seek the help of Allah to be grateful to Him.

SURAH AL FURQAN 62

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

- Any changes we experience are all to remind us of the blessings of Allah. The changes of the day and night are also for us to be grateful

¹ Abu Dawud No# 1522 and An-Nasa'i No# 1303

- Even when we are sick, it is to remind us to be grateful for our health.
- Any shift is all a reminder for the times we had before. It is not to think bad of Allah or to think I did wrong and I am being punished.
- When we do ihsan to others we may have some kind of expectation from them. But when we expect from Allah Ash Shakir Ash Shakoor, He will reward us not only in the akhriah but He will give us peace in this life.
- Sometimes we feel 'I want someone to thank me', but then out of the mercy of Allah the person comes and thanks you just to make you realize 'Oh this is it? Why did I put my heart an hope in this?' This is out of the mercy of Allah to make us feel not to expect from

others. It is to make us feel that the human is limited. The reward from Allah is far greater.

- He knows everything we do, the effort we put into things and what we went through. So only Allah is suitable to reward us. Humans cannot enumerate what we do so surely only Allah Ash Shakir Ash Shakoor.
- Allah will bring us appreciation that we do not expect only to keep you going forward to Him.
- Never think Allah is unjust. The appreciation from Allah is very vast. Appreciation comes in the way of another deed, to have ease, rest, when matters in life are settled without any struggle or pain. Appreciation from Allah can be also by giving us beautiful companions.

- Allah nurtures us to see this vastness to not expect only words of appreciation from people.
- Even if there is any break, but still continue the journey to Allah Ash Shakir Ash Shakoor.
- Only Allah knows, we are limited.
- The rights of Allah is to appreciate Him. How much we need to appreciate Him, His creation, what He teaches us.

MAY ALLAH MAKE US FROM THE GRATEFUL ONES.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL 'ALEEM

(The All Knowing)

19 DECEMBER 2022 | 25 RABI' AL AKHIR 1444

- The knowledge of Allah (سبحانه وتعالى) is vast and deep. We did not know there will be a class today.
- The knowledge of Allah (سبحانه وتعالى) is not preceded with ignorance, and not followed with forgetfulness. Unlike ourselves who came out of the wombs of our mothers not knowing anything.

SURAH AN NAHL 78

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا

And Allah has extracted you from the wombs of your mothers not knowing a thing,

- We did not know about matters of faith either.

SURAH ASH SHURA 52

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

You did not know what is the Book or [what is] faith,

- It is only Allah (سبحانه وتعالى) Who taught us.

SURAH AL BAQARAH 286

قُلْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord, do not impose blame upon us if we have forgotten or erred.

- We forget and we need Allah (سبحانه وتعالى) to forgive us.
- The knowledge of Allah (سبحانه وتعالى) is the first stage of the decree.
- He knows everything that will happen to us. He knows every single possibility and impossibility. He knows who will be our parents,

siblings, spouse and children and He chooses the best for us.

- This makes us trust the knowledge of Allah (سبحانه وتعالى). Whatever He chose for us is the best way to have the best connection to Him.
- At the same time to never think 'why did this happen?', 'I know this way would have been better'.
- There are many kinds of knowledge but the knowledge about Allah (سبحانه وتعالى) is the greatest because there is no subject greater than Allah (سبحانه وتعالى).
- The Prophet (صلى الله عليه وسلم) asked for increase in knowledge.

SURAH TAHA 114

وَقُلْ رَبِّ زِدْنِي عِلْمًا

and say, "My Lord, increase me in knowledge."

- Knowledge is the first condition of Laa Ilaaha illa Allah (لا إله إلا الله) There is no one worthy of worship except Allah.
- Then comes the other conditions of certainty, acceptance, submission, truthfulness, sincerity and love.
- Notice that the end is with love. This greatest knowledge is what leads us to the feeling of love. Loving Allah (سبحانه وتعالى) leads to loving the Prophet (صلى الله عليه وسلم) and the believers . Everything will be in line.

SURAH MUHAMMAD 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin

- With knowledge we can feel we know and feel less connected to Allah (سبحانه وتعالى).
- But the more we know Allah (سبحانه وتعالى), His actions, His nurturing and how He deals with us, the more we seek forgiveness. This is the balance.
- They keys of the knowledge of the unseen belongs to Allah (سبحانه وتعالى).

SURAH LUQMAN 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ صَوْمًا
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا صَوْمًا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ
اللَّهَ عَلِيمٌ خَبِيرٌ

Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

- Only Allah (سبحانه وتعالى) knows when the Day of Judgement will take place.
- Only Allah (سبحانه وتعالى) knows where rain will fall, how many drops and with what intensity.
- Only Allah (سبحانه وتعالى) knows what we will earn tomorrow even from feelings and connections.
- Only Allah (سبحانه وتعالى) knows what will be our final place. A person can be at home and end up in the hospital.
- The knowledge of Allah (سبحانه وتعالى) is vast.

- Only Allah (سبحانه وتعالى) knows what is in our hearts.
- Only Allah (سبحانه وتعالى) knows what we feel and think, so judgment only belongs to Allah (سبحانه وتعالى).
- Knowledge can purify a person and make them better or make a person arrogant and proud. With knowledge, it is very important to be humble to Allah (سبحانه وتعالى).

MAY ALLAH INCREASE US IN KNOWLEDGE. AMEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HAFEEDH (The Protector)

07 JANUARY 2023 | 14 JUMADA AL AKHIR 1444

- We might think that protection is only from illnesses and even limit the means for protection to medicines for sicknesses or even other tangible means like CCTVs to keep us safe. But all of these are onto outer means.
- No one can preserve what is in us, our faith and feelings except Allah.
- Allah is the Only One Who can preserves our faith.
- The way He protects our faith comes in ways we cannot imagine.

- There are outer means. Like when we go to the Qur'an, to the sunnah or also by doing good deeds. But Allah will also make us go through decrees and situations to preserve our faith and feelings.
- An atom of faith is so great with Allah and this shows us how much He loves us.
- No matter what happens in life, He will preserve it for us.
- This atom of faith is what will make us enter paradise and live an eternal life of happiness.
- Even if things happen to make us lose our faith, Allah brings situations to keep that atom of faith.
- Sometimes we feel like we are going through a dark patch, a time of dimness when despite having knowledge and faith, we cannot take

ourselves out. Then Allah shows us that He is Al Hafeedh Who preserves that atom of faith and by it He lights up everything else.

- Allah placed that atom of faith in us in our fitrah. (natural disposition). Even if outer circumstances put it off, He will still preserve it.
- His decrees and ways are all to preserve this atom of faith.
- He is the One Who preserves the love.
- We ask Allah to protect and preserve our feelings and faith.
- On the other hand there is shaithan but we need to know that the protection of Allah is greater.
- His preservation and guardianship is greater.
- He will preserve all the good we have.

- When we know that He will preserve our faith, which is intangible then surely He will protect everything else like our bodies, our homes and our families.
- He preserves and protects the sky from falling on us.
- We think the clouds are like fluffy and weightless but the actual weight of clouds are in tons.
- We may think its ok if a cloud falls on us, but Allah is the One Who is preserving them.
- We don't see pillars, but He is protecting us from the skies.

BE MINDFUL OF ALLAH AND HE WILL
PROTECT YOU

إِحْفَظِ اللَّهَ يَحْفَظْكَ،

be mindful of Allah and He will protect you.²

² Jami` at-Tirmidhi 2516

- Guard what He has told us from His commands, prohibitions, guard everything He has given us and He will protect us and save it for us.
- This relation is always ongoing with Allah

MAY ALLAH PRESERVE EVERYONE, MAY ALLAH PROTECT
OUR LOVE FOR ALLAH, THE PROPHET (صلى الله عليه وسلم)
AND FOR EACH OTHER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL AWWAL (The First)

08 JANUARY 20223 | 15 JUMADA AL AWWAL 1444

- Allah Al Awwal means The First- there is no one before Him. He comes before anything and also before our existence.
- We see Him before we see anything in front of us. When we see anyone being kind, we believe He is Kind before anyone. When we see anyone merciful, we believe He is Merciful before anyone. When we see anyone knowledgable, we believe He is the All Knowing before anyone.

SURAH YUSUF 76

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

over every possessor of knowledge is one
[more] knowing.

- We have feeling towards anything that is 'first'- the first time we met someone, the first time we went to a place. Allah (سبحانه وتعالى) put in us to remember, love and have feelings towards the first.
- Who do we want to make first in our life? Allah (سبحانه وتعالى).
- We want Him to be the first one we remember. When we want to sleep, we first go to Allah (سبحانه وتعالى) and not to the means.
- When we make Him the first in our life, everything in life will be in place. But if we do not make him first, life will be difficult.
- Sometimes we get confused and do not know what to do first. We ask Allah (سبحانه وتعالى).

SURAH AL FATIHA 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

- Everything we go through is to go to him first.

SUPPLICATION TO FULFILL DEBTS

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ ، 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 ، إِقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

Allaa-humma rab-bas-samaa-waat-is-sab'i, wa rabbal-'arshil-'azeem, rab-banaa wa rab-ba kul-li shay', faaliq-al-ḥabbi wan-na-waaa, wa mu-naz-zil-at-tau-raati wal-injeeli wal-fur-qaan, a'oodhu bika min shar-ri kul-li shay'-in anta aakhi-dhun bi naa-ṣiyatih

Allaa-humma ant-al-aoo-walu fa laysa qab-laka shay', wa ant-al-aakhiru fa laysa ba'daka shay', wa ant-aḏ-ḏaa-hiru fa laysa fau-qaka

*shay', wa ant-al-baa-ṭinu fa laysa doonaka
shay', iqḍi 'an-nad-dayna wa aghni-naa mi-nal-
faqr*

O Allah, Lord of the seven heavens and the exalted throne, our Lord and the Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrah, the Injeel and the Furqan, I seek refuge with You from the evil of all things You shall seize by the forelock (i.e. You have total mastery over).

O Allah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are Ath-thahir so there is nothing above You and You are Al-Batin so there is nothing closer than You, settle our debt for us and spare us from poverty.³

- To fulfill debt is not only about money but also about rights.
- Why are there transgressions? Because Allah (سبحانه وتعالى) is not first. Then the whole balance goes off.

³ Muslim No# 2713

- Then we ask Allah (سبحانه وتعالى) to enrich us any poverty. Why do we feel impoverished sometimes not only for money but also for feelings, connection or purpose? Because we don't make Him First.
- We want to be foremost and go straight and first to Allah (سبحانه وتعالى).
- May Allah (سبحانه وتعالى) help us make Him First in our life.
- Life will be beautiful and it will be freedom when we make him first.

MAY ALLAH HELP US MAKE HIM FIRST IN OUR LIFE. AMEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH ADH DHAHIR

(The Most Apparent)

22 JANUARY 20223 | 15 JUMADA AL AWWAL 1444

- Allah Adh Dhahir is the Most Apparent.
- He will always make Himself apparent, no matter how many things are in between trying to become apparent.
- Allah (سبحانه وتعالى) will especially make the truth apparent. He will make لا إِلَهَ إِلَّا اللَّهُ (Laa Ilaaha illa Allah - There is no one is worthy of worship except Allah) apparent.
- He will make every part of it apparent - no one is worthy of love and attachment except Him.

- Allah (سبحانه وتعالى) will also make apparent that we are all His slaves.
- We have faults but it does not end at the faults but to take it higher to the perfection of Allah.
- If we are always seeing faults of ourselves and others - we will get tired and frustrated.

SURAH MUHAMMAD 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin

- We have faults and so do others, and this can make us feel 'why is it like this?'
- But the picture will be complete when we go to Allah (سبحانه وتعالى), accept that we are all His slaves, who are needy and very simple in nature.

- When Allah (سبحانه وتعالى) is nurturing and testing us, this is from the love of Allah to us so we do not want to stop it.
- Sometimes people say they grew apart. What does that mean- the nurturing was not being accepted.
- When Allah (سبحانه وتعالى) nurtures us to be together, to hear the same thing, to be in the same place together, to see same situations, we are being nurtured together, so we see matters in the same way and we will understand them.
- Everything we go through is about purification and beautification. This is لا إله إلا الله (Laa Ilaaha illa Allah - There is no one is worthy of worship except Allah)

- Allah Adh Dhahir will make it apparent in every part of our life both through situations that are good and bad.

MAY ALLAH HELP US MAKE HIM THE MOST APPARENT IN
OUR LIFE. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL BAATIN

(The Most Hidden)

21 JANUARY 20223 | 28 JUMADA AL AWWAL 1444

- Allah is Al Awwal (The First)- anything started should be purely for Him. He is Al Akhir (The Last)- everything ends with Him. He is Adh Dhahir (The Most Apparent)- nothing is more apparent than Him in our lives.
- He is Al Baatin (The Most Hidden) Who knows all the secrets and even what is more hidden than the secrets to bring a total transformation and to purify us.

SURAH TAHA 7

يَعْلَمُ السِّرَّ وَأَخْفَى

He knows the secret and what is [even] more hidden.

- Baatin can be something constant and hidden inside us.
- We may think we need to go back to our past and relive it to reach what is hidden within us. But this is not the way. We do not want any difficulties in the past to define us.
- To solve what lies within us is not by going back to the 'trigger' moment but to go back to tawheed.
- Nothing that happens is random but everything that happens is the best as everything is from Allah (سبحانه وتعالى). The solution is not to blame ourselves or others but to believe in Allah (سبحانه وتعالى), to follow the Prophet (صلى الله عليه وسلم) and to have good hearts with each other.

- There are so many inner secrets that we cannot reach and this is out of His mercy.

SURAH AT TARIQ 9

يَوْمَ تُبْلَى السَّرَائِرُ

The Day when secrets will be put on trial,

- The word (تُبْلَى) also means test. Meaning we are constantly tested with the secrets and weakness inside us. What do we do?

SURAH AT TARIQ 13

إِنَّهُ لَقَوْلُ فَصْلٍ

Indeed, the Qur'an is a decisive statement,

- When we go back to the Words of Allah and then there will be a good life.
- But if we try to solve the hidden secrets within with our words or the ideologies of others, we can prolong the test.

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.

- Allah (سبحانه وتعالى) make us pure and we want to return to purity with Him. The way to Allah is very special.

MAY ALLAH MAKE US PURE FOR HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUHAYMIN

(The Dominator)

22 JANUARY 2023 | 29 JUMADA AL AKHIR 1444

- Allah Al Muhaymin is the Dominator. He should dominate out thoughts, actions on our path to Him.
- This quality can appear in people but this is a dispraised quality.
- When Allah (سبحانه وتعالى) dominates us, it is to make us better, for tawheed, to return to Him in honor.
- But when domination is by others, our own selves or our own thoughts it is dispraised and is does not honor us. It belittles us, brings us

down, brings sickness of the heart from shirk, disbelief and also brings out bad reactions from outside.

- We want to return back to Him - He is the One dominating us in our lives.
- This name appears once in Surah Al Hashr -

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- Many of the Names in this ayah are where we end up associating with Allah (سبحانه وتعالى). We

take someone else to dominate us and this is shirk.

SURAH AL MAEDA 48

وَمُهَيِّمًا عَلَيْهِ

and as a criterion over it.

- Allah (سبحانه وتعالى) also tells us that the Qur'an is dominating all other Books and words. The Qur'an is (إِنَّهُ لَقَوْلٌ فَصْلٌ) (Indeed, the Qur'an is a decisive statement).
- We want to take the Qur'an with strength and not take it as a joke or leave it behind.
- This will keep our identity as the slave of Allah.
- Any other kind of domination can take away our reality, make us lose our identity and ourselves.
- But the Words of Allah elevates us.

- Allah (سبحانه وتعالى) domination over the disbelievers is when He sees and watches over them.
- But for the believers, Allah Al Muhaymin dominates them to know Him, to elevate them, to help them to maintain their state of returning back as a slave to Him.
- We want Allah (سبحانه وتعالى) to dominate us and His Words to be the Words that fill our hearts.

MAY ALLAH BE THE ONLY ONE TO DOMINATE US. AMEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL BARR

(The Most Kind)

23 JANUARY 2023 | 1 RAJAB 1444

- Allah Al Barr is the One Who is vast in His giving.
- The vastness of Allah Al Barr is more than by giving us tangible, but it is more in the heart. When our hearts are expanded, we can know more about Him, take in the decree and love Allah (سبحانه وتعالى) more.
- This Name is mentioned once in Surah At Tur which is about refuting doubts.

SURAH AT TUR 28

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, we used to supplicate Him before.
Indeed, it is He who is the Beneficent, the
Merciful."

- This is the invocation of the believers who are surrounded by doubts. With belief, there is expansion
- To be with those who are truthful, helps our hearts. Their hearts are boiling with giving.
- We learn from (إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ) (It is You we worship and You we ask for help.) knowing Allah (سبحانه وتعالى) first before asking from Him.
- We will not make dua with this Name before appreciating and knowing Allah Al Barr.

- He is vast in His Mercy, love, guidance and when we know this, we want to take on these qualities.
- Allah (سبحانه وتعالى) loves when His slaves worship Him by these Names, when we are loving, giving and vast with others.
- To not feel covetous and feel 'only I have this'.
- But instead to be giving, to overflow, to not withhold, to not stop, to remove all calculation. Knowing Allah (سبحانه وتعالى) removes any 'piercings and holes' of calculating.
- It is also vastness of Allah, to make all the decrees we go through to be connected.

MAY ALLAH MAKE US FROM THE ABRAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HAQQ (The Truth)

28 JANUARY 2021 | 5 RAJAB 1444

- Allah is Al Haqq. He will show us the truth that He is the Only One Who is worthy of worship.
- If a person does not take the truth, anything after it will be misguidance. If we take anything that is not from Him, it will not be truth.
- Allah put it in our nature to not like lies. We do not like be lied to or to be liars. The greatest is to not lie to Allah, to not lie to ourselves.

- We cannot find rest except with the truth. We cannot be at rest living a lie to ourselves or to others.
- Allah show us He is the Truth, meeting Him is the Truth, the Hour is Truth, His Book is the Truth His messengers are the truth, paradise is Truth, hellfire is Truth.
- These are concepts we think we already know but Allah brings them back again and again because these are foundations we cannot leave and matters we cannot forget. Everything after is built on it.
- The siddeqeen are truthful from inside and outside. This is the highest level we can reach.
- How can we reach this level? By accepting the truth.

- Then the focus is not the actions but the purity of the connection to Allah. The gratitude, reliance, contentment all becomes so pure and out of pure feelings for Allah.

PURE TESTIMONY OF FAITH

عَنْ عُبَادَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ، أَلْقَاهَا إِلَى مَرْيَمَ، وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ ". قَالَ الْوَلِيدُ حَدَّثَنِي ابْنُ جَابِرٍ عَنْ عُمَيْرٍ عَنْ جُنَادَةَ وَزَادَ " مِنْ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ، أَيَّهَا شَاءَ ".

Narrated 'Ubada: The Prophet (ﷺ) said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had

done even if those deeds were few." (Junada, the sub-narrator said, " 'Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes.'")⁴

- This hadith shows the greatness of believing in the Oneness of Allah. Everything else will be corrected, our actions, our words, our manners will be corrected.
- When we know Allah Al Haqq, we ask Him when we do not know the truth.
- When we are accused, He will bring the evidence to clear us through the decree, through His signs.
- Allah Al Haqq shows us that the turning point of guidance in our lives was a time when there was a deep attachment and then He makes us attach to Him alone.

⁴ Sahih al-Bukhari 3435

- Then more truth comes, to purify us from more attachments.
- May Allah fill our hearts with truth, to speak the truth - the words of Allah and His messenger.

SUPPLICATION TO SEE THE TRUTH

اللهم أرنا الحق حقاً وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه

O Allah, show us the truth as it is and make us to follow it and make us to see the falsehood as it is and make us to abstain from it.

MAY ALLAH HELP US LIVE BY THE TRUTH. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUBEEN

(The Most Clear)

19 JANUARY 2023 | 6 RAJAB 1444

- Allah Al Mubeen He is the Most Clear Who makes it clear to us that Islam is our religion.
- He makes it clear to everyone in ways specific to them. Whether He makes it clear in a concise form or in an elaborate form.
- This Name is mentioned only once in the surah about light - Surah An Noor.

SURAH AN NOOR 25

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

- They fulfilled whatever was obligated on them and they will be recomposed in truth.
- Allah is not only The Truth but He will make the Truth clear and this is from the mercy of Allah.
- On the Day of Judgement, there is no shirk, or disbelief is to cover the truth.
- Now in life we want to remove anything that can be a barrier.
- Opposite of clear is opaque, to sense matters, but unable to see the definition to it.
- Allah gives us parables also to give us tangible pictures to intangible matters.
- May Allah make us clear people who exalt the Name of Allah, who present the religion in the best, clear and inviting way.

- We want to be clear with people and not to be confusing.

MAY ALLAH MAKE US CLEAR IN A WAY PLEASING TO HIM.
AMEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL KHABEER

(The All-Aware)

05 FEBRUARY 2023 | 13 RAJAB 1444

- Allah Al Khabeer is the All Aware Who knows small details that we will not even consider.
- He is All-Aware of even the deepest secrets of our own nafs that we are not aware of. Only He knows why we feel tight sometimes and why we move forward in others. Why we have sudden feelings, why we have feelings towards some people in some time. He is All Aware of all of these subtle feelings.
- The Name of Allah Al Khabeer is mentioned 45 times in the Qur'an. The most times in one surah is in Surah An Nisa (4 times) which is

about justice and mercy to those weak in society. This is a very delicate matter - how do we deal with those who are weak, how to judge, how to be merciful to them. It talks about very intricate details.

- Even when there is a separation between a husband and wife, they can come back together only if both of them want to. Allah Al Khabeer is aware of the deep feelings that are involved. What words bring what feelings.
- The Name also comes in Surah Al Luqman which is about nurturing children. We will not be able to nurture children if we are not aware that Allah (سبحانه وتعالى) is nurturing us.

SURAH LUQMAN 16

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

[And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

- Allah (سبحانه وتعالى) is All-Aware of even something that we think is insignificant and tiny. For example, He is All-Aware of the sand particles in the desert or a beach. He is aware of who is walking on which grain of sand, which particles get stuck on the feet, which grains get washed away in the sea, which grains are carried with us, which grains are stuck on the soles of our shoe and which grains will remain with us - this is so detailed.
- Allah (سبحانه وتعالى) is All-Aware of every single person, every turn of the heart, every switch,

every change, every movement and every nurturing.

- He nurtures us in order to be in the vicinity of Allah (سبحانه وتعالى). We never want to reject this nurturing.
- Sometimes we see that we have connections with people which we were not aware of.
- Allah Al Khabeer is All-Aware of the moments in our past that makes us connect with each other.
- The ayat of the Qur'an Allah (سبحانه وتعالى) exposes us to all are to connect with Him more.
- The word khabeer means expertise in arabic. May Allah (سبحانه وتعالى) grant us expertise.

- We all like to have expertise in matters and Allah (سبحانه وتعالى) is the Only One Who is All-Aware of everything and every single matter so He is the One we want to attach to in order to have expertise.
- Anything that we do not know how to do, Allah Al Khabeer will guide us to the easiest and quickest way to do it.
- He is All-Aware of our hearts and may He help us to purify our hearts.
- In the end we will return back to Him and see the heart so we want to return back to Him in with a good heart.

MAY ALLAH HELP US RETURN TO HIM IN THE BEST WAY.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WAKEEL

(The Trustee)

15 FEBRUARY 2023 | 24 RAJAB 1444

- We see the concept of trusteeship in life. We entrust lawyers with our cases because they have knowledge of the law.
- There are some high profile celebrities who entrust many people to take care of their affairs. They would have people to take care of their meetings, their diet, their social media, their style - each one being a specialist in their field. This is not easy and they can make mistakes.

- To Allah (سبحانه وتعالى) belongs the highest example - Allah (سبحانه وتعالى) has full access and knowledge. He can take care of every single part of our lives in the best way.
- For example, He has full access and full knowledge of what food we need, or what furniture we need.
- We underestimate how much Allah (سبحانه وتعالى) can help us with so many matters in our lives.
- We trust Him out of belief in Him. He is perfect, He has full access to the hearts of the people and He can change situations.
- He can open closed doors, or any rejection we face.

- When He takes care of matters, He takes care of it with wisdom.
- We can hand over matters to others, but they may not have wisdom.
- Allah (سبحانه وتعالى) has complete wisdom, nothing will be harmed. Only He can push away all harm and bring all goodness.
- Tawakkul is to take means we have in front of us, but at the same time to have full trust only in Allah (سبحانه وتعالى) alone.
- For example, only Allah (سبحانه وتعالى) can guide the surgeon to what hand movements, what to do. The cure is not because of their knowledge or experience but only He is Al Wakeel.

- Ibrahim (عليه السلام) was Khalil of Allah (سبحانه) and had the highest faith when he was thrown into the fire. his faith is absolute.
- Even when Jibreel (عليه السلام) came he said (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ) ("Sufficient for us is Allah , and [He is] the best Disposer of affairs.")
- The word (حَسْبُنَا) denotes that every part is considered and accounted.
- Allah (سبحانه وتعالى) made the fire cool and peace. Cold alone can harm but only Allah (سبحانه وتعالى) Al Wakeel can take care of matters in the best way and make the fire cool and peaceful.
- The mutawakilloon as sabiqoon. They do not doubt Him.

- They are not trusting Allah (سبحانه وتعالى) and at the same time thinking of scenarios where it can get stopped.
- They are muhsineen. They only see Allah (سبحانه وتعالى). The black out everything else and only see Allah (سبحانه وتعالى) . May Allah (سبحانه وتعالى) grant us this.

THE MUTAWAKKIL

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ
الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ، هُمُ الَّذِينَ لَا يَسْتَرْقُونَ،
وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ "

Narrated Ibn `Abbas: Allah's Messenger (ﷺ) said, "Seventy thousand people of my followers will enter Paradise without accounts, and they are those who do not practice Ar-Ruqya and do not see an evil omen in things, and put their trust in their Lord.⁵

⁵ Sahih al-Bukhari 6472

- They do not ask for ruqya. It is not haram to ask but they do not want anything in between them and Allah (سبحانه وتعالى) . They want the pure connection between them and Allah (سبحانه وتعالى).
- They do not use branding. Anything that can have heat is effective but they are scared their heart can turn to someone beside Allah (سبحانه وتعالى)
- They do not have superstitions- no black cats, no unlucky lucky matters, or charms which are all unfair.
- They know their Rabb is nurturing them every step of the way. Every decree that comes is from Him.

- The feelings of tawakkul comes out in difficult moments. To go beyond what we see, to believe in Allah (سبحانه وتعالى) and all good is from Him.

MAY ALAH MAKE US FROM THE SABIQOON AND GRATEFUL ONES. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUQEET

(The Nourisher)

18 FEBRUARY 2023 | 27 RAJAB 1444

- The nourishment from Allah Al Muqeet is in the right place, time and amount to bring balance.
- The word (قوٲ) refers to essential nourishment.
- He nourishes every creation in a way suitable for them. Like the nourishment of angels is tasbeeh. Animals are nourished in a way suitable for them. In the same way, herbivores are not given meat but meat is for carnivores and omnivores.

- He also nourishes the body, heart and minds of people with specific things.
- For example, if we eat only what we want we can harm ourselves. Till we reach a stage where a doctor will give us specific instructions and quantities of food to eat in order to bring us back to balance.
- Allah (سبحانه وتعالى) set specific times for our five daily prayers. We cannot say I want to pray fajr in isha time.
- When we go for hajj or umrah, the meeqat is place we enter ihram. When we hear the announcement that we will reach the meeqat soon, it makes us conscious. This specific time and place makes us have more taqwa.
- This is how Allah (سبحانه وتعالى) nurtures us.

- We cannot enter anytime into fasting.
- Even if a person is going into surgery many matters need to be measured and stabilized.
- Allah (سبحانه وتعالى) nourishes us with what we need in every phase of our lives. When we are born we drink mother's milk and as we grow our nourishment also changes.
- From nourishment of our hearts is to follow the Prophet (صلى الله عليه وسلم). We cannot innovate and follow anyone.
- We cannot skip Allah (سبحانه وتعالى) and His command or skip respecting Him. This brings balance to maintain respect and love and this is uloohiyah.

- If a person says I have feelings for Allah (سبحانه) and I will pray to Him anyway I want this is not the right nourishment or balance.
- When we give the right position to Allah (سبحانه), to His Messenger and to those He gave position above us, He will make our path easy.
- When there is position, there will not be excessiveness, wastage or unfulfilled matters.
- May Allah (سبحانه وتعالى) help us to have taqwa to accept His decree and not go against Him.
- Everything come in the right time and place.
- May Allah help us live this balanced life to give the position to Allah (سبحانه وتعالى) and His Messenger and understand our position of being His slaves.

- This gives life to the hearts and bodies and make it active to go in the right way.
- Dajjal will test the people with food and the nourishment for believer in that time is the remembrance of Allah.

MAY ALLAH HELP US GIVE HIM HIS POSITION. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AN NASEER

(The Victor, The Supporter)

19 FEBRUARY 2023 | 28 RAJAB 1444

- An Naseer is the One Who gives victory and He is The Supporter.
- When we think of victory, we imagine two groups against each other. But true victory is to overcome ourselves before anything else. To give victory to ourselves is to overcome our ego and to go forward to Allah (سبحانه وتعالى).
- Victory is not only belief without action.
- Victory is something great, to be an example for others. This is by taking the means and to overcome ourselves.

- When those around see how a person is overcoming himself and becoming better, this is a great victory by itself.
- There are also obstacles to getting victory. It cannot be attained by one who is arrogant or one who wrongs himself or others.
- Allah (سبحانه وتعالى) will give victory even to a disbeliever if the other party is being unjust.

VICTORY IS WITH PATIENCE

أَنَّ النَّصْرَ مَعَ الصَّبْرِ،

And know that victory comes with patience,⁶

- Victory is not in a moment. We cannot give up on our way to Allah (سبحانه وتعالى).
- Patience has great value and virtues.

SURAH AZ ZUMAR 10

إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

⁶ Hadith 19, 40 Hadith an-Nawawi

Indeed, the patient will be given their reward without account."

- The patient have endless reward.

SURAH AS SAJDAH 24

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

- The virtue of patience is leadership in the religion. This is by being a good role model, by not giving up and continuing to have hope in Allah (سبحانه وتعالى).
- This victory is not for our own selves, but to give victory for Allah (سبحانه وتعالى) because we want to show the great example of believing in Him and submitting to Him.

SURAH AN NASR

1.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When the victory of Allah has come and the conquest,

2.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in multitudes,

3.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

- The victory of Allah (سبحانه وتعالى) is when we see people are submitting to Allah (سبحانه) and returning to Him (وتعالى).
- We glorify Allah (سبحانه وتعالى) not because of ourselves but for Him.

- We want Allah (سبحانه وتعالى) to use us so people return to Him.
- To give victory to the Prophet (صلى الله عليه وسلم) is by taking him as an example. The nurturing he went through is reflective of whatever anyone goes through in life.
- To give victory to the Qur'an which is the pure Word of Allah.
- Victory is by showing a good example, because we love Allah (سبحانه وتعالى). He has shown us the best so surely we want to show the best.

MAY ALLAH GRANT US THE TAWFEEQ TO SHOW HIS RELIGION IN THE BEST WAY. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AR RAQEEB

(The Ever-Watchful)

25 FEBRUARY 2023 | 05 SHA'BAN 1444

- We see the concept of monitoring and surveillance around us like through the radars on the streets.
- Patients in hospitals are also monitored. A person would be treated if his blood pressure was high, and discharged once stable.
- People also monitor sales and change strategies accordingly.
- This is all monitoring to protect the bodies or businesses. But Allah Ar Raqeeb is the One Who monitors our hearts.

- He observes our hearts in every moment because He wants the best for us. So we can return back to Him.
- Ibn Al Qayyim said we cannot start to observe or outer without observing our inner. The reaction outside start from what lies within.
- Allah Ar Raqeeb is especially observing us in the times we are alone. This is the time of truthfulness.
- We can be observant of our actions when we are with people - our behavior, tone and words can change.
- But to know that Allah Ar Raqeeb is constantly observing us makes us watchful. We feel shy of having bad thoughts. Immediately we want to return to Allah (سبحانه وتعالى), seek forgiveness, purify ourselves and do good.

- If the heart is in this constant mode of observing, there will be expansion. It makes a person take more of His words and accept more of His nurturing.
- When we feel like we cannot take more, then we go back to ourselves to purify, monitor and come back to rebalance.
- When He observes and monitors us, it is not for Him but for our benefit. He knows what purification and beautification is needed. This is a beautiful monitoring.
- No one likes to be monitored but the monitoring of Allah Ar Raqeeb is for our protection to give us an eternal life of goodness.
- Knowing Ar Raqeeb brings out ihsan from us. Even if there are faces around, ihsan is to go

above it. To not see the faces of people but the Face of Allah.

- This also brings out ikhlas and naturally impacts how we deal with people.

MAY ALLAH HELP US ALWAYS BE WATCHFUL OVER OUR
HEARTS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WAARITH

(The Inheritor)

26 FEBRUARY 2023 | 06 SHA'BAN 1444

- We may think inheritance is only for the duniya, to inherit wealth or homes.
- Allah Al Waarith is the One Who inherits everything in the end.
- Banu Israel inherited the treasures of Firawn.

SURAH FATIR 32

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَٰلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ

Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is

foremost in good deeds by permission of Allah .
That [inheritance] is what is the great bounty.

- We ask Allah (سبحانه وتعالى) to make us from those who inherit His Book.

INHERITANCE OF THE PROPHETS

وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ
أَخَذَ بِحَظِّ وَافِرٍ

and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.⁷

- The messengers did not leave behind money, but they left behind knowledge.
- This is what we want to leave behind. We want to be an example for others.

SURAH AL MU'MINOON 10 & 11

10.

أُولَئِكَ هُمُ الْوَارِثُونَ

⁷ Sunan Abi Dawud 3641

Those are the inheritors

11.

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Who will inherit al-Firdaus. They will abide therein eternally.

- And in the akhirah, we ask Allah (سبحانه وتعالى) to grant us the inheritance of His Paradise.

INHERITANCE OF PARADISE

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا لَهُ مَنْزِلَانِ مَنْزِلٌ فِي الْجَنَّةِ وَمَنْزِلٌ فِي النَّارِ فَإِذَا مَاتَ فَدَخَلَ النَّارَ وَرِثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ فَذَلِكَ قَوْلُهُ تَعَالَى {أُولَئِكَ هُمُ الْوَارِثُونَ} "

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allah says: 'These are indeed the inheritors.'" [23:10]⁸

⁸ Sunan Ibn Majah 4341

- We want to earn good deeds in this life to be from those who inherit paradise and not from those who earn sins and end up in hellfire.

SURAH AL ANBIYA 89

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

- Zakariya (عليه السلام) made dua for someone to inherit after him from the religion, to raise the Word of Allah (سبحانه وتعالى). In the end, Allah (سبحانه وتعالى) is the best of inheritors. All the means of inheritance come after.
- It is from the knowledge and wisdom of Allah (سبحانه وتعالى) who inherits what in this life.

MAY ALLAH HELP US INHERIT AL FIRDAUS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HASEEB

(The Reckoner)

04 MARCH 2023 | 12 SHA'BAN 1444

- Allah is Al Haseeb can get translated as the The One Who Accounts or The Reckoner because the Name comes from the word (حسب) which is to count.
- We see counting in different aspects of life, whether our marks in school, our groceries at home or even accounts in businesses.
- Companies collect so much data to increase their businesses.
- But nothing compares to what Allah knows about everything. He knows every grain of

sand, the number of leaves, cells. We can go into so much detail of what can be accounted.

- Only Allah (سبحانه وتعالى) can account us fairly and Who knows the value to everything.
- No one knows the intensity of sincerity or corruptness in deeds. It may appear good from outside but only Allah (سبحانه وتعالى) knows.
- Knowing Allah Al Haseeb removes any worry we have because He takes everything into account.

SURAH AT TALAQ 3

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whoever relies upon Allah - then He is sufficient for him.

- Allah Al Haseeb puts everything into account

- At the same time we do not account Him and say ‘why did I not get this?’ or ‘why did she get this?’.
- This kind of thinking tightens us and we miss seeing the vastness of Allah (سبحانه وتعالى)
- When we deal without account with Allah (سبحانه وتعالى), He will deal with us without account.
- To say ‘Alhamdulillah’ is the best dua because it is like we are dealing with Allah (سبحانه وتعالى) without account.

SURAH AT TALAQ 2,3

2.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever fears Allah - He will make for him a way out

3.

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

- Taqwa is to hold ourselves from desire. We might think to account everything is taqwa but we want to have taqwa for Allah (سبحانه) not for ourselves. And Allah (سبحانه وتعالى) will make a way out for us and give us without account.
- With Allah (سبحانه وتعالى) Al Haseeb we get unexpected blessings and decrees. Like how Maryam (عليها السلام) got fruits that were out of season.
- This is all to remind us how Allah (سبحانه وتعالى) gives something that is beyond human calculations

- Even the fire became cool and peaceful for Ibrahim (عليه السلام).
- May Allah (سبحانه وتعالى) admit us to paradise without hisaab.
- We want to deal with Allah (سبحانه وتعالى) without hisaab and not put barriers of our desires or whispers of shaithan or the self in between us.
- At the same time, we want to deal without account with people. Like sometimes when we are at the cashier, the person in front of us had this things put in the bag by the helper but when it was our turn we had to do it ourselves. In this time, instead of accounting someone, we take matters easy.

- When Ibrahim (عليه السلام) was thrown in the fire, he said:

SURAH AAL IMRAAN 173

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

"Sufficient for us is Allah , and [He is] the best Disposer of affairs."

"SUFFICIENT FOR US IS ALLAH , AND [HE IS] THE BEST DISPOSER OF AFFAIRS."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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

05 FEBRUARY 2023 | 13 SHA'BAN 1444

- Allah (سبحانه وتعالى) is the One Who restrains and expands. Both are at the same time meaning surely there is expansion in every restriction. This is an important belief.
- Allah (سبحانه وتعالى) shows us this concept through our heartbeats when there is constant constriction and expansion at the same time. We need both to survive.
- Every decree has both expansion and restriction and this keeps the balance.

- If something is withheld, there is expansion at the same time.
- Sometimes we feel restricted but Allah pushes us to make dua which is an expansion of feelings, connection and reward.
- Allah (سبحانه وتعالى) takes from the duniya to give in the hereafter.
- At the time of death, the soul is restricted from the life of duniya and taken to the expansion of the life in barzakh.
- These Names are mentioned in the sunnah.

ALLAH WITHHOLDS AND EXPANDS

عَنْ أَنَسٍ، قَالَ غَلَا السَّعْرُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ سَعِرَ لَنَا. فَقَالَ " إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّزَّاقُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ " .

Narrated Anas: "Prices became excessive during the time of the Messenger of Allah (ﷺ), 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.'"⁹

- Perhaps prices rise and there is restriction in provision but at the same time, there is expansion in gratitude.
- The human being is very quick to recognize what has been restricted. But just as the expansion and restriction while breathing is involuntary, we want to easily accept the decree and submit when there is any expansion or restriction.
- Even if there is restriction, we want to believe Allah (سبحانه وتعالى) is Al Qaabidh Al Baasith.

⁹ Jami` at-Tirmidhi 1314

- Allah (سبحانه وتعالى) is making us live expansion and restriction in every second with our heartbeat. This makes us balanced, alive, and continuing our journey to Allah (سبحانه وتعالى).
- May Allah (سبحانه وتعالى) help us restrict our evil from others and expand goodness.
- May Allah (سبحانه وتعالى) help us hold back bad thoughts and feelings and always expand and have good feelings and thoughts for Allah (سبحانه وتعالى).
- Though we have imperfections and weaknesses, through His nurturing He expands for us to know Him and His greatness through everything.

MAY ALLAH EXPAND ALL GOODNESS FOR US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUQADIM AL MU'AKHIR (The Expediter, The Delayer)

11 MARCH 2023 | 19 SHA'BAN 1444

- Allah (سبحانه وتعالى) has the Most Beautiful Names. His Names are to make us better and live a better life. His Names fills our gaps and weaknesses.
- Allah (سبحانه وتعالى) is Al Muqadim Al Mu'akhir (The Expediter, The Delayer).
- Muqadim is to go forward and Mu'akhir is to be delayed. They go together.
- We see this in our lives. Sometimes applications are accepted or delayed. Or

even when we go to restaurant we see perhaps we reached earlier and those who came later are served before us.

- These situations are not to place judgement or be sensitive to them but to know Who is Allah.
- These Names can also be found in the universe. For example, certain things came before others. The creation of the jinn was before humans, parents come before children, the month of Sha'ban before Ramadan.
- Then there are certain matters that Allah (سبحانه وتعالى) brought forward and favored based on His perfect wisdom. There are the messengers, and from them Allah (سبحانه وتعالى) favored some to be prophets. Among them, Allah (سبحانه وتعالى) favored the messengers of

determination. Then among them Allah (سبحانه) favored Ibrahim (عليه السلام) and the Prophet (صلى الله عليه وسلم) and among all the Prophet (صلى الله عليه وسلم) is the best.

- All of this is according to His perfect knowledge and wisdom.
- These Names are mentioned in the dua -

SUPPLICATION FOR FORGIVENESS

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ ،
 وَمَا أَسْرَفْتُ ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ ،
 لَا إِلَهَ إِلَّا أَنْتَ

Allaahum-magh-fir lee maa qaddamtu wa maa akh-khart, wa maa asrartu wa maa a'lantu wa maa asraft, wa maa anta a'lamu bihi minnee, 'antal-muqad-dimu wa antal-mu'akh-khir, laa ilaaha il-laa ant.

O Allah, forgive me for [sins] I committed beforehand as well as those which shall come to pass, and those I have committed in secret

as well as those I have committed in public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are Al-Muqaddim (the Expediter) and Al-Muakh-khir (the Delayer).¹⁰

- This dua shows us that sins can delay us and asking forgiveness can take us forward. This is out of the Perfect Wisdom of Allah.
- If a person is always sinning, He cannot see Who is Allah. But with asking forgiveness we can go forward with a good heart and not with a sick heart.
- When we know this Name, even if we see a certain job or marriage is delayed, we believe that Allah (سبحانه وتعالى) wants to take us forward in faith, nurturing and to take us forward to the next phase of our life.

¹⁰ Muslim No# 771

- This brings balance and removes sensitivities for when matters are delayed and removes arrogance or pride when things go forward.

MAY ALLAH FORGIVE US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MANAAN

(The Bestower of Favors)

11 MARCH 2023 | 19 SHA'BAN 1444

- Allah (سبحانه وتعالى) is the Bestower of Favors.
- The word (منة) is greater than gift. It is something that is complete from all aspects. Allah (سبحانه وتعالى) has favored us in different ways and favors us without we ask Him.
- Allah (سبحانه وتعالى) has favor on all the people and there is no way we can return His favors.
- Allah (سبحانه وتعالى) has so much favor on us and we have no favor on Him.

- For humans, to remind others of favor is a dispraised quality. For example to say 'if it wasn't for me, you would not have got this..' These kind of words can nullify the deeds.
- Out of the favor of Allah, He made us humans, He guided us and He gave us messengers.

SURAH AAL IMRAAN 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error.

- The Words of Allah were revealed on the Prophet (صلى الله عليه وسلم) and we receive the

ayat in full without having to go through what he went through.

- Allah (سبحانه وتعالى) sent a role model and messenger to us. He did not create us and leave us but He sends guidance, Books, and messengers. This is all from the favors of Allah (سبحانه وتعالى) that we can never give back in any way.

SURAH AL QASAS 5

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ

And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors

- Allah (سبحانه وتعالى) gives favor to those who have been oppressed in the land. He will give them authority.

- This gives hope to the one who is oppressed to be patient. Allah (سبحانه وتعالى) will open favors for you that you never imagined.
- Allah Al Manaan favored the believers by guiding them and opening their hearts.
- Each one of us can feel if it weren't for His guidance, where we would be in life.
- From Surah Adh Dhuhā we see how Allah (سبحانه وتعالى) accommodated us when we had no one, how Allah (سبحانه وتعالى) guided us when we were lost and how He enriched us when we were impoverished.
- Allah (سبحانه وتعالى) favored the messengers who had the greatest servitude to Him. Allah (سبحانه وتعالى) favored them to be role models for us.

- When we know Allah Al Mannan, then we see these favors and not remind others of any favors. This removes sickness of the heart.
- It is very important to remember our past. We can reach a stage when we are so much into our day to day, and look down on others but then we remember our past. How we didn't know and How Allah (سبحانه وتعالى) taught you. We took time to learn so we give time to others.
- Knowing this Name puts us in our place - to be a slave to Allah (سبحانه وتعالى). This is the happiest and safest place for us.

MAY ALLAH AL MANNAN FAVOR US WITH WHAT WE KNOW AND DO NOT KNOW WITHOUT HISAAB.. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AR RAFEEQ

(The Most Gentle)

18 MARCH 2023 | 26 SHA'BAN 1444

ALLAH AR RAFEEQ

عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
" إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ "

`Abd Allah b. Mughaffal reported the Messenger of Allah (ﷺ) as saying : Allah is gentle, likes gentleness, and gives for gentleness what he does not give for harshness.

- Allah (سبحانه وتعالى) loves gentleness and to take matters step by step.
- The opposite of (رفق) is (عنف) which is more than being harsh or intense with others but it is to scold, blame, to constantly remind someone or to put them down.

- This kind of behaviour will only come out as a result of speech. Hearing these words can affect a person emotionally, mentally and make them disturbed. It also affects our faith.
- The word (مرفقا) means everything will be facilitated to continue this path.
- Rafeeq is someone who is always there to accompany you.
- Sometimes we can be together but feel alone, or be in a gathering but be alone later.
- Allah (سبحانه وتعالى) accompanies us every step of the way on our way to Him.
- For example, a long train ride passes by many stations. Some stations have greenery while others are dry. Some are empty while others are busy.

- Our whole journey of life is like this. There are some stations that are active while others are quieter but Allah (سبحانه وتعالى) is there with us on every step of the way. It is very important to not forget this connection.
- Allah (سبحانه وتعالى) is above the seven heavens but He accompanies us by His hearing, seeing and support.
- But His special companionship is for those who believe in Him. The way He deals with one who believes is not like how He deals with one who does not.
- Just like how in Ramadan, He changes the environment to make us connect to Him.

- Allah (سبحانه وتعالى) changes our whole lives to accommodate us to continue on the path with less disturbance.
- From the story of the companions of the cave we see that even the location of the cave was so precise so the air would circulate on all directions. Even where the sun rises and sets was in the perfect spot.
- No one can take care of us or love us like Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) loves gentleness so we want to be gentle with others.
- We don't know how our gentleness we can have a positive impact on others.

MAY ALLAH MAKE US GENTLE. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HAYIY

(The Modest One)

19 MARCH 2023 | 27 SHA'BAN 1444

- Allah Al Hayiy is the Most Modest and the Shyness of Allah (سبحانه وتعالى) is suiting His Majesty.
- When we know Allah (سبحانه وتعالى) is the Most Modest, we want to be Modest. When we know Allah (سبحانه وتعالى) is The Most Generous, we want to be generous. When we know Allah (سبحانه وتعالى) is the Most Loving, we want to be loving. Belief in Allah (سبحانه وتعالى) changes us.
- This Name is mentioned in the sunnah.

ALLAH IS AL HAYIY

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ حَيٌّ كَرِيمٌ يَسْتَجِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا خَائِبَتَيْنِ " .

Salman Al-Farsi narrated that the Prophet (ﷺ) said: "Indeed, Allah, is Hayy, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected."¹¹

- We will never be left empty handed with Allah (سبحانه وتعالى).
- Also if someone comes to us and asks us for food and though we do not have, when we know Allah (سبحانه وتعالى) Al Hayy, we feel shy to return someone asking you.
- Even if you do not have something to give, we still give a kind word, or to say may Allah (سبحانه وتعالى) open for you.

¹¹ Jami` at-Tirmidhi 3556

- When we know how Allah (سبحانه وتعالى) deals with us, we want to live by this and act in this way.
- This is the way of Allah (سبحانه وتعالى) to never reject anyone and this is a very beautiful attribute.
- When a person rejects, he can be exposed, his stinginess is exposed whereas modesty covers you.

ALLAH IS CHARACTERISED BY MODESTY AND CONCEALMENT

عَنْ يَعْلَى، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَّازِ بِلَا إِزَارٍ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ " .

Narrated Ya'la: The Messenger of Allah (ﷺ) saw a man washing in a public place without a lower garment. So he mounted the pulpit,

praised and extolled Allah and said: Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself.¹²

- Modesty is in the clothes we wear, the way we speak and the way we act. All of these are different aspects of modesty.
- How can a person become modest?

MODESTY IS A BRANCH OF FAITH

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ " .

It was narrated from Abu Hurairah that: The Prophet (ﷺ) said: "Faith has seventy odd branches and modesty (Al-Haya') is a branch of faith."¹³

- This shows faith comes with modesty. When there is more faith, modesty also increases.

¹² Sunan Abi Dawud 4012

¹³ Sunan an-Nasa'i 5004

- Modesty in speech means to not speak in a way to put others down, to expose them. Modesty is not to be bold and speak the truth by breaking others. But modesty comes with kindness.
- When Allah (سبحانه وتعالى) speak about the relation between the husband and wife, we see the approach is very modest and not vulgar or indecent in any way.
- For example, if any inappropriate scene is shown on the TV, we try to cover the eyes of a child. Why do we do this? Because we do not want to affect their purity.
- In the same way, the angels are with us all the time and this makes us shy to look at inappropriate things. And more than that, we

feel shy to have inappropriate thoughts because Allah (سبحانه وتعالى) sees us.

- We want to change these thoughts and not go deeper into it.
- This kind of concealment shows magnification and respect for Allah (سبحانه وتعالى). We do not want Him to see us in a state that is not good.
- We do not like to reject a person, and it shows you care for a person.
- Ibn Al Qayyim said about modesty: “Modesty is among the first stations of the believers which comes as a result of magnifying and loving Allah.”
- At the same time, we do not be shy to seek knowledge or to know right from wrong.

SURAH AL BAQARAH 26

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا
 الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا
 فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ
 كَثِيرًا ۚ
 وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

- Allah (سبحانه وتعالى) is not shy to give an example even if it is about a mosquito or something above it.
- This shows it is not inappropriate to make examples to help people understand.

- We ask Allah (سبحانه وتعالى) Al Hayiy to increase our faith to have modesty. We ask Him to help us deal with others with modesty by not rejecting them and to be always protect what our eyes see and what our ears hear.
- We want to see what pleases Allah (سبحانه وتعالى) and hear what He loves - it is not about what I want but about what pleases Allah (سبحانه وتعالى).

MAY ALLAH GRANT US THIS MODESTY. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AD DAYYAN

(The Recompenser)

23 MARCH 2023 | 1 RAMADAN 1444

- Allah Ad Dayyan is the One Who will fulfill all debts.
- He reminds us of the rights we have to fulfill through His decree.

ALLAH AD DAYYAN

يَحْشُرُ اللَّهُ الْعِبَادَ يَوْمَ الْقِيَامَةِ – أَوْ قَالَ : النَّاسَ – عُرَاءَ غُرْلًا بُهْمًا
قال : قُلْنَا وما (بُهْمًا) ؟ قال ليس مَعَهُمْ شيءٌ ، ثُمَّ يناديهم بصوتٍ
يسمعه مَنْ بَعْدَ كما يسمعه مَنْ قَرُبَ : أَنَا الدَّيَّانُ ، أَنَا الْمَلِكُ ،
لا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخَلَ النَّارَ وَلَهُ عِنْدَ أَحَدٍ مِنْ أَهْلِ
الْجَنَّةِ حَقٌّ ؛ حَتَّى أَقْصُهُ مِنْهُ ، وَلا يَنْبَغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ
يَدْخَلَ الْجَنَّةَ وَلِأَحَدٍ مِنْ أَهْلِ النَّارِ عِنْدَهُ حَقٌّ حَتَّى أَقْصُهُ مِنْهُ ،

حتى اللطمة قال : قُلْنَا : كَيْفَ ، وَإِنَّمَا نَأْتِي عُرَاةً غُرْلًا بُهْمًا ؟ ! قال :
الحسناتُ والسيئاتُ

“I heard the Prophet (صلى الله عليه وسلم) say: ‘Allah will gather His slaves naked, uncircumcised, without anything.’ We asked: ‘What is meant by “without anything”?’ The Prophet (صلى الله عليه وسلم) 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.’”¹⁴

- On the Day of Judgement there is the station of the Qantara where the scores are settled.

¹⁴ Al Adab Al Mufrad 970 - part of longer hadith

We have to see the compensation of every atom of good and bad and this makes us to not neglect anything.

- Before looking at the rights of people there are the rights of Allah and His Messenger (صلى الله عليه وسلم).
- When we hear stories of people who were dealt with the same way as they dealt with others - this is to show us that Allah is Ad Dayyan.

SETTLING OF SCORES

حَدَّثَنَا أَبُو يَحْيَى مَوْلَى جَعْدَةَ بْنِ هُبَيْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ، إِنَّ فُلَانَةً تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَدَّقُ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ، قَالُوا: وَفُلَانَةٌ تُصَلِّي الْمَكْتُوبَةَ، وَتَصَدَّقُ بِأَثْوَارٍ، وَلَا

تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ مِنْ أَهْلِ
الْجَنَّةِ.

Abu Hurayra said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa, but injures her neighbours with her tongue.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no good in her. She is one of the people of the Fire.' They said, 'Another woman prays the prescribed prayers and gives bits of curd as sadaqa and does not injure anyone.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'She is one of the people of the Garden.'"¹⁵

- The settling of scores will not only be between people but also between animals and beasts.
- All of this is to see the full justice of Allah.
- Though they do not have jannah and fire.
- We also take care to not wrong anyone.

¹⁵ Al-Adab Al-Mufrad 119

- Umar bin Al Khattab (رضي الله عنه) said account yourself today, before you are accounted tomorrow, weigh yourself today, before you will be weighed.
- Weight is not physical but the faith and deeds.

SHIN OF IBN MASOOD

حَدَّثَنَا مُغِيرَةُ، عَنْ أُمِّ مُوسَى، قَالَتْ سَمِعْتُ عَلِيًّا، رَضِيَ اللَّهُ عَنْهُ يَقُولُ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ مَسْعُودٍ فَصَعِدَ عَلَى شَجَرَةٍ أَمَرَهُ أَنْ يَأْتِيَهُ مِنْهَا بِشَيْءٍ فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حِينَ صَعِدَ الشَّجَرَةَ فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَضْحَكُونَ لِرَجُلٍ عَبْدٍ لِلَّهِ أَثْقَلُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ مِنْ أَحَدٍ.

It was narrated that Umm Moosa said: I heard `Ali (رضي الله عنه) say: The Prophet (ﷺ) instructed Ibn Mas'ood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of `Abdullah bin Masood when he climbed the tree and laughed at how thin his shins were, The

Messenger of Allah (ﷺ) said: “Why are you laughing? The leg of ‘Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud.”¹⁶

- We do not know the weight of the faith, taqwa and feelings of anyone.
- The settling of scores on the Last Day is with our deeds and this makes our deeds more precious.
- We do not want to stop on our way to Paradise for a matter related to duniya. To pardon and overlook is greater.
- May Allah (سبحانه وتعالى) help us to fulfill any rights and obligations we are responsible for and overlook from others.

MAY ALLAH HELP US FULFILL OUR DEBTS THIS MONTH.
AMEEN.

¹⁶ Musnad Ahmad 920

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUHSIN

(The Most Excellent)

25 MARCH 2023 | 3 RAMADAN 1444

- Ihsan is the highest level of religion, after Islam and Iman (faith).

WHAT IS IHSAN?

فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." ¹⁷

- A person reaches the highest level after going through submission and faith.

¹⁷ Hadith 2, 40 Hadith an-Nawawi

- If one is looking at others, then he cannot do his best. We can do our best only when we see His Beauty, Majesty, Perfection in every Name and in every nurturing from Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) is Al Muhsin and loves ihsaan (excellence) in all matters.
- We see this pattern with other Names and this teaches us that He loves his Names and to see the impact of His Names on His slaves.

ALLAH HAS ENJOINED GOODNESS TO EVERYTHING

"إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلِيُحَدِّثْ أَحَدَكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ

"

Shaddid b. Aus said: Two are the things which I remember Allah's Messenger (ﷺ) having said:

Verily Allah has enjoined goodness to

everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.¹⁸

- We want matter to end with goodness and we ask Allah (سبحانه وتعالى) for a good end.
- We want to die in a state when we are believing in Allah (سبحانه وتعالى), and our face is only turning only to Him.

THINKING GOOD AT TIME OF DEATH

عَنْ جَابِرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ " .

It was narrated that Jabir said: "I heard the Messenger of Allah (ﷺ) say: 'No one of you should die except thinking positively of Allah.'" ¹⁹

¹⁸ Sahih Muslim 1955a

¹⁹ Sunan Ibn Majah 4167

- At the time of death we want to think good of Allah (سبحانه وتعالى) and not doubting or questioning Him. Ups and downs can happen but in end we want to highlight Allah (سبحانه وتعالى) and not look at anyone else.
- Knowing Allah Al Muhsin makes us want to do our best while looking at Him, to do ihsan to our parents and to other people in general.
- Allah (سبحانه وتعالى) deserves to see the best from our hearts.
- In the moments of tightness in heart, we want to fight the negativity with goodness.
- If we dealing with Allah (سبحانه وتعالى) with ihsan, surely He will deal with us in the best way.

MAY ALLAH MAKE US FROM THE MUHSINEEN. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SITTEER

(The Concealer)

26 MARCH 2023 | 4 RAMADAN 1444

ALLAH AS SITTEER

حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ يَعْلَى، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَّازِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ حَلِيمٌ حَيٌّ سِتِيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ " .

It was narrated from Ya'la that the Messenger of Allah (ﷺ) saw a man performing Ghusl in an open place, so he ascended the Minbar and praised and glorified Allah, then he said: 'Allah, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment. When any one of you performs Ghusl, let him conceal himself.'²⁰

²⁰ Sunan an-Nasa'i 406

- We all sin and make mistakes and Allah (سبحانه) is the One Who conceals us, forgives us and He does not expose us.
- Allah (سبحانه وتعالى) can handle our faults and mistakes but people cannot.
- Even if someone is trying to forget, there is still the shaithan there to remind the person to make a separation.
- When Adam (عليه السلام) and Hawwa ate from the tree, their shame was exposed so they immediately wanted to cover. They couldn't handle each other in that moment.
- Then by asking Allah (سبحانه وتعالى) for forgiveness and taking the guidance, Allah (سبحانه وتعالى) concealed them.

SURAH AL A'RAF 26

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا ط

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment.

- Allah (سبحانه وتعالى) not only gave us clothes but also adornment. There are even layers to these garments.
- Even the clothes of paradise have layers and this shows concealment is praised.
- The heart also needs to adornment with the garment of taqwa.
- If we do not submit and argue or show our frustration in any nurturing, it exposes us.

DO NOT EXPOSE SINS

قَالَ سَالِمٌ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " كُلُّ أُمَّتِي مُعَافَاةٌ إِلَّا الْمُجَاهِرِينَ وَإِنَّ مِنَ الْإِجْهَارِ

أَنْ يَعْمَلَ الْعَبْدُ بِاللَّيْلِ عَمَلًا ثُمَّ يُصْبِحُ قَدْ سَتَرَهُ رَبُّهُ فَيَقُولُ يَا فَلَانُ
 قَدْ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ فَيَبِيْتُ يَسْتُرُهُ رَبُّهُ
 وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying: All the people of my Ummah would get pardon for their sins except those who publicise them. And (it means) that a servant should do a deed during the night and tell the people in the morning that he has done so and so, whereas Allah has concealed it. And he does a deed during the day and when it is night he tells the people, whereas Allah has concealed it.²¹

- A person does not need to expose his sins.
- Concealing refers to both physical and also being exposed when refusing to accept nurturing in the time.
- Allah (سبحانه وتعالى) is so Beautiful and Great He covered Himself with a Veil of Light

²¹ Sahih Muslim 2990

- He kept this delight for the believers in paradise.
- The one who tries to find faults will be exposed in his own home which is the most uncomfortable feeling.

CONCEAL AND ALLAH WILL CONCEAL

وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.²²

- It is very important to not expose faults because it can be hurtful
- We are all full of faults Even if someone compliments us, it is only the concealing of Allah (سبحانه وتعالى).
- At the same time, we do not reject praise and say something wrong about ourselves. We

²² Sahih Muslim 2580

highlight the concealing of Allah (سبحانه وتعالى)
and not our faults.

MAY ALLAH CONCEAL OUR FAULTS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SAYYID

(The Master)

27 MARCH 2023 | 05 RAMADAN 1444

- Allah is the Master in control of everyone and everything.

ALLAH AS SAYYID

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ، - يَعْنِي ابْنَ الْمُفْضَلِ - حَدَّثَنَا أَبُو
مَسْلَمَةَ، سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي نَضْرَةَ، عَنْ مُطَرِّفٍ، قَالَ قَالَ أَبِي
انطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقُلْنَا أَنْتَ سَيِّدُنَا . فَقَالَ " السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى " . قُلْنَا
وَأَفْضَلُنَا فَضْلاً وَأَعْظَمُنَا طَوْلاً . فَقَالَ " قُولُوا بِقَوْلِكُمْ أَوْ بَعْضِ
قَوْلِكُمْ وَلَا يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ " .

Narrated Abdullah ibn ash-Shikhkhir: I went with a deputation of Banu Amir to the apostle of Allah (ﷺ), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the

Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.²³

- The Prophet (صلى الله عليه وسلم) was trying to protect the man from exaggerating.
- This Name is a great protection for us from falling into shirk.
- We hear terms like masterchef, master tailor or maestro but Allah As Sayyid is the real Master and controller of everything.
- Anything that we want to happen but doesn't happen or vice versa is all because He is controlling every part of the universe.

²³ Sunan Abi Dawud 4806

- When you know this greatness of Allah (سبحانه وتعالى), we don't give power to anything else but we turn to Him and ask Him.
- The more we try to be in control of something, and try to surround it, the more it falls away.
- It is Allah (سبحانه وتعالى) Who is in control.
- This gives peace when we know that we are submitting to the Master
- One of the meanings of Allah Ar Rabb is السيد المطاع (The Obeyed Master). He is our Master Who is taking care of us in the best way.

MAY ALLAH MAKE US SUBMIT TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH ASH SHAAFI

(The Curer)

04 FEBRUARY 2023 | 12 RAJAB 1444

ALLAH ASH SHAAFI

عَنْ عَائِشَةَ، قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى
الْمَرِيضَ يَدْعُو لَهُ قَالِ " أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ
الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا ". وَفِي رِوَايَةِ أَبِي
بَكْرٍ فَدَعَا لَهُ وَقَالَ " وَأَنْتَ الشَّافِي " .

'A'isha reported that when Allah's Messenger (ﷺ) came to visit any sick he supplicated for him and said: Lord of the people, remove the malady, cure him for Thou art a great Curer.

There is no cure but through Thine healing Power which leaves no trouble, and in the narration transmitted on the authority of Abu Bakr there is a slight variation of wording.²⁴

²⁴ Sahih Muslim 2191d

- Allah is Ash Shafi - He is the One Who cures us. He is the Owner of the means and makes the means to benefit us.
- Allah (سبحانه وتعالى) has given us different cures from the sunnah like honey and black seed.
- The Qur'an is a cure from sicknesses that are deeper and more hidden.
- Real cure is not about medication but about connecting with Allah (سبحانه وتعالى).
- Allah knows and decree which people will be in our lives to reveal and remove our sicknesses.
- We do not want to reject any decree because they are coming to cure us. He knows what cure we all need.

- Allah (سبحانه وتعالى) gave us natural immunity. When sicknesses come, antibodies fight it. Either silently or we see it when there is a fever.
- We may think this is only for the physical sickness, but there are also antibodies for sickness of the heart.
- When we go through sickness of the heart from jealousy, pride, ingratitude and to be nurtured with it. The antibody that remains with us is taqwa.
- May Allah (سبحانه وتعالى) cure us from every disease we know and don't know; disease of the body, heart and mind.
- For every sickness there is a cure. This is very important to believe.

- If anyone says there is no cure, we believe Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم).

MAY ALLAH HELP US ACCEPT THE CURES HE BRINGS TO US.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MU'TEE

(The Giver)

04 FEBRUARY 2023 | 12 RAJAB 1444

- To know (لا إله إلا الله محمد رسول الله) la ilaah illa Allah, Muhammed Rasool Allah is so great. A person cannot go forward in knowledge and forget this foundation.
- Any doubts we face, what we learn, what we face all go back to this.

ALLAH AL MU'TEE

عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ، قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ،
وَاللَّهُ الْمُعْطِي وَأَنَا الْقَاسِمُ، وَلَا تَزَالُ هَذِهِ الْأُمَّةُ ظَاهِرِينَ عَلَى مَنْ
خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ ".

Narrated Muawiya: Allah's Messenger (ﷺ) said, "If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is the Giver and I am Al-Qasim (i.e. the distributor), and this (Muslim) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious."²⁵

- Allah Al Mu'tee is the Giver. The messengers left no money but what they left is the knowledge. The one who takes from this knowledge is given so much good.
- We think inheritance is regarding wealth but every one has access to the inheritance of knowledge of the Prophet (صلى الله عليه وسلم).
- As long as one remains on this knowledge, even if he face challenges, he will be firm.
- "Till Allah's Order comes" is the major signs of the Day of Judgement.

²⁵ Sahih al-Bukhari 3116

- Before that time, Allah (سبحانه وتعالى) will send a cool and pleasant breeze that takes the souls of the believers. This shows His Love for the believers.
- When Allah (سبحانه وتعالى) gives us knowledge, we want to give it to others as well.
- When Allah Al Mu'tee gives us the faith, religion, when He teaches us His Names, His Commands and Blessings we want to also share this with others.

THE UPPER HAND IS BETTER THAN THE LOWER HAND

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ يَذْكُرُ الصَّدَقَةَ
وَالْتَّعَفُّفَ عَنِ الْمَسْأَلَةِ " الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ
الْعُلْيَا الْمُنْفِقَةُ وَالْيَدُ السُّفْلَى السَّائِلَةُ " .

It was narrated from 'Abdullah bin 'Umar that:the Messenger of Allah said, when mentioning charity and those who refrain from

asking. "The upper hand is better than the lower hand; the upper hand is that which gives and the lower hand is that which asks."²⁶

- We want to give to be closer to the One Who is giving and not to be from those who are only taking.
- What is special about our ummah is that though we do not have any more prophets but the Prophet (صلى الله عليه وسلم) told us to convey from him even if it is one ayah.

CONVEY FROM ME, EVEN IF IT BE AN
AYAH

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"بَلِّغُوا عَنِّي وَلَوْ آيَةً"

Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (ﷺ) said: "Convey from me, even if it be an Ayah,"²⁷

²⁶ Sunan an-Nasa'i 2533

²⁷ Jami` at-Tirmidhi 2669

- We convey from what we know, even if it is one ayah.

CONVEY FROM ME, EVEN IF IT BE AN AYAH

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
"بَلِّغُوا عَنِّي وَلَوْ آيَةً"

Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (ﷺ) said: "Convey from me, even if it be an Aya²⁸

- Allah (سبحانه وتعالى) gives from the duniya for those He loves and those He doesn't love but He doesn't give the religion except to those He loves.
- Firawn was given worldly treasures and so was Sulaiman (عليه السلام) so this shows that duniya is not a means but the measure is the religion.

²⁸ Sahih al-Bukhari 3461

- We want the love of Allah and want to follow what He has told us.
- Special giving of Allah Al Mu'tee is His giving of faith, righteous offspring and beneficial knowledge. And the eternal pleasure of Paradise and above all is to see the Noble Face of Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us from His favors.
- This is the greatest giving.
- The giving of Allah (سبحانه وتعالى) is ongoing, and not discontinued.
- When we know Allah Al Mu'tee we don't hesitate to give because when we give, He will surely give us more. This belief is what nourishes the heart.

- We always want to give from whatever Allah (سبحانه وتعالى) has given us. Whether from our time, knowledge, advice or whatever strengths or talents He has given us.

SUPPLICATION ABOUT THE GIVING OF ALLAH

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ
مِنْكَ الْجَدُّ

O Allah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.²⁹

MAY ALLAH GIVE US AND ALLOW US TO GIVE. AMEEN.

²⁹ Abu Dawud No# 760

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AT TAYYIB

(The Most Pure)

30 MARCH 2023 | 9 RAMADAN 1444

- Allah At Tayyib is the Most Pure.

ALLAH AT TAYYIB

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا فَضَيْلُ بْنُ مَرْزُوقٍ،
عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ وَلَا يَقْبَلُ إِلَّا
طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ : (يَا أَيُّهَا
الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ)
وَقَالَ أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) " . قَالَ " وَذَكَرَ
الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ
وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدِيَّيَ بِالْحَرَامِ فَأَنَّى
يُسْتَجَابُ لِذَلِكَ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا

نَعْرِفُهُ مِنْ حَدِيثِ فَضَيْلِ بْنِ مَرْزُوقٍ وَأَبُو حَازِمٍ هُوَ الْأَشْجَعِيُّ
اسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ .

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "O you people! Indeed Allah is Tayyib (good) and he does not accept but what is good. And indeed Allah ordered the believers with what He ordered the Messengers. He (ﷺ) said: 'O you Messengers! Eat of the good things and do righteous deeds. Verily I am well acquainted with what you do (23:51).' And He said: 'O you who believe! Eat from the good things We have provided you (2:172).' He said: "And he mentioned a man: 'Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: "O Lord! O Lord!" Yet his food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?"³⁰

- We see this pattern is several ahadith - Allah is Al Jameel (The Most Beautiful) and He loves

³⁰ Jami` at-Tirmidhi 2989

beauty; Allah is Ar Rafeeq (The Most Gentle Companion) and He loves gentleness. This shows us that He loves His Names and we draw closer to Him by what His Names entail.

- From the hadith above, we see the connection between food and purity. We might think when Allah (سبحانه وتعالى) commands the messengers it would be regarding something high like have taqwa, to worship but here Allah (سبحانه وتعالى) tells them about food.
- The start of matters is from eating good food, and lawful earning.
- We can have halal food but not to the point it weakens us to get closer to Allah (سبحانه وتعالى).

- The command to eat lawful, pure food for the messengers is also mentioned for the believers.
- Though there are many parts that may make us think this man's dua could be accepted, he is raising his hands and asking by the ruboobiya of Allah (سبحانه وتعالى) but the start is impure.
- We want the start of matters to be with purity and not think as long as the end is good it is fine.
- The word (طيب) is mentioned in the Qur'an in several places- (الكلمة طيبة) good word, good women for good men (الطيبات للطيبين).
- A good tree grows because its roots are pure.

THE SOIL OF PARADISE IS PURE

وعن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لقيت إبراهيم صلى الله عليه وسلم ليلة أسري بي، فقال: يا محمد أقرئ أمتك مني السلام، وأخبرهم أن الجنة طيبة التربة، عذبة الماء، وأنها قيعان، وأن غراسها: سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر". رواه الترمذي وقال حديث حسن.

Ibn Mas'ud (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "I met Ibrahim (ﷺ) on the Night of Ascension (Al-Asra), and he said to me: 'O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest).'" [At- Tirmidhi].³¹

³¹ Riyad as-Salihin 1440

- Jannah is a pure land and pure place. We want to be purified in life, how? To be pure and sincere for Allah (سبحانه وتعالى), to eat what is pure. This can grow good fruits.

SURAH AZ ZUMAR 73

وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

- In the end when they enter paradise the angels tells them - (طِبْتُمْ) meaning in life they purified themselves.
- We want to start with purity for Allah (سبحانه). We want to go back to Allah (سبحانه) (وتعالى) and correct any intentions that are not right.

- Why are there conflicts, bad reactions or feelings? Because the weakness of the nafs comes in between.
- The good life is for the one who believes and does good following the way of the Prophet (صلى الله عليه وسلم).

SURAH AN NAHL 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,

- In the akhirah, those who are so pure enter Jannah and those who didn't believe enter hellfire. In the middle are those who need purification but in the end they will enter paradise. In the end there are two destinations that cannot mix with each other.

- While we are in life, Allah (سبحانه وتعالى) is purifying us. He wants us to be pure and go to the pure land to be in the vicinity of Allah (سبحانه وتعالى) with pure people.

MAY ALLAH PURIFY US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUSA'IR

(The Setter of Prices, The Kindler of the Fire)

31 MARCH 2023 | 09 RAMADAN 1444

- Allah Al Musa'ir is the One Who sets and prices and kindles the fire.
- The Name is mentioned in the hadith when the people saw the prices are increasing.

ALLAH AL MUSA'IR

عَنْ أَنَسٍ، وَقَتَادَةَ، وَحُمَيْدٍ، عَنْ أَنَسٍ، قَالَ قَالَ النَّاسُ يَا رَسُولَ اللَّهِ غَلَا السَّعْرُ فَسَعِّرْ لَنَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمَظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ " .

Narrated Anas ibn Malik: The people said: Messenger of Allah , prices have shot up, so fix prices for us. Thereupon the Messenger of Allah

(ﷺ) said: Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property.³²

- Prices fluctuate and change depending on the environment. When times are easy and smooth, prices will be stable. But when there are in times of war or crisis, the prices go up.
- Similarly our faith also goes up and down depending on fitnah that are like fire to remove impurities so in the end pure gold remains.
- When we know Allah is Al Musa'ir we will not give power to anyone else.
- We also remember he is Al Qaabidh Al Baasith (The Restricter, The Expander) Ar Razzaq (The Ever Provider).

³² Sunan Abi Dawud 3416

- When prices increase, perhaps we cannot do some things, but Allah (سبحانه وتعالى) opens more and different ways to offset this increase.
- The believer believes that there is goodness in everything and Allah (سبحانه وتعالى) is Ar Razzaq so He will always provide.
- With faith the full picture becomes beautiful and it puts off the flames inside us.
- This brings us to the second meaning of the Name Al Musa'ir which is the kindler of the fire.
- The Qur'an refers to the hellfire as (أَصْحَابِ السَّعِيرِ) (the Blaze) which is when the disbelief becomes more and more intense.

- The more we do not accept matters, the flame in the heart gets hotter. How do we put it off in the end? But surrendering.
- Knowing Allah Al Musa'ir teaches us what has real value in our lives. Our weight and value with Allah (سبحانه وتعالى) is by our faith. In the end, our deeds will be weighed and what will give it weight is the faith, is following the Prophet (صلى الله عليه وسلم) and the purity in the heart.
- The Names of Allah (سبحانه وتعالى) from the sunnah are very relatable and practical.
- When matters go up and down in life, and it starts to intensify, we just submit to Allah (سبحانه وتعالى) and know He is Al Qaabidh Al Baasith, Ar Razzaq.

- May Allah (سبحانه وتعالى) make the Qur'an the spring of our hearts and it puts off any flames within us.

MAY ALLAH GIVE US VALUE WITH OF HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SUBBOOH

(The Most Glorified)

02 APRIL 2023 | 11 RAMADAN 1444

- Allah (سبحانه وتعالى) nurtured us through situations before we reached this Name and this makes us think even more about this Name.
- As Subbooh is a Name that we can connect with the worship itself - to glorify Him. We think of the worship of tasbeeh but forget before the worship is Allah As Subbooh.
- The meaning of this Name is to negate any fault of imperfection from Him.
- He is never fatigued, He never forgets.

- There is no imperfection in His Life. He never sleeps, dies and He is the Ever-Living.
- This Name is also mentioned in the sunnah. Allah (سبحانه وتعالى) loves the Prophet (صلى الله عليه وسلم) so much. Even if we overlook him, Allah (سبحانه وتعالى) will still include him.
- We are learning the Names of Allah (سبحانه وتعالى) though the Qur'an but also through the sunnah at the same time.

SUPPLICATION WHILE BOWING AND IN PROSTRATION

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ
 وَسُجُودِهِ "سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ".

‘Aishah said that the prophet (ﷺ) used to say when bowing and prostrating, “All-Glorious, All-Holy, Lord of the angels and spirit.”³³

³³ Sunan Abi Dawud 872

- The Name is mentioned in the bowing which shows magnification to Allah (سبحانه وتعالى) and prostration to Allah (سبحانه وتعالى).
- As Subbooh is the One Who is negated from any kind of fault especially related to Uloohiyah (Divinity). To single Him out in worship.
- Al Qudoos is to also negate imperfection but related to creation - whether from creation or decree.
- He is the Nurturer of the angels and Rooh- which refers to Jibreel (عليه السلام) and the soul.
- The worship of the angels is Tasbeeh - this is their nourishment. We do not know how much this glorification is preserving what is in the heavens and earth.

- Whatever evil we see - from murder, harming - the angels witness and see this so they constantly glorify Him
- The ayat about tasbeeh in the Qur'an, is related to His Divinity.

SURAH AL QASAS 68

سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Exalted is Allah and high above what they associate with Him.

- Especially when they say, they ascribe sons and daughters to Allah (سبحانه وتعالى).
- Tasbeeh is more than pushing away negativity in the decrees, but to push away any imperfection in His Perfection.
- Allah (سبحانه وتعالى) is the Lord of the Angels and Jibreel. So we do not associate with Jibreel (عليه السلام) and give him any position.

- This also shows the greatness of (لا إله إلا الله) Laa ilaaha illa Allah (There is no one worthy of worship except Allah).
- We push away giving power to anything else besides Allah (سبحانه وتعالى).
- Even if we see something is off, or there is disconnection, we push it away and attribute all perfection to Allah (سبحانه وتعالى). By doing this we free ourselves from attaching to anyone else.
- This is what keep us floating as we can quickly drown in the words or situations we face.
- In paradise, they say (سبحانك اللهم) (Exalted are You, O Allah) and this is related to His Divinity.
- In paradise, there are no more sins or good deeds, but they get to enjoy the delight of

glorifying His Oneness, His Perfect Love, Respect and Magnification of Allah (سبحانه وتعالى) in the best environment with the best people.

- May Allah (سبحانه وتعالى) make us feel this delight of glorifying Him before He takes us to paradise.
- How much Allah (سبحانه وتعالى) loves when we attach to Him alone and not associate with Him. Then to love the Prophet (صلى الله عليه وسلم) and not look at ourselves.
- What he has gone through it so much more than any of us have gone through.
- Peace cannot take place without submission.

- Allah (سبحانه وتعالى) nurtures us to surrender to Him. To not look at ourselves, to love for others what we love for ourselves.
- This is peace.

MAY ALLAH HELP US SUBMIT TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HAKAM

(The Judge)

03 APRIL 2023 | 12 RAMADAN 1444

- Allah Al Hakam is the Judge. This Name is also from the sunnah.

ALLAH AL HAKAM

إِنَّ اللَّهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ

Allah is the judge (al-Hakam), and to Him judgment belongs.³⁴

- When we think of a judge, we think of courts. There are different kinds of courts based on areas, jurisdictions and rulings.

³⁴ Sunan Abi Dawud 4955

- Allah is Al Hakam Who brings the rules suitable for everyone. The pillars of Islam are perfect and suitable for everyone.
- His rules reform us 360 degrees. Human thinking can be very limited. For example, some people fast to detox. But when Allah (سبحانه وتعالى) commands fasting in Ramadan it is more than about abstaining from food. He teaches us generosity, unity, gratitude, to make us pure in our souls, hearts and thinking. This shows us that the rules of Allah and His Commands are perfect.
- We praise Him for placing these rules because they will reform us in the best way.
- Allah (سبحانه وتعالى) teaches us the rulings of divorce in Surah Al Baqarah. It is not just about money but something greater to remove the

greediness of the self. It is something greater which is to attain taqwa.

- The rules of Allah (سبحانه وتعالى) upgrade us and make us better in every single way.
- Even the decrees He sets for us is judged by Him. When decrees take place, they are to remove injustice and bring matter in it's place.
- Perhaps a person is going on a path and a decree happens to bring him back on the middle path and not end up doing injustice.
- Allah Al Hakam is reforming our hearts, minds, selves, within our families, in society, in our relation with Allah (سبحانه وتعالى), the Prophet (صلى الله عليه وسلم) and with each other.
- And He is the Judge on the Day of Judgement. The One Who judges has to be

the One Who knows everything, sees everything, knows the intentions of the people. So no one else is worthy to be the Judge except Him.

SURAH AZ ZUMAR 75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah , Lord of the worlds."

- This is a great scene on that Day. The decision and judgement has taken place on that Day in Truth.
- In the end, everyone will say (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ("[All] praise to Allah , Lord of the worlds.").

- The people of paradise know it is only the Favor of Allah (سبحانه وتعالى) that allowed them to enter paradise
- The people of hellfire see His Perfect Justice.
- And the angels see how this entire judgement has taken place.
- When we know Allah Al Hakam, we submit to Him willingly.
- May Allah (سبحانه وتعالى) grant us this hukum.

SURAH ASH SHU'ARA 83

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

[And he said], "My Lord, grant me authority and join me with the righteous.

- Ibrahim (عليه السلام) made this dua, asking his Rabb nurture him to have this perfect judgement and a good reputation in the end.

- How did a person attain this? They were not unjust in their relations with Allah (سبحانه وتعالى) and with the people - this is what gives them that good praise.
- If we do not know what decision to take, we ask Allah (سبحانه وتعالى) what to do.

MAY ALLAH HELP US SUBMIT TO HIS JUDGEMENT WILLINGLY.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL JAWWAD

(The Most Giving)

04 APRIL 2023 | 13 RAMADAN 1444

- When we see anything that is high quality it is from the impact of the Name of Allah Al Jawwad. He is the Most Giving but of the highest standard.
- This Name is also mentioned in the sunnah.

ALLAH AL JAWAAD AL KAREEM

إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكُرَمَاءَ ، جَوَادٌ يُحِبُّ الْجَوَادَةَ ، يُحِبُّ مَعَالِيَ
الأخلاقِ ، وَيَكْرَهُ سَفْسَافَهَا

The Messenger of Allah (صلى الله عليه وسلم) said:
“Verily Allah is The Most Generous and loves those who are generous, The Most Giving and loves giving, He loves lofty characters and

manners and hates lowly ones (characters and manners).”³⁵

- Allah (سبحانه وتعالى) is the Most Generous and the Most Honorable. He loves the honorable ones. He loves for us to show honor and respect to old age, neighbors.
- Allah (سبحانه وتعالى) loves high manners. We can forget that can be greater manners towards Allah (سبحانه وتعالى) that is beyond the people. This person has that honor to believe in Allah (سبحانه وتعالى), he has the honor to follow the Prophet (صلى الله عليه وسلم). He is not shy to be a Muslim but finds honor. This is stronger in belief.
- A stronger believer in their connection with Allah (سبحانه وتعالى) is better than a weaker believer.

³⁵ Sahih Aj Jami'e 1744, Authenticated by Al Albani as Sahih

- Opposite is when a person feels shy to be a Muslim, which leads to lowly talk, lowly manners and lowly actions to come out.
- Allah (سبحانه وتعالى) always take us higher and upgrades us.
- We see this in day to day life when people promote their products saying 'quality over quantity'. There is fast food and fine dining. There can be quick marts and gourmet stores.
- When Allah (سبحانه وتعالى) tests us it is to upgrade us and give us better quality
- The hypocrites are tested only once or twice a year because they are low quality.
- The tests we go through are all to make us better quality.

- There is faith, but better is the sweetness of faith
- There are companions, but better are righteous companions.
- In every category, there can be a better quality that can come.
- There is slave, but better are the Slaves of the Most Merciful.
- There is paradise but better is Al Firdaus.
- There is hisaab on the Day of Judgement but better is without hisaab (account).
- There are questions of the grave but better is to have questions and this is for the sideeqeen. They were living tests in and out everyday so in the end it is if they were exempted from the final exam.

- The quality of what is in paradise is what no eyes have seen, no ears have heard and has not crossed the hearts of anyone. No one knows the feelings and emotion one can feel in paradise. Everything in paradise is of the highest quality.
- The soil of paradise is saffron, pebbles of are precious stones, bricks are of gold and silver.
- If a rider rides under the shade of a tree in paradise, he will be going on for a thousand years.
- How great is paradise and, how greater is the One Who created it.
- When we will be recreated in the hereafter, we will not be in this size but the size of Adam 60 cubits - to be able to handle the delights.

- Allah (سبحانه وتعالى) enhances us not just our hearts but our bodies.
- May Allah (سبحانه وتعالى) make us of better quality and enhance us by believing in Him, to have more tawakkul and truthfulness,
- We will not discover our qualities without tests.
- The Prophet (صلى الله عليه وسلم) was the most giving in Ramadan. In Ramadan, we are learning the greatest Words, so surely there will be an impact.

MAY ALLAH MAKE US FROM THOSE WHO ARE GIVING.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WITR

(The Odd (One))

05 APRIL 2023 | 14 RAMADAN 1444

- The word witr means odd. Allah Al Witr is Only One.

ALLAH AL WITR

عَنْ أَبِي هُرَيْرَةَ، رِوَايَةٌ قَالَ " لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، لَا يَحْفَظُهَا أَحَدٌ إِلَّا دَخَلَ الْجَنَّةَ، وَهُوَ وَتْرٌ يُحِبُّ الْوَتْرَ."

Narrated Abu Huraira: Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is witr (one) and loves 'the witr' (i.e., odd numbers).³⁶

- One might wonder the wisdom behind the hadith to mention one hundred minus one,

³⁶ Sahih al-Bukhari 6410

instead of saying ninety-nine. This shows more that we do not add to the Names of Allah.

- Al Wahid means One but Al Witr means we cannot make a pair with Allah (سبحانه وتعالى). The opposite of witr is pair.
- The beauty of Allah Al Witr is in His Oneness. He cannot be coupled with anyone or anything. This is what makes our hearts move and be directed to One.
- We get stuck when we have to go to more than one direction. We praise Allah (سبحانه وتعالى) because He is just One. We love Allah (سبحانه وتعالى) for His Oneness, in His Names and Attributes.
- No one can show or carry the greatness of these Names.

- We have so much love, magnification and greatness for this Oneness of Allah.
- We love His Oneness in His existence. He is not separated into parts. We love to connect to One. At the same time, we cannot survive if we are alone. We cannot be nurtured if we are stuck with our ego.
- Pairs can be in terms of complementing each other or being opposites - day and night, hot and cold. Or what complements, husband and wife, teacher and student. This is our completeness and not to single ourselves out.
- To feel like one does not fit in or feel odd is not a good feeling. We all need each other. We want to fight Shaithan to stop any separation.
- We never single ourselves out, or think we are better off if we are alone.

- Allah Al Witr loves what is odd. We have five prayers, seven times tawaf, the Prophet (صلى الله عليه وسلم) used to eat an odd number of dates.
- But for us to not be alone. We are not alone even in paradise. Even in the graves the good deeds will come in the form of a companion.
- We love the Oneness of Allah and at the same time do not love for ourselves to be alone.

MAY ALLAH COUPLE US WITH THE MOST BEAUTIFUL FEELINGS FOR HIM, HIS PROPHET (صلى الله عليه وسلم) AND FOR EACH OTHER. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL FATTAH

(The Opener)

04 FEBRUARY 2023 | 12 RAJAB 1444

- We always want openings.
- The Name of Allah Al Fattah as a Name is mentioned once in the Qur'an.

SURAH SABA' 26

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ

Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

- We want Allah Al Fattah to unlock doors for us.
- Even to enter paradise we need the key of Laa Ilaaha illa Allah Muhammad Rasool Allah (لا إله إلا الله محمد رسول الله) (There is no one worthy

of worship except Allah and Muhammad is the Messenger of Allah).

- If there is a sin, we want to unlock ourselves from it through seeking forgiveness.
- If we want to have Tawakkul, we want to first unlock ourselves from attaching to any means.
- If we want increment, we want to first unlock ourselves from being ungrateful.
- Allah Al Fattah is the One Who guides us to what unlocks matters.
- There are general openings that are open to everyone and these are openings of the Duniya.
- But we want special opening and this is for the believers who ask Him for His openings.

- To feel that closeness and love for Him.
- We ask Allah Al Fattah to make us keys of good - any word or action that we do or say to bring goodness. And to be locks for evil.
- At the same time not to be a key for evil or a lock for good - to be a means for any goodness to stop.

MAY ALLAH AL FATTAH OPEN EVERYTHING THAT IS
PLEASING TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL ILAAH

(The One Worthy of Worship)

06 APRIL 2023 | 15 RAMADAN 1444

- The Name of Allah Al Ilaah has a lot of emotions and feelings. He is the One worthy of worship.
- These feelings of worship are so great. This goes back to the purity of feelings in the heart before the words uttered by the tongue or any other actions.
- Allah Al Ilaah is (المحبوب) - The Most Beloved. It is a favor from Allah (سبحانه وتعالى) to have these feelings of love. These feelings are something

so great that we cannot encompass or put a boundary to it.

- It is a feeling of love towards Allah (سبحانه وتعالى) that comes when one is alone, in the darkness of the night. A feeling of the heart curling inside out of the love He makes you feel.
- This feeling is unlike any feelings towards anyone else.
- At the same time there is submission in the heart.
- Allah (سبحانه وتعالى) is the only one capable of moving our hearts in this way.
- This Name makes our hearts always be in awe of Him and never be bored of these feelings.
- A person may be impressed by any other ilaah for a while but the feelings will die out.

- He is the Only One worthy to have these feelings of love, awe. He is the One Who baffles our minds. We cannot surround Him.
- Laa ilaaha illa Allah (لا إِلَهَ إِلَّا اللَّهُ) (There is no one worthy of worship except Allah) is the everlasting word. The heavens and earth were created for this word which is about Al Ilaah.
- This great word is so powerful that we cannot get it's greatness unless we negate any other Ilaah other than Him first. We feel the heaviness and greatness of this word.
- This absolute perfection can only be from Him. This Name humbles us and no one else can have this effect on the hearts except Him.

SURAH AL BAQARAH 163

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

- It is all mercy from Allah (سبحانه وتعالى) to love and submit to One.
- It is a mercy to have Him as our Ilaah because this will sustain us till the end.
- We do not want to lose these feelings. How? By constantly seeing that no one is more perfect than Him. We want to have these feelings and activate it.
- Only Allah (سبحانه وتعالى) knows the weight of these feelings. It is very humbling to have these feelings. We are imperfect, yet He shows us so much feelings.

- For any other ilaah there is only giving of feelings but there is nothing coming back from them.
- He places feeling in us to love Him more and more to show His greatness. Only a true Ilaah can have this connection that remains.

MAY ALLAH GIVE US THIS FEELING OF ULOOHIYAH - OF THE HEART JUMPING TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL KAAFI

(The Most Sufficient)

07 APRIL 2023 | 16 RAMADAN 1444

- Allah Al Kaafi is the Most Sufficient.
- Sufficiency is first to be content with all the blessings Allah (سبحانه وتعالى) gave us.
- Then to go higher to be content with the abilities He gave like our hearing, seeing.
- Then higher is to be sufficed and satisfied with Allah (سبحانه وتعالى), with His Islam as our Religion and with the Prophet (صلى الله عليه وسلم) as our messenger. To be pleased with Laa

ilaah illa Allah (لَا إِلَهَ إِلَّا اللَّهُ) (There is no one worthy of worship except Allah).

- The opposite of feelings sufficed is to feel a gap.
- How can one feel sufficed?

SURAH AZ ZUMAR 36

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His Servant [Prophet Muhammad]?

- Is Allah (سبحانه وتعالى) not sufficient for His slave?
- When can we feel content with what Allah (سبحانه وتعالى) brings from the decrees? When we feel like His slave.
- There are three pillars to the feeling of servitude:

1. Hope

2. Respect and fear

3. Love

- Knowing His perfection, makes us see everything that comes from Him and everything that goes out from us as sufficient.
- Why do we not feel sufficed? Because we don't feel like a slave to Him. We feel and question 'why is this happening?'
- Knowing Allah (سبحانه وتعالى) is the All-Knowing and what He gives is based on His Perfect knowledge at the same time to know that I don't know is what gives satisfaction.
- To feel sufficed is not to refrain from asking. But to feel sufficed, be grateful while asking Allah (سبحانه وتعالى) at the same time.

- Before being in need of anything material, we are in need to know Allah Al Kaafi. When we know this, He will give us more.
- There is general sufficiency and special sufficiency which is to feel sufficed by Him and not want anything from the people.
- Ibn Al Qayyim (may Allah have mercy on him) said that the one who occupies himself with Allah (سبحانه وتعالى), Allah will sufficed with whatever comes to him.
- The equation with Allah (سبحانه وتعالى) is not one plus one. But when we make Him First, everything else will be taken care of.

SUPPLICATION WHEN LEAVING THE HOME

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من قال-يعني إذا خرج من بيته-: بسم الله توكلت على

الله، ولا حول ولا قوة إلا بالله ، يقال له: هديت وكفيت ووقيت،
وتنحى عنه الشيطان".

Anas (May Allah be pleased with him) reported:
Messenger of Allah (ﷺ) said, "Whoever says
(upon leaving his house): 'Bismillah, tawakkaltu
'alallah, wa la hawla wa la quwwata illa billah [I
begin with the Name of Allah; I trust in Allah;
there is no altering of conditions but by the
Power of Allah], ' it will be said to him: 'You are
guided, defended and protected.' The devil will
go far away from him".³⁷

- When one leaves his house and says this supplication, it will be said to him, 'You are guided, defended and protected.'
- He starts with Allah (سبحانه وتعالى) and Allah (سبحانه وتعالى) suffices him.

SURAH AL BAQARAH 286

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ

Satan threatens you with poverty

³⁷ Riyad as-Salihin 83

- Shaithan makes people afraid of poverty, to feel they have less and need more.
- On the other hand, to feel sufficed and protected by Allah (سبحانه وتعالى) is enough.

SURAH AN NISA 6

وَكَفَىٰ بِاللَّهِ حَسِيبًا

And sufficient is Allah as Accountant.

SURAH AN NISA 45

وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا

and sufficient is Allah as an ally, and sufficient is Allah as a helper.

SURAH AN NISA 132

وَكَفَىٰ بِاللَّهِ وَكِيْلًا

And sufficient is Allah as Disposer of affairs.

- Allah Al Kaafi is sufficient as our Accountant, Helper and Disposer of our affairs.

- Imagine, when Allah (سبحانه وتعالى) is our Trustee surely He will give us access to fulfill all our needs.
- To be with Allah (سبحانه وتعالى) is richness in the heart.
- May Allah give us this feel of sufficiency with Him, His Messenger (صلى الله عليه وسلم) and with each other.

SUPPLICATION TO SUFFICE FROM DEBTS

عَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ أَنَّ مُكَاتِبًا، جَاءَهُ فَقَالَ إِنَّي قَدْ عَجَزْتُ عَنْ كِتَابَتِي فَأَعِنِّي . قَالَ أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ صَبِيرٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ قَالَ " قُلِ اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ " .

Ali [may Allah be pleased with him] narrated: that a Mukatib came to him and said: "Indeed I am not capable of my Kitabah so aid me." He said: "Should I not teach you words that the

Messenger of Allah (ﷺ) taught me? If you had a debt upon you similar to the mountain of Sir, Allah would fulfill it for you. He said: ‘Say: O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You (Allāhummakfinī biḥalālika `an ḥarāmika, wa aghninī bi faḍlika `amman siwāka).’³⁸

- This supplication is sufficient for anyone who has a mountain of debt.
- Sufficiency is only with halal. We cannot be sufficed with what is haram (prohibited).
- Only Allah Al Kaafi can suffice us from not only monetary debts but even from any heaviness in the hearts.

MAY ALLAH SUFFICE US. AMEEN.

³⁸ Jami` at-Tirmidhi 3563

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL HAADI (The One Who Guides)

08 APRIL 2023 | 17 RAMADAN 1444

- Even before asking Allah (سبحانه وتعالى) for guidance in Surah Al Fatihah, we need His Names. We need mercy before guidance.
- Allah Al Haadi is the One Who sets the path to Him. He knows what is in this path, how to remain firm on this path and what will happen if we get off or reject this path.
- This is His path and He is the Most Worthy to guide us to this path and to keep up on it.
- The word (صراط) is inclusive of (طريق) which also means path and it the siraat that is over the hellfire.

- Bridges can be scary as they do not have something under that is not solid.
- The siraat over the hellfire is sharper than a sword and thinner than hair and this shows how precious His guidance is.
- Allah (سبحانه وتعالى) created us so surely He will guide us.
- Everyone will not only be guided to his purpose but guidance continues throughout.
- Allah Al Haadi sent us messengers as a guidance, He gave us the Qur'an - every ayah in it is a guidance. Even the decrees and blessings He gives us are all a guidance.
- This is هداية البيان - Guidance of Knowledge and Direction.

- Then there is هدايه التوفيق - Guidance of Acting. After the guidance of knowledge and direction it is on the the person whether he takes the way of Allah (سبحانه وتعالى) or remains solid on the way of his desires.

SURAH AL BAQARAH 142

يَهْدِي مَنْ يَشَاءُ

He guides whom He wills

- His guidance is not random but based on His knowledge and wisdom.

SURAH AL MAEDA 16

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

By which Allah guides those who pursue His pleasure to the ways of peace

- The measure for guidance is seeking the Pleasure of Allah and not one's own desires.
- Following His guidance brings more guidance.

- There are many ways for the start of guidance. Either the guidance is from belief to disbelief. Then to reform outer actions. Like someone who is not praying will start praying or start wearing hijab.
- The next level is to be purified from sicknesses. To be freed of any attachments and to attach to Allah (سبحانه وتعالى) alone.
- Guidance can be from bad to good or from good to better.
- When we ask Allah (سبحانه وتعالى) for Al Firdaus in Paradise, Allah (سبحانه وتعالى) will guide us to the path to reach it.
- This guidance needs correct divine knowledge and to act on it.

- We cannot be guided did we are coming up with our own ways.
- Allah (سبحانه وتعالى) upgrade us with knowledge. It is not only about knowledge anymore but about loving Allah (سبحانه وتعالى) the Prophet (صلى الله عليه وسلم) and each other.
- None of us knew what is the faith, who is Allah (سبحانه وتعالى) or what is in the Qur'an.
- We never want to stop taking His guidance.

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

- We need mercy with guidance to be flexible and not be solid and frozen on the guidance.

- May Allah (سبحانه وتعالى) make us guided and guiding others.

SURAH MUHAMMAD 5, 6

5.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ

He will guide them and amend their condition

6.

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ

And admit them to Paradise, which He has made known to them.

- Allah (سبحانه وتعالى) will make them enter paradise that is known to them.

MAY ALLAH GUIDE US TO THE STRAIGHT PATH. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AN NOOR

(The Light)

09 APRIL 2023 | 18 RAMADAN 1444

SURAH AN NOOR 34 TO 38

34.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِينَ

And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah .

35.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ
المِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

36.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ

[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

37.

رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

[Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah.

They fear a Day in which the hearts and eyes will [fearfully] turn about -

38.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ

That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.

- Everyone feels comfort and love when they think of light and never want to lose it.
- There is no one like Allah (سبحانه وتعالى), to feel connection just by the Names He calls Himself.
- An Noor is a Name and an Attribute of Allah (سبحانه وتعالى).
- This Attribute is of two types.
 4. Tangible Light
 5. Intangible Light

- The Veil of Allah is light. The light in all the upper heavens is from His light the Light in Paradise is from His Light, the Light from His Kursi (Footstool) is from His Light. The light from the sun, moon and stars are all from His Light.
- Then there is the intangible light. This is the light by which Allah (سبحانه وتعالى) illuminates the hearts of His messengers, His believing slaves and the angels.
- In the parable above, Allah (سبحانه وتعالى) tells us that this intangible light is found in places where His Name is remembered.
- Allah (سبحانه وتعالى) gives a specific and distinct image to give the feeling of this light.
- There is a niche that has a lantern within it.
- This lantern is not open, but it is inside a glass.

- A glass so brilliant, clear, and transparent.
- Normally candles in glass containers tend to fade away or build up ash once lit. But this lantern is glowing inside a shiny glass.
- The oil of the flame is from the blessed, olive tree. This tree is being touched by light all the time - from time of sunrise till sunset. The oil that comes from this tree is a very pure oil that glimmers and shines by itself.
- The glow of the light is not striking but very soft. The glow from the glass and the oil creates a soft pulsating glow similar to a beating heart.
- With this parable, Allah (سبحانه وتعالى) is describing the heart of the believers that are very clear and transparent. There is no darkness, but all purity.

- When the light of faith enters this pure heart, it penetrates and glows. Not only will the heart glow, but this light spreads to the limbs till everyone around is also affected by this light.
- The places that the Name of Allah (سبحانه وتعالى) is mentioned light up by this Light.
- One of the scholars said, just as we look up at the stars in the night, the angels see the places where Allah (سبحانه وتعالى) is remembered being lit up.
- This Light begins from Allah (سبحانه وتعالى).
- Every Name of Allah (سبحانه وتعالى), fills the heart with more love.
- The Names of Allah about magnifying Him, fills the hearts with reverence towards Him.

- The Names of Allah about mercy and kindness, fills the hearts with gentleness.
- The Names of Allah about Divinity, fills the hearts with love and being drawn to Him.
- The Names of Allah about His Nearness, fills the heart with taqwa and to worship Him with Ihsan (excellence).
- Every Name fills the heart with light till it goes beyond the person.

SUPPLICATION FOR LIGHT

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي لِسَانِي نُورًا ، وَاجْعَلْ فِي سَمْعِي نُورًا ،
 وَاجْعَلْ فِي بَصَرِي نُورًا ، وَاجْعَلْ مِنْ خَلْفِي نُورًا ، وَمِنْ أَمَامِي نُورًا ،

، وَاجْعَلْ مِنْ فَوْقِي نُورًا ، وَمِنْ تَحْتِي نُورًا ، اللَّهُمَّ أَعْطِنِي نُورًا ،

*Allaahumma-j'al fee qalbee noor-an, wa fee
 lisaanee noor-an, waj'al fee sam'ee noor-an,
 waj'al fee baṣaree noor-an , waj'al min khalfee
 noor-an, wamin amaamee noor-an, waj'al min
 fawqee noor-an, wa min taḥtee noor-an,
 allahumma a'ṭinee noor-an*

O Allah, place within my heart light, and upon my tongue light, and within my ears light, and within my eyes light, and place behind me light, and in front of me light, and above me light, and beneath me light. O Allah, bestow upon me light.³⁹

- When there is light, the words that are uttered will be based on light, faith and truth. We never want to speak from the darkneses of disbelief, desires or our ego. We want our eyes to see the truth.
- When Allah (سبحانه وتعالى) gives us this light, we want more of it and stay away from darkness.
- How can we attain this light?

SURAH AL HADID 28

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

³⁹ Muslim No# 763

O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.

- When there is taqwa and belief in the messenger (صلى الله عليه وسلم), Allah (سبحانه وتعالى) will give two shares of His mercy, make a light the we want walk on and He will forgive us.
- This shows the importance of believing in Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم). To love them we need to know them.
- The light of this knowledge is with the light of faith and the light of love.
- Then it is no longer about what we do but about how much of that love we carry within us. This love illuminates and inspires others.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

And the earth will shine with the light of its Lord,

- The Light of Allah (سبحانه وتعالى) is what illuminates that Day when there will be darkness all around.
- There are other stations of light on the Day of Judgement.

PLATFORMS OF LIGHT

عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ عِبَادِ اللَّهِ لَأُنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى " . قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ . قَالَ " هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطُونَهَا فَوَاللَّهِ إِنَّ وُجُوهَهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ " . وَقَرَأَ هَذِهِ الْآيَةَ { أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ }

Narrated Umar ibn al-Khattab: reported the Prophet (ﷺ) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."⁴⁰

- Some narrations mentions that their love was by the Light of Allah. When the sahaba asked about them, they said who are they so we can love them? This shows so much purity.

⁴⁰ Sunan Abi Dawud 3527

- There is no share for the nafs in this pure love.
- The more we know Allah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم), the more we will be able to have that pure love for each other and become selfless.

SURAH AT TAHRIM 8

رَبَّنَا أَتَمِّمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

- May Allah (سبحانه وتعالى) fill the hearts of everyone with the love of Allah (سبحانه وتعالى), and His Messenger (صلى الله عليه وسلم).

SURAH AL GHASHIYA 8

وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ

[Other] faces, that Day, will show pleasure.

- Faces will be bright on that Day. In the end, Allah will unveil His Veil of Light to reveal His Noble Face full of Majesty and Honor.
- The Prophet (صلى الله عليه وسلم) told the sahaba that the believers will see the Face of their Rabb just as they see a full moon.
- We want to everyone to have a this share of this light and to be united with this love.

SUPPLICATION TO SEE THE NOBLE FACE OF ALLAH

اللَّهُمَّ إِنِّي أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ
ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا
هُدَاةً مُهْتَدِينَ

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.

O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.⁴¹

MAY ALLAH COMPLETE HIS LIGHT ON US. AMEEN.

⁴¹ An-Nasa'i No# 1305, 1306

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUHEET (The All-Encompassing)

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- All the transitions we go through is from the impacts of Allah Al Muheet (The All-Encompassing).
- We think we can surround matters by cornering it. But with Allah Al Muheet there is vastness. He shows us vastness but bringing matters to the center and not by cornering it.
- He does not surround us to tighten, challenge or corner us. Or to make us feel suffocated.

- He surrounds everything by His knowledge. He even knows parts that we can easily miss which are the places of opportunities.
- The hudhud brought a news to Sulaiman (عليه السلام) about Bilqis which was a big opening where so many people entered Islam.
- When we try to encompass matters we try to think of every scenario and make a plan for all scenarios. But still no matter how much we try to encompass matters, Allah (سبحانه وتعالى) will show us there is some part we missed.
- Allah (سبحانه وتعالى) is the Only One Who can encompass matters.
- We feel tired, tight and frustrated when we are unable to encompass matters.
- The meaning of the word also means ocean.

- We can drown in ocean of our plans, feelings and thinking.
- This Name is mentioned in the ayah about deep feelings.

SURAH AL BAQARAH 19

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ

But Allah is encompassing of the disbelievers.

- The hypocrites show they are happy of you when they are upset or show they are upset when they are pleased inside. These are two faced and not truthful feelings.
- Allah Al Muheet encompasses these feelings.
- The hypocrites try to surround matters to get information. But not to change themselves or become better.

- He encompasses the depth of our feelings. We may show we are happy, but inside we are not submitting.
- In times of these tight feelings we want to immediately submit to Allah (سبحانه وتعالى) and not ignore these feelings.
- We want to be aware, admit to ourselves that these are not good feelings and remind ourselves that everything is from Allah (سبحانه وتعالى).
- When we have these kind of feelings, we want to remember Him and not drown in these feelings.
- May Allah (سبحانه وتعالى) purify us so good things can come out.

SURAH AR RAHMAN 22

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ

From both of them emerge pearl and coral.

- In the end, we want the ocean to be calm, and peaceful so the goodness will come out.

MAY ALLAH BRING OUT ALL THE PRECIOUS JEWELS THAT WE KNOW AND DON'T KNOW FROM THE DEPTHS OF THE OCEANS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL KAFEEL

(The Sponsor)

10 APRIL 2023 | 19 RAMADAN 1444

- We do not want to forget our relationship with Allah (سبحانه وتعالى) through any decree.
- The Name of Allah Al Kafeel is translated as The Sponsor but it has more meaning.
- In life, sponsorship is when a person has a certain talent and someone sponsors them. Or someone will sponsor an event, but in exchange they will put branding.
- Allah Al Kafeel is The Sponsor Who does not need to show Who He is.

- The Name of Allah (سبحانه وتعالى) is mentioned only once in the Qur'an.

SURAH AN NAHL 91

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ

And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah , over you, a witness. Indeed, Allah knows what you do.

- This ayah is related to fulfilling the covenants.
- The meaning of a Sponsor also means a Guarantor. For example, when two people come into a contract, they are giving a guarantee to do something.
- Allah Al Kafeel assures us that He will fulfill His Sponsorship but at the same time we need to be truthful to fulfill it from our side.

- We do not use the Name of Allah and not do any action.

ALLAH AL KAFEEL

عَنْ أَبِي هُرَيْرَةَ. رَضِيَ اللَّهُ عَنْهُ. عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 " أَنَّهُ ذَكَرَ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَ بَعْضَ بَنِي إِسْرَائِيلَ أَنْ
 يُسَلِّفَهُ أَلْفَ دِينَارٍ، فَقَالَ ائْتِنِي بِالشُّهَدَاءِ أَشْهَدُهُمْ. فَقَالَ كَفَى
 بِاللَّهِ شَهِيدًا. قَالَ فَأْتِنِي بِالْكَفِيلِ. قَالَ كَفَى بِاللَّهِ كَفِيلًا. قَالَ
 صَدَقْتَ. فَدَفَعَهَا إِلَيْهِ إِلَى أَجَلٍ مُسَمًّى، فَخَرَجَ فِي الْبَحْرِ، فَقَضَى
 حَاجَتَهُ، ثُمَّ التَّمَسَ مَرْكَبًا يَرْكَبُهَا، يَقْدَمُ عَلَيْهِ لِلْأَجَلِ الَّذِي أَجَّلَهُ،
 فَلَمْ يَجِدْ مَرْكَبًا، فَأَخَذَ خَشَبَةً، فَنَقَرَهَا فَأَدْخَلَ فِيهَا أَلْفَ دِينَارٍ،
 وَصَحِيفَةً مِنْهُ إِلَى صَاحِبِهِ، ثُمَّ زَجَّجَ مَوْضِعَهَا، ثُمَّ أَتَى بِهَا إِلَى
 الْبَحْرِ، فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي كُنْتُ تَسَلَّفْتُ فَلَانًا أَلْفَ دِينَارٍ،
 فَسَأَلَنِي كَفِيلًا، فَقُلْتُ كَفَى بِاللَّهِ كَفِيلًا، فَرَضِيَ بِكَ، وَسَأَلَنِي
 شَهِيدًا، فَقُلْتُ كَفَى بِاللَّهِ شَهِيدًا، فَرَضِيَ بِكَ، وَأَنِّي جَهِدْتُ أَنْ أَجِدَ
 مَرْكَبًا، أُبْعَثُ إِلَيْهِ الَّذِي لَهُ فَلَمْ أَقْدِرْ، وَإِنِّي أَسْتَوْدِعُكُمْهَا. فَرَمَى بِهَا
 فِي الْبَحْرِ حَتَّى وَلَجَتْ فِيهِ، ثُمَّ انْصَرَفَ، وَهُوَ فِي ذَلِكَ يَلْتَمِسُ
 مَرْكَبًا، يَخْرُجُ إِلَى بَلَدِهِ، فَخَرَجَ الرَّجُلُ الَّذِي كَانَ أَسَلَفَهُ، يَنْظُرُ لَعَلَّ

مَرْكَبًا قَدْ جَاءَ بِمَالِهِ، فَإِذَا بِالْخَشْبَةِ الَّتِي فِيهَا الْمَالُ، فَأَخَذَهَا لِأَهْلِهِ
 حَطْبًا، فَلَمَّا نَشَرَهَا وَجَدَ الْمَالَ وَالصَّحِيفَةَ، ثُمَّ قَدِمَ الَّذِي كَانَ
 أَسْلَفَهُ، فَأَتَى بِالْأَلْفِ دِينَارٍ، فَقَالَ وَاللَّهِ مَا زِلْتُ جَاهِدًا فِي طَلْبِ
 مَرْكَبٍ لِأَتِيكَ بِمَالِكَ، فَمَا وَجَدْتُ مَرْكَبًا قَبْلَ الَّذِي أَتَيْتُ فِيهِ. قَالَ
 هَلْ كُنْتَ بَعَثْتَ إِلَىَّ بِشَيْءٍ قَالَ أَخْبِرْكَ أَنِّي لَمْ أَجِدْ مَرْكَبًا قَبْلَ الَّذِي
 جِئْتُ فِيهِ. قَالَ فَإِنَّ اللَّهَ قَدْ أَدَّى عَنْكَ الَّذِي بَعَثْتَ فِي الْخَشْبَةِ
 "فَانصَرِفْ بِالْأَلْفِ الدِّينَارِ رَاشِدًا".

Narrated Abu Huraira: The Prophet (ﷺ) said,
 "An Israeli man asked another Israeli to lend him
 one thousand Dinars. The second man required
 witnesses. The former replied, 'Allah is sufficient
 as a witness.' The second said, 'I want a surety.'
 The former replied, 'Allah is sufficient as a surety.'
 The second said, 'You are right,' and lent him the
 money for a certain period. The debtor went
 across the sea. When he finished his job, he
 searched for a conveyance so that he might
 reach in time for the repayment of the debt, but
 he could not find any. So, he took a piece of
 wood and made a hole in it, inserted in it one
 thousand Dinars and a letter to the lender and
 then closed (i.e. sealed) the hole tightly. He

took the piece of wood to the sea and said. 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away.

Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one

before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.'⁴²

- This man was truthful in fulfilling his covenant. Even after putting the money in the sea, he still went again to return the money. This shows his truthfulness.
- Allah (سبحانه وتعالى) will bring the right means and decrees to fulfill our covenants in the right way. But if we are not truthful, it will be hard to fulfill it.
- Who can help us fulfill our covenants? Only Allah Al Kafeel.

⁴² Sahih al-Bukhari 2291

- Zakariya was the sponsor for Maryam (عليه السلام) but still he saw her with fruits out of season. This shows Allah (سبحانه وتعالى) is the Sponsor.
- The mother of Maryam (عليه السلام) had vowed to make her child devoted for Allah (سبحانه), but she delivered a daughter and not a son. In that time, it was unheard for a woman to be in a devotee in the mihrab. The mother could have thought she did not have to fulfill the vow anymore, but she was truthful.
- In the end, her grandson Isa (عليه السلام) was not only a devotee but from the messengers of determination. We see how Allah (سبحانه) took care of the truthfulness of her covenant.

- Even the mother of Musa (عليه السلام) was truthful when she threw her baby in the sea and in the end he came back to her.
- There is much goodness when we fulfill the covenant. And this is ongoing goodness to families and much more.

MAY ALLAH MAKE US TRUTHFUL TO FULFILL COVENANTS WE HAVE. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL GHAALIB

(The Defeater)

12 APRIL 2023 | 21 RAMADAN 1444

- Allah Al Ghaalib is the Defeater. He is the One in control.
- This Name is mentioned only once in Surah Yusuf. When the Names are mentioned once, it shows more significance.

SURAH YUSUF 21

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And Allah is predominant over His affair, but most of the people do not know.

- We see this Name is highlighted throughout the story of Yusuf (عليه السلام).

- Even if looks like one is being defeated, the end is in the Hands of Allah Al Ghaalib.
- Yusuf (عليه السلام) had the dream and didn't tell his brothers, but yet still they plotted against him.
- Afterwards they wanted to remove Yusuf from his father's eyes and sold him to slavery thinking this is his elimination. But in the end this became a reason for him to be established in the land.
- This is (وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ) (And Allah is predominant over His affair,).
- Little did 'Azeez know that the young boy he bought would be a minister in the end.
- When wife of 'Azeez locked all doors thinking no one could see her, specifically her

husband was the one who caught her in the end.

- Then when Yusuf (عليه السلام) was sent to prison, she said he would be nothing afterwards, but this was his gateway to becoming someone very great.
- Then after the prisoners went their own way, no one of the inner circle could interpret the dream of the king and then the winebearer remembered. Even though he didn't disclose to Yusuf (عليه السلام) that this was a dream of the king, Yusuf (عليه السلام) still knew.
- In the end, Yusuf (عليه السلام) said he refused to come till they declare his innocence
- In all these situations we see (وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ) (And Allah is predominant over His affair,).

- His brothers didn't recognize him and accused him of stealing. But with Allah Al Ghaalib, even if any decree seems against us, everything is to show us (وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ) (And Allah is predominant over His affair,).
- There is a bigger picture that we cannot see. Which is why it is very important to submit to Allah (سبحانه وتعالى).
- We have to know that no one can go against what Allah (سبحانه وتعالى) wants and not to think that people have power.
- Though people try to bring down the truth, yet the truth became more exposed and more people want to know it.
- In the end, the tables will always turn and go in favor of the muttaqeen (pious).

- There is a good end for the one who has taqwa as they believe and submit to what Allah (سبحانه وتعالى) wants.
- When any decree comes, the nafs wants to plan but we don't allow the nafs to be the dominator over us. This is not a nice path.
- Even if matters get blocked, we don't know how much purification they can be for us.
- When we reject the decree, we are rejecting the way of being purified and beautified.
- This makes us more accepting of the decrees.

SURAH YUSUF 21

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

I am pleased with Allah as a Lord and Islam as a religion and Muhammad as a Prophet.⁴³

MAY ALLAH MAKE US ACCEPTING OF HIS DECREES.
AMEEN.

⁴³ Muslim No# 386

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AS SAADIQ (The Most Truthful)

02 APRIL 2023 | 11 RAMADAN 1444

- This Name is mentioned in the Qur'an in the context of when there was a lot of transgression from Banu Israel.

SURAH AL AN'AM 146

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ مِّنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَٰلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ

And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.

- Allah is The Most Truthful in His Promises. When He tells that we will be resurrected, it will surely happen. He never breaks His promises.
- The impact of knowing Allah As Saadiq is to be truthful in the heart, tongue and limbs and more to be truthful in our promises to Him. Before being truthful with ourselves we be truthful with Allah (سبحانه وتعالى).
- We want to be truthful in fulfilling the covenant to worship Him alone, to not associate with Hm, to believe His promises that we will be resurrected and meet Him.
- The phrase (إِنْ كُنْتُمْ صَادِقِينَ) (if you should be truthful) is repeated in the Qur'an and this shows the importance of truthfulness.

SURAH AT TAWBAH 119

وَكُونُوا مَعَ الصَّادِقِينَ

and be with those who are true.

- Who are the siddiqeen? Those who are constantly in the truthfulness.
- They have given from their wealth and self for Allah (سبحانه وتعالى) because they believe in Him.
- They are constant in giving because they want to exalt the Name of Allah.
- The opposite of truthfulness is lying which is a characteristic of the hypocrites. The hypocrite appears truthful but he is breaking promises from inside.
- Fulfilling promises is part of faith and belief. To be from the sadiqeen is when whatever shows from the outside is same as what lies within.

SURAH AN NISA 69

وَمَنْ يُطِعِ 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.

- When we know Allah is As Saadiq, we want to come closer to Him by His Names by being truthful to Him.
- The more we show truthfulness, the more He will show us Who He is.
- The messengers are those who know Allah most and are the most truthful.

SURAH AL HADID 19

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ

And those who have believed in Allah and His messengers

- The sadiqueen are closest to the messengers, known and believing in them.
- Truthfulness appears when there are tests.

SURAH AL 'ANKABUT 2, 3

2.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do the people think that they will be left to say, "We believe" and they will not be tried?

3.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ

But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

- We may say we believe but true truthfulness comes out in situations.

- May Allah (سبحانه وتعالى) keep us firm and be truthful in fulfill our promise to Him so we can see Him. He would not show Himself to the one who is lying.
- No one likes to be lied to or promises to be broken.
- Our Rabb nurtures us to be truthful. How? Through tests to have pure attachment to Him.
- When we know Allah is As Saadiq, the focus is not about me wanting to show my truthfulness but about being truthful because Allah is As Saadiq.

MAY ALLAH MAKE US SEE RABBUNA ALLAH SO WE ONLY SEE HIM AND NOT OURSELVES. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

DHUL JALAALI WAL IKRAAM (Owner of Majesty and Honor)

17 APRIL 2023 | 26 RAMADAN 1444

- This is a very great Name that is inclusive of many of the meanings of other names of Allah.
- This Name is mentioned once twice in the Quran and both times is in Surah Ar Rahman.

SURAH AR RAHMAN 26, 27

26.

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone upon the earth will perish,

27.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

And there will remain the Face of your Lord,
Owner of Majesty and Honor.

SURAH AR RAHMAN 78

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

Blessed is the name of your Lord, Owner of Majesty and Honor.

- The theme of Surah Ar Rahman is to believe in Allah (سبحانه وتعالى) through the blessings He showers us with. To both times, the Name of Allah Ar Rabb is mentioned before it.
- The Name Dhul Jalaali was Ikraam has a lot of love and magnification and this is Uloohiya.
- Ibn al Qayyim said these Names shows complete Uloohiyah- the perfection of Allah. He is so perfect, my heart jumps straight to Him.
- Also when we say, Allahu Akbar, we are magnifying Allah.

- The combination of love and magnification is our connection to Allah (سبحانه وتعالى).
- The surah is about balance in our feelings and attachment to Allah (سبحانه وتعالى). There is both love and magnification.
- In life we can go to extremes. We can overly love and lose respect. Or have too much respect and not taste love.
- Almost every other ayah in this surah is a reminder that our Rabb is constantly nurturing us not only through decrees but also blessings.
- We think nurturing is with saying right and wrong. Then you can lose the connection.
- Allah (سبحانه وتعالى) nurtures us constantly to have love and magnification for Him.

- So we stay on this path that remains (البقى) and is pure (الصفى).
- Anything we do with real love and magnification remains.
- This connection of love and magnification is our divine connection with Allah.
- To have only love or only magnification is bringing down the level.
- The word (تبارك) means He is Blessed. His Names are blessed and everything is pure in it. We do not want to mix them with any falsehood, lies, association or anything that can bring it down. Allah (سبحانه وتعالى) nurtures us to have that purity.
- All the Names of Allah have that love and respect.

LOVE FOR HIS MAJESTY

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي . "

Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily. Allah would say on the Day of Resurrection: Where are those who have mutual love for My Glory's sake? Today I shall shelter them in My shadow when there is no other shadow but the shadow of Mine.⁴⁴

- The hadith didn't say, they love for my love but for His Majesty. There is love but at there is great love and respect at the same time.
- Dua as salam

SUPPLICATION AFTER PRAYER

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Aallahumma antas-salaamu, wa minkas-salaamu, tabaarakta yaa dhal-jalaali wal-ikraam

⁴⁴ Sahih Muslim 2566

O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honor.⁴⁵

- We see the Name of Allah Dhul Jalaali was Ikraam in this dua.
- In this dua we are calling Allah As Salaam (the Most Peaceful), You are the One Who can keep us sound and safe from when our desires can get mixed up. This is when we will be unsafe. We want to keep the purity.

SUPPLICATION BY THE GREATEST NAME OF ALLAH

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا - يَعْنِي - وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ " تَدْرُونَ

⁴⁵ Muslim No# 591

بِمَا دَعَا " . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ
 دَعَا اللَّهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ
 أُعْطِيَ "

It was narrated that Anas bin Malik said: "I was sitting with the Messenger of Allah (ﷺ) and a man was standing and praying. When he bowed, prostrated and recited the tashahhud, he supplicated, and in his supplication he said: "Allahumma inni as'aluka bi-anna lakal-hamd, lailaha illa ant, al-mannanu badi'us-samawati wal-ard, ya dhal-jalali wal-ikram! Ya hayyu ya qayyum! Inni as'aluka. (O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You.)' The Prophet (ﷺ) said: 'Do you know what he has supplicated with?' They said: "Allah (SWT) and His Messenger know best." He said: 'By the One in Whose Hand is my soul, he called upon Allah by His greatest Name, which, if He is called by it, He responds, and if He is asked by it, He gives.'"⁴⁶

⁴⁶ Sunan an-Nasa'i 1300

- There are many Names included in this supplication that the scholars say is the Greatest Name of Allah.
- Not matter how much we talk about Him, He shows us more of His greatness. He nurtures us to detach us from anything that makes us not love or not magnify Him and then attach to Him alone. This is our life story of Rabbuna Allah (ربنا الله).

MAY ALLAH GRANT US THE DELIGHT OF LOOKING AT HIS
FACE FULL OF MAJESTY AND HONOR. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WAASI'

(The Most Vast)

20 APRIL 2023 | 29 RAMADAN 1444

- Allah (سبحانه وتعالى) is the Most Vast Himself. Nothing can limit Him. No praise no dispraise, no actions can restrict Him unlike ourselves.
- The Name is mentioned seven times but never on its own. It is mostly joined with Al 'Aleem (The All Knowing) and once with Al Hakeem (The All-Wise). And it says (إِنَّ اللَّهَ) (Surely Allah is) in all of them.
- It is not possible for us to takes in the Vastness of Allah Al Waasi' because we are so limited.

- Allah (سبحانه وتعالى) is Al 'Aleem and Al Hakeem in how the vastness will be shown to us.
- At the same time, this vastness can come through tests. Vastness is not limited to the east or west, it is not about the king we choose, it is not about how much we spend.
- When there is vastness, we want to submit and accept and not question 'why is there vastness here and tightness there?'
- There is a lot of favor and will of Allah in His vastness.

SURAH ADH DHARIYAT 47

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

And the heaven We constructed with strength,
and indeed, We are [its] expander.

- The sky already seems so vast. But Allah (سبحانه وتعالى) can make the sky even more vast. Then

surely He is All-Able to make anything else vast.

- Allah is vast in His Names and Attributes. No matter how many sins all of humans commit, His vastness, forgiveness and richness remains
- This Name is mentioned with relation to mercy and knowledge.
- With knowledge a person can become tight. He can feel, I know and went through experience, so listen to what I say. His knowledge can make him make matters tight on others. But then Allah (سبحانه وتعالى) will show us vastness. Even with knowledge we need taqwa.
- Knowledge with desire will be a disaster.

- This Name is not mentioned specifically in the sunnah but the action of making vast is mentioned.
- There is a lot of dignity, highness and greatness in learning the Names of Allah from the Qur'an.
- The sunnah is wisdom. To live a good life as a human is with the sunnah.

ALLAH TESTS US WITH WHAT HE GIVES

إِنَّ اللَّهَ تَعَالَى يَبْتَلِي الْعَبْدَ فِيمَا أَعْطَاهُ ، فَإِنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ
 بُورِكَ لَهُ فِيهِ وَوَسَّعَهُ ، وَإِنْ لَمْ يَرْضَ لَمْ يُبَارِكْ لَهُ ، وَلَمْ يَزِدْ عَلَى مَا
 كُتِبَ لَهُ

Allah Almighty tests the servant with what He has given him, so if he is satisfied with what Allah has apportioned for him, he will be blessed and it will be expanded, and if he is not satisfied, He will not bless him, and he will not exceed what was written for him.⁴⁷

⁴⁷ Sahih Aj Jamie 1869

- Allah (سبحانه وتعالى) will test the people with what He gives them. If they are pleased, Allah (سبحانه وتعالى) will expand and bless it for him.
- But if he is not pleased, and it will not increased from what has been written for him.

GHUSL

أَنَّ أَنَسًا مِنْ أَهْلِ الْعِرَاقِ جَاءُوا فَقَالُوا : يَا ابْنَ عَبَّاسٍ أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا قَالَ : لَا وَلَكِنَّهُ أَطَهْرُ وَخَيْرٌ لِمَنْ اغْتَسَلَ وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ وَسَأُخْبِرُكُمْ كَيْفَ بَدَأَ الْغُسْلُ كَانَ النَّاسُ مَجْهُودِينَ يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ وَكَانَ مَسْجِدُهُمْ ضَيْقًا مَقَارِبَ السَّقْفِ إِنَّمَا هُوَ عَرِيشٌ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي يَوْمٍ حَارٍّ وَعَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِيَا حٌ آذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا فَلَمَّا وَجَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ الرِّيحَ قَالَ : أَيُّهَا النَّاسُ إِذَا كَانَ هَذَا الْيَوْمَ فَاغْتَسِلُوا وَلِيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دَهْنِهِ وَطَيْبِهِ قَالَ ابْنُ عَبَّاسٍ : ثُمَّ جَاءَ اللَّهُ بِالْخَيْرِ وَلَبِسُوا غَيْرَ الصُّوفِ

وَكُفُوا الْعَمَلَ وَوَسَّعَ مَسْجِدَهُمْ وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي
بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ

'Amr b. Abi 'Amr and 'Ikrimah reported: Some people of Iraq came and said: Ibn 'Abbas, do you regard taking a bath on Friday as obligatory ? He said: No, it is only a means of cleanliness, and is better for one who washes oneself. Anyone who does not take a bath, it is not essential for him. I inform you how the bath (on Friday) commenced. The people were poor and used to wear woolen clothes, and would carry loads on their backs. Their mosque was small and its rood was lowered down. It was a sort of trellis of vine. The Messenger of Allah (ﷺ) once came out on a hot day and the people perspired profusely in the woolen clothes so much so that foul smell emitted from them and it caused trouble to each other. When the Messenger of Allah (ﷺ) found the foul smell, he said: O people, when this day (Friday) comes, you should take bath and every one should anoint the best oil and perfume one has. Ibn 'Abbas then said: Then Allah, the Exalted, provided wealth (to the people) and they wore clothes other than the woolen, and were

spared from work, and their mosque became vast. The foul smell that caused trouble to them became non-existent.⁴⁸

- After this so much goodness came to them, even their masjid was expanded.
- We do not know what Allah (سبحانه وتعالى) can use as means to expand for us.
- This hadith also shows the importance of both inner and outer purity.

SUPPLICATION FOR EXPANSION

اللهم اغفر لي ذنبي ، ووسع لي في داري ، وبارك لي في رزقي

‘O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’ (Allāhummaghfir lī dhanbī, wa wassi` lī fī dārī, wa bārik lī fīmā razaqtanī).⁴⁹

- With this dua we are asking Allah (سبحانه وتعالى) to expand our homes and bless our provision.

⁴⁸ Sunan Abi Dawud 353

⁴⁹ Sahih Aj Jamie 1265

GLAD TIDINGS TO THE ONE WHO HAS CONTROL OVER HIS TONGUE

طُوبَى لِمَنْ مَلَكَ لِسَانَهُ ، وَوَسِعَهُ بَيْتُهُ ، وَبَكَى عَلَى خَطِيئَتِهِ

Glad tidings to the one who has control over his tongue, his house is expanded and cries over his sins⁵⁰

- The word (طُوبَى) is also a tree in paradise and in this hadith it says 'tooba' to the one has control over his tongue. His house is expanded. A vast home is a means of protection from trials. If one is in a tight place, he might end up going outside where he is exposed to trials.
- Even when the dajjal comes, the Prophet (صلى الله عليه وسلم) said to remain in the homes.
- May Allah help us pass the tests and be pleased with what He has decreed of us

⁵⁰ Sahih Aj Jamie 3929

MAY ALLAH EXPAND OUR HEARTS, TIME AND PLACE TO
BENEFIT THE BEST. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SALAAM

(The Bestower of Peace)

24 APRIL 2023 | 4 SHAWWAL 1444

- Allah As Salam is the Bestower of Peace.
- Salam means to be sound from any kind of fault, defect, making mistakes, anything improper, or not suitable.
- Only Allah (سبحانه وتعالى) is purely As Salaam. No wrong can ever touch Him or can be done by Him.
- Unlike ourselves, we can get scratched, or we say something we should not have said.
- Allah (سبحانه وتعالى) is salaam from every aspect- in His Names, Attributes and Actions.

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- Shirk can easily happen with these Names.
- His life is salam from death, He is salam from ever getting tired, His words are salam from having any injustice or contradictions.
- His Divinity is salam from ever having a partner. No one can take His place, no son, no partner. His Oneness is salaam.
- His pardoning and forbearance are salaam from not being based on need. It is out of His benevolence, kindness and generosity.

- His decrees are salaam. Nothing is vain, coincidence or by chance. It is all in the perfect place based on His perfect wisdom.
- His rising above the Throne and descending to the lowest Heaven is salam from anything being higher than Him.
- The Name is also mentioned in the Sunnah.

ALLAH IS AS SALAAM

عَنْ عَبْدِ اللَّهِ، قَالَ كُنَّا إِذَا صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْنَا السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، فَلَمَّا انصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ " إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي

السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. ثُمَّ يَتَخَيَّرُ بَعْدُ مِنَ الْكَلَامِ مَا شَاءَ."

Narrated `Abdullah: When we prayed with the Prophet (ﷺ) we used to say: As-Salam be on Allah from His worshipers, As- Salam be on Gabriel, As-Salam be on Michael, As-Salam be on so-and-so. When the Prophet (ﷺ) finished his prayer, he faced us and said, "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say, 'at-Tahiyatu-li I-lahi Was-Salawatu, Wat-Taiyibatu, As-Salamu 'Alaika aiyuhan- Nabiyyu wa Rah-matul-iahi wa Barakatuhu, As-Salamu 'Alaina wa 'ala 'Ibadillahi assalihin, for if he says so, then it will be for all the pious slave of Allah in the Heavens and the Earth. (Then he should say), 'Ash-hadu an la ilaha illallahu wa ash-hadu anna Muhammadan `Abduhu wa rasulu-hu,' and then he can choose whatever speech (i.e. invocation) he wishes"⁵¹

⁵¹ Sahih al-Bukhari 6230

- Allah (سبحانه وتعالى) is As Salaam. We do not need to invoke for Him to have, but we need salaam.
- We never want to shy away from saying salaam to anyone. Even if no one responds, the angels will respond to us

SPREAD SALAAM

السلام اسمٌ من أسماءِ اللهِ وضَعَهُ اللهُ في الأرضِ ، فأفشُوهُ
 بينكم ، فإنَّ الرجلَ المسلمَ إذا مرَّ بقومٍ فسَلَّمَ عليهم ، فردُّوا عليه
 ؛ كان له عليهم فضلٌ درجةٍ بتذكيره إياهمُ السلامَ ، فإن لم يرُدُّوا
 عليه ردَّ عليه مَنْ هوَ خيرٌ منهم وأطيبُ

"Peace is one of the Names of Allah which Allah has placed on the earth. Extend it among you. When a man greets people and they answer him, then he has a higher degree than them because he reminds them of peace. If no one answers him, he will be answered by one who is better and more excellent."⁵²

⁵² Sahih Aj Jamie 3697

- Then after prayer we say:

SUPPLICATION AFTER TASLEEM

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا
سَلَّمَ قَالَ " اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ
وَإِكْرَامِ " .

'Aishah said: When the Prophet (ﷺ) uttered taslim, he used to say: "O Allah, You are As-Salam, and from you is As-Salam. You are blessed, O One of Magnificence and Generosity."⁵³

- With this dua we are invoking Allah (سبحانه) (وتعالى), You are the One Who makes everything sound and peaceful, and You are the One Who protects us from falling into anything that can disturb the peace. This is all balance. We see how Allah (سبحانه وتعالى) deals with us with majesty and honor.

⁵³ Sunan Abi Dawud 1512

- The one who has peace inside, will deal with others with peace, but before peace comes submission.
- Why can we not be in peace within ourselves? Because of lack of submission. If we are not in peace within ourselves, we cannot be in peace with others.
- When a person is arrogant and cannot submit - it will be like an internal collapse inside him.
- This is when a person feels his life can only stand when he sees others fail, and this is when the fitrah (natural disposition) goes away.
- Allah (سبحانه وتعالى) gave us a fitrah that is sound, soft, easy and kind. It is very easy to receive the divine revelation and easy to be with others. There is no arrogance.

- If we do not have peace with Allah (سبحانه) , then we cannot show it to others.

SPREAD SALAAM

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَلَا أَدُلُّكُمْ عَلَىٰ أَمْرٍ إِذَا أَنْتُمْ فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ " .

Narrated Abu Hurairah: that the Messenger of Allah (صلى الله عليه وسلم) said: "By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I inform you about a matter which if you do it, then you will love one another? Spread the Salam among each other."

- When we say salaam, we are making dua to Allah (سبحانه وتعالى) for that person. May Allah (سبحانه وتعالى) give him peace, that he does not fall into something disturbing within himself or others.

- When we have salaam with each other, we can love each other and believe more.
- If we are in an environment with no peace, it is harder to love and believe.
- We want to enter the path of salaam, where it is sound and safe where we do not face any situation where we slip and say something or do something that is not sound.
- In the end all of this leads to the Home of Peace. Paradise is a place that was always salaam. It was never a place that was dead and then had life, or had sickness and then it was safe. It is a peaceful and sound land.
- Allah (سبحانه وتعالى) places peace in submission to Him, in following the Prophet (صلى الله عليه وسلم), in following the religion of Islam which is a way of life.

- We can become rigid with worships and quickly judge, but we want to have a good heart that quickly makes dua.
- Submission is needed to keep the peace within us. The more we do not submit, the more it shows we are not peaceful people.

A MUSLIM

" الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ "

A Muslim is he from whose hand and tongue the Muslims are safe.⁵⁴

- Submission is important to keep the shield of peace between us and others.
- Iblis failed in submission when the decree came to prostrate to Adam (عليه السلام).

⁵⁴ Sahih al-Bukhari 6484

SURAH ASH SHU'ARA 88, 89

88.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ

The Day when there will not benefit [anyone]
wealth or children

89.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

But only one who comes to Allah with a sound
heart."

- May Allah (سبحانه وتعالى) help us to always say the salaam with conviction, to be peaceful with each other and not to have bad feelings towards others.

O ALLAH, YOU ARE AS-SALAM, AND FROM YOU IS AS-SALAM. YOU ARE BLESSED, O ONE OF MAGNIFICENCE AND GENEROSITY.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUSAWWIR

(The Fashioner of Forms)

24 APRIL 2023 | 4 SHAWWAL 1444

- This Name is mentioned only once in the Qur'an.

SURAH AL HASHR 23, 24

23.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

24.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ صَلَّاهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah , the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

- In ayah 23, the Names mentioned are about matters people can easily do shirk. Then after shirk is removed, there is a new creation in the best form and this is with the Names mentioned in ayah 24.
- Anytime a Name is mentioned once in the Qur'an it means it is significant in that surah.
- For example, the Name As Samad is mentioned once, so this is significant for ikhlas.

SURAH AAL IMRAAN 6

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ

It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

- Al Musawwir looks at the extreme details - He gives precise images of the baby in the womb
- We need to have light, right angle to have these detailed images. He is Al 'Azeez Al Hakeem.
- We cannot get that precision. Like when we make puff pastry, we make incisions but when it comes out, the incisions seem out of place.
- We may see the form of our ears, but Allah (سبحانه وتعالى) knows the detail behind it.
- Knowing Allah Al Musawwir helps us accept the way we look and others look because He is the One Who fashioned them.
- Another aspect is about perspective.

- In photography, angles and lighting play a big role on the final image and also on the feelings they invoke.
- Similarly, there are many matters in our lives that are affected because of the angle and perspective we look at them. Our perspective is what affects our feelings and not the matters themselves.
- This is very important to know Allah (سبحانه وتعالى). If our perspective is based on the desires of the self or others, we can end up building scenarios based on this wrong perspective. Shatihan will also be there to add his input.
- How can we position our perspective in the right, best way with the best light? Take the matter higher to Allah (سبحانه وتعالى), instead of

drowning into thinking 'why did she say this?', 'why did she do this?'.

- We make dua to Allah Al Musawwir to make us see things in a way pleasing to Him.
- When we go thorough experiences, we have have feelings towards ti. If something has a negative past, we naturally have negative feelings towards it.

WE LOVE MOUNT UHUD

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَعَ لَهُ
أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

Narrated Anas bin Malik: that (mount) Uhud appeared to the Messenger of Allah (ﷺ) so he said: "This mountain loves us and we love it.

- The Prophet (صلى الله عليه وسلم) taught us to love mountain Uhud despite the losses they endured there.

- Instead of being affected by the past we want to believe in Allah (سبحانه وتعالى) because we can stop ourselves because of our past experiences.
- Also we never have an image of Allah (سبحانه وتعالى). This is all from the shaithan. Allah (سبحانه وتعالى) is the Most Beautiful, there is no way can we imagine Him.
- Allah (سبحانه وتعالى) is the One Who gives souls, life and perfect images. Images of humans or animals drive away the angels and we want to invite the angels.
- Our minds are quick to make images but we stop them by thinking good of Allah.
- May Allah (سبحانه وتعالى) make us see each other in the best way.

- How a person is inside is how he sees others.
- If a person is giving, he sees other giving. If he is trustworthy, he sees others are trustworthy.

MAY ALLAH HELP US TO ALWAYS THINK GOOD OF HIM.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL BAARI'

(The Purifier of Creation)

29 APRIL 2023 | 9 SHAWWAL 1444

- Allah Al Baari' is the Purifier of the Creation.
- There is nothing impure, faults or mistakes mixed with Allah (سبحانه وتعالى).
- This Name is mentioned three times in the Qur'an and twice in Surah Al Baqarah in the context of shirk.

SURAH AL BAQARAH 54

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ
الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ
بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

And [recall] when Moses said to his people, "O my people, indeed you have wronged

yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.

- When Banu Israel took the calf for worship, Musa (عليه السلام) told his people to kill themselves so they can return back to Him and be purified of their shirk.
- The Name then comes in Surah Al Hashr after glorifying Allah (سبحانه وتعالى) from any shirk.

SURAH AL HASHR 24

هُوَ اللَّهُ الْخَالِقُ الْبَارِيُّ الْمُصَوِّرُ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah , the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

- Allah (سبحانه وتعالى) created all of us pure, even in our physical forms. For example, humans are humans, animals are animals, jinn are jinn and angels are angels. They do not mix.
- We do not have creation that are half-human and half-fish like mermaids or half-human and half-horse. Allah Al Baari' created all creation pure in their physical aspect.
- He also created us pure on fitrah. We are not born on sin, but on pure and sound fitrah.
- What can affect this purity? The greatest reason to lose this purity is when there is the mixture of shirk.
- The right of Allah (سبحانه وتعالى), is to be worshipped alone without association.
- Shirk is to put someone else in the heart with Allah (سبحانه وتعالى).

- The person does not see His Highness but looks at the highness of someone else.
- He is not looking at Him alone but looking at someone else.
- He is not devoting himself to Allah (سبحانه وتعالى) alone but to someone else.
- When shirk enters the heart, it has a domino effect. Obedience gets mixed with disobedience. Halal (lawful) gets mixed with haram (unlawful). Muhkam (solid, clear) gets mixed with mutashabih (unclear matters). Obligatory gets mixed with voluntary. There is imbalance in priorities so matters get out of hand.
- We need Allah Al Baari' to take us back to purity and purify us.

- The word (براءة) means innocence. What causes something to lose innocence? When there is mixture.
- Allah Al Baari purifies us. He will also bring back the innocence of someone who is wrongly accused. He will also prove the guilt of anyone who claims to be innocent.
- Another meaning is freedom. There cannot be freedom when there is mixture. When the heart or eyes goes here and there, then it is chained. Shirk chains us while tawheed frees us.
- Different things come to us, but it is important to have a filter so there is no mixture.
- The greatest reason for 'mixture' is shirk. When disobedience merges with obedience, or

when doubts merge with faith, or when innovation merges with sunnah.

- May Allah (سبحانه وتعالى) purify us.

SUPPLICATION FOR PROTECTION AGAINST SHIRK

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ،
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

*Allaahumma innee a'oodhu bika an ushrika
bika wa ana a'lamu, wa astaghfiruka li maa laa
a'lam*

O Allah, I seek refuge with You lest I should commit shirk with You knowingly and I seek Your forgiveness for what I do unknowingly.⁵⁵

- Allah (سبحانه وتعالى) forgives all sins except shirk. The sin of shirk needs repentance because this is about the right of Allah (سبحانه وتعالى).

⁵⁵ Al-Adab Al-Mufrad No# 716

- If there is the sin of shirk, it will be difficult to see laa ilaaha illa Allah (لا إله إلا الله) (there is no one worthy of worship except Allah).
- To give Allah (سبحانه وتعالى) His right of worshipping Him alone is the start to loving Him. This shows respect. With the seed of respect, the flower of love will bloom.
- May Allah (سبحانه وتعالى) make us love Him, follow the Prophet (صلى الله عليه وسلم), show our love for him and love each other by loving for others what we love for ourselves.

MAY ALLAH PURIFY US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SAADIQ (The Truthful)

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- Allah is the Most Truthful in His Names, Attributes, decrees and commands.
- Desires can easily slip into our truthfulness. But real truthfulness is not about what we think, want or say but to verify the truth by what Allah (سبحانه وتعالى) brings.
- Real truthfulness is only by the truthfulness of Allah (سبحانه وتعالى). He is As Saadiq.
- Everything He says and shows is the truth. Especially when He tells us that He will meet us, or when He tells us there is a Last Day.

Though people challenge this and ask ‘will we come back and meet Allah (سبحانه وتعالى) again?’. Allah (سبحانه وتعالى) promises us several times about our return to Him.

- Anything we say or claim should be based on evidence and not by making things up.
- Truthfulness is very precious and great.
- A person may easily lie and get away with it but then there will not be any nurturing.
- We learn the value of truthfulness from the story of Ka’b ibn Malik. The hypocrites gave excuses to the Prophet (صلى الله عليه وسلم) for skipping the battle and they were not questioned. But Ka’b ibn Malik was truthful. Even though he was eloquent, he truthfully said that he did not have any excuse.

- Real nurturing happened after his truthfulness. The nurturing after truth is elevation. It shows that the person is no longer holding on to himself or his ego.
- No one could speak to Ka'b ibn Malik and the ones who did speak to him were those who wanted to pull him away. Yet he remained firm.
- He was not looking at actions of people anymore. He saw all the commands, decrees and Actions of Allah (سبحانه وتعالى), while thinking good of Allah (سبحانه وتعالى) and thinking good of the people.
- In the end, we see how Allah (سبحانه وتعالى) honored him them and the other two companions. They are role models for us.

- When a person passes the tests with truthfulness, there will be more elevation, firmness, guidance, purification and thinking good.
- We never want to reject the nurturing of Allah.
- May Allah (سبحانه وتعالى) make us to see He is As Saadiq in whatever He brings to us.
- He deals with us with sidq, so we want to deal with Him with truthfulness and also be truthful with others.
- May Allah (سبحانه وتعالى) help us be truthful with the Prophet (صلى الله عليه وسلم) by following him and be truthful with those who He gave authority over us.

SURAH AL 'ANKABUT 2,3

2.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do the people think that they will be left to say,
"We believe" and they will not be tried?

3.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ

But We have certainly tried those before them,
and Allah will surely make evident those who
are truthful, and He will surely make evident the
liars.

- Allah (سبحانه وتعالى) already knows our reality but the tests are for us to know ourselves.
- We never want to miss out from the nurturing because there are treasures in His nurturing.
- Every Name of Allah makes us more truthful.
- We want to be truthful to do what we have been commanded.

MAY ALLAH HELP US BE TRUTHFUL. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL QUDOOS

(The Most Holy, The Blessed)

08 MAY 2023 | 18 SHAWWAL 1444

- Every Name of Allah (سبحانه وتعالى) purifies us. He is the Most Holy and the same time He is the Most Blessed. We need both. We cannot be beautified without being purified first.
- Only Allah (سبحانه وتعالى) can be Al Qudoos. Allah (سبحانه وتعالى) is Ar Rahman and people can be merciful, He is Ar Rafeeq and people can be gentle companions, He is Ar Kareem and people can be generous. But no one can be Al Qudoos. He does not have any faults. Nothing from Him can be mixed with impurity that needs to be removed.

- We can become physically impure or mentally impure or have impurities in the heart. We need constant purification.
- We have wudhu (ablution) and ghusl (purification bath) to purify us physically.
- When we go to places of remembrance, we need to be clean and have a good smell. The smell of onions or garlic disturbs the angels and it also disturbs the people.
- Just as no one likes to sit with someone with a bad odor, no one likes to sit with anyone with bad heart. This requires constant purification.
- The greatest matter we need to purify ourselves from is shirk- to not associate, not think anyone can be with Him. This does not suit His Qudsia (Holiness).

- Allah Al Qudoos is purifying our relation with Him and with the people.
- We want this purity from Him because He is Blessed. He will bless our relations, health, knowledge, our families and our time. We cannot have blessings with impurity.
- It is not about having a lot, but to have blessings in what we have.
- Knowledge about one Name of Allah can be so blessed. He can make us better with One Name, a word we say can bring change in others or even a behaviour can have so much impact.
- When there are blessings, there will not be any waste.

- The Name of Allah Al Qudoos is mentioned in Al Musabihat which are the surahs that begin with tasbeeh.

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- The word hashr means to gather.

SURAH AL JUMUA' H 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ

Whatever is in the heavens and whatever is on the earth is exalting Allah , the Sovereign, the Pure, the Exalted in Might, the Wise.

- Notice that both times the Name before Al Qudoos is Al Malik- He is the King.
- Both Hands of Allah are Right and are blessed.
- Humans cannot be pure themselves. We have to answer the call of nature and the sunnah is to use the left hand for purification and to use the right hand to eat and give salaam.

DEEDS ARE PRESENTED EVERY MONDAY AND THURSDAY

عَنْ أَبِي صَالِحٍ، سَمِعَ أَبَا هُرَيْرَةَ، رَفَعَهُ مَرَّةً قَالَ " تُعْرَضُ الْأَعْمَالُ فِي كُلِّ يَوْمٍ خَمِيسٍ وَاثْنَيْنِ فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِيٍّ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا امْرَأً كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ

فَيُقَالُ ارْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا ارْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا " .

Abu Huraira reported it as a marfu' hadith (and the words are): The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious. grants pardon to every person who does not associate anything with Allah except the person in whose (heart) there is

rancour against his brother. It would be said: Put both of them off until they are reconciled.⁵⁶

- The hadith above is a reminder about the siraat and Qantara. Crossing the siraat is by fulfilling the rights of Allah (سبحانه وتعالى) and passing the Qantara is by fulfilling the rights of people.
- May Allah purify our relation with Him and then with the people. This will be a blessed life,
- Obedience to Allah (سبحانه وتعالى) and His Messenger (ﷺ) is a purification. Allah (سبحانه وتعالى) is Perfect. Whereas the Prophet (ﷺ) is human and obeying him, helps us be good with others.
- The way to overcome our nafs is when we are with people.

⁵⁶ Sahih Muslim 2565c

- May Allah (سبحانه وتعالى) grant us this special companionship by His Favor.

MAY ALLAH PURIFY US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AR RAAZIQ AR RAZZAQ

The Provider, The Ever-)
(Provider

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- From the Names of Allah (سبحانه وتعالى) is Ar Raaziq Ar Razzaq (The Provider, The Ever Provider).

SURAH ADH DHARIYAT 58

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

- The Name Ar Razzaq is mentioned once in Surah Adh Dhariyat. The name Ar Razzaq (الرَّزَّاقُ) has a shaddah which shows His provision is constant.

SURAH AL HAJJ 58

وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

And indeed, it is Allah who is the best of providers.

- The word (رزق) gets translated as provision but it is something that is constantly given. We are all enjoying our provision of rizq daily, yearly- what is written on the Night of Decree and the provision written for our whole life - this is what the angels write for the baby when it is four months in the womb of the mother.
- Rizq is not only for people but for everyone and everything including the jinn.

SUPPLICATION OF THE PROPHET (صلى الله عليه وسلم) FOR HIS NATION

عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ
بَارِكْ لَأُمَّتِي فِي بُكُورِهَا " .

It was narrated from Ibn Umar that the Messenger of Allah (ﷺ) said: "O Allah, bless my nation early in the morning." ⁵⁷

- Allah (سبحانه وتعالى) guarantees provision for us through many verses and hadiths because the human being is constantly worried about his provision.
- Even if a person gives us food, money or anything else, in reality they are providing us from the rizq of Allah.
- He is the One Who initially provided the rizq and anyone who gives us is only carrying and delivering His provision to us.
- Allah Ar Raaziq Ar Razzaq will provide everyone - the believer and disbeliever, the young and old, the weak and the strong.

⁵⁷ Sunan Ibn Majah 2238

- Even the tyrant is being provided by Allah so we should not be deceived by the power or provision of anyone.
- Anything that is written for us, will surely come to us even if we have to travel to get it. Our rizq is not only what comes to us but Allah (سبحانه وتعالى) can also drive us to a place because there is rizq there that is written for us. Even if a mustard seed is stuck between a rock, it will come to us. We should never lose hope in His Provision.
- Everything is Written in the Preserved Tablet, it comes down annually on the Night of Decree and the angels implement it. This shower of provision is constant.
- People can easily fall into shirk (association with Allah) in their quest for provision. They

read horoscopes or go to fortune tellers to know what they will get in the future when in the end everyone will only get what Allah (سبحانه وتعالى) has written for them. The stars have no power to provide the human being, only Allah Ar Razzaaq.

- There are two types of rizq; general and special.

GENERAL PROVISION

- This is anything for the body or in general that is provided to everyone from food, drink, oxygen, clothes, health and money. Most people focus only on this provision and all their feelings come out for this. This can bring tension in relations and brings out bad reactions.

SPECIAL PROVISION

- This is the rizq of the heart and this is what we seek. This special provision is to believe in Him, to love Him, rely on Him, to know about Him, about His religion and to love for each other for His sake.
- The rizq of the body is temporary and will end, but the rizq of the heart is what remains forever. This is what we seek and ask Allah (سبحانه وتعالى) to provide us.

SURAH AR ROOM 40

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ

Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life.

- It is easy for us to believe that He created us and will give us life but we tend to forget that He is the One Who provides us.

- The impact of knowing Allah Ar Raaziq Ar Razzaq is to rely on Him and not to be afraid to give from what He provided.

DO NOT FEAR POVERTY

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 دَخَلَ عَلَى بِلَالٍ وَعِنْدَهُ صُبْرَةٌ مِنْ تَمْرٍ فَقَالَ: «مَا هَذَا يَا بِلَالُ؟»
 قَالَ: شَيْءٌ ادَّخَرْتُهُ لِغَدٍ. فَقَالَ: «أَمَا تَخْشَى أَنْ تَرَى لَهُ غَدًا
 بخارا في نار جهنم يوم القيامة أنفق بلالٌ ولا تخش من ذي
 العرش إقلالا»

Abu Huraira said that when the Prophet once visited Bilal and saw he had a heap of dates, he asked him what it was. One his replying, "It is something I have stored up for tomorrow," he said, "Are you not afraid that tomorrow you may see on account of it steam in the fire of jahannam on the day of resurrection? Spend it, Bilal, and do not fear poverty from the Lord of the Throne."⁵⁸

⁵⁸ Mishkat al-Masabih 1885

- We tend to store so much out of fear.

RELY ON ALLAH (سبحانه وتعالى) LIKE THE BIRDS

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا " .

'Umar bin Al-Khattab narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "If you were to rely upon Allah with the required reliance, then He would provide for you just as a bird is provided for, it goes out in the morning empty, and returns full."⁵⁹

- Birds have no storage of food, but are provided daily.
- Never think we will be deprived by giving. Instead, Allah (سبحانه وتعالى) will give more and replace what we have given.

⁵⁹ Jami` at-Tirmidhi 2344

SUPPLICATION OF THE ANGELS

ما من يوم يصبح العباد فيه إلا ملكان ينزلان فيقول أحدهما اللهم أعط منفقًا خلفًا ويقول الآخر اللهم أعط ممسكًا تلفًا

The Prophet (ﷺ) said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds'".⁶⁰

- Every morning there are two angels that call out and supplicate for those who spend.

MEANS TO ATTAIN RIZQ

1. Seeking forgiveness and repentance

SURAH NOOH 10 TO 12

10.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

⁶⁰ Sahih al-Bukhari 1442

11.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send [rain from] the sky upon you in
[continuing] showers

11.

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And give you increase in wealth and children
and provide for you gardens and provide for
you rivers.

2. Early morning time

SUPPLICATION OF THE PROPHET (صلى الله
(عليه وسلم) FOR HIS NATION

عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اللَّهُمَّ
بَارِكْ لَأُمَّتِي فِي بُكُورِهَا " .

It was narrated from Ibn Umar that the
Messenger of Allah (ﷺ) said: "O Allah, bless my
nation early in the morning."⁶¹

3. Taqwa

⁶¹ Sunan Ibn Majah 2238

SURAH AT TALAQ 2, 3

2.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

And whoever fears Allah - He will make for him a way out

3.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And will provide for him from where he does not expect.

- This is from the Way of Allah (سبحانه وتعالى). If there is desire, there will not be a way out and he will not get something he did not expect.

4. To stay away from sins

SURAH AR ROOM 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned

5. To devote oneself to worship Allah (سبحانه وتعالى)

DEVOTE YOURSELF FOR WORSHIP

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ وَإِلَّا تَفَعَّلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أُسُدَّ فَقْرَكَ " .

Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.'"⁶²

- Whoever frees himself for worshipping Allah (سبحانه وتعالى), He will fill his heart with richness and alleviate poverty.

6. Hajj and umrah

HAJJ AND UMRAH

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي

⁶² Jami` at-Tirmidhi 2466

الْكِبْرُ خَبَثُ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ
دُونَ الْجَنَّةِ " .

It was narrated that 'Abdullah said: "The Messenger of Allah said: 'Perform Hajj and 'Umrah consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and Hajj Al-Mabrur brings no less a reward than Paradise.'"⁶³

7. To spend in the way of Allah

SURAH SABA 39

وَمَا أَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ

But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

- The compensation from Allah is above any human calculation. With Allah (سبحانه وتعالى) there is vastness.

⁶³ Sunan an-Nasa'i 2631

- If we spend a hundred dirhams the compensation from Allah (سبحانه وتعالى) is much more and not limited to money. He can give us feelings, health, love and faith to keep us firm in the time of trials.

8. To keep family connections

EXPANSION OF RIZQ BY CONNECTING TO FAMILY

من سره أن يبسط له في رزقه وينسأ له في أثره فليصل رحمه
 Allah 's Messenger (ﷺ) said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."⁶⁴

9. To honor the weak the be good to them

HONOR THE WEAK

عَنْ أَبِي الدَّرْدَاءِ، قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 " اِبْغُونِي ضِعْفَاءَكُمْ فَإِنَّمَا تُرَزَقُونَ وَتُنصَرُونَ بِضِعْفَائِكُمْ "

⁶⁴ Sahih al-Bukhari 5986

Narrated Abu Ad-Darda': That he heard the Prophet (ﷺ) saying: "Seek your weak for me. For indeed your sustenance and aid is only by your weak."⁶⁵

- From this hadith we learn to take care of our children, elderly and helpers.

10. Migrate for the sake of Allah

SURAH AN NISAA 100

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

⁶⁵ Jami` at-Tirmidhi 1702

- To leave a land of disbelief to a believing land is a reason for expansion of provision.

11. Spending on the seeker of knowledge

PROVISION FOR SEEKER OF KNOWLEDGE

كَانَ أَخَوَانِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْآخَرُ يَحْتَرِفُ، فَشَكَى الْمُحْتَرِفُ أَخَاهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَعَلَّكَ تَرْزُقُ بِهِ

There were two brothers in the days of the Prophet (ﷺ). One of them used to attend the Prophet's circle (to acquire knowledge) and the other used to earn their living). Once the latter complained to the Prophet (ﷺ) against the former (for not earning his living). He (ﷺ) replied, "Perhaps you are being provided because of him".⁶⁶

- We ask Allah (سبحانه وتعالى) to provide our loved ones with the same sweetness of attending study circles.

⁶⁶ Riyad as-Salihin 84

SUPPLICATION FOR BENEFICIAL KNOWLEDGE, GOOD PROVISION AND ACCEPTABLE DEEDS

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا ، وَرِزْقًا طَيِّبًا ، وَعَمَلًا مُتَقَبَّلًا

O Allah, I ask You for knowledge which is beneficial and sustenance which is good, and deeds which are acceptable.⁶⁷

- After knowledge, we need good provision to have acceptable deeds.

MAY ALLAH PROVIDE US WITHOUT ACCOUNT AND HELP US
TAKE THE MEANS. AMEEN.

⁶⁷ Ibn Majah No# 925, 3843

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AT TAWWAB

The Initiator and Acceptance) (of Repentance

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- Allah At Tawwab initiates the repentance and accepts the repentance.
- Repentance is to return to Allah. Repentance to Allah is not to feel I made a mistake and go back to a corner but there is honor in repentance.
- We all make mistakes otherwise we would not be human.

THE BEST ARE THOSE WHO REPENT

عَنْ أَنَسٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "كُلُّ بَنِي
آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ".

It was narrated from Anas that the Messenger of Allah (ﷺ) said: “Every son of Adam commits sin, and the best of those who commit sin are those who repent.”⁶⁸

- We accept we make mistakes and others make mistakes, but do not stop at the mistakes but focus on being from those who repent.
- There is freedom in the return to Allah (سبحانه وتعالى). He will remove the chains and sins and opens good deeds. He makes the path of guidance clearer.
- He initiates and accepts our repentance so our repentance is surrounded by His actions. This shows how much He loves repentance.

⁶⁸ Sunan Ibn Majah 4251

ALLAH LOVES REPENTANCE

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ، وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ " .

Narrated Anas bin Malik: Allah's Messenger (صلى الله عليه وسلم) said, "Allah is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in the desert."⁶⁹

- We do not want to underestimate the repentance or feel it is only for major sins.
- The Prophet (صلى الله عليه وسلم) used to seek repentance many times in a single gathering.
- What does it mean Allah (سبحانه وتعالى) initiates repentance? Two people can be committing the same sin and one remains on the sin and other repents. What does this mean?

⁶⁹ Sahih al-Bukhari 6309

- Surely Allah At Tawwab initiates repentance for everyone by placing feelings in their hearts. We can feel it when we do wrong, when we feel guilty and cannot even look at ourselves in the mirror. This is out of the mercy of Allah (سبحانه وتعالى). Then the person has the choice to quit the sin and repent to Allah (سبحانه وتعالى).
- He fulfills the conditions of repentance:
 1. To quit the sin
 2. To feel guilt. As if the heart is tearing. To feel, 'why did I do this?'. The person is not feeling numb when he comes across the sin.
 3. To be determined not to go back to the sin.
 4. To return rights of people. If he backbites someone before, it he is able to face the

person, and asks for forgiveness. But if this can lead to more issues, he needs to go back and say opposite of what he said before, to defend the person and to constantly make dua in goodness for him all the time.

- Our state will be better when we return back to Allah (سبحانه وتعالى). We never lose out by repenting to Him.
- How can we know if our repentance is accepted? Allah (سبحانه وتعالى) will make our state better after repentance.
- Even if we come across traces of our sins after repentance, they are not to break us but to renew our repentance. We always think good of Allah (سبحانه وتعالى).

- He wants to replace our sins to good deeds and have mercy on us.
- Repentance is not only from sins but also for good deeds. Whatever we do, it is full of imperfection. He is so high and perfect and we admit our imperfection.
- Repentance makes us to not lose hope or think highly of ourselves; it keeps us in our position of being a slave.
- We never despair from the mercy of Allah (سبحانه وتعالى) for ourselves or others.
- The doors of the mercy of Allah (سبحانه وتعالى) are open until the soul leaves the throat or the sun rises from the west.

SURAH AN NASR

1.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When the victory of Allah has come and the conquest,

2.

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

And you see the people entering into the religion of Allah in multitudes,

3.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

MAY ALLAH MAKE US FROM THOSE WHO GIVE HOPE TO RETURN BACK TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AR RAOUF

(The Most Compassionate)

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- The word (رحمة) means mercy which is to attain all good and avert all harm. This can be something we like or even something we do not like. Just as sometimes we have to take bitter medicine, but there is mercy in it.
- But Allah Ar Raouf nurtures us with no pain. We thank Allah for the knowledge of the Qur'an and Sunnah.
- Sometimes we learn things in life the hard way. For example, we have heard, "expectations leading to disappointment" and this happens when we put someone up

on a pedestal. We feel 'you are my rock, 'you are my all'. But only Allah (سبحانه وتعالى) is our all and everything. We go through pain to learn and see this.

- Allah (سبحانه وتعالى) teaches us laa ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship except Allah) so we give the position of perfection and highness to Him alone. If we give this position to anyone else who does not deserve it, surely he will be brought down and this is from the Divine Way of Allah.
- This is out of the compassion of Allah (سبحانه وتعالى) is to teach us from the beginning that if we do good, we get good. He will teach us in the end either through رحمة (mercy) or رَأْفَةٌ

(compassion). But we want ease and this is all from (رأفة) of Allah.

SURAH AAL IMRAAN 30

وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

And Allah warns you of Himself, and Allah is Kind to [His] servants.”

- Out of His Compassion, He warns us Himself.
- And out of His Compassion, He opens good deeds for us so we are not occupied with sins. Every sin has an evil consequence. This can be through slight pain, sadness, loss of feelings or not tasting the sweetness of good deeds. This is out of His mercy to make us go back to Him and not remain in sin.
- Also out of His Compassion He subjected the universe to us. For example, we do not need to operate the sun.

SURAH AL HASHR 10

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

"Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

- We ask Allah (سبحانه وتعالى) to not place any kind of (غل) in our hearts which is extreme hatred and animosity to those who believe.
- What brings this hatred in relationships? Expectations that lead to disappointments. We put them in a position that they are not deserving of which led to this hatred.
- It is better to say this dua than reach this point of hatred. We ask Allah (سبحانه وتعالى) for the wellbeing.

EASY WAY TO PARADISE

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Narrated Abu Hurairah: that the Messenger of Allah (ﷺ) said: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him."⁷⁰

- Some people will reach paradise with pain and others with ease.
- What we learn in an hour in a study circle can save us from years of nurturing. We take the warnings and lessons from Allah (سبحانه وتعالى) from the start without saying 'I need to see it to believe it'.
- Following the Prophet (ﷺ) is also mercy without pain. The sunnah of the Prophet (ﷺ) is

⁷⁰ Jami` at-Tirmidhi 2646

called (حكمة) which means wisdom. And wisdom is when everything is in its place.

- The objective of nurturing is to bring us back to place. Following Allah (سبحانه وتعالى) and the Prophet (ﷺ) puts us in our right place.
- But if we go outside these boundaries, there are sunnah of Allah to bring us back.
- At the same time, we take the reasons to attain His (رأفة). We obey, take heed of His warning. We need to take action as the rules and recompense has already been set by Allah (سبحانه وتعالى).
- May Allah (سبحانه وتعالى) help us to accept His nurturing, to follow the Prophet (ﷺ) and not to make others go through pain in order to teach them a lesson.

- We want to be compassionate to others and not wish pain for them.

SURAH AL A'RAF 54

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Unquestionably, His is the creation and the command; blessed is Allah , Lord of the worlds.

- We need creation and decrees in the universe and at the same time we need rules to make us better.

SURAH AT TAWBAH 127, 128

127.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

128.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

But if they turn away, [O Muhammad (ﷺ)], say, "Sufficient for me is Allah ; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

- We do not forget the Prophet (ﷺ) who wants ease for us.

MAY ALLAH GIVE US A PAINLESS LIFE. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH ASH SHAHEED

(The Witness)

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- Allah (سبحانه وتعالى) Ash Shaheed is the Greatest Witness.
- When one calls on a witness in the courts, they take it from someone who has witnessed everything. Because based on this witness, there will be a judgement and a ruling.
- Allah (سبحانه وتعالى) Ash Shaheed is the Greatest Witness. Allah (سبحانه وتعالى) witnesses everything and He knows everything about us - more than what we know about ourselves.

There is no one greater as a witness except Allah (سبحانه وتعالى), Ash Shaheed.

- When Allah (سبحانه وتعالى) makes us to see things, when Allah (سبحانه وتعالى) testifies Himself that there is no one worthy of attachment (out of love and magnification) except Him, it is not just mere information for us, but must be followed by action, purification, and beautification.
- Allah (سبحانه وتعالى) constantly shows us لا اله الا الله - and this is not just to stay with us, but to be shown to others so others too can witness it.
- We do not want to be a witness of shirk or disbelief or be an example of it. We want our heart to be such that when Allah (سبحانه وتعالى)

is mentioned, it makes us happy and vast, and when anyone other than Him is mentioned, it makes us tight and curled up inside.

- How can we have these feelings? There are conditions of لا اله الا الله and this is all to attain pure love of Allah (سبحانه وتعالى).

7 CONDITIONS OF لا اله الا الله



1. Knowledge that removes ignorance.

- We may know what لا اله الا الله means but it could be still shrouded with layers of ignorance.
- Allah (سبحانه وتعالى) command us all to know - لا اله الا الله and this knowledge must be known to everyone.

SURAH MUHAMMAD 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

So know, [O Muhammad], that there is no deity except Allah.

2. Certainty that removes doubts, so doubts start clearing away from you.
3. Acceptance that removes rejection - so you stop rejecting and start accepting.
4. Submission that removes leaving.

5. Truthfulness that removes lying. Then you will not be dishonest in your relation with Allah (سبحانه وتعالى).
6. Sincerity that removes shirk. This is the most difficult of things as the Prophet (peace and blessings of Allah be upon him) said that the most fearful thing he feared for his nation is minor shirk. It can appear in different ways, and forms, and that is why it is a constant struggle to be sincere to Allah (سبحانه وتعالى).
7. Love that removes hate. Finally comes the removal of hating any command or any decree of Allah (سبحانه وتعالى) that comes to you. And this is what we struggle for, to attain this pure love for Allah (سبحانه وتعالى)

where we don't see ourselves or others, but only see Allah (سبحانه وتعالى) and His beauty.

- A pure love will not have any pain,
 - If there is pain, this means there is still a bit of hate, a bit of shirk , dishonesty, turning away, rejection, doubts or ignorance.
- True love of Allah (سبحانه وتعالى) is a pain-free love, and it is always reciprocated, which means if you show love to Allah (سبحانه وتعالى), Allah (سبحانه وتعالى) will return with more love. And this shows His perfection, and that only He is worthy of this love and attachment.

- So our journey begins with the knowledge of لا اله الا الله, and this consists of two parts:
 1. - لا اله Negation. “There is no *ilah*”- which is what your heart attaches to, what your heart moves to, what your heart loves and magnifies.
 2. الا الله -Affirmation. “except Allah” – only He is worthy of that love and magnification.
- As we attain knowledge, we will be nurtured by it so there is no gap or disconnection from what we learn and what we face. We cannot miss this nurturing or misunderstand it. Allah (سبحانه وتعالى) will show each of us the imperfection of anyone other than Allah (سبحانه وتعالى) in a customized way.

Maybe I claim that I believe in Allah (سبحانه وتعالى), but I am always saying these self-affirmations, or still constantly worried about what others think of me

- So when there is divine knowledge of Allah (سبحانه وتعالى) from the Qur'an and sunnah, you will begin to see the perfection and vastness of Allah, and at the same time, the limitation and, weakness of anyone other than Him. This is why divine knowledge is very important, and this is what will change us.
- Slowly with time, when we attain knowledge and are nurtured by it, we will become more observant of this knowledge, and this will start to remove our ignorance. For instance, we will notice that something we did out of

ignorance led to a certain consequence. And this starts to remove the ignorance within us.

- We may say things before out of ignorance such as this happened “by chance” or I bumped into her “randomly” but when we start to know who is Allah (سبحانه وتعالى), and that He is Al Aleem, Al Hakeem and that everything is based on His perfect wisdom, then we know that nothing is random or by chance, but it is decreed by Allah (سبحانه وتعالى), and this was meant to happen. So slowly the ignorance starts to wipe away but we don't want the knowledge just to be floating around or at a surface level. We want it to do deep into us as if it is pegged inside.
- This is the condition of Yaqeen (certainty). And this wipes away the doubts within us.

- For example, you learn that Allah is (سبحانه) Al Hafidh Al Hafeedth (The All Protector) and He is protecting you from all inner and outer harm in situations. So you start removing the things that you thought would protect you such as “charms”, and you start taking the right means such as the morning and evening supplications, the dua before you leave the house etc. And you start to feel more protected from the wiswaas of shaytan, and you feel less hesitation and less restlessness. And you see incidents such as a car was about to bump into you and you passed it, and how Allah (سبحانه وتعالى) protected you. And how Allah (سبحانه وتعالى) protects your child from harm. Allah (سبحانه وتعالى) shows you these signs, until you become certain about it, and

you know for sure Allah (سبحانه وتعالى) is protecting you.

- When you are certain, then it is seal, so no doubts can go in regardless of what you hear and see, such as people wearing energy bands for strength. You are certain and you don't give this power to anymore, and you are able to filter what is right and wrong,
- But for sure, a test always has to come based on what you learn. So if some harm touches you, even after taking the right legislated means, you do not doubt Allah (سبحانه وتعالى). You know that this is an expiation of sins, and you make dua to Allah (سبحانه وتعالى) to replace this with better. All good is from Him, and you know that He protected you from a greater harm. And you think best of Allah

(سبحانه وتعالى). And you always believe Allah (سبحانه وتعالى) protects you, and wants the best for you.

MAY ALLAH ALWAYS MAKE US TO WITNESS لا إله إلا الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL JABBAR

(The Mender)

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- Allah (سبحانه وتعالى) Al Jabbar is the mender, fixer and the One Who elevates.
- He will not only fix a problem but there will a moment of subduing before the mending. A decree can come to bring a pause or break in a moment but this is not the end of the matter.
- After subduing comes the fixing. Many matters can be rectified, there will be so much blessings, stability and understanding.

- After subduing and fixing comes the time for elevation from Allah Al 'Aliy (The Most High). When Allah (سبحانه وتعالى) fixes us, it is not to break us but to take us higher.
- We are not solid but we break - this is our way, but we have Allah Al Jabbar to fix us.
- If we are broken with sickness, we think that we need health to be fixed. If we are not married, we think that we need marriage to be fixed. If we do not have children, we think that we need children to be fixed. But this is from the narrow mindedness of the human. Allah (سبحانه وتعالى) is vast in the way He fixes, and mends us.
- We face situations where everything is suddenly dimmed and subdued but this is how matters are rebuilt to become better.

- We may build things but see it falling apart. Then decrees happens to end matters so they can be rebuilt in the best way with much highness and honor.
- We may think some part of duniya is missing in our lives, but Allah (سبحانه وتعالى) will mend and fix us through this matter to have more feelings toward Him. He then diverts us from seeing the gaps but to see Him alone.
- Whatever is missing in duniya will then be like a gift from Allah (سبحانه وتعالى). Always with Allah (سبحانه وتعالى), there is much vastness, and goodness.
- Allah (سبحانه وتعالى) will not only fix us, but expand our hearts and feelings.

- Perhaps a door of worship may close for us, but leads us to break down to Him, pray to Him till He opens more doors of worships after.
- This leads to more feelings, humility and tenderness rather than entering a door or worship while taking it for granted. This is Jabr of Allah (سبحانه وتعالى).
- Mecca was beloved for the Prophet (صلى الله عليه وسلم) but he had to migrate and leave because he was being harmed. In the end, he ended up with both Mecca and Medina.
- Sometimes matters stop, but to come back better with honor. We always think good of Allah (سبحانه وتعالى). He is Al Jabbar, everything will comeback with more elevation.

- We are limited in in our thinking, but there is much vastness with Allah (سبحانه وتعالى).
- When something ends abruptly, it is not something bad, but to take us higher.

MAY ALLAH FIX US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HALEEM

(The Most Forbearing)

28 MAY 2023 | 08 DHUL QAIDA 1444

- Even if there is wrong happening, if someone is sinning, if someone is far from Allah (سبحانه وتعالى), if someone is being unjust, Allah Al Haleem will still give them time, provide them, make them smile, give them food, drink, employment and home.
- Allah (سبحانه وتعالى) is Al Haleem (The Most Forbearing) not only to the wrongdoers but to the good-doers as well. They could be lazy, falling behind, they could be doing better but they are not - Allah (سبحانه وتعالى) is still Haleem with them. He will still give them time to return

back to Him, repent to Him, change for better and go back to doing good deeds again.

- Allah (سبحانه وتعالى) is not the One to take us into account the moment we make a mistake. This is not the way of Allah.
- How many times do we sin in a day? Think wrong, misjudge and find out we were wrong? Constantly. But Allah (سبحانه وتعالى) does not take us to account.

SURAH AN NAHL 61

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ

And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term.

- This is all from His mercy, forgiveness and forbearance toward us.

- This teaches us that forbearance is a very beautiful quality that Allah (سبحانه وتعالى) loves.

FORBEARANCE, AND DELIBERATENESS

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَشَجِّ عَبْدِ الْقَيْسِ " إِنَّ فِيكَ
خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْجِلْمُ وَالْأَنَاةُ "

Ibn 'Abbas narrated that the Messenger of Allah said to the Ashajj 'Abdul-Qais: "Indeed there are two traits in you that Allah loves: Forbearance, and deliberateness."⁷¹

- No one likes a person who is always hasty and nagging them. Allah (سبحانه وتعالى) wants us to change for the better so He gives us time.
- If we constantly nag children, they will feel pressured, not want to turn to us and they will turn to others. We don't want to lose these connections.

⁷¹ Jami` at-Tirmidhi 2011

- Knowing the forbearance of Allah teaches us to be forbearing and to think good of others.
- At the same time, when we see someone do bad, it is not for us to think 'why are they not being punished?'
- There are eight angels who carry the Throne of Allah. They glorify Allah (سبحانه وتعالى) and they say 'glory be to Your Forbearance, even though You have perfect knowledge. (سبحانك). (على عفوك بعد علمك).
- Allah (سبحانه وتعالى) knows every wrong and good we are doing yet He is forbearing with us.
- This teaches us to not take people to account. A person may have started on the wrong path but with time they change.

- Sometimes we are not able to deal with situations or people so we leave it out of our weakness. But never think when Allah (سبحانه) gives time to someone doing wrong it is because He cannot deal with it.
- Allah (سبحانه وتعالى) gives us time to return to Him, to repent to Him and to change.
- His forbearance is related to His mercy.
- We do not want to be someone who is very pushy. Allah (سبحانه وتعالى) deals with us with extended deadlines so this is how we want to deal with others.
- This Name is also mentioned in the supplication for distress.

SUPPLICATION FOR DISTRESS

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ،
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

Laa ilaaha il-lal-laahul 'azeemul-haleem, laa ilaaha il-lal-laahu rab-bul-'arshil-'azeem, laa ilaaha il-lal-laahu rabbus-samaa-waati wa rab-bul-arḍi wa rab-bul-'arshil-kareem

None has the right to be worshipped except Allah, The Magnificent, The Most Clement. None has the right to be worshipped except Allah, Lord of the magnificent throne. None has the right to be worshipped except Allah, Lord of the heavens, Lord of the Earth and Lord of the noble throne.⁷²

- The word of tawheed is repeated in this supplication. This supplication is proclaiming the Oneness of Allah, His perfect love and magnification. We are not directly asking Allah (سبحانه وتعالى) to remove our distress.
- Returning back to Allah (سبحانه وتعالى) purely takes us out from any situation. When we return back to Him as a slave who believes in

⁷² Sahih Al Bukhari 6346

His perfection blocks out any problem and calamity.

- Allah (سبحانه وتعالى) is greater than our problems and He will make a way out which we can never imagine.
- Out of Allah's mercy and wisdom, sins have evil consequences. For instance, why does fire burn? So that we do not keep putting our hands back in the fire and we step back.
- May Allah (سبحانه وتعالى) help us always return back to Him and not be deceived by His forbearance.
- If we do bad and find that nothing bad is happening to us, it is not to be deceived but to know it is the forbearance of Allah.

MAY ALLAH HELP US RETURN BACK TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WALI

(The Loving Companion)

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- We can easily go all over the place and forget ourselves. We cannot handle ourselves but Allah Al Wali can handle us.
- He is Al Wali (The Closest Companion) to everyone - believer and disbeliever.
- He is our Wali Who takes care of our affairs. The word wali can be translated as a guardian who takes charge of affairs and decrees. He takes charge of our affairs so we can return back to Him as a slave as this is in our best interest.

- But then there is a special companionship of Allah that is attained by some conditions. They believe and have taqwa.

SURAH YUNUS 62, 63

62.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve

63.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Those who believed and were fearing Allah

- There is no fear or sadness on them; not in the duniya or akhira.
- We hear the word allies in life - between companies or countries. This means interests are aligned and there is loyalty.

- To believe in Allah (سبحانه وتعالى) means to align our interest with what Allah (سبحانه وتعالى) wants and with His pleasure.
- But along the way, situations can come to take us off this interest, whether it is the from the shaithan, nafs or people.
- How do we have this Wilaya? By choosing taqwa. But if we choose what is against, we lose that allegiance, special companionship, guardianship of Allah.
- This special companionship of Allah Al Wali is not only by taking care of operations, but with love. He opens matters that we see are purely from Him; we do not see the touch of anyone. Then we feel a sweetness and know that it is only Allah (سبحانه وتعالى) Who is taking charge of US.

- Even if we step away slightly, He brings decrees to not lose that connection with Him.

SURAH AL BAQARAH 157

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the ally of those who believe. He brings them out from darkneses into the light.

- Even while we are on guidance, He gives more and more light. This is ongoing until we meet Allah (سبحانه وتعالى).

SUPPLICATION FOR TAQWA

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا
وَمَوْلَاهَا

Allaahumma aati nafsee taq-waaha wa zak-kiha anta khairu man zak-kaaha anta wali-yuha wa maw-laaha

O Allah, give my soul piety and purify it, for indeed You are the best of those who can purify it, You are it's Guardian and Master.⁷³

⁷³ Muslim No# 2722 An-Nasa'i No# 5458, 5538

- Our nafs can be so complicated. It can be all over the place. It can go through situations and even if we try to figure ourselves out, it becomes more complicated.
- Some people can be very harsh and self-critical. Why do they do it? They see it as a self-defense mechanism. They are afraid of others harming them, so they subconsciously go and beat themselves up before anyone else. This is so deep and complicated.
- We cannot go deep in ourselves to purify our nafs, but only Allah (سبحانه وتعالى) Al Wali can take care of us.
- Better than going deep in ourselves, it is better and safer to focus on believing in Allah (سبحانه وتعالى), in choosing and seeking His pleasure, in seeing His Noble Face, following the Prophet

(ﷺ) and in loving each other. Situations will happen to see if we are truthful or not.

SURAH YUSUF 101

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا
وَالْحَقِّي بِالصَّالِحِينَ

My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous.”

- In the end, only He is the Loving companion Who took care of Yusuf (عليه السلام).

MAY ALLAH HELP US CHOOSE HIS INTEREST. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL BARR

(The Most Kind)

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- The translation of the Name of Allah Al Barr is deeper than the Most Kind.
- This Name appears in Surah At Tur which is about turning away and rejecting any doubts that can come about the Day of Judgement.

SURAH AT TUR 25 TO 28

25.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will approach one another, inquiring of each other.

26.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

They will say, "Indeed, we were previously among our people fearful [of displeasing Allah].

27.

فَمَنْ لِّلَّهِ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ

So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

28.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

- The people of paradise gather around in paradise to remember our life now. This shows us that our life now is very special.
- They sit around facing each other and remember how they felt in this life. The word (أهل) denotes that they are on the same belief like a family.

- They were (مُشْفِقِينَ) - meaning they feared about what would happen to them. They feel the big favor of Allah (سبحانه وتعالى) Who protected them.
- The word (السَّمُوم) is a torment that goes to the pores. Sometimes we hear something and feel it down to our pores without even physically going through it.
- They remember when they were in life and they used to make dua (invocation). This teaches us to never leave dua.
- There can be situations when we cannot take action, but we can still sit in our place and make so much dua. We may not be able to speak to someone but making dua for them can change them and even generations.

- Barr means there is truthfulness, mercy, compassion and vastness that comes together. Allah (سبحانه وتعالى) is Al Barr Ar Raheem (The Most Kind, The Especially Merciful).

TRUTHFULNESS LEADS TO BIRR

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا
وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَإِنَّ
الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا " .

'Abdullah reported Allah's Messenger (ﷺ) as saying: Truth leads one to Paradise and virtue leads one to Paradise and the person tells the truth until he is recorded as truthful, and lie leads to obscenity and obscenity leads to Hell, and the person tells a lie until he is recorded as a liar.⁷⁴

⁷⁴ Sahih Muslim 2607a

- Barr is like a vast desert or a seed that brings much goodness when planted.
- Barr has to begin with truthfulness. We can show mercy, but it will not be blessed if it is not based on truthfulness.
- We can also be truthful but with harshness. This will also not be blessed. There needs to be both truthfulness and mercy.

SURAH AL BAQARAH 189

وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ

but righteousness is [in] one who fears Allah.

- Birr is to have taqwa.
- When we take a stand to be truthful we may have to be filtered from people or places or situations but this filtering needs to be with mercy.

- We face moments of truthfulness with mercy so what we leave behind something that can grow and remain. It is important to plant seeds with truthfulness and mercy.
- Truthfulness without mercy and mercy without truthfulness will not grow.
- The hearts of arbor are boiling out of mercy and truthfulness. They want so much goodness for others and this is why it is imperative to make dua. This keeps a person motivated to keep going.
- Knowing Allah Al Barr makes a person positive even when he faces doubts because there is surely going to be greatness and vastness later.

- This Name makes a person open minded, vast in his feelings, and strong hope in Allah (سبحانه وتعالى).
- He surrounds us with people who are positive and show mercy, so we do not sit and talk about problems because that is torment. But we remember Allah and His birr and mercy.

MAY ALLAH MAKE US FROM THE ABRAR WHO SPREAD
GOODNESS TO OTHERS WITH TRUTHFULNESS AND MERCY.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MU'MIN

(The Grantor of Security)

05 JUNE 2023 | 16 DHUL QAIDA 1444

- Allah Al Mu'min verifies the truth and verifies the belief in Him is correct. When there is belief, there is security.
- This Name is only mentioned once in the Qur'an and this signifies the importance of the Name in the surah and the context where it is mentioned.

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the

Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- These Names give much security and peace, as we are being taken care of the One Who is the Perfect. He will fix and mend us so how can one associate with Him?
- He will confirm the truth of everything He shows us. He did not leave us in life to blindly follow anything.
- He loves for us to believe and sends means from His Books, messengers and decrees to confirm the truth.
- It is from the Way of Allah to verify the truth to us. He shows us increment with gratitude, the reward for ihsan (excellence) is ihsan (excellence) and the one who turns away, his heart turns away.

- When there is faith, there will be security without any contradiction or change.

SURAH AAL IMRAAN 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

- Laa Ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship except Him) is the greatest matter He witness to.
- There is no one our hearts will love, magnify, be uplifted to and in highness except to Him.
- He established everything with perfect justice mercy and wisdom. He is never unjust or does anything in vain. This gives us so much faith.

- We need faith to be secure in this life and in the next. This includes belief in Him, in the angels, the books, messengers, Last Day and decree. These pillars are unseen but through the decrees everything becomes so clear.
- It is a big favor when Allah (سبحانه وتعالى) opens for us the means to believe.

SURAH AL 'ANKABUT 2

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do the people think that they will be left to say, "We believe" and they will not be tried?

- There has to be a test to show who is truthful and who is not. These tests are to keep the faith, to be elevated, to see more signs, so the heart can be at rest.
- On the Last Day, there is the intercession of the Most Merciful of Merciful. Allah (سبحانه

(وتعالى) will remove the one who has an atom of faith from hellfire. This shows how precious and great is to believe in this life.

- It is a great loss to enter this life and leave it without this atom of faith.

SUPPLICATION TO ADORN FAITH

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي قُلُوبِنَا، وَكَرِّهْ إِلَيْنَا الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّاشِدِينَ

Allaahum-ma ḥab-bib ilaynaa al-eemaan wa zai-yin-hu fee quloo-binaa, wa kar-rih ilaynaa al-kufra wal fusooqa wal 'iṣ-yaan waj-'alnaa min-al-raashideen

○ Allah endear to us faith and beautify it in our hearts, and cause us to abhor infidelity, immorality and sinning, and make us of of the guided ones⁷⁵

- Faith will be complete when we love for Allah and hate for Him. Love fills gaps.

⁷⁵ Sahih Al-Adab Al-Mufrad No# 699; Al-Hakim No# 4308

- Faith goes up and down and what gives us the cushion against any hits or scratches on our faith is love- to love for Allah, to love the Prophet (ﷺ) and to love each other for His sake.
- If we love Allah (سبحانه وتعالى), we accept everything from Him.

MAY ALLAH ADORN FAITH IN OUR HEARTS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUTAKABIR (The Supreme)

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- No one can be greater than Allah Al Mutakabir (The Supreme). Only He is The Supreme. We are inspired by His Names so we can show those feelings and actions.
- Allah (سبحانه وتعالى) is Al Kareem (The Most Generous) so we love to be generous, He is Al Wadood (The Most Loving) so we love to show love, He is Ar Raheem (The Especially Merciful) so we love to show mercy.

- But to be arrogant or supreme does not suit the human being at all. This takes him down and deprives him. Only Allah (سبحانه وتعالى) is Al Mutakabir (The Supreme).

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- We are afraid to fall into shirk by taking a position that does not suit us.
- The root of arrogance is weakness and insecurity. An arrogant person may appear as someone high but he has weakness and insecurity.

- Iblis felt threatened his position would be taken away by Adam (عليه السلام) not considering that the mercy of Allah (سبحانه وتعالى) is vast had he submitted. Arrogance will not save us or protect us but it is a reason to be taken down.
- If a person takes himself up, then surely he has to be taken down.
- Firawn was arrogant to the truth and in the end he drowned in the sea and he is still preserved as a sign for us.
- Only Allah (سبحانه وتعالى) is The Creator and everything else is being created, only He is the Nurturer and everything else is being nurtured. Only He is the Provider and everything else is being provided. Only He has perfection and everyone else is imperfect and will perish.

- The heavens and earth are like a ring in the vast desert in relation to the Kursi of Allah And the Kursi of Allah is like a ring in the barren desert in relation to The Throne of Allah. This shows us clearly we are nothing.

ATOM'S WEIGHT OF ARROGANCE

عَنْ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ "

It was narrated that Abdullah said: "The Messenger of Allah (صلى الله عليه وسلم) said: 'No one will enter Paradise who has even a mustard-seed's weight of arrogance in his heart, and no one will enter Hell who has even a mustard-seed's weight of faith in his heart.'"⁷⁶

- A person cannot enter paradise with an atom of arrogance.

⁷⁶ Sunan Ibn Majah 59

SUPREMACY IS ONLY FOR ALLAH

عَنْ أَبِي هُرَيْرَةَ، - قَالَ هَنَادٌ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَالَ اللَّهُ عَزَّ وَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعِظْمَةُ إِزَارِي فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا قَذَفْتُهُ فِي النَّارِ " .

Narrated AbuHurayrah: The Prophet (ﷺ) said: Allah Most High says: Pride is my cloak and majesty is my lower garment, and I shall throw him who view with me regarding one of them into Hell.⁷⁷

- Nothing is like Allah but this parable is just to show His Grandeur.
- Who is the one who tries to compete with Allah (سبحانه وتعالى) and think he can take THE supremacy from Allah (سبحانه وتعالى) to himself. There is no one like Allah (سبحانه وتعالى).

⁷⁷ Sunan Abi Dawud 4090

- This hadith brings out feelings of how Supreme is Allah. He has no son, daughter or partner. The best position for us is to be His slave.
- Arrogance deprives a person from knowledge and makes him see things wrongly.
- Firawn not only saw things in a twisted way but his words were also twisted.

SURAH ASH SHU'ARA 19

وَفَعَلْتَ فَعَلْتَكِ الْتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ

And [then] you did your deed which you did,
and you were of the ungrateful."

- May Allah (سبحانه وتعالى) protect us from arrogance because we can lose the way.
- May Allah (سبحانه وتعالى) make us humble slaves who proclaim His greatness.
- If a person gets a position without test, surely he will be arrogant.

- Allah (سبحانه وتعالى) is the One Who gives position, so surely we need to be completely protected from arrogance.

MAY ALLAH PROTECT US FROM ARROGANCE. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL QAHHAR

(The Irresistible)

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- The Names of Allah Al Qahir and Al Qahhaar are similar but Al Qahhaar is more exaggerated. Al Qahir is The Subduer and Al Qahhaar is The Irresistible.
- This name initially brings fear in us but eventually ends with hope.
- In life sometimes matters can be scattered, when we feel like there are no boundaries anymore. Especially when someone reaches a point of obsession, or depression, or sins or wiswas and he cannot take himself out of it.

Even if he knows he has to stop, he cannot stop himself. Others cannot also stop him and he is all over the place.

- Then out of the mercy of Allah to save, and protect the slave, He deals with Him by His qahr. He subdues his slave to put him back in his place.
- Any decree can come to subdue the person. He may face a trial or everyone may go away and he is left alone so it will just be him and Allah (سبحانه وتعالى).
- We may reach a point of loneliness, but this how Allah Al Qahhaar subdues us to bring us back.
- The Name Al Qahaar is mentioned six times in the Qur'an and always it is with Al Waahid (The One).

- When we are scattered and all over the place, out of His mercy He makes the way back for us by going back to Him alone.
- Shaikh As Saadi said that we will not find this Oneness and dominance except to Allah (سبحانه وتعالى). For every creation, there is another creation dominating him and this will end with Allah (سبحانه وتعالى).
- To be under the qahr of Allah is not tightness but this is a way out and a way to rebalance us.
- Just as appliances and devices need to be restarted sometimes, sometimes we reach of point of 'shut down' but only to start again.
- We saw how the whole world shut down during covid only to come back to life with everyone and priorities in place.

- If we have something excessive that we cannot stop, we ask Al Qahhaar to stop it for US.
- This action of qahr only suits Allah (سبحانه وتعالى). It is not suitable for people to corner or subdue others.

SUPPLICATION WHEN TURNING OVER DURING SLEEP

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ، رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ،
الْعَزِيزُ الْغَفَّارُ

None has the right to be worshipped except Allah, The One, The Subjugator. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.⁷⁸

- Sometimes a person may be physically unable to sleep or because he is overwhelmed by

⁷⁸ Al-Hakim 1/540 and he declared it authentic, Ath-Thahabi agreed, An-Nasa'i in Amal Al-Yawm wa Al-Laylah and Ibn As-Sunni, see Sahih Al-Jami' 4/213.

worries, but Allah Al Waahid Al Qahhar subdues whatever is weighing on us.

- When we are unstable, we need something to stop us from tossing right and left and this is by going to Allah (سبحانه وتعالى) Al Qahhaar.
- Allah (سبحانه وتعالى) knows what makes us unsettled and that is why trials come to put everything in its place.
- No one can choose the test they want to have. Allah (سبحانه وتعالى) is the One Who brings people or situations to fix us and bring the best out from us. This is to make us established, stable and maintained.

MAY ALLAH TAKE CARE OF ANYTHING WEIGHING US
DOWN. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WAHAAB

(The Bestower)

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- No one is like Allah (سبحانه وتعالى) to teach us His Names through what we go through so we can feel more love, more connection to Him and how much He loves us.
- The Name of Allah Al Wahaab is translated as the Bestower of gifts. These are very special gifts that He bestows based on His perfect will.
- This Name is mentioned three times in the Qur'an.
- In other places it is also mentioned as His Action but now we will look specifically at the

Name itself. This can give us more understanding of Who is Allah Al Wahaab.

SURAH AAL IMRAAN 8

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

[Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

- Here we are asking for the gift of mercy.
- The Name then appears twice in Surah Saad.

SURAH SAAD 9

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ

Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

- This is also regarding mercy.

SURAH SAAD 35

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

- After Sulaiman (عليه السلام) went through a trial he asked Allah (سبحانه وتعالى) for a kingdom that no one else has.
- So twice it is about mercy and once about dominion. Both are gifts.
- Many times when we get any gift, we feel content and tend to slack off. Earlier when we didn't have the gift, we would have been constantly asking Allah (سبحانه وتعالى), the heart was moving and connected. But then after getting it, the heart cannot move as strong as before.
- Especially after receiving gifts we need more mercy. Why? To be on the path of guidance is

a big gift from Allah (سبحانه وتعالى). But we need even more mercy while we are on this guidance to not be deviated.

- The mercy from Allah Ar Rahman is in everything, in the decrees, commands and in every situation we go through. But the mercy from Allah Al Wahaab is related to a very special gift. We need mercy to not lose this gift, to not lose our faith, to not change or deviate because of it.
- After attaining something we can easily think, we am fine, we am good, we don't need anymore. We can lose the feeling of fear that we can lose something or we can be taken away. We need even more mercy.
- Sulaiman (عليه السلام) made this dua after he was tested. After being given a very great gift

we do not want to turn away or be deviated. We do not want to be on guidance but be harsh and lose being merciful to others. This is extreme and not the middle path.

- We need more mercy and compassion when we receive gifts. We can easily disregard it and stop feeling after we get something.
- Also to have wisdom is a gift.

SURAH AL FURQAN 74

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

- To have righteous spouses and offspring is a gift from Allah. What does it mean they become the coolness of the eyes? It means that they truly believe in Allah (سبحانه وتعالى), they do not associate with Allah (سبحانه وتعالى),

they worship Him and obey Him. To have good companions is also a gift from Allah (سبحانه وتعالى).

- All of these are related to our faith and religion. It is very limited if we think I only want to get married and have children, position only for self. It is greater when all of this is for Allah (سبحانه وتعالى).
- Allah Al Wahaab gifts whether people have only boys, only girls, both or none. All are gifts from Allah (سبحانه وتعالى). This is beyond any human calculations. There is wisdom and mercy in all situations.
- It is a great gift and mercy from Allah (سبحانه) when He places us on a path of faith (وتعالى)

and taqwa and then to die in this state. This is a very big gift from Allah (سبحانه وتعالى).

- This is greater than any gift of the duniya. Because then he will get what no ears have heard, no eyes have seen and not crossed the minds of anyone. He will get paradise.
- The gift of knowledge, of love for Allah (سبحانه وتعالى), for the Prophet (صلى الله عليه وسلم) and for each other are all great gifts He has given us.
- May Allah (سبحانه وتعالى) keep these gifts for us, not turn back from them but to have more.

OUR LORD, LET NOT OUR HEARTS DEVIATE AFTER YOU HAVE GUIDED US AND GRANT US FROM YOURSELF MERCY. INDEED, YOU ARE THE BESTOWER.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL BASEER

(The All-Seeing)

10 JUNE 2023 | 21 DHUL QAIDA 1444

- Allah Al Baseer is the All-Seeing Who has perfect vision. For humans, perfect vision is limited to what we see from outside.
- Allah (سبحانه وتعالى) sees every small and big. He sees what is seen and unseen, He sees the apparent and the hidden. He sees what is concealed and what is not concealed - they are all the same to Him.
- He sees our heart turning when we hear something, He sees our heart turning when we

see something. He sees and knows why our heart is turning. We cannot see it.

- He can see the betrayal of the eyes. We may see someone and say I like you, without meaning it but He sees the betrayal of the eyes.
- He sees the black ant, crawling on a black rock in the darkness of the night.

SURAH ASH SHURA 11

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the Hearing, the Seeing.

- When we have extreme attachment to someone, we can reach a point to start to call on them. People even say expressions like there is no one like you out of utmost love.

- No one can hear or see us like Allah (سبحانه) (وتعالى), so surely there is no one like Him. We want to have that pure love and attachment to Him alone.
- He sees all the creations, every speck, every bird and where it is flying, every grain of sand and where it settles, every drop of rain and where it falls.
- But He also has special seeing and this is to the believers. He sees them out of love, compassion, mercy, protection and care towards them.

SURAH TAHA 35

إِنَّكَ كُنْتَ بِنَا بَصِيرًا

Indeed, You are of us ever Seeing."

- When Musa (عليه السلام) made dua to Allah (سبحانه وتعالى) for Harun (عليه السلام) He also

wanted this special seeing from Allah (سبحانه وتعالى).

- It is one thing to be looked at to see mistakes and another to be observed and seen but out of love.
- Allah (سبحانه وتعالى) sees us as He wants us to return back to Him, to live a good life, to be in paradise and to be in His vicinity in paradise.
- He looks at us out of love and not just to catch our mistakes.
- They say expressions like the eyes are the windows to the soul because many emotions are expressed through it.
- We shed tears when we hear or see something and we react with that emotion. There is not physical reaction when we hear

with the ears but there is a reaction with the eyes.

- Seeing can bring a lot of emotions and feelings.
- Allah (سبحانه وتعالى) commanded us to the lower gaze and look at what is good because it can affect our emotions.
- Constantly looking at something or someone can make a person have obsessive feelings towards them. Just like looking at influencers on social media making one constantly want to look at what they are doing.
- This is why it is very important to see the ayat of Allah as this can affect one's insight.
- We want to see what gives insight and not what takes us away from Allah (سبحانه وتعالى).

- When the soul is removed from the body, the eyes will follow it. Then we close the eyes of the deceased.
- The last thing the person will see is his soul. This soul is inside us but in the end we see it. This shows us that we need to take care of it as we will all return back to Him.
- The soul is from Allah (سبحانه وتعالى). We have to nourish it with what is divine. In the end, we are not here in for any earthly life but for the hereafter.
- To have this vision is very important in this life. For example, every company has a vision that the employees are always moved by and motivated by.

- Allah (سبحانه وتعالى) sets visions for us to move for Him and to work for Him. This keeps us motivated and not stop at this life.

SURAH QAAF 22

فَبَصَّرْكَ الْيَوْمَ حَدِيدٌ

so your sight, this Day, is sharp."

- Everything unseen in life will be seen in the hereafter from the angels, messengers and deeds.

WHAT IS IHSAN?

قَالَ يَا رَسُولَ اللَّهِ، مَا الْإِحْسَانُ قَالَ " الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ " .

The man again asked, "O Allah's Messenger (صلى الله عليه وسلم) What is Ihsan (i.e. perfection or Benevolence)?" The Prophet (صلى الله عليه وسلم) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."⁷⁹

⁷⁹ Sahih al-Bukhari 4777

- Even if we see the faces of people in life, we go above this to see Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) is the One Who brings and removes people so we do not focus on people but on the perfection of Allah.
- Insight (بصيرة) is the eyes of heart. It is to see the Names and Actions of Allah.
- When we know Allah Al Baseer, we know we can always turn to Him.
- Sometimes we can feel like we are the black ant, on the black rock, when we are in the darkness of the night in our beds and no one sees us, but Allah Al Baseer sees us.
- There is no one who turns to Allah (سبحانه وتعالى) and is forsaken by Him.

- This lights up our hearts to connect to Him, to know He is always seeing us and is with us.
- May Allah (سبحانه وتعالى) Al Baseer make us see what pleases Him. At the same time, we do not judge others, think bad of them or think bad of Allah (سبحانه وتعالى).

SUPPLICATION TO SEE THE TRUTH AS IT IS

اللهم أرنا الحق حقاً وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه

- Allah, show us the truth as the truth and make us to follow it and show is falsehood as falsehood and make us to abstain from it
- No one can make us see truth as it is and see the falsehood as falsehood except Allah (سبحانه وتعالى).

SUPPLICATION TO SEE THE NOBLE FACE OF ALLAH

اللَّهُمَّ إِنِّي أَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ
ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا
هُدَاةً مُهْتَدِينَ

“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. O Allah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.⁸⁰

- In the end we want to train our eyes to see the greatest delight in paradise which is to see the Noble Face of Allah (سبحانه وتعالى).

MAY ALLAH AL BASEER MAKE US SEE WHAT PLEASURES HIM.
AMEEN.

⁸⁰ An-Nasa'i No# 1305, 1306

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MATEEN

(The Most Strong)

12 JUNE 2023 | 23 DHUL QAIDA 1444

- Allah Al Mateen is the Most Strong, constant, and solid.
- This Name is mentioned once in the Qur'an.

SURAH ADH DHARIYAT 58

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

- Anything Allah (سبحانه وتعالى) provides is continuous, uninterrupted and vast.
- When we humans are focused, we can easily become rigid to the point of being narrow.

- But Allah Al Mateen is vast even with constancy. We can be harsh and not respond in a kind way when we are focused. This is the imperfection of the human.
- For example, during our final exams we can go on overdrive mode. Spending our nights studying, running on black coffee only to crash after the exams. We cannot stay constant like this.
- The Name Al Mateen is mentioned in the context of provision.

SURAH ADH DHARIYAT 57

مَا أُرِيدُ مِنْهُمْ مِّن رِّزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

I do not want from them any provision, nor do I want them to feed Me.

- Everyone is worried about provision – worried about the next paycheck, about one's

children. Though provision is not limited to money, but also includes our families, homes, children, knowledge, good deeds and faith. Provision is also for the akhirah, so it is very vast.

- Allah (سبحانه وتعالى) will always provide us our provision, what is written for us will surely come to us.
- Provision can also come in a difficult, breaking way with too much stress. We can lose ourselves over it, so what do we do? We go back to our purpose.

SURAH ADH DHARIYAT 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind except to worship Me.

- To worship Allah (سبحانه وتعالى) is to make Him One. The greatest command from Allah (سبحانه

(وتعالى) is tawheed. The greatest prohibition is to not commit shirk.

- Shirk is when we take our affections and feelings and direct it to someone else rather than Allah (سبحانه وتعالى) or we attribute qualities and abilities to others that is only for Allah (swt).
- Shirk is not limited to idols. Shirk can come up in relationships, or by going to energy, horoscopes or by placing objects in certain ways to attract energies.
- The Only One Who knows our future is Allah (سبحانه وتعالى), so why go to horoscopes?
- Furniture is made in factories, so why give them power?
- We go to Allah (سبحانه وتعالى), not to furniture or stones. We go the Creator.

- A person goes to these things in times of desperation.
- The Prophet (ﷺ) told us that if anyone attaches to anything, then he will be entrusted to it. We want Allah (سبحانه وتعالى) to take care of us, and no one else. We will be tormented if we go to anyone else. This is from the way of Allah to show us disappointment so that we go back to Him.
- The nurturing that comes out from shirk is stronger than anything else, so we will surely realize it and not forget it.
- Out of His Mercy, Allah (سبحانه وتعالى) makes us feel the disconnection, interruption, torment, stress and disappointment of attaching to other than Him.

- Allah Al Mateen is always constant so we want to always choose Him and make Him One. We praise Him that He is One and we do not have to go to many. This is a direct, pure and simple relationship.
- Even with messengers we do not go to extremes. They are slaves, we do not disrespect them or exaggerate with them.

SURAH AL QALAM 45

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I will give them time. Indeed, My plan is firm.

- The Plan of Allah is mateen - constant and strong.
- Some people plot and disguise themselves, showing something but meaning something else, but Allah (سبحانه وتعالى) is above the plot of anyone.

- Surely a decree will come to protect the believers. This keeps us holding on to Allah (سبحانه وتعالى).
- May Allah (سبحانه وتعالى) give us constancy in belief, worship and feelings and this is by loving Allah (سبحانه وتعالى), the Prophet (ﷺ) and each other for His sake.
- If there is shirk, surely there will be a block till the person comes back to belief.

MAY ALLAH KEEP US FIRM ON HIS WORSHIP. AMEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SAMIE'

(The All-Hearing)

11 JUNE 2023 | 22 DHUL QAIDA 1444

- Alhamdulillah (All praise is due to Allah) that He is One and has the Most Beautiful Names.
- The hearing of Allah (سبحانه وتعالى) is not like the hearing of anyone. When He hears, He hears the sounds of all creations at the same time.
- For example, when we are at the beach, many seagulls may be making sounds and we are not able to differentiate between them, but Allah As Samie' knows which sound came from which seagull and the intensity of each sound; there is no mix up.

- This is just about birds, what about humans? Nothing is mixed up.
- Allah As Samie' hears what is said and what is not said. He hears what is in the graves and what lies in the chests. He hears what we reveal and what we conceal.
- The human hearing is limited and this is out of His Mercy that we cannot hear what happens in the graves or hear the insects.
- When Allah As Samie' hears, He also knows and understands. Unlike ourselves, we may say something but people cannot understand what we said. Or someone may use complicated vocabulary and we cannot understand them. But Allah As Samie' understands everyone.

- Allah As Samie' hears, understands and responds.
- We can go to a place and give a suggestion and they say “we hear you” but there is no response or change after that.
- When Allah (سبحانه وتعالى) hears, He responds to us and He responds to the one who praises Him.

SUPPLICATION WHEN RISING FROM RUKU'

سَمِعَ اللَّهُ مِمَّنْ حَمِدَهُ

Sami'-allaahu liman hamidah

Allah listens to him who praises Him. .81

- Alhamdulillah (All praise is due to Allah) is the best dua. Allah (سبحانه وتعالى) hears and responds and this is special and purely for Him alone.

81 Bukhari No# 689

- Sometimes people turn to idols, the dead, graves, or to someone they love but are not there with them. They start to call on them. They say if you hear me, show me what to do.
- Only Allah is the All-Hearing and All Seeing. These are attributes of divinity that belong purely to Allah (سبحانه وتعالى) alone.
- When Ibrahim (عليه السلام) broke the idols he asked his people if the idols could hear them or respond to them when they ask them.

SURAH ASH SHU'ARA 72, 73

72.

قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَ

He said, "Do they hear you when you supplicate?"

73.

أَوْ يَنْفَعُونَكُمُ أَوْ يَضُرُّونَ

Or do they benefit you, or do they harm?"

- They were stumped after these questions from Ibrahim (عليه السلام).

SURAH ASH SHURA 11

لَيْسَ كَمِثْلِهِ شَيْءٌ عَصُوهُ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the Hearing, the Seeing.

- To say there is 'no one is like you' are very strong words. This only belongs to Allah because He hears us, He sees us, He shows us and He guides us. Humans are imperfect and we need someone to guide us. We do not give this power to anyone except Allah (سبحانه وتعالى).

SURAH IBRAHIM 39

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۚ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Praise to Allah , who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

- Even in old age, Allah (سبحانه وتعالى) gave Ibrahim (عليه السلام) children. He did not see age as a barrier because he had full trust in Allah (سبحانه وتعالى).
- Knowing Allah As Samie' makes us want to be from those who hear and obey. We do not want to do the opposite, those who listen and disobey.
- We want to be good listeners, to listen to what Allah (سبحانه وتعالى) says and to what the Prophet (ﷺ) tell us. This is the quality of a believer.
- We do not like it if we tell our children to do something and they do not listen to us. So surely we do not want to deal in this way with

Allah (سبحانه وتعالى) by “we listen and we disobey”.

- May Allah (سبحانه وتعالى) As Samie answer all our duas, make us from those who listen and obey and make us hear good.
- We want to connect what we hear back to Allah (سبحانه وتعالى) without interpreting matters wrongly, thinking bad of Allah (سبحانه وتعالى) or of others. We do not want to show arrogance, ego or turn away.

SURAH AL FATIHAH 2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds -

- This is the best dua. Allah (سبحانه وتعالى) hears one Alhamdulillah from us, He responds and He will give us better.

- We will always be a winner by saying Alhamdulillah.

الحمد لله

ALHAMDULILLAH.

ALL PRAISE IS TO BE DUE TO ALLAH.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL QAWIY

(The All-Powerful)

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- Power is something everyone likes to talk about and seek. Whether it is physical or intellectual power. We like anything that shows power and will not fail.
- It is a mercy from Allah (سبحانه وتعالى) to have weakness because through our weakness we connect to Allah Al Qawiy (The All-Powerful). The imperfections we have are to see His perfection.
- We praise Allah (سبحانه وتعالى) that He created us with our needs and weaknesses. This is the way to connect with Him.

- Allah Al Qawiy is the All-Powerful. His power cannot come close to the power of anyone else. The power of anyone else can come with disgrace, abuse, can be lost and cannot be ongoing. But no one can stop the power of Allah (سبحانه وتعالى).
- No one can stop Him from granting us, no one can stop Him from giving us victory, no one can stop Him from any command that has to befall.
- The Name of Allah Al Qawiy (القوي) appears twice in the Qur'an and both times it comes with the Name Al 'Azeez (العزیز) – The All-Mighty, The Honorable. His power comes with honor and not disgrace.

- Sometimes people can have some power but they are not used in a right way and this is not honor but disgrace.

SURAH HUD 66

إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

Indeed, it is your Lord who is the Powerful, the Exalted in Might.

- Allah (سبحانه وتعالى) saved the people of Salih (عليه السلام) and this is out of His power.
- Allah (سبحانه وتعالى) saves the believers and not those who did not believe.

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.

- Knowing Allah (سبحانه وتعالى) is subtle and gentle in providing, makes us not rush, or ask 'why has it not come?'.
- Never doubt Allah (سبحانه وتعالى) cannot give us, or think something has not happened because He is unable, astagfar Allah.
- He brings things gently to us so that we may know Him and love Him. He guided all of us gently and in ways beyond our imagination.
- If something has not come to us, it is out of His perfect wisdom and knowledge. He knows that having something can cut us off from Him. He is protecting us from transgressing.
- If we do not have one thing, then surely there will be other things He will give us. He has full might and power to provide us.

- It is never a disgrace to not have money, or to be unmarried or to not have a job - everything is with honor.
- Knowing Al Qawiy removes any power or might from ourselves.
- The word (حول) means a change of state. The state we are currently in cannot change except by the power of Allah (سبحانه وتعالى).
- To change from a state of disbelief to belief, sickness to health, weakness to strength, poverty to richness, disability to ability is all only by the power and might of Allah (سبحانه وتعالى).
- We have no power on our own to change. We never attribute power to ourselves or to others.

- Sometime people give power to stones or energy to save them or protect them. But all power belongs to Allah (سبحانه وتعالى) alone.
- To say Laa hawla wa laa quwwata illa billah (لا حول ولا قوة إلا بالله) (There is no change or might except with Allah) is a word of submission, surrendering and letting go.
- Laa hawla wa laa quwwata illa billah (لا حول ولا قوة إلا بالله) (There is no change or might except with Allah) is also a tree from the trees in paradise.

THE VIRTUE OF: "THERE IS NO MIGHT OR POWER EXCEPT BY ALLAH"

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَكْثِرْ

مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهَا كَنْزٌ مِنْ كُنُوزِ الْجَنَّةِ".

Abu Hurairah said: "The Messenger of Allah (ﷺ) said to me: 'Be frequent in saying: "There is no

might or power except by Allah, (Lā ḥawla wa lā quwwata illā billāh).” For verily, it is a treasure from the treasures of Paradise.’”

- Laa hawla wa laa quwwata illa billah (لا حول ولا قوة إلا بالله) (There is no change or might except with Allah) is a treasure from the treasures of paradise.
- It is a door from the eight doors of paradise. We cannot do the worships for the others doors from prayer, charity, fasting, being good to our parents without this treasure of Laa hawla wa laa quwwata illa billah (لا حول ولا قوة إلا بالله) (There is no change or might except with Allah).
- Before we start anything, we say Laa hawla wa laa quwwata illa billah (لا حول ولا قوة إلا بالله) (There is no change or might except with Allah).

SURAH AL KAHF 39

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah'?

- And after matters are completed and there are fruits we say Maa shaa Allah laa quwwata illa billah (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ) (What Allah willed [has occurred]; there is no power except in Allah).
- After he saw the fruits in his garden, he took it all back to Allah (سبحانه وتعالى) and not to his effort or time spent on it.

STRONG BELIEVER IS BETTER

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
 "الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ
 خَيْرٍ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ فَإِنْ أَصَابَكَ

شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا . وَلَكِنْ قُلْ قَدَّرَ اللَّهُ وَمَا
 شَاءَ فَعَلَ فَإِنَّ " لَوْ " تَفْتَحُ عَمَلَ الشَّيْطَانِ " .

It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) said: 'The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless. If anything befalls you, do not say, "if only I had done such and such" rather say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does)." For (saying) 'If opens (the door) to the deeds of Satan.'"⁸²

- Real strength is not physical or mental strength but the strength of the heart. Everyone differs in their physical and mental capabilities but everyone has the same ability of heart to believe.

⁸² Sunan Ibn Majah 79

- Everyone has the ability to attach to Allah (سبحانه وتعالى), to submit to Him, to turn to Him and to rely on Him.
- A person can be lying down on his bed while connecting with his heart to Allah (سبحانه وتعالى) while another is running around but with a weak connection to Allah (سبحانه وتعالى). True strength is the strength of the heart.
- We adhere to what benefits us, seek help in Allah (سبحانه وتعالى) and never feel weak.
- This does not mean that we will never feel weak. But we keep moving forward without losing hope.
- Tests are part of life and everything will not flow in life according to what we like. In those times, what do we do? Give up and turn away? No, we move forward.

- If anything bad strikes us, we do not say 'if only..'. But we say "Qaddara Allahu wa ma sha'a fa'ala (Allah has decreed and whatever he wills, He does).
- Drowning in 'ifs' in these times opens the door of shaithan. We can easily drown in these thoughts and forget about Allah (سبحانه وتعالى).
- And without realizing, we place knots in ourselves. Instead, we take everything back to Allah (سبحانه وتعالى).
- If we are in the companionship of Al Qawiy, he will give power. If we are in the companionship of Al Wadood, He will show us love. If we are in the companionship of Ar Rahman, He will show us mercy.
- We never want to detach from loving Hm.

- In the end, the angels say we never worshipped You as You deserve to be worshipped. And in Surah Al Hajj, Allah tells us:

SURAH AL HAJJ 74

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

- The word qadr comes from value.
- We did not value and appreciate Allah (سبحانه) as He truly deserves to be valued and appreciated. We did not show Him feelings as He deserve to be shown feelings. There is no one like Allah (سبحانه وتعالى).
- May Allah (سبحانه وتعالى) give us the strength to continue to have faith in Him, to believe in Him, to love Him and to connect to Him.

- He will not look at our wealth, or our outer but He looks at our hearts and deeds. This is our measure with Him. And this is what we want to care for and this is what matters. May Allah (سبحانه وتعالى) keep us firm.
- Our journey is not only now in this life. But we have to go through so much to reach Him. We want the strength to believe in Him and to overcome our weakness.
- Our weakness is strength when we attach to Allah (سبحانه وتعالى) Al Qawiy.
- The siraat is a bridge over the hellfire and there are thorns and hooks on it, It is slippery, sharper than a sword, thinner than a strand of hair and we have to cross it.
- We are on the siraat now in life and we need the strength of faith to be on it.

- Belief in Allah (سبحانه وتعالى) gives us strength. Worship is our fuel on the siraat and to believe in Allah and not in ourselves. We need to show our belief in action by doing good deeds because that is our strength.
- At the same time to be aware of what weakens us which are sins. To be aware of the hooks and thorns that are the trials which we have to pass over in life. Our wealth, health, people, children and spouses are all tests for each other.
- Even the most difficult situations will give us strength, if we rely on Allah (سبحانه وتعالى).

(لا حول ولا قوة إلا بالله)

LAA HAWLA WA LAA QUWWATA ILLA BILLAH

(THERE IS NO CHANGE OR MIGHT EXCEPT WITH ALLAH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL 'ADHEEM

(The Most Great)

14 JUNE 2023 | 25 DHUL QAIDA 1444

- Allah is Al 'Adheem (The Most Great), the One Who is magnified. What is the meaning of (التعظيم)? It is magnification that leads to love.
- To magnify is not only to have complete fear such that it pushes one away instead of drawing closer. Our connection with Allah (سبحانه وتعالى) is not only with fear, but there is hope and love.
- It is in our nature to magnify. And what we magnify changes according to the situations. For instance during covid health was

magnified. And now we see artificial intelligence is being magnified. What is magnified keeps changing.

- And we see when we magnify something, our heart is filled with it but over time, the feelings die out. But the feeling of magnifying Allah (سبحانه وتعالى) increases the more we know Him.
- The Name Al 'Adheem appears six times in the Qur'an and it is always mentioned in the definite form with (ال). This shows more magnification, greatness and highness.
- This Name is also mentioned in the greatest ayah in the Qur'an which is ayatul Kursi.

SURAH AL BAQARAH 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ سَوَاءٌ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
 شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ
 الْعَلِيُّ الْعَظِيمُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills.

His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

- This ayah tells us Who Allah (سبحانه وتعالى) and His attributes to see His greatness.
- The heavens and the earth compared to the Kursi of Allah is like a ring in a barren desert. And the Kursi of Allah compared to His Throne is like a ring in the barren desert. The Throne is

greater than the Kursi yet the ayah is called Ayatul Kursi. Imagine the greatness of the One Who rose over the Throne.

SURAH ASH SHURA 4

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ

To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

- The Name also appears in Surah Ash Shura.

SURAH AL WAQIAH 74

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So exalt the name of your Lord, the Most Great.

- The Name also appears in Surah Al Waqiah and Surah Al Hashr both of which are names of the Day of Judgement.

SURAH AL HAQQA 52

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So exalt the name of your Lord, the Most Great.

- He is the Most Great, so we don't forget that we will meet Him on that great Day. The Great Day that we will all stand in front of Him.

SURAH AL HADID 29

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

And Allah is the possessor of great bounty.

- And He is the owner of great favors and this shows the greatness of Allah (سبحانه وتعالى).
- His greatness is not just in this life but the Day we will meet Him.

WHOEVER LOVES TO MEET ALLAH

" مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ "

Ubida b. Samit reported Allah's Messenger (صلى الله عليه وسلم) as saying: He who loves to meet Allah, Allah also loves to meet him, and he who dislikes to meet Allah, Allah also abhors to meet him.⁸³

⁸³ Sahih Muslim 2683a

- Our connection to Him is to have this love, respect, magnification and dignity to him and to show it.

SURAH AL HAQQAHAH 52

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So exalt the name of your Lord, the Most Great.

- The seven heavens and the seven earths are like a mustard seed in the Hands of Allah. This shows us how unfair it is to attach to anyone else besides Him that is less than a mustard seed – how awful is this injustice.
- Allah Al 'Adheem can magnify anything He wants. He has magnified Mecca and Medina.
- He has magnified times like Ramadan, the sacred months and the greatest days of Dhul Hijjah.

- He magnifies rewards from ten to seven hundred to without account.
- How can we magnify Allah (سبحانه وتعالى)?
- To magnify Him is to obey Him and not to disobey Him. To remember Him and not to forget Him. To be grateful to Him and not to be ungrateful to him. To respect His rules and His religion.
- We respect what He tells us to do without putting it down. We do not underestimate what He says because Allah (سبحانه وتعالى) knows, He loves and cares for us and more than anyone else.

SURAH AL HAJJ 32

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

- Taqwa (piety) is to place forward what Allah (سبحانه وتعالى) wants and what is pleasing to Him over anything else.
- We want to go to Him with our whole heart and feelings and not stand in front of Him without feelings.
- Ibn Al Qayyim (رحمه الله) said it is the greatest ignorance to want people to respect us while we ourselves do not magnify Allah (سبحانه وتعالى).
- When we feel disrespected, we go back to our connection with Allah (سبحانه وتعالى) and magnify Him.
- When we know Allah (سبحانه وتعالى), we will give Him His rights. We will bring forward His rights, and not leave or neglect Him.

- When there is more magnification, we notice His Actions more. We love the way He deals with us and that becomes our connection of love and magnifying Him.
- It will become a truthful and sincere connection that we do not want to leave. It will be a connection that we have no doubt. It will be a connection out of real love.

BELOVED WORDS TO ALLAH

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "كَلِمَتَانِ خَفِيفَتَانِ عَلَى
اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ" .

The Messenger of Allah (ﷺ) said: "There are two statements that are light on the tongue, heavy on the Scale, and beloved to Ar-Raḥmān: "Glory is to Allah and the praise; Glory is to Allah, the Magnificent. (Subḥān Allāhi wa biḥamdih, Subḥān Allāhil-Aẓīm)"

- These are beloved words to Him that shows love and magnification.
- Tasbeeh is to push away all imperfection from Allah (سبحانه وتعالى). Nothing from Him is wrong or bad. When we love Him, we do not forget to respect Him.
- Love cannot come without the seed of respect. If there is no respect, it will be ugly, hypocritical, and painful love.
- Knowing Allah Al 'Adheem puts everything in its right place and we will truly be in peace.
- When we magnify Allah (سبحانه وتعالى), we will not put something up that deserves to be down or put something down that should be up. Only Allah (سبحانه وتعالى) is Al 'Adheem.

- We magnify the time we have in this life and appreciate it because this is the life we have to connect to Him and love Him.
- We tend to feel fed up when things are not in the right place. But when we go to Allah Al 'Adheem everything will be in the right place and we can enjoy this life before we reach the hereafter.

MAY ALLAH HELP US MAGNIFY HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HAKEEM

(The Most Wise)

18 JUNE 2023 | 29 DHUL QAIDA 1444

- We are constantly surrounded by the wisdom of Allah (سبحانه وتعالى). Many times, it is misunderstood that all He does is the Most Wise so we end up failing our tests. But knowing this Name makes us at rest.
- This Name is mentioned many times in the Qur'an. When it is mentioned in the definite form with (ال), it comes many times with the Name of Allah Al 'Azeez (العزیز) (The All-Mighty).

- Also, these verses are in the context of when Allah (سبحانه وتعالى) tells us about Himself.

SURAH AN NAML 9

يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ

O Moses, indeed it is I - Allah , the Exalted in
Might, the Wise."

- This was when Allah (سبحانه وتعالى) spoke to Musa (عليه السلام) and introduced Himself.

SURAH AL HASHR 24

سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ

Exalted is Allah and high above what they
associate with Him.

- Allah (سبحانه وتعالى) is the All-Wise and when He places anything in our lives it is out of His Perfect Might. We never think it is unfair.

- To associate with Him is to put things out of place, and it does not show honor. Rather it is humiliation to associate with Him.
- Anything He tells us fills our hearts with correct knowledge, and not with lies or deception. It goes into the heart correctly, with correct belief and never twisted or deviated.
- Unlike anything else in life, when we hear what is twisted or deviated will not nurture us or give us honor.
- All the commands of Allah (سبحانه وتعالى) from fasting, praying or wearing the hijab are all wise, meaning it will bring out the best manners, best quality, best deeds and purified obedience.
- Everything Allah (سبحانه وتعالى) tells us is perfect guidance. Everything He prohibits us such as

drinking alcohol or illicit relations are all in harmony with the correct mind. It goes with our fitrah (natural disposition) and we know it is harmful to us.

- Everything He tells us protects our minds, bodies, chastity and wealth. Everything is in its place.
- The words of Allah are All Wise.
- The sunnah (way) of the Prophet (صلى الله عليه وسلم) is also called hikmah which means wisdom; it is on the spot.
- The decrees and judgments are all wise. When anything happens in life we do not think 'oh this is so unfair', or feel rundown or think 'this should not have happened'. Instead we remind ourselves that whatever happened is

the best and has the most benefit, it is based on Allah's perfect wisdom.

- The way we look, our siblings, family are the best. He knows all the combinations and He chooses the best for us to reach Him.
- Our life is not for vain. It is not a joke. We are not here in life to roam around and figure it out for ourselves. Everything in life is for a purpose and based on His Wisdom.
- We are here for a great purpose, to return to Him and to love Him. This is the way of seeking eternal happiness and finding success.
- If we do not take that path, it will be a way of misery.
- Allah (سبحانه وتعالى) created us with two eyes, one tongue and two ears, and this is based on

His Perfect Wisdom. This shows that we need to listen more and speak less.

- Water is odorless and colorless and there is also wisdom behind this. Otherwise everything we cook would all have the same taste, or if we sweat, then color would seep from our clothes.
- With time Allah (سبحانه وتعالى) exposes parts of His wisdom to us. Just by seeing one part we are in awe of Him and feel more attachment towards Him.
- There are even those who accept Islam only by seeing the wisdom behind the sunnah of the Prophet (صلى الله عليه وسلم).
- Knowing Allah Al Hakeem removes words like 'by chance', 'luck' and 'coincidence' from our vocabulary. We don't say things like 'I

randomly bumped into her.’ because we know that it was from His Perfect Wisdom for us to be where we are, when we are.

SURAH AL BAQARAH 269

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ

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

- At the same time, the one who has been granted wisdom has been granted a lot of goodness.
- Wisdom is to put everything in the right place, in the right time. How can we get wisdom? With beneficial knowledge and good deeds. This is the straight path and anything on it is good. Anything outside the straight path cannot be wise; it is off.
- Complete knowledge has two parts - to know truth and the reason behind it. For instance, to

know that we have been created, and that we are here in this life to worship Allah (سبحانه وتعالى). This is complete and real knowledge.

- It is not wisdom to only know that we have been created without knowing the reason behind it.
- We are not here in life for vain but to be tested to see who is best in deeds.
- Then complete action is to do good and leave evil.
- A person cannot believe in Allah and do shirk (associate with Allah) at the same. Time. This is not wisdom and this is not putting things in the right place.
- The pillars of wisdom are knowledge, forbearance and to take things slowly.

- It is not wisdom to do things without knowledge, without forbearance or to be hasty.
- We do not say things like ‘why is my dua not being answered?’, or ‘why do I not have a child yet?’, or ‘why am I not married?’. When we make dua, we believe that our dua is already being answered. Allah (سبحانه وتعالى) is preparing us before giving us anything.
- Allah (سبحانه وتعالى) is nurturing us to take His blessings in the right way.
- Knowing Allah Al Hakeem makes us quiet and submissive because He wants the best for us. We have nothing to worry about.
- May Allah Al Hakeem help us to give everyone their right position and put things in

their right place. This saves us from so much pain and disappointment.

MAY ALLAH GRANT US WISDOM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL GHANIY

(The Most Rich)

19 JUNE 2023 | 01 DHUL HIJJAH 1444

- The journey of feelings cannot be complete without knowing Who we are heading to and we are all heading to Allah (سبحانه وتعالى).
- One of the Names of Allah is Al Ghaniy (The Most Rich).
- Allah (سبحانه وتعالى) has The Most Beautiful Names so we see His Perfection and also so we can connect to Him. This way we can have that pure love towards Him.
- The Name Al Ghaniy is mentioned around 18 times in the Qur'an. Most of the times, it is

joined together with Al Hameed (The Most Praiseworthy).

- Sometimes in life we can see someone who shows richness but they do not show praiseworthiness. They may spoil, waste their money or deal with it in a way that is harmful to themselves or to others.
- Despite the Richness of Allah, He still comes to us, He gives us, He cares for us and this is so praiseworthy. We praise Him for this.
- Everything in the heavens and earth belongs to Him and He tells us this so we do not need to turn to someone else.

SURAH MUHAMMAD 38

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

and Allah is the Free of need, while you are the needy.

- We are the ones who have needs, wants and requests. So we go to the One Who is the Most Rich and not to one who is needy like us.

SURAH MUHAMMAD 38

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.

- If our goal is not Allah (سبحانه وتعالى) and we turn to anyone else then this is poverty – it is not enrichment.
- Our richness is by connecting to the Most Rich. This is the richness of the heart.

- The richness of Allah (سبحانه وتعالى) is so complete that He is not affected if anyone who obeys Him or disobeys Him.
- Unlike ourselves who gets affected both ways, whether someone listens to us or does not listen to us.
- Obedience or disobedience of people does not add or take away anything from the richness of Allah and His greatness.
- If everyone were to believe, it does not affect Him and if everyone were to disbelieve, it does not affect Him. This is from His perfect and complete richness.
- It is good for us to turn to Him, to believe in Him because we are the ones who will be asked. Allah (سبحانه وتعالى) will not be asked.

SURAH AL 'ANBIYA 23

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

He is not questioned about what He does, but they will be questioned.

- There is general enrichment of Allah for all of creation to survive in this life. He provides them with food, air, oxygen and money. When Allah (سبحانه وتعالى) gives, this does not deplete from His richness.
- Then there is the special enrichment of Allah. This is for those who believe in Him. He enriches them in their hearts. He gives them feelings of faith and connection. He gives them divine understanding to know this life is temporary and the next life is the eternal life. They see things in this life and understand everything is temporary here - this is all a test.

- Knowing Allah the Most Rich makes one poor to His richness, His favors, His mercy, His nurturing, His guidance, His protection and His love. We are all in need.
- We are in need of these more than money, food and clothes. We are poor to be guided, to know what decision to make, what can keep us going, what to do in situations in life, how do we come back if we do something wrong, how do we return back to Him. Allah (سبحانه وتعالى) brings the decrees and guidance. We are all poor and in need of this.

SURAH AL 'ANBIYA 23

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O mankind, you are those in need of Allah , while Allah is the Free of need, the Praiseworthy.

- Allah (سبحانه وتعالى) tells us our true reality. We are all in need of Him.

- When we know we are in need and He is the Most Rich, we understand that the one who is poor to Allah (سبحانه وتعالى) is the one who is actually the most rich.
- Anyone shows humbleness to Allah (سبحانه وتعالى) is the one who, Allah (سبحانه وتعالى) honors.
- The one who shows his weakness and disability to Allah (سبحانه وتعالى) feeling 'ya Allah, only You can guide me, only You can show me', is the one who is the strongest in the Eyes of Allah.
- These are the measures and calculations. It is not about showing richness to others. It is not to feel 'I have everything'. Arrogance is not what takes us up.

- We can be tested with richness and we can be tested with poverty. We can be tested with health, and we can be tested with sickness. All of these are only tests and are not a measure of the love of Allah.
- What will we do with the test? Are we using the health He gave us to turn away from Him or to help others and come closer to Him? With the free time, are we using it to turn away from Him and engaging in something disliked to Allah (سبحانه وتعالى)? Or are we using that time to come closer to Him and help others?
- When we know that we are poor to Allah (سبحانه وتعالى), there are manners and respect we need to have on the inside and on the outside.

- From the inner manners is - even if we are tested with something we do not have, not to feel inside 'I hate this', 'I hate You are doing this to me'. This is not showing respect to Allah (سبحانه وتعالى).
- Instead to feel inside that this is a test. There may be one thing that I do not have, but there are so many other things that I do have. To still have hope that Allah (سبحانه وتعالى) will give something bigger and greater.
- Even outwardly we do not show poorness. A person does not sit complaining about what he does not have. This also shows outward disrespect to Allah (سبحانه وتعالى).

SURAH AL BAQARAH 273

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

An ignorant [person] would think them self-sufficient because of their restraint,

- These people hide their needs. They do not go around asking others. They know Allah (سبحانه وتعالى) will provide them. Their richness is by going to Allah (سبحانه وتعالى) and not by going out and telling people 'look at me, I don't have'.
- This brings respect in our relationship with Allah (سبحانه وتعالى), also in our relationship with others and ourselves.
- True richness is richness of the heart. This is truly when we attach to Allah (سبحانه وتعالى) alone and free our hearts from attaching to anyone rather than Him.
- Sometimes we show our needs to others. Whether we expect mercy from them, or pity

from them or we want something from them. But in the end we see disgust in their reaction. They may help, but they say 'please get away from me' or 'please don't do this'. This will not satisfy our hearts.

- But Allah (سبحانه وتعالى) will never look down on us. Saying to Allah (سبحانه وتعالى) 'I am in need', is what brings us up.
- We want to be rich with the truth. We want to live a life of truth. We want to follow the truth. We cannot be satisfied or enriched with lies. We cannot be enriched with deception.

ALLAH WILL ENRICH YOU

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ تَعَالَى يَقُولُ يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلاً صَدْرَكَ غِنًى وَأَسُدَّ فَقْرَكَ وَإِلَّا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أُسُدَّ فَقْرَكَ " .

Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) said: "Indeed Allah, Most High said: 'O son of Adam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.'"⁸⁴

- To worship is not to be praying and fasting all the time. To worship is to have that connection to Allah (سبحانه وتعالى).
- Everything we do, whether we are feeding our family, we are going out with them - He knows we want to do our best. He will enrich our hearts to feel happy and satisfied.
- But anyone who is not occupied with Allah (سبحانه وتعالى), his hands are always full with things to do and he is never satisfied. He does not have that rest.

⁸⁴ Jami` at-Tirmidhi 2466

- The measure with Allah (سبحانه وتعالى) is different.
- If we turn to Allah (سبحانه وتعالى), He will enrich us. But if one feels that he is in no need of Allah (سبحانه وتعالى), he will always feel impoverished.

SURAH AL QASAS 24

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

"My Lord, indeed I am, for whatever good You would send down to me, in need."

- Musa (عليه السلام) said this dua when he didn't have anything - no home, no money or family. He sat under the tree after helping the ladies and made this dua to Allah (سبحانه وتعالى).
- He did not say I am poor, send me something. But he saw the greatness and goodness from Allah (سبحانه وتعالى) first.

- We are all poor, in need of Allah (سبحانه وتعالى).
No one can say we can survive without Him.
- May Allah (سبحانه وتعالى) enrich us with the best days, best companions and make each day better until we meet Him.

MAY ALLAH ENRICH US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MAJEED

(The Most Majestic)

20 JUNE 2023 | 02 DHUL HIJJAH 1444

- When we see the tawaf from far, we see the greatness of Allah (سبحانه وتعالى).
- One of the Names of Allah is Al Majeed (The Most Majestic). We say this Name in every prayer yet we can easily not connect to it.

SENDING PRAYERS UPON THE PROPHET AFTER TASHAHHUD

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ ، إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma ṣalli 'alaa muḥammadin wa 'alaa aali muḥammadin kamaa ṣallayta 'alaa ibraaheema wa 'alaa aali ibraaheema, innaka ḥameedun majeed

Allaahumma baarik 'alaa muḥammadin wa 'alaa aali muḥammadin kamaa baarakta 'alaa ibraaheema wa 'alaa aali ibraaheema, innaka ḥameedun majeed

O Allah, send prayers upon Muhammad and the followers of Muhammad, just as You sent prayers upon Ibraheem and upon the followers of Ibraheem. Indeed, You are full of praise and majesty.

O Allah, send blessings upon Muhammad and upon the followers of Muhammad, just as You sent blessings upon Ibraheem and upon the followers of Ibraheem, Indeed, You are full of praise and majesty.⁸⁵

⁸⁵ Bukhari No# 3370;

- May Allah (سبحانه وتعالى) help us connect to Him through this Name for truly He is the Most Majestic.
- Tamjeed Allah is a worship just as tasbeeh (glorifying Allah) is a worship, tahmeed (praising Allah) is a worship, tahleel (declaring His Oneness) is a worship. Tamjeed Allah is to declare the grandness, magnificence, vastness and highness of Allah.
- This Name has a lot of vastness - there is magnificence, abundance, beauty, nobility and exclusivity.
- Kings in this life are addressed as “Your Majesty”. Mountains are also described as majestic. And all denote grandness.
- The mountains are so high. The air is very crisp and clear at the top. There is no noise. It is

complete stillness. Even if there is a single bird flying, just the tone of it brings shivers. This feeling shows so much majesty and highness.

- Not everyone can reach at the peak of a mountain. It is very exclusive. It is a very great and grand feeling, different to going back down to the hustle and bustle of the city.
- If these are the feelings from being atop a mountain, then what about the Creator of these mountains? He is The Most Majestic.
- The Name of Allah Al Majeed is mentioned twice in the Qur'an.

SURAH HUD 73

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ ۗ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ ۗ إِنَّهُ حَمِيدٌ مَجِيدٌ

They said, "Are you amazed at the decree of Allah ? May the mercy of Allah and His blessings

be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

- The context of this ayah is when Ibrahim (عليه السلام) and his wife received news of a son when they were in old age. This is the command of Allah.
- If we hear about an old lady having a baby, many thoughts may cross our minds. But here Allah (سبحانه وتعالى) tells us that He Al Majeed - majestic, noble and honorable.
- With this knowledgeable son, Ibrahim (عليه السلام) became the father of the messengers. Generations of messengers and prophets. came from his sons.
- We never want to reject commands from Allah, because we do not know what can come from it.

SURAH AL BURUJ 15

ذُو الْعَرْشِ الْمَجِيدُ

Honorable Owner of the Throne,

- The word “buruj” means the stars high above. The theme of the surah is firmness on the aqeedah (faith).
- Allah (سبحانه وتعالى) is the Owner of the Throne and He is Al Majeed (The Most Majestic).
- The majesty of someone relates with the dominion they have. All that is on the heavens and earth belong to Allah (سبحانه وتعالى). The Kursi belongs to Him. The greatest creation of the Throne belongs to Him. All of this shows the majesty of Allah.
- We see the greatness of His authority, and dominion. There is no majesty except the majesty of Allah, there is no beauty except

the beauty of Allah, there is no magnificence except the magnificence of Allah.

- Majesty shows a lot of magnificence with beauty at the same time. There is a lot of exclusivity. It is something very high.
- This Name also relates with exclusive creation which is the Throne and exclusive people such as Ibrahim (عليه السلام) and Muhammed (صلى الله عليه وسلم) who are both Khalil Allah (close friends of Allah). We remember them when we send blessings on them.
- What does it mean to send blessings? (صلى) means to praise and exalt Muhammed (صلى الله عليه وسلم), to raise his name. We hear his name being exalted to this day. We hear his name in the adhaan. Then (بارك) means to

bless and increase his followers, to make the people follow his sunnah.

- From all the followers of the messengers, Allah (سبحانه وتعالى) gave the best nation to the Prophet (صلى الله عليه وسلم).

SURAH AAL IMRAAN 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best nation produced [as an example] for mankind.

- When we ask Allah Al Majeed, we are asking for continuation and abundance to carry the message, to exalt the name of Muhammed (صلى الله عليه وسلم), his sunnah and to follow it.
- Both Ibrahim (عليه السلام) and Muhammed (صلى الله عليه وسلم) are Khalil Allah which is a very exclusive position.

- Ibrahim (عليه السلام) was the father of the messengers so a great number of messengers came from him. Muhammed (صلى الله عليه وسلم) may not have had a son but he has many followers. Allah (سبحانه وتعالى) gave him Al Kawthar (a river in paradise) and a continuous line of followers until the Last Day.
- Allah (سبحانه وتعالى) commanded Ibrahim (عليه السلام) to call the people for hajj. But the name of Muhammed (صلى الله عليه وسلم) is mentioned in the adhaan (the call to prayer).
- There is maqaam Ibrahim near the Ka'aba and Muhammed (صلى الله عليه وسلم) has maqaaman mahmood (a praised position) in the akhirah to start the Day of Judgement.

- These are exclusive remembrances which Allah (سبحانه وتعالى) has set for these messengers.
- They called the people and they are remembered. Their truthful positions are also there.
- We ask Allah (سبحانه وتعالى) to be remembered with a truthful reputation. And we ask Him for a truthful position and truthful steps.
- What is the worship of tamjeed? When we recite Surah Al Fatihah in the prayer, it is a conversation between us and Allah (سبحانه وتعالى).

CONVERSATION OF SURAH AL FATIHAH

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَقُولُ اللَّهُ
عَزَّ وَجَلَّ قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَُا لِي

وَنَصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ " اقرءوا يقولُ العبدُ { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } يَقُولُ اللَّهُ
 عَزَّ وَجَلَّ حَمْدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { الرَّحْمَنِ الرَّحِيمِ } يَقُولُ
 اللَّهُ عَزَّ وَجَلَّ أَثْنَى عَلَيَّ عَبْدِي . يَقُولُ الْعَبْدُ { مَا لِكَ يَوْمَ الدِّينِ }
 يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَجَّدَنِي عَبْدِي . يَقُولُ الْعَبْدُ { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
 نَسْتَعِينُ } فَهَذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ . يَقُولُ
 الْعَبْدُ { اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ } فَهَؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا
 سَأَلَ . "

For I heard the Messenger of Allah (ﷺ) say:
 "Allah says: "I have divided prayer between
 Myself and My slave into two halves, and My
 slave shall have what he has asked for." The
 Messenger of Allah (ﷺ) said: "Recite, for when
 the slave says: All the praises and thanks be to
 Allah, the Lord of all that exists, Allah says: 'My
 slave has praised Me.' And when he says: The
 Most Gracious, the Most Merciful, Allah says: 'My
 slave has extolled Me.' And when he says: The
 Only Owner (and the Only Ruling Judge) of the
 Day of Recompense (i.e. the Day of

Resurrection), Allah says: 'My slave has glorified Me' . And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he asked for.'"

- When we say (مَا لِكَ يَوْمَ الدِّينِ) then Allah (سبحانه) says (مَجْدَنِي عَبْدِي) – My slave has acted on the wordship of tamjeed.
- Allah is the Owner of the Day of Judgement. When we remember Allah (سبحانه وتعالى), it is not only in that moment but we see His greatness until the Last Day.

- When we go through situations, it is not only about that moment, but we remember the hereafter. It is far, high vision.
- The Prophet (صلى الله عليه وسلم) was very optimistic as he saw things very far and not just in that moment and this is tamjeed Allah.
- How can we declare tamjeed? By praising Allah with hamd, proclaiming His greatness with takbeer, glorifying Him with tasbeeh and declaring Him to be One with tahleel.
- These are not only mere words but to truly praise Him from the heart, to remove any imperfection from Him, to really single Him out as One and to see His greatness. Tamjeed is to truly see everything till the end. That is why (مَجْدِنِي عَبْدِي) is with (مَالِكِ يَوْمِ الدِّينِ) which is the Day of Judgement.

- The religion of Islam gives us very high, far and long goals. We never want to give up if we get stuck or stop with short term goals. There is a hereafter and a meeting with Allah (سبحانه وتعالى). We have great things ahead of us. There is a paradise that no ears have heard, no eyes have seen and have not crossed the minds of any human.
- Anyone who asks for paradise three times, paradise says Ya Allah, admit him to paradise. Just as we long to go to paradise, it is also longing for us, asking Allah to admit us back.
- The Qur'an is majeed. The Words of Allah are majestic, great, vast in meaning, feelings, thoughts and depth because it is so noble.
- We will have majesty when we are carriers of the Qur'an. The Prophet (صلى الله عليه وسلم) was a

walking Qur'an. May Allah (سبحانه وتعالى) help us to act on the Qur'an.

MAY ALLAH GRANT EVERYONE ONGOING, ABUNDANT BLESSINGS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL HAMEED

(The Most Praiseworthy)

21 JUNE 2023 | 03 DHUL HIJJAH 1444

- Allah Al Hameed is the Most Praiseworthy. Shukr (gratitude) is for blessings whereas hamd is praise and this is for Allah (سبحانه وتعالى) . We praise Allah (سبحانه وتعالى) for Himself, for His Names, His Actions and His decrees.
- The Name Al Hameed appears 17 times in the Qur'an and it comes with others Names like Al Ghaniy (The Most Rich), Al Azeez (The All-Mighty) and Al Wali (The Closest Companion)
- Al Hameed is mentioned by itself only once in the Qur'an in Surah Al Hajj.

SURAH AL HAJJ 24

وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُّوا إِلَى صِرَاطِ الْحَمِيدِ

And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

- The good word is the word of tawheed, it is the word of praising Allah (سبحانه وتعالى) and of proclaiming His greatness.
- The path of Allah (سبحانه وتعالى) is the path of the Most Praiseworthy.
- We will be on a path of Allah (سبحانه وتعالى) the Most Praiseworthy. He is perfect in His knowledge and His ability. He sees us, He knows about us. If we slip, He takes us out and He surrounds us by His mercy. He never leaves us to ourselves.

- He praises Himself that He is One and we praise Him because He is one. This is the greatest praise.
- He does not need any partner or association.
- He taught us how to praise Him.

SURAH AL FATIHA 1

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah , Lord of the worlds -

- When we say this ayah in the prayer, He replies to us and says 'My slave has praised me.'
- We praise Allah (سبحانه وتعالى) for His perfection and we praise Him as He is Nurturer of all the Worlds. We can never encompass how much Allah (سبحانه وتعالى) is taking care of this world.

- We cannot encompass how much everything in the heavens and earth are being nurtured.
- How many actions and decrees take place, from the rising of the sun, to how it functions, to how the light penetrates and much more.
- We cannot see how Allah (سبحانه وتعالى) is dealing with us so we can never praise Him enough.
- We may praise a person for his words or actions but the actions and words of Allah can never be praised enough.
- The greatest blessing we praise Him for is for making us His slaves. He did not make us slaves to anything else that is weak, poor, will not benefit or harm us.

- Everything about how Allah (سبحانه وتعالى) deals with us is praiseworthy. He takes us out from darkness to light and He protects us from falling into sin.
- If we make mistakes, He guides us back and guides us when we are lost.
- He is praiseworthy for dealing with the good-doers with favor and generosity. He is praiseworthy for His justice to the wrong-doers.
- No matter how much we sin, He does not cut us off.
- The first word Adam (عليه السلام) uttered when life entered his body was 'alhamdulillah'. This was the start of life.
- And in the end, this will be the word of everyone.

SURAH AZ ZUMAR 75

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord.

And it will be judged between them in truth, and it will be said, "[All] praise to Allah , Lord of the worlds."

- Once all the people have entered paradise and hell, the angels, the people of paradise and also the people of hellfire will all say (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ) ("[All] praise to Allah , Lord of the worlds."). This is the start of the eternal life.

SURAH AL QASAS 70

لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ

To Him is [due all] praise in the first [life] and the Hereafter.

- This was the start of life in this world, and the start of the eternal life in the hereafter.

BEST SUPPLICATION

وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ

and the best supplication is: ‘All praise is due to Allah (Al-ḥamdulillāh).’⁸⁶

- To say (الحمد لله) (alhamdulillah) is the best dua. Because we are not looking at our needs but at the perfection of Allah (سبحانه وتعالى) and His Actions. We know what He gives and brings down on us will be better than what we know or expect.

ALHAMDULILLAH FILLS SCALES

وَالْحَمْدُ يَمْلَأُوهُ

and “All praise is due to Allah (Al-ḥamdulillāh)” fills it (the Scales)⁸⁷

⁸⁶ Jami` at-Tirmidhi 3383

⁸⁷ Jami` at-Tirmidhi 3519

- We cannot do anything without Allah (سبحانه) (وتعالى). He gives us the health, gives us the feelings in the heart and decrees situations to make us act.

SURAH AN NAML 93

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

And say, "[All] praise is [due] to Allah . He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

- When we are confused and don't know what to do, we say (الحمد لله) (alhamdulillah). There is always a way with Allah (سبحانه وتعالى).

SURAH ASH SHU'ARA 84

وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

And grant me a reputation of honor among later generations.

- This is to be remembered truthfully after death. May Allah (سبحانه وتعالى) keep us firm and make us from al hamidoon - those who truly praise Him.
- We can never go wrong with (الحمد لله) (alhamdulillah).

الْحَمْدُ لِلَّهِ

ALHAMDULILLAH

ALL PRAISE IS DUE TO ALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AS SAMAD (The All-Solid)

22 JUNE 2023 | 04 DHUL HIJJAH 1444

SURAH AL IKHLAS

1.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, "He is Allah , [who is] One,

2.

اللَّهُ الصَّمَدُ

Allah , the Eternal Refuge.

3.

لَمْ يَلِدْ وَلَمْ يُولَدْ

He neither begets nor is born,

4.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Nor is there to Him any equivalent."

- Ikhlas (sincerity) is freedom. When there is ikhlas, no one can hold us down or make us scattered.
- Out of Allah's love and mercy, He takes us back to something so simple, pure and easy. This is Ikhlas – sincerity.
- With Surah Al Ikhlas, Allah (سبحانه وتعالى) takes us back to Who He is. This surah is purely about Allah (سبحانه وتعالى). There is no mention of any messengers, Last Day or commands.
- The Name As Samad is mentioned only once in the Qur'an and only in this surah.
- Knowing Allah As Samad teaches us what is sincerity and purity again. Knowing this Name makes us gathered again.

- We all love purity. We long to go back to times of innocence and Allah (سبحانه وتعالى) gives us the way back - with ikhlas.
- The Names mentioned in the surah are Allah, Al Ahad (The One and Only) and As Samad (The All-Solid).
- With the Name Al Ahad we feel an exclusivity in how He deals with us.
- But with As Samad we feel how everyone is gathered back to Him.
- In life, we are not alone but with people. How can we keep up the purity despite being with people? With people we can be in a mixture of ideas, feelings and be all over the place.
- Knowing Allah As Samad unifies us again to have one goal.

- Allah As Samad is the All-Solid. To have this solidness requires both affirmed and negated qualities.
- We are not solid. We 'crack under pressure', even objects crack and break.
- But nothing can ever break Allah As Samad. Nothing will penetrate Him, nothing will come out from Him.
- When we 'crack' under pressure, tears come out from us.
- Allah (سبحانه وتعالى) is perfect in every way - in His knowledge, beauty, guidance and control. Nothing can make Him crack.
- And the negated quality is - He is not unjust, He does not show evil qualities or shortcomings. He is not born from anyone and nothing is born from Him.

- This is Laa Ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship except Allah).
- This is purity. We do not look at what is before or after.
- What can break us and make us lose the purity? When we think someone else can put our broken pieces back together. No one can put our broken heart or scattered lives back together except Allah (سبحانه وتعالى).
- We can easily forget to turn to Allah (سبحانه وتعالى) in these moments. We turn to others, share our feelings in the hope that they can help us. Anyone else we turn to is not solid himself. They can lose and forget.
- We have to see their imperfections and faults so we turn to Allah As Samad alone.

- Only He can take on the feelings that made us crack and He can bring back our broken pieces back together.
- He can take on everyone at any level. He can take the newborn baby's needs and also those who are lost in sea. No one will be waiting in line when they turn to Him.
- We cannot handle many requests at once. We prioritize, need resources and even eliminate requests because we cannot handle everything.
- Allah As Samad takes care of everyone, no matter how big or small, no matter how simple or desperate. All our requests are the same for Him.
- Just as He took all of us as atoms, He will respond to all who ask Him.

- An atom of faith can remove a person from the fire. This shows the great vastness and mercy of Allah.
- The word (صمد) means firmness and continuity.
- Sometimes we feel broken and lose it. We cannot go on, but Allah As Samad keeps us firm and keeps us going.
- How can we have the strength, stability and progression? Only with sincerity to Him. Only when we see His Face that believe that this is Who we are heading to.

LOVE FOR SURAH AL IKHLAS

وعن عائشة رضي الله عنها، أن رسول الله صلى الله عليه وسلم، بعث رجلاً على سرية، فكان يقرأ لأصحابه في صلاتهم، فيختم بـ{قل هو الله أحد} فلما رجعوا، ذكروا ذلك لرسول الله، صلى الله عليه وسلم، فقال: "سلوه لأي شيء كان يصنع ذلك؟" فسألوه،

فقال : لأنها صفة الرحمن، فأنا أحب أن أقرأ بها، فقال رسول
الله صلى الله عليه وسلم: "أخبروه أن الله تعالى يحبه"

Messenger of Allah, (صلى الله عليه وسلم) appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlās: "Say (O Muhammad (صلى الله عليه وسلم)): 'He is Allah, (the) One. Allah-us-Samad (Allah - the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.'" (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah (صلى الله عليه وسلم), who said, "Ask him why he does so?" He was asked and he said, "This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah (صلى الله عليه وسلم) then told them, "Tell him that Allah loves him".⁸⁸

- It is a mercy when we know Allah (سبحانه وتعالى) is One. It is a mercy when we have to go only to One. When we want food, we go to Him. When we want drink, clothes, money, feelings,

⁸⁸ Riyad as-Salihin 388

problems to go away - we go to Him alone. This is so easy. It is utmost mercy to have One.

- We do not need to be scattered or broken.
- Even if we have money and we are going to pay, in that moment we ask Him. Even if we are sick and are going to take the medicine, in that moment we go to Him. Allah (سبحانه) is the One we go to. This is ikhlas, purity and sincerity.
- The Prophet (صلى الله عليه وسلم) told the man that Allah (سبحانه وتعالى) loves him because of his love for the surah.
- We love Allah (سبحانه وتعالى), and love anything that He loves. It is so simple in the end.

THE SUPPLICATION THAT IS ANSWERED

عَبْدُ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ . "

"The Prophet (صلى الله عليه وسلم) heard a man say: 'Allahumma! Inni as'aluka bi-annaka Antallahul-Ahadus-Samad, alladhi lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan ahad (O Allah! I ask You by virtue of Your being Allah, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him).' The Messenger of Allah (saas) said: 'He has asked Allah by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.'"⁸⁹

⁸⁹ Sunan Ibn Majah 3857

- When we go to One, surely Allah (سبحانه وتعالى) will take us straight away – it is a direct and speedy connection.
- Why do we get delayed? Because we didn't turn to Him in our heart. Or we turned to someone else. The solution is to go back to sincerity to Allah (سبحانه وتعالى).
- Sincerity is a great worship of heart. This is a struggle we all face because we are between people. Ikhlas means to worship Allah (سبحانه وتعالى), even if we see faces of people.
- Sincerity is a great secret between us and Allah (سبحانه وتعالى). No angel can record it for us and no Shaithan can ruin it for us.
- The opposite of ikhlas is riyaa (showing off).

- Riya can happen when someone wants to be either praised for who they are or they want something from the people. Riyaa can be for uloohiyah or rubobiya.
- But Who sees us? Allah (سبحانه وتعالى). Who can help us? Allah (سبحانه وتعالى). We constantly remind ourselves of this.
- When we do good, we remind ourselves that Allah (سبحانه وتعالى) is the One Who gave us everything. He gave us health, ability, knowledge, guidance so we are not impressed with ourselves.
- There are some deeds that cannot be hidden like hajj or seeking knowledge. Even in these we purify our intentions to be only for Allah (سبحانه وتعالى).

- At the same time, we still want to have secret deeds that are only between Allah (سبحانه) and us. These are called (خبیئة).
 (وتعالى)
- We never know what this deed can be the reason to save us or admit us to paradise.
- There was a man in the time of the Prophet (صلى الله عليه وسلم) who the Prophet (صلى الله عليه وسلم) said was from the people of paradise. When they found out what he was doing, it was not great worships. But every night, while he was on his bed before sleeping, he used to forgive everyone.
- This is why we always give excuses to people. Perhaps they are going through something. Instead of saying why they reacted in that way, we make dua for them- may Allah (سبحانه)

(وتعالى) make it easy for them. We have compassion towards others.

SURAH AL BAYYINAH 5

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

And they were not commanded except to worship Allah , [being] sincere to Him in religion,

- All of us have been commanded to believe in Allah (سبحانه وتعالى) and to be sincere to Him in our ways and worships. This is salvation.

MAY ALLAH HELP US BE SINCERE TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MALIK

(The King)

24 JUNE 2023 | 06 DHUL HIJJAH 1444

- The whole life, its greatness and depths are all to show Allah is Al Malik (The King).

TAKBEERAT

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

*Allaahu akbar, Allaahu akbar, Allahu akbar ,
Laa ilaaha ill-Allaah Allaahu akbar, Allaahu
akbar, wa Lillaah il-hamd*

Allah is Most Great , Allah is Most Great, Allah is
Most Great , There is no god but Allah

Allah is Most Great Allah is Most Great and to
Allah is all praise

- The highlight is Allah (سبحانه وتعالى), to see His greatness.
- Our 'world' is limited to our work and what we do, but Allah (سبحانه وتعالى) shows us His greatness is much more. His dominion is so great. He is the King of the heavens, of all the lands, the seas and its depths. He is the King of the whole universe, and we can easily forget this.
- The Name is mentioned five times in the Qur'an and mostly in definite form with (ال).

SURAH TAHA 114

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ
إِلَيْكَ وَحْيُهُ ۖ وَقُلْ رَبِّ زِدْنِي عِلْمًا

So high [above all] is Allah , the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is

completed to you, and say, "My Lord, increase me in knowledge."

SURAH AL MU'MINOON 116

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

So exalted is Allah , the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

SURAH AL JUMU'AH 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ

Whatever is in the heavens and whatever is on the earth is exalting Allah , the Sovereign, the Pure, the Exalted in Might, the Wise.

- Allah is Al Malik in this life and in the hereafter.
- We cannot encompass His Kingship. We do not know how powerful and great He is.
- Sometimes we think we are the owners and He quickly humbles us.
- His kingdom never perishes. It is not inherited or passed on to others.
- The kingdom of anyone else in life does not remain. Some only have titles but without power, or others can have power but do not show any greatness.
- Only Allah (سبحانه وتعالى) is the true King. No one can affect Him and He never gets tired to protect and take care of His kingdom.

SURAH AL BAQARAH 255

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

Neither drowsiness overtakes Him nor sleep.

- He is the True King because He has the perfect, true and never-ending life.
- His ability is complete and absolute. If He sets a decision, He does not need to consult anyone to execute it.
- If people have a high position, they need people, technology and means to operate and have control.
- But the knowledge of Allah encompasses all – then past, present and future. Everything is accounted and recorded. He sees and hears all.
- When we focus on our relationship with Allah (سبحانه وتعالى), He will take care of our relations with others. The hearts are in the Hands of Allah. We cannot keep up with every single heart so we keep up with our own heart, and

that is to connect to Allah and never turn away from Him. This makes it easy to turn to One.

- We may own things but cannot use them. We saw this in the time of covid. We owned cars, clothes and things but we could not use them.
- Allah (سبحانه وتعالى) owns everything, and only He sets when we use and when we cannot. Everything is to show He is the True King and Owner.

SURAH AL FURQAN 26

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۚ

True sovereignty, that Day, is for the Most Merciful.

- Allah (سبحانه وتعالى) is King and also the Most Merciful. We praise Allah and on that Day only One will judge and that is mercy. To return

back to Allah, is more merciful than to turn back to anyone else.

- No one can have this beautiful combination of Kingship and Mercy except Him.
- He grants dominion to whom He wills. He honors, dishonors, as He wills. He forgives sins, removes calamities. He brings people up and bring others down. This is all His kingdom.
- There is no other power behind anything. Only Allah (سبحانه وتعالى) is the True King and He is the One in control of everything.

LAST THIRD OF THE NIGHT

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ اللَّهُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حِينَ يَمْضِي ثُلُثُ اللَّيْلِ الْأَوَّلِ فَيَقُولُ أَنَا الْمَلِكُ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ ذَا الَّذِي يَسْأَلُنِي

فَأُعْطِيهِ مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى
يُضِيءَ الْفَجْرُ " .

Abu Hurairah narrated that: Allah's Messenger (صلى الله عليه وسلم) said: "Allah, Blessed and Exalted is He, descends to the earth's heaven every night when the first third of the night has passed. He says: "I am the Sovereign. Is there any who calls upon Me so that I may respond to him? Is there any who asks of Me that I may give him? Is there any who seeks forgiveness from Me so that I may forgive him?" He continues in that until the illumination of Al-Fajr."

- Even if we wake up in the night for a few moments, we ask Allah (سبحانه وتعالى), remember Him and seek forgiveness.
- We want to come to Allah (سبحانه وتعالى) willingly.

WHERE ARE THE TYRANTS?

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ " يَا خُذُ الْجَبَّارُ سَمَوَاتِهِ وَأَرْضِيهِ بِيَدِهِ

- وَقَبَضَ يَدَهُ فَجَعَلَ يَقْبِضُهَا وَيَبْسُطُهَا - ثُمَّ يَقُولُ أَنَا الْجَبَّارُ أَنَا الْمَلِكُ أَيُّنَ الْجَبَّارُونَ أَيُّنَ الْمُتَكَبِّرُونَ " . قَالَ وَيَتَمَايَلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لِأَقُولُ أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

It was narrated that ‘Abdullah bin ‘Umar said: “I heard the Messenger of Allah (صلى الله عليه وسلم) say on the pulpit: ‘The Compeller (Al-Jabbar) will seize His heavens and His earths in His Hand– ’ and he clenched his hand and started to open and close it ‘ –Then He will say: “I am the Compeller, I am the King. Where are the tyrants? Where are the arrogant?” And the Messenger of Allah (صلى الله عليه وسلم) was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall along with the Messenger of Allah (صلى الله عليه وسلم).”

- We want to come to Allah (سبحانه وتعالى) as a true slave, loving and connecting to Him and not by force in the end.

- When we know He is Al Malik, we will not be slaves to anything else, not to desires, trends, not to our past, present, future or even to our insecurities and weaknesses.
- We want to be true slaves to the King.
- Knowing Allah Al Malik gives us so much hope to ask for great things. If we know any king in this world, we will not only ask for pennies but we ask for bigger things. To Allah (سبحانه وتعالى) belongs the highest example, we ask Allah (سبحانه وتعالى) for great things.
- May Allah (سبحانه وتعالى) love us, give us from what we know and do not know.
- In the end we will return to the True King, the Most Merciful of merciful.

SUPPLICATION AFTER THE OPENING TAKBEER IN PRAYER

اللهم لك الحمدُ، أنت نور السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، ولك الحمدُ، أنت قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، ولك الحمدُ، أنت ربَّ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أنت الحقُّ، ووعدك الحقُّ، وقولك الحقُّ، ولقائوك الحقُّ، والجنة حقُّ، والنار حقُّ، والنَّبِيُّونَ حقُّ، والسَّاعَةُ حقُّ، اللهم لك أسلمتُ، وبك آمنتُ، وعليك توكلتُ، وإليك أنبتُ، وبك خاصمتُ، وإليك حاكمتُ، فاغفر لي ما قدَّمتُ وما أخَّرتُ، وما أسررتُ وما أعلنتُ، أنت إلهي، لا إله إلا أنت

Allaahumma lakal-ḥamdu anta noorus-samaawaati wal-arḍi wa man feehinn, wa lakal-ḥamdu anta qayyimus-samaawaati wal-arḍi wa man feehinn, wa lakal-ḥamdu anta rabbus-samaawaati wal-arḍi wa man feehinn, wa lakal-ḥamdu laka mulkus-samaawaati wal-arḍi wa man feehinn, wa lakal-ḥamdu anta malikus-samaawaati wal-arḍ, wa lakal-ḥamdu, antal-ḥaqq, wa wa'dukal-ḥaqq, wa qawlukal-ḥaqq, wa liqaa'ukal-ḥaqq, wal-jannatu ḥaqq, wan-naaru ḥaqq, wan-nabiyyoona ḥaqq, wa muḥammadun ḥaqq, was-saa'atu ḥaqq, allaahumma laka aslamtu, wa 'alayka tawakkaltu, wabika

*aamantu, wa ilayka anabtu, wabika khaaṣamtu,
wa ilayka ḥaakamtu, faghfir lee maa qaddamtu,
wa maa akh-khartu, wa maa asrartu, wa maa
a'lantu, 'antal-muqaddimu wa antal-mu'akh-khiru,
laa ilaaha illaa anta, anta ilaahee laa ilaaha illaa
ant.*

O Allah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Lord of the heavens and the Earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and all that is within them. To You belongs all praise, You are the King of the heavens and the Earth. And to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day when we will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muhammad (peace and blessings of Allah be upon him) is true and the Final Hour is true. O Allah, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have

turned in repentance, and over You I have disputed [with others], and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are Al-Muqaddim and Al-Mu-akhkhir. None has the right to be worshipped except You, You are my deity, none has the right to be worshipped except You.

MAY ALLAH LOVE US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL MUJEEB

(The Responder)

25 JUNE 2023 | 07 DHUL HIJAH 1444

- Allah is Al Mujeeb - the Responder.
- This Name is mentioned only once in the Qur'an in Surah Hud when Salih (عليه السلام) addressed the people of Thamud.

SURAH HUD 61

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ
تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

- There are two types of dua' (invocation):
 1. Dua of asking (دعاء المسألة)
 2. Dua of worship (دعاء العبادة)
- Prayer and fasting are not only worships but they are also a way of invoking Allah (سبحانه وتعالى).
- Allah Al Mujeeb responds to our worships by accepting it and rewarding us for it. Just as He responds to our supplications and invocations.
- There are conditions for invocations to be accepted.

ACCEPTANCE OF INVOCATIONS

"وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَا رَبِّ
 يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ
 فَأَنَّى يُسْتَجَابُ لِذَلِكَ

And he mentioned a man: 'Who is undertaking a long journey, whose hair is dishevelled and he is covered with dust. He raises his hands to the heavens and says: "O Lord! O Lord!" Yet his food is from the unlawful, his drink is from the unlawful, his clothing is from the unlawful, and he was nourished by the unlawful. So how can that be accepted?'⁹⁰

- This hadith shows the importance of having lawful earning for our duas to be answered.
- At the same time, we should not be hasty when we invoke Allah (سبحانه وتعالى). We do not say 'I made so much dua, but why did I not get it?' We have to show good manners towards Allah (سبحانه وتعالى).
- And most importantly, to not commit shirk (association with Allah) and this is the context of the ayah above. When there is no shirk in

⁹⁰ Jami` at-Tirmidhi 2989

our invocations, Allah will immediately respond.

- There are many verses in the Qur'an where Allah (سبحانه وتعالى) tells us about those who invoke Him in the middle of the sea and He responds to them. They may have been committing shirk before and perhaps even commit shirk after being saved, yet when they purely ask Allah (سبحانه وتعالى), He surely responds to them. They may not even directly know Allah (سبحانه وتعالى), but they know there is One above them Who is in control of everything. They know He has the full ability so He will respond to them.
- Allah (سبحانه وتعالى) knows they were doing shirk before and they turn to shirk after but in that moment there was a pure connection.

- This shows us the importance of having purity and this is the greatest reason for a response.

SURAH AN NAML 62

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ قُلْ أَلِلَّهُ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

- To feel self-sufficient and arrogant from making dua hardens the heart.
- Out of His Mercy, Allah (سبحانه وتعالى) brings us needs so we turn to Him, ask Him and then He responds to us in ways we cannot imagine.
- The response from Allah (سبحانه وتعالى) comes in different ways. It is important to know these so we do not think bad of Him.

- We may ask for a house and He gives it to us. Or we ask for a job, and He gives it to us. This is one way.
- Another way is we may ask Him, but not get it and this is out of His wisdom. He knows and He gives something better than what we asked.
- Sometimes the response can also come in a way of a calamity being pushed away.
- He can turn away something that could turn us away from faith.
- Or sometimes He will not give in the duniya but He keeps the reward for the akhirah (hereafter). The person will see mountains of good deeds on that Day because of his invocations.

- We never lose out with dua. He is All-Able to grant us our requests in a blink of an eye - we never doubt His Ability.
- If anything is delayed, we believe that He will give us better. These are from the impact of Allah Al Mujeeb.
- He responds to everyone, but there is a special response for the believers who willingly come to Him.
- They respond to His command and to His decree.

SURAH AL ANFAL 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۗ

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.

- The response from Allah (سبحانه وتعالى) to the believers comes with so much care, support and love.
- He shows how He gives and makes things grow.
- Even now, we see how we came for a class and then how much more He has given us. He has given us companions. We see how the blessing grows and develops.
- When we know Allah Al Mujeeb, we never doubt or question Him, but always have hope. This removes the sickness of despairing.
- A person may say 'I am fed up of asking'. But he reminds himself of Allah Al Mujeeb and remembers that He will answer, protect and even give in the hereafter.

- Sometimes it is decreed for a person to be in a high level in paradise, but the good deeds a person has are not enough to take him to paradise so he is taken through trials to reach it.
- We never lose with Allah (سبحانه وتعالى). There will never be any disappointment with Him.
- Disappointment is only be when we expect other people to respond to us.
- At the same time, it is a good quality to respond to people. The believer does not ignore others.

MAY ALLAH HELP US RESPOND TO HIM. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL QAREEB

(The Near)

26 JUNE 2023 | 08 DHUL HIJAH 1444

- Despite all the obstacles trying to distance us from Allah (سبحانه وتعالى), He is still Allah Al Qareeb (The Near).
- This name is mentioned 3 times in the Qur'an.

SURAH AL BAQARAH 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

- To get close to anyone in life needs appointment and takes time but never think we need to wait to get close to Allah. He is especially close when we invoke Him.

SURAH HUD 61

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوَبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah ; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

- We may be physically close to someone yet feel like there is no connection, as if the relation is like a 'stone'.
- Even though Allah (سبحانه وتعالى) is above the seven heavens, yet He is still so close.

SURAH SABA 50

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ
رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ

Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

- We cannot miss the nearness of Allah. He will show us that He is our closest companion at every step.
- In life, we love to be close but we cannot handle the closeness of everyone. We can get disturbed and bothered sometimes. But the nearness of Allah is not disturbing.
- The nearness of Allah is subtle and full of love. This nearness brings tenderness to heart. As if the heart cries out of nearness. It does not feel awkward.

- His nearness is perfect. Even with people we love, there can still be barriers. We can feel like we don't know what to do.
- Allah (سبحانه وتعالى) shows us no one is Al Qareeb except Allah.
- There is general nearness for all and this is by His knowledge, observing, witnessing, seeing and hearing.

SURAH QAAF 16

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

and We are closer to him than [his] jugular vein

- Allah (سبحانه وتعالى) is closer to us than the jugular vein. This is a critical vein to keep life. Yet, He is closer. We need the closeness of Allah (سبحانه وتعالى) to keep our life going.

- Then there is special closeness that is to His slaves, the beloved.
- This special nearness come with lute (gentleness). His nearness is with care, by bringing all good and by driving away all evil.
- There is love and pleasure of Allah in this closeness. He gives victory, responds and brings goodness.
- Allah (سبحانه وتعالى) makes ways for us to come near to Him. We think He is so high and far, but it is so simple to come near to Him.

ALLAH LOVES OBLIGATIONS

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ

الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا،
وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي
لَأُعِيدَنَّهُ".

On the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.'

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- Obligations take us closer to Allah. He will make us see, hear, hold and walk to places that bring us closer to Him.

COMING CLOSE TO ALLAH

عَنْ أَنَسٍ . رَضِيَ اللَّهُ عَنْهُ . عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرُوهُ عَنِ رَبِّهِ ، قَالَ " إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا ، وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا ، وَإِذَا أَتَانِي مَشِيًّا أَتَيْتُهُ هَرْوَلَةً " .

Narrated Anas: The Prophet (ﷺ) said, "My Lord says, 'If My slave comes nearer to me for a span, I go nearer to him for a cubit; and if he comes nearer to Me for a cubit, I go nearer to him for the span of outstretched arms; and if he comes to Me walking, I go to him running.'"⁹²

- We see different levels of this nearness. Whether we are taking baby steps, or coming walking or running, never think we need to do so much. To come close to Allah can be by a

⁹² Sahih al-Bukhari 7536

turn of the heart. By thinking good of Him despite being in a difficult position.

- We don't know how He comes near and reprograms us from inside.
- He is Al Qareeb, whether we are at home, outside or traveling.

SUPPLICATION WHEN UNDERTAKING A JOURNEY

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ،
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَسُوءِ
الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ،
اللَّهُمَّ اطْوِ لَنَا الْأَرْضَ، وَهَوِّنْ عَلَيْنَا السَّفَرَ

○ Allah, You are The Companion on the journey and The Successor over the family,

○ Allah, I seek refuge with You from the difficulties of travel, and sad return and against a bad spectacle with family and wealth,

○ Allah fold the earth for us, and facilitate our journey.⁹³

- When we travel, we think we have gone away from our home and comfort zone, but even in these times Allah is near.
- He can make near whatever He wants. He can bring decrees to make us near to Him.
- How many times were we far away from Him in life and He brought decrees to make us see and feel again. It can be a calamity, blessing, or sickness, but this is what brought us closer to Allah (سبحانه وتعالى).
- One of the wisdoms of trials is to come closer to Allah (سبحانه وتعالى).

⁹³ Abu Dawud No# 2598

SUPPLICATION TO COME CLOSE

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ
مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ

O Allah! I ask you for Paradise and what brings one closer to it of words or deeds, and I seek refuge from you from Hell and what brings one closer to it of words or deeds⁹⁴

- We like to draw near to those we love.

SURAH AL WAQIAH 10, 11

10.

وَالسَّابِقُونَ السَّابِقُونَ

And the forerunners, the forerunners -

11.

أُولَئِكَ الْمُقَرَّبُونَ

Those are the ones brought near [to Allah]

- Closeness is not about competing with each other. But this journey is for Allah (سبحانه وتعالى).

⁹⁴ Ibn Majah No# 3846

- Loving Allah (سبحانه وتعالى) removes the obstacles of shiahtan, our nafs and desires.
- In the end the love for Allah (سبحانه وتعالى) is what brings us close to each other.
- We want to do everything that brings us closer to Him and do things that bring others closer to Allah (سبحانه وتعالى).

SURAH AL MA'ARIJ 6, 7

6.

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا

Indeed, they see it [as] distant,

7.

وَنَرَاهُ قَرِيبًا

But We see it [as] near.

- They see the hereafter as far, but Allah (سبحانه وتعالى) sees it near.

- This time we have in life is to make the best of it. We can make the best out of this life when we love each others and overcome obstacles.
- The closeness of Allah, makes us overcome any challenge and bring out the best from us.

MAY ALLAH HELP US BE FROM AL MUQARRABOON. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL WAHID AL AHAD

The One, The One)
(and Only One

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- Al Wahid means the One. Al Ahad means the One and Only One.
- Today is the Day of 'Arafah and this is the Day of Tawheed. It is the Day of seeing Allah (سبحانه) alone. Everything else is dimmed and the beauty and majesty of Allah (سبحانه وتعالى) is highlighted.

- The Name of Allah Al Wahid comes with the Name Al Qahaar (The Dominator, The Subduer) except in the ayah below.

SURAH AL BAQARAH 163

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

- Everything else besides Allah (سبحانه وتعالى) has to be subdued and brought down so only Allah (سبحانه وتعالى) is highlighted. This has to be made clear.
- Allah (سبحانه وتعالى) will show us that we cannot magnify many but only One.
- The Name of Allah Al Ahad appears only once in Surah Al Ikhlas which is all about purity and sincerity.

- No one will take on the position of Allah (سبحانه وتعالى), and He did not take on the position of anyone.
- In life, any CEO replaces someone before him and will also be replaced later.
- Knowing Allah Al Wahid Al Ahad removes the fear of being replaced and changed. This gives us comfort, rest and peace.
- Knowing Allah (سبحانه وتعالى) Al Wahid Al Ahad is to see His Oneness in everything. We see this magnificence of Allah (سبحانه وتعالى) on a day like this.
- To go to One, to ask One, to have One source makes our life so easy.
- Allah is One in His Attributes, Names, greatness, magnificence and love.

- Not matter how much we talk about Him, we will not give Him justice.
- He is One in divinity. Our hearts jump to one out of love and worship. We want to devote ourselves for Him. We believe we will see Him.
- Knowing Al Wahid Al Ahad moves the heart to One. Only He is worthy to be worshipped alone because of His perfection.
- There can be many people who have mercy, who love but no one is perfect except Allah (سبحانه وتعالى) in His love, mercy and majesty.
- Knowing Allah Al Wahid Al Ahad makes us not want to associate with Him because we know only He deserves to be worshipped.
- Anyone who turns away from Allah (سبحانه) and tries to make himself one and

distinct will be tormented with corruption in his heart and mind.

- For instance, Firawn wanted to be distinct and for everyone to turn to Him. This was apparent in the way he spoke, directed people and in the end left them to be drowned. It was all darkness upon darkness and corruption upon corruption.
- The impact of this Name is tawheed (to make Allah one). There is this absolute certainty that He is One. He takes care of this entire universe. He deserves to be worshipped without association. There is no imperfection or faults from Allah (سبحانه وتعالى). He has the Most Beautiful Names and Actions so the heart longs for him every time.

- No one has this effect on us, or move us in this way except Allah (سبحانه وتعالى). He is the One our heart moves to.
- Tawheed is what Allah (سبحانه وتعالى) wants from His slaves. It is beloved to Him.
- Tawheed is the purpose of the creation of jinn and humans. To be one for Allah (سبحانه وتعالى) and to make Him One.
- Tawheed is the most gentle, pure and clean word.
- Allah (سبحانه وتعالى) does not call us to bring many up or attach to many.
- Tawheed is like a mirror and we want to glow with tawheed. A scratch of shirk (association) tarnishes it and makes it impure.

- Tawheed is the way to safety, salvation, to reach our goal and to be taken out from problems.
- There may be those who don't believe but a moment of belief saves them. They may be in the middle of the sea, turn to Allah (سبحانه) (وتعالى) for a moment and He saves them. Even though He knows they will go back to the land and go back to associating with Him.
- When Yunus (عليه السلام) was in the stomach of the whale, he highlighted Allah (سبحانه وتعالى).

SURAH AL 'ANBIYA 87

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity

except You; exalted are You. Indeed, I have been of the wrongdoers."

- What saves us is tawheed. If we go to Allah (سبحانه وتعالى) alone, He will surely save us. This is the promise of Allah (سبحانه وتعالى).
- Firawn also turned to Allah (سبحانه وتعالى) in the end. But he refused to say 'Allah' in that moment and called on the 'Rabb of Musa and Harun'.

REPENTANCE BEFORE DEATH

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: " إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرَغِرْ ."

It was narrated from 'Abdullah bin 'Amr that the Prophet (ﷺ) said: "Allah accepts the repentance of His slave so long as the death rattle has not yet reached his throat."⁹⁵

⁹⁵ Sunan Ibn Majah 4253

- When death comes, the time is up. This is the Divine Way of Allah (سبحانه وتعالى).
- Allah (سبحانه وتعالى) shows us that to be saved is only with tawheed.
- There is nothing that will take us to paradise, save us from the fire and save us except tawheed.
- Ibn al Qayyim said about tawheed, know that the rays of *Laa ilaaha illa Allah* (لا إله إلا الله) (there is no one worthy of worship except Allah) will go through the the clouds and mists of sins.
- This sight feels majestic, heavenly and celestial - we feel uplifted by these sights.
- This light will be strong or weak according the the strength of tawheed in the person.

- People will differ in the strength of that light in their hearts. For some the light that comes out from their heart is like the sun. For some it will be like a brilliant star. For some it will be like a torch, like a lit lantern or a weak lantern.
- The light will be according to how much this word was in their heart was by knowledge and action by recognizing and state. The more stronger this light of this word is in the heart, the more intense it becomes to the point that it will start to burn the temptations and doubts.
- Any doubt or desire, will be pushed away and burnt. There will be no stain leftover.
- This word grow till it puts off any temptations, and sins. This is the state of the truthful one in his tawheed.

- Allah (سبحانه وتعالى) has to highlight this and we will return to Him alone.
- With tawheed there is love of Allah (سبحانه وتعالى). There is humbleness to Allah (سبحانه وتعالى). There is magnification of Allah (سبحانه وتعالى). There are so many feelings of the heart. We surrender to Him and be sincere. We want His face in everything we do. We give for Him, we withhold for Him. Everything becomes for Him.
- The word of tawheed has a weight, heaviness, greatness, value, power and strength.
- If we place this is one word on the scale and we place all that is in the heavens and the earth on the other side, the word of tawheed will be heavier.

- This includes all the seven earths and all in it from its mountains, rivers, seas, creation, people, jinn, birds, animals, gold, silver, metal, irons, plants, vegetation- all that we can see and cannot see, from the stars, planets, angels. This word outweighs all of this.
- Now imagine the value of the person who has this word in his heart. What would be his weight and status with Allah (سبحانه وتعالى)? How will his life be, his akhirah, his final place will be on the Last Day?
- This is the word we want to see and hold on to on our journey of life. To be one for Allah (سبحانه وتعالى) To be on one path.
- Whoever goes on this path with tawheed will be guided. He will have the insight because his heart and eyes are only looking at One.

- He knows no other source to get love, mercy and fulfill his needs except Allah (سبحانه وتعالى). There is no one who can benefit him or keep harm away from him except Allah (سبحانه وتعالى). In this state his life will be steadfast. When he knows there is one Rabb and lord. This word brings us together.

MAY ALLAH PROTECT US FROM SHIRK (ASSOCIATING WITH ALLAH). AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL 'AFUW

(The All-Pardoning)

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- The word (عفو) is to forgive, pardon and overlook in the end to be truly free. The opposite is to blame, to hold something against someone, to condemn or punish.
- We become inspired when we know Allah Al 'Afuw, to truly seek the pardoning of Allah.
- We want to be determined to always pardon because Allah is Al 'Afuw.
- This Name is mentioned five times in the Qur'an and three times in Surah An Nisaa', the chapter about women. The theme of the

surah is justice and mercy with anyone weak in society. And this includes all of us.

- Our worships, gratitude and pardoning will surely have shortcomings as Allah (سبحانه وتعالى) is so great. So we are always in need of His pardoning. This truly makes us feel connected to Allah and never see ourselves sufficient.
- At the same time, Allah (سبحانه وتعالى) pardons sins and overlooks mistakes. How is this different from Al Ghafoor (The Forgiving)? Forgiveness is covering up but pardoning is complete erasing.
- For instance if we have a pimple to use a concealer is not like if we treat it and take medication, so it is completely gone.
- This Name is mentioned in the context of mercy and going back to the essentials. For

instance, in the context of prayer and purification. The pardoning of Allah is to make matters easy for us. If water is not available for wudhu (ablution), then there is tayaamum (dry ablution). This teaches us to not get stuck.

- When situations change, we do not want to get stuck. There are always other options and other things we can do.
- Sometimes we go grocery shopping after asking everyone what they need. But when we come back, they say 'oh, I also needed strawberries'. In that moment, we take the next best option.
- May Allah (سبحانه وتعالى) help us see the next best option and not get stuck.
- From the pardoning of Allah (سبحانه وتعالى) is that He always wants ease for us.

- When the Prophet (صلى الله عليه وسلم) had two options, he would always choose the easier one. This is not related to matters of obedience.
 - For instance, if we don't know which restaurant to go to, it would be easier to choose what is closest to us.
 - There are two kinds of pardoning of Allah.
8. General pardoning: this is for all the sinners. He can easily cut off all the blessings for the sinner. But out of the pardoning of Allah, He still provides us.

SURAH AN NAHL 61

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ

And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature,

9. Special pardoning: this is for the one who seeks His pardoning. This person returns and repents to Him. He hopes for reward from Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) will remove all the traces of sins from the minds of the people, from the angels, from the book of records as well.
- There was a lady who was not wearing hijab and then started to wear it. She was concerned about the reaction of the people in her office. She asked for the pardoning of Allah, and when she went, everyone was so normal to her. When she mentioned about her hijab to one of her colleagues, she mentioned 'really, you were always wearing hijab.' She understood that this was from the pardoning of Allah.

- Knowing Allah Al 'Afuw, we always ask Allah (سبحانه وتعالى) for pardoning and wellbeing.
- Sometimes we can face affliction in life, in health, wealth and situations as means of expiation of sins. But we don't want to go through affliction in order to be forgiven. We ask Allah (سبحانه وتعالى) for pardoning and wellbeing.

SUPPLICATION OF REMEMBRANCE IN THE MORNING AND EVENING

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
 الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ، اللَّهُمَّ اسْتُرْ عَوْرَاتِي
 وَآمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ ، وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي
 ، وَعَنْ شِمَالِي ، وَمِنْ فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allaahumma innee as'aluk-al-'aafiyata fid-dunyaa wal-aakhirah, allaahumma innee as'aluk-al-'afwa wal-'aafiyata fee deenees wa dunyaaya wa ahlee wa maalee, allaahumm-astur 'awraatee wa amin raw'aatee

allaahummaḥ-fazḥnee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an shimaalee, wa min fawqee, wa a'oodhu bi-'aḥamatika an ughṭaala min taḥṭee

O Allah, I ask You for well-being in this life and the next. O Allah, I ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allah, veil my weaknesses and set at ease my dismay.

O Allah, preserve me from the front and from behind and from my right and from my left and from above, and I seek refuge with You lest I be swallowed up by the earth.⁹⁶

- To be pardoned from Allah means that He pardons from falling into any kind of sickness - this can be mental, physical or emotional.
- To be pardoned is to be protected from destructive sins like disbelief, association or hypocrisy.

⁹⁶ Abu Dawud No# 5074

- To be pardoned is also from any kinds of debts, rights or obligations that we have not fulfilled between the people.
- The pardoning of Allah comes with Al Qadeer (The All-Able), Al Ghafoor (The All-Forgiving) and Al Haleem (The Most Forbearing). He overlooks our shortcomings.
- When He pardons us, it is never out of weakness but despite His complete ability.
- The angels who are the carriers of the Throne say سبحانك على عفوك بعد قدرتك (Glory be to You, for Your Pardoning after Your Ability).
- Knowing Allah Al 'Afuw makes us love to pardon others because He loves pardoning.

SUPPLICATION ON THE NIGHT OF DECREE

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

*Allaahumma Innaka 'afu-wun tuḥibul 'afwa
fa'afu 'anni*

O Allah, You are pardoning and You love to pardon, so pardon me.⁹⁷

- We want to pardon others so we can attain the pardoning of Allah.
- Matters can be blocked but by His pardoning, matters can open.

HONOR FOR THE ONE WHO PARDONS

وما زاد الله عبداً بعفو إلا عزاً،

Allah augments the honour of one who forgives; ⁹⁸

- Allah (سبحانه وتعالى) honors the one who pardons.
- It is also from the pardoning of Allah that He gives us ease in our worships.

⁹⁷ At-Tirmidhi No# 3513

⁹⁸ Riyad as-Salihin 555

SUPPLICATION IN THE MORNING

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَيْهَا وَهِيَ فِي الْمَسْجِدِ تَدْعُو ثُمَّ
 مَرَّ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا " مَا زِلْتِ عَلَى حَالِكِ " .
 قَالَتْ نَعَمْ . قَالَ " أَلَا أَعَلِّمُكَ - يَعْنِي - كَلِمَاتٍ تَقُولِينَ سُبْحَانَ اللَّهِ
 عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ
 سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ رِضًا نَفْسِهِ سُبْحَانَ اللَّهِ رِضًا
 نَفْسِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ
 زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ
 سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ " .

The Prophet (ﷺ) passed by her while she was in the masjid, supplicating, then he passed by her again when it was almost midday. He said to her: "Are you still here?" She said: "Yes." He said: "Shall I not teach you some words which you can say? Subhan Allah adada khalqih, subhan Allah adada khalqih, subhan Allah adada khalqih; subhan Allah rida nafsihi, subhan Allah rida nafsihi, subhan Allah rida nafsihi; Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi, Subhan Allah zinata 'arshihi; Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi, Subhan Allah midada Kalamatihi

(Glory be to Allah the number of His creation, glory be to Allah the number of His creation, glory be to Allah the number of His creation; glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him, glory be to Allah as much as pleases Him; glory be to Allah the weight of His throne, glory be to Allah the weight of His throne, glory be to Allah the weight of His throne; glory be to Allah the number of His words, glory be to Allah the number of His words, glory be to Allah the number of His words).'

- The Prophet (صلى الله عليه وسلم) told us to ask for pardoning and well-being. People are never given anything, after certainty of faith, that is better than well being.
- Certainty is to know that Allah (سبحانه وتعالى) will take care of us, He will remove distress, He will take us out and cure us. And after that comes well-being which is to remain firm and not waver.

- This is very inspiring to others and can be a reason for others to also remain firm.

SURAH AL A'RAF 199

خُذِ الْعَفْوَ

Take what is given freely,

- At the same time we take from what people show us. Whether it is from a child, or anyone else. This makes life easier for us and others. There is lot of ease and flexibility.
- When we do not accept, when we account too much, or have bad feelings it tightens the heart and it makes it hard to move forward.
- We ask Allah (سبحانه وتعالى) to undo all the shackles and chains so we can move forward.

MAY ALLAH PARDON US. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL QADEER

(The All-Able)

25 JUNE 2023 | 07 DHUL HIJJAH 1444

- Allah is Al Qadir , Al Qadeer, Al Muqtadir. When we know Allah, we immediately want to attach to Him alone.
- These Names are mentioned 55 times in the Qur'an.
- The word qadr means to put everything in it's right measure. Everything Allah (سبحانه وتعالى) decrees, all His nurturing and provision is all prepared from before. We may try to plan, but we don't know how to get resources. Allah (سبحانه وتعالى) has everything ready and available.

- Qadr also means something with real value.
- Allah (سبحانه وتعالى) first created the pen and told it to write all the decrees till the end of time.
- Our plans may be daily, weekly, yearly or even more. But the plan of Allah (سبحانه وتعالى) includes everything forever.
- Nothing can stop Him or distract Him from fulfilling what He wants to fulfill.
- Nothing can make Him forget whereas we can easily forget, get lazy or be too tired to carry out our plans.
- Allah (سبحانه وتعالى) disposes the affairs and takes care of everything by His ability. He brings life, resurrects and will recompense.

- When He wants something, He says **كن** (Be) and it happens.
- He can create anything and do anything. He can make things big like the Throne and the Kursi (Footstool) and He can make things small like the fly, ant or drops.
- It is from His ability is to make things big or small and there is wisdom, signs and lessons in it.
- He can create creations in multitude, like grains, plants, and cells, and He can create limited creation like gold, silver and metals. When He makes more of less of something, it is all from His ability and there is wisdom, signs and lessons in it.
- He can make creations very strong like the angels, and Jibreel (**عليه السلام**) who has six

hundred wings and one wing covers the horizon, and He can make creations weak like the human. When He creates anything strong or weak, it is by His ability and there is wisdom, signs and lessons in it.

- He can bring creations high up like the Throne, skies and the Kursi and He can make creations below like the seas and the rivers. Whether He brings things up or down, it is all by His Ability and there is wisdom, signs and lessons in it.
- He can make things apparent and hidden. He made the duniya apparent and the akhirah hidden. The body is apparent while the soul is hidden. The creation is apparent whereas His Most Beautiful Face is hidden. There is wisdom, signs and lessons in all of this.

- Everything shows His Ability so we do not have any doubt in Him.
- He makes some life to only exist in water. If it is taken out of water, it cannot survive. Whereas some can only live outside water and if it is put in water, it cannot live.
- It is from His ability to make creation survive in certain places and not in others.
- He can make water to give life but it can also be a cause for drowning. Fire can give light but it can also burn.
- When a person has absolute belief in the ability of Allah and has taqwa (consciousness of Allah), Allah can subject the creation to him. He can make what is beneficial harmful and what is harmful beneficial.

- Water can be a reason for destruction or a reason for safety. Musa (عليه السلام) was saved at the sea whereas Firawn was destroyed. In the same place, the same time and with one command, one was saved and another died.
- Allah (سبحانه وتعالى) made the fire to be a means of safety and coolness for Ibrahim (عليه السلام).
- Winds are coolness and mercy but they were a means of destruction for some.
- Homes are a place of safety but the people of Thamud ended up being destroyed with one scream while they were in their homes.
- All of this shows the perfect ability of Allah. If anyone places any creation above Him, he will be disgraced by it. But if anyone is

affected by the Creator and not the creation, He will make it a reason for his honor. All of this is to have taqwa of Allah.

- Lack in belief in the ability of Allah deprives one from benefiting from His great ability, treasures and might. May Allah (سبحانه وتعالى) grant us absolute belief in His ability.
- When we go to anyone else besides Him, we will lose out.

SURAH AT TALAQ 12

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ
عِلْمًا

It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

- Allah is able to do all things and He surrounds everything by His knowledge. This makes us truly attach to Allah (سبحانه وتعالى) alone.

REMEMBRANCE IN THE MORNING AND EVENING

لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

"None has the right to be worshipped except Allah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.

- Everything has wisdom, signs, lessons and that is to see the great ability of Allah (سبحانه وتعالى).

MAY ALLAH GRANT US THE BEST MANNERS WITH HIM.
AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL JAMEEL

(The Most Beautiful)

09 JULY 2023 | 21 DHUL HIJJAH 1444

- Allah (سبحانه وتعالى) has beautified paradise by looking at His Noble Face. This the utmost beauty, perfection and majesty we can ever experience. We ask Allah (سبحانه وتعالى) of His favor.
- If we were to gather all the beauty of life - inner and outer beauty it will all be a flickering light compared to the beauty and greatness of Allah (سبحانه وتعالى). Truly there is no one more beautiful than Allah, more merciful or more generous than Him.

- When we know Allah (سبحانه وتعالى) is the Most Beautiful and He loves beauty, then comes the second part of our behaviour.

ALLAH IS BEAUTIFUL, HE LOVES BEAUTY

إن الله جميل يحب الجمال

Allah is Beautiful, He loves beauty. ⁹⁹

- There are three types of beauty. One is praiseworthy. This is when we beautify for Allah (سبحانه وتعالى). It is to beautify our tongues, hearts, relationships for Allah (سبحانه وتعالى) and to obey Him. This is praiseworthy beauty.
- There is dispraised beauty when it is for fame, arrogance, or a way to temptation.
- Then there is something that is neither praised nor dispraised.

⁹⁹ Sahih Muslim 91a

- Surely we want to have praised beauty and that is by looking at all the universal signs, creations, the beautiful verses of Allah, His beautiful nurturing decrees and what the messengers went through and how they overcame it. This makes us see how great and beautiful is Allah so we praise Him for His perfection.
- All of this will truly expand and feed the heart and increase us in faith. It will make us go forward in worships with sweetness and longing for it.
- It will make us see the greatness of Allah, how beautiful and caring He is in every decree and in all that He shows us.
- When we know that Allah (سبحانه وتعالى) loves high manners then we know that being

truthful is beautiful, to be lying is ugly. To be loyal is beautiful and to betray is ugly. To be kind and merciful is beautiful but to be rude and harsh is ugly. To be humble and caring is beautiful but to be aloof and to himself is ugly.

- Truly we want to follow what is pleasing to Allah (سبحانه وتعالى) because this is what is beautiful. Following the temptations of the shaitan and temptations of the self make us ugly.
- Allah (سبحانه وتعالى) loves to see the impacts of His blessings on the slaves and hates misery and despair. To be grateful is beautiful but to be complaining is ugly. To be cheerful is beautiful but to be miserable is ugly. To smile is very beautiful but to frown is ugly. To be

hopeful is beautiful but to close the doors of hope is ugly.

- Knowing Allah Al Jameel makes us want to always beautify our tongues with truthfulness. To beautify our hearts with faith, love and trust in Allah. To beautify our limbs with submitting to Allah. To beautify our bodies by wearing nice clothes and showing Allah's blessings on us.
- No matter how much we express the beauty of creation or the Creator, no one can truly know how beautiful is Allah except Himself.

SUPPLICATION TO SEE THE BEAUTIFUL 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.¹⁰⁰

MAY ALLAH BEAUTIFY US. AMEEN.

¹⁰⁰ An-Nasa'i No# 1305, 1306

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL GHAFOOR, AL GHAFAR, AL GHAFIR

The Most Forgiving, The All-)
(Forgiving, The Forgiving

10 JULY 2023 | 22 DHUL HIJJAH 1444

- These Names of Allah show forgiveness and are mentioned almost 100 times in the Qur'an.

SURAH AL HIJR 49

نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ

[O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful. Allah is over all things competent and that Allah has encompassed all things in knowledge.

- Allah (سبحانه وتعالى) forgives sins and this great news that should never be forgotten.

- We never lose hope and always turn to Him.
- Allah (سبحانه وتعالى) is Al Ghafoor Who forgives even the greatest sins of disbelief, association and hypocrisy. He is Al Ghaffar Who forgives many sins even if we keep repeating it again and again. He is Al Ghafir Who forgives us.
- No matter how many sins we commit, the forgiveness of Allah is greater.

SURAH AN NAJM 32

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ

Indeed, your Lord is vast in forgiveness.

- Out of His forgiveness, He conceals our sins unless we expose ourselves.
- Out of His forgiveness, He protects us from the evil consequences of our sins. Sins have impacts. One of the righteous predecessors

said that he realizes his sins when he sees a change in behavior in his wife, helper or ride.

- Sometimes we see a change in the tone of how someone talks to us, or there is a breakdown - there is no harm in asking forgiveness in these times. This shows humbleness.
- There are glad tidings for the one who finds his book of records with lots of forgiveness in it.

EVERY SON OF ADAM SINS

"كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ."

"Every son of Adam commits sin, and the best of those who commit sin are those who repent."¹⁰¹

- Out of Allah's forgiveness, He exchanges sins to good deeds. He exchanges bad actions to righteous, good actions. He exchanges bad

¹⁰¹ Sunan Ibn Majah 4251

speech to good speech. He exchanges the bad lifestyle to a good lifestyle. He exchanges a very lowly life to a good and pure life.

- Imagine if we make a mistake at work, and we apologize and they offer compensation to us. This will never happen in the real life. This is only with Allah Al Ghafoor. No one is kind and generous like Allah (سبحانه وتعالى).
- Out of His forgiveness, He is not quick to punish us on the spot. He gives us time so we can always return back to Him.
- Just as the body falls sick, the hearts also fall sick and its remedy is forgiveness and to return back to Allah.
- Forgiveness is not only for sinners. We all need forgiveness. Whether for the shortcomings in our worships, our thoughts and intentions. We

need constant purification. This becomes a reason for protection and prevention. We will find less pain in our hearts with forgiveness. Sins can cause sadness, sorrow, bad feelings and take away from opportunities. But the forgiveness of Allah is greater.

- There are two types of sins.
 1. Major sins: these are mentioned in the Qur'an & sunnah and have a punishment linked to it.
 2. Minor sins: these do not have a specific punishment linked to it.
- We need forgiveness from both.
- Even if we fall into minor sins, they can become major depending on the intention of the person, how much he repeats it and feels happy by doing it.

- When a person knows Who is Allah, he wants to return back to Allah pure. He will want to leave the sins for the love of Allah. He wants to have a good life, to have comfort in his body and to have strength in his heart.
- What is the impact of seeking forgiveness?

SURAH NUH, AYAT 10 TO 12

10.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

11.

يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا

He will send [rain from] the sky upon you in [continuing] showers

12.

وَيُضَاعِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا

And give you increase in wealth and children and provide for you gardens and provide for you rivers.

- With forgiveness, Allah (سبحانه وتعالى) will make it easy to attain provision. There will be more ease. With forgiveness of sins, even worships will become easier for him.
- More dua comes to him from the carriers of the Throne, even from the ants and the fish in the sea seek forgiveness for the seeker of knowledge.
- There will also be a change in his face, in his look and appearance. There is more openness in the hearts of the people towards him. He will be protected from harm. There is quickness in his dua being answered.
- The awkwardness between him and Allah (سبحانه وتعالى) is removed when his sins are forgiven. He feels a closeness and tenderness in his heart towards Allah (سبحانه وتعالى).

- Angels come closer to him and the devils are farther away from him.
- The people will also be wanting to help him and accommodate his needs. They want to be closer to him.
- Even the duniya becomes reduced in his heart and the akhirah becomes enlarged in his heart. He starts to taste the sweetness of faith and worships.
- At the time of death, the angels will come to give him glad tidings from his Lord of paradise. He will move on from the prisons of this life to the gardens of the hereafter.
- He will have delights in his grave until the Hour takes place.
- Even after resurrection, people will sweat to the level of their sins. Some to their ankles,

some to their knees, some to their chests and some will drown in the sweat of their sins. But the one who is forgiven will be under the shade of Allah. We ask Allah (سبحانه وتعالى) from His Favors.

- He will be taken to the garden of delights in the end.
- We ask Allah (سبحانه وتعالى) to always forgive us, to even remove our souls from this life with all our sins forgiven.
- Out of Allah's Love to His slave, He will test him until he walks on this earth free of sin.

SEEKING FORGIVENESS

اللهم اغفر المسلمين والمسلمات والمؤمنين والمؤمنات الأحياء منهم
والأموات

O Allah, forgive the Muslim men and Muslim women, the believing men and the believing

women, those who are living and those who have died

- Whoever asks forgiveness for the believers and Muslims will be rewarded for all of them.
- Forgiveness brings soundness in the heart, good feelings towards others, believers and Muslims.

MAY ALLAH FORGIVE US ALL. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL 'AZIZ

(The All-Mighty)

12 JULY 2023 | 24 DHUL HIJJAH 1444

- Allah honors certain people with their position by being parents, authority, scholars and teachers. But the ultimate honor comes from Allah (سبحانه وتعالى) - He is Al 'Aziz (The All-Mighty)
- This Name is mentioned almost 90 times in the Qur'an. It is mentioned nine times in Surah Ash Shu'ara which is about manners in conveying the message. There is not only might but also manners in how the message is conveyed.
- The Name of Allah Al 'Aziz is joined together with others Names, but it is mentioned only once on its own in Surah Al Hashr.

SURAH AL HASHR 23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah , other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

- A person cannot be mighty if he does not have power. The word (عزة) also means cannot be overcome. Someone cannot have might if he can be defeated or opposed.
- (عزة) also means something very irresistible that we cannot escape from or turn away from. It is also something rare and cannot be missed because it is very distinct.
- Allah (سبحانه وتعالى) is Al 'Aziz Himself. He is the Subduer that no one can ever defeat. Unlike people who have power at a certain point

but are defeated later, or cannot continue to keep up with their might.

- Allah Al 'Aziz always has power and might. No one can take it away from Him.
- Allah is Al Ghaalib (The Defeater) Whom no one can disable or stop from having this Might and Honor. Unlike people who have power but cannot show it out or fear the consequences if they did.
- Allah has the might of power, might of never being defeated and might from anyone being able to reach Him. No one can try to reach Allah (سبحانه وتعالى) or try to defeat Him. Unlike humans who are limited in their power.
- With this power and might, there is honor and irresistibility from Allah (سبحانه وتعالى). With His might, no one can deal with us like Him. The

way He guides and nurtures us is irresistible. The way He loves us, shows mercy to us, shows signs to us are all irresistible.

- This makes us want to see His signs, greatness and love. These moments become very dear and distinct to us and we capture those moments because we feel how only Allah (سبحانه وتعالى) can handle us and deal with us in this way.
- The name Al 'Aziz is often joined with the name Al Hakeem (The Most Wise). He not only has might but He has wisdom so He puts everything in its right place. Unlike anyone else who has might but can cause chaos and destruction because there is no wisdom.
- Allah is Al 'Aziz Ar Raheem (The Especially Merciful). With His might, He will bring

goodness to others and push away harm from His slaves when they ask Him, place their trust in Him and think good of Him.

SURAH ASH SHU'ARA 217

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ

And rely upon the Exalted in Might, the Merciful,

- Allah (سبحانه وتعالى) honors whomever He wills and disgraces whomever He wills. There are ways to attain this honor. If anyone wants honor, it is important to seek it from the Owner of honor. This is with faith, taqwa and obedience of Allah.
- The more there is excellence, sincerity and consistency in obeying Allah, the more this honor will increase.

- The most honorable of all people are the messengers and then those who followed them in goodness.

SURAH AL MUNAFIQUN 8

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

- Another reason to be honored is to pardon and to be humble.

PARDON AND BE HUMBLE

وَمَا زَادَ اللَّهُ رَجُلًا بِعَفْوٍ إِلَّا عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ "

Allah does not increase a man in anything for his pardoning (others) but in honor, and none humbles himself for Allah but Allah raises him."¹⁰²

- It is an honor to feel we are Muslims, to turn to One, to overcome our desires that can disgrace us. It is also honor in the hearts to

¹⁰² Jami` at-Tirmidhi 2029

look up to Allah, to what is pleasing to Him. This is the true honor in the heart.

- Anyone who seeks honor from other than Allah (سبحانه وتعالى) and without obeying Him will find misguidance, humiliation, and he will miss the way and find himself with others who are misguided and hypocrites.
- Never can there be honor by being stubborn, argumentative and above the truth. Never is there honor by being someone who transgresses or rebels. Honor is not by being impulsive and following desires.
- Honor is not by having power blindly and or to enforce power without justice or bringing about goodness.
- To know Allah (سبحانه وتعالى) and to worship Him alone is a great honor.

- It is great honor to be a person who submits and surrenders to Allah (سبحانه وتعالى).
- It is honor to know we can turn to the All-Mighty anytime. Unlike in life where we need to go through many steps and processes to meet someone honorable.
- But we can turn to Allah (سبحانه وتعالى) at any moment. We can purify ourselves and stand before Him in prayer anytime. We praise Him, to forgive our sins anytime. We can setup the time and place and then He honors us for honoring Him. He will give us what we ask, He forgives our sins. There is no honor greater than being a slave of Allah.
- The honor in the hereafter is even greater as it is eternal pleasure and delight.
- Allah (سبحانه وتعالى) has honored His book.

SURAH FUSSILAT 41, 42

41.

وَإِنَّهُ لَكِتَابٌ عَزِيزٌ

And indeed, it is a mighty Book.

42.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

- Allah (سبحانه وتعالى) honors the Qur'an because this is His Word. No falsehood can enter it, no lie can enter it, no one can change it, add to it, remove or replace it or bring additions to it. This is the Word of Allah that is held in high status.
- When we know Who is Allah, we always seek honor from Him.
- Submit to Him and not resist His might. The might of Allah can resist all human

calculations. Firawn had a dream that one of the boys would take his power. So he went and killed every boy but in the end the boy who came to defeat him lived in his own home. This is from the might of Allah.

- We want to go in line with Allah (سبحانه وتعالى).

AID OF ALLAH FOR THE OPPRESSED

"ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الصَّائِمُ حَتَّى يُفْطِرَ وَالْإِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ وَيَقُولُ الرَّبُّ وَعِزَّتِي لِأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ "

“There are three whose supplication is not rejected: The fasting person when he breaks his fast, the just leader, and the supplication of the oppressed person; Allah raises it up above the clouds and opens the gates of heaven to it. And the Lord says: ‘By My might, I shall surely aid you, even if it should be after a while.’¹⁰³

- We never want to oppress anyone.

¹⁰³ Jami` at-Tirmidhi 3598

FORGIVENESS BY THE MIGHT OF ALLAH

قال إبليسُ: وعزَّتْكَ لا أبرحُ أُغوي عبادَكَ ما دامت أرواحُهُم في أجسادِهِم . فقال: وعزَّتِي وجلالي لا أزالُ أَعْفِرُ لَهُم ما استَغْفَرُونِي

Iblis said: "By Your Might, I will continue to mislead Your slaves as long as their souls are in their bodies. [Allah] said: "By My Might and Majesty, I will continue to forgive them as long as they seek My forgiveness. ¹⁰⁴

SUPPLICATION TO BE PROTECTED FROM MISGUIDANCE

أن رسول الله صلى الله عليه وسلم كان يقول: "اللهم لك أسلمت
وبك آمنت، وعليك توكلت، وإليك أنبت، وبك خاصمت. اللهم
أعوذ بعزتك، لا إله إلا أنت أن تضلني، أنت الحي الذي لا تموت،
والجن والإنس يموتون"

*Allaahumma laka aslamtu, wa bika aamantu,
wa 'alaika tawakkaltu, wa ilaika anabtu, wa
bika khasamtu, Allaahumma innee a'oothu bi
'izzatika, laa ilaaha illaa Anta an tudhillanee.
Antal Hayyul-lathee laa yamootu, wal jinnu wal
insu yamootoon.*

¹⁰⁴ Sahih At Targheeb 1617

“O Allah! I became obedient for You and believed in You, reposed Faith in You, turned to You and fought by You. I seek refuge with Your honor, lest You might not lead me. There is no true god other than You. You are Ever-Alive. You never die, while the jinn and the human beings die.”¹⁰⁵

MAY ALLAH HONOR US BY BEING A SLAVE TO HIM. AMEEN.

¹⁰⁵ Muslim, 2717

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL WADOOD

(The Most Loving)

16 JULY 2023 | 28 DHUL HIJJAH 1444

- Allah Al Wadood is the Most Loving. This Name is mentioned twice in the Qur'an and both times it in the context of sinners.

SURAH HUD 90

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

SURAH AL BURUJ 14

وَهُوَ الْغَفُورُ الْوَدُودُ

And He is the Forgiving, the Affectionate,

- These can be points where one can easily lose hope. Even if they come back from the

sin, they feel that they cannot have the same feelings, or connect with people in the same way because of the stains of sin.

- But both times Allah (سبحانه وتعالى) tells us that He is the Most Merciful and forgiving.
- We define love as 'if you love me, you give me' and 'if you don't give me, you don't love me'. This is not real love but these feelings are from the nafs and whispers of shaithan.
- Allah Al Wadood loves us and calls us to what benefits us and brings us happiness. He knows and He gives what is good for us in this world and the next. Real love is not only for this world but for the hereafter.
- Sometimes children demand for something that is not good for them. The parents may give in but later the children themselves say

‘why did you not stop me?’. It is not love to get what we want but true love is to do what is pleasing to Allah.

- Allah is the Most Loving Who knows that we humans can easily weaken in our faith, our bodies, determination, persistence and thinking. We may be thinking good, but it can stop all of a sudden or start to lessen.
- Out of His love, we can return back to Him because He knows that we are weak and make mistakes.
- Knowing how He deals with us makes us love Him and want to return back to Him. This is how He expresses His love to us.
- There were moments in our lives when all doors were closed and He showed us that only He is truly there for us.

- This makes us truly love Him, to want to worship Him and to be His slave.
- To be a slave is not to only surrender with limbs but to have feelings for Him. The slave has hope, love and fear of Allah (سبحانه وتعالى).
- Where there are no feelings in the connection, naturally we turn to other things.
- Allah (سبحانه وتعالى) loves the believer, He loves the prophets, messengers and those who follow them.
- He fills their hearts with His love so they start to love Him more, speak about Him and praise Him more. Their hearts are more attached to Him. They want to know more about Him and long to meet Him.

- They turn to Him in every situation. Their heart overflows with so much love for Him that this love cannot remain with them alone. It must be shared and seen between the believers.

SURAH MARYAM 96

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

- The word wudd denotes that this love is expressed, whether through a smile, a message or simply by remembering each other. May Allah (سبحانه وتعالى) keep us firm on loving for Him.
- Allah Al Wadood places the seed of repentance in the hearts of the sinners. They feel guilt and remorse so they return to Him. Then Allah (سبحانه وتعالى) accepts his

repentance and showers him with love and kindness. They do not feel left out but are truly connected to Him.

- Love is the traveling of the heart to seek its beloved. Where is this heart going? To Allah (سبحانه وتعالى). This becomes the sustenance for the soul, the coolness it looks forward to.
- This love is to single out Allah (سبحانه وتعالى) in worship. We naturally love our parents, we love to eat and drink but to love Allah (سبحانه وتعالى) is a worship.
- Whether we are alone, or with people, this love does not waver.
- At the same time, any kind of shirk can remove the purity from this love. We need to purification with knowledge before

beautification with love. This is the start and the end of the journey.

- There can never be an end to loving Allah (سبحانه وتعالى) because there is no end to His beauty and majesty. This love is ongoing.
- What are signs of true love for Allah (سبحانه وتعالى)?
- Before going to sleep, Who do you love, turn to and remember? When you wake up, Who do you remember? Then comes the time of prayer. This is when Allah (سبحانه وتعالى) calls us to connect to Him - this is a time of love. Also, when going through difficulties, Who does the heart turn to?
- Loving Allah (سبحانه وتعالى) cannot only be in the time of blessings.

- It is in our nature to love those who do good and hate those who do bad. But the loving Allah (سبحانه وتعالى) is above all. To love Allah (سبحانه وتعالى) is to love Him for Himself. It is not related to waiting for blessings.
- When Allah (سبحانه وتعالى) loves a slave, He will bring him close, make him love faith, hate sins, push away anything that can occupy him and gives him awkward feeling when he connects with someone else. He wants to go back to Allah (سبحانه وتعالى).
- When we love someone, the Prophet (صلى الله عليه وسلم) said to tell them.
- Love is not meant to be hidden because Allah is Al Wadood Who expresses His love.

- Love is not only for this life but for the hereafter.

SURAH AL 'ANKABUT 5

مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ

Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.

- In times of conflict, we just surrender to Allah (سبحانه وتعالى) because we look forward to the hereafter for completion. This world will not be complete without the hereafter and the hereafter cannot be complete without this world. , completion. The akhrai and dually cannot be complete withoitue teach other . We nee both.
- Tafseer As Saadi explains about this ayah - anyone who loves his Lord, longs to come close to Him, to meet Him, racing towards His

Pleasure, receive glad tidings of meeting your Beloved.

- We look forward to meeting the One Who has been there for us and has taken care of us. He will honor those who love for Him.
- May Allah (سبحانه وتعالى) make us love Allah (سبحانه وتعالى), love the Prophet (صلى الله عليه وسلم), love each other. May He keep us together till the end and join us together in the hereafter.
- Allah is Al Wadood, irrespective of the actions of people. When we have little love towards Him, He will shower us with His love.
- We are limited in expressing our love, because we do not have all good qualities.
- Allah (سبحانه وتعالى) is the Most Generous, the Most Forbearing and the Most Rich. HE does

not need anything from us. Imagine how much love He shows us.

LOVE OF ALLAH IS OBLIGED

" قال الله تعالى وجبت محبتي للمتحابين فيَّ، والمتجالسين فيَّ، والمتزاورين فيَّ، والمتبازلين

Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake.¹⁰⁶

- If there is no love, every problem will be big and every blessing will be small. And if there is love, every problem will be small and every blessing will be big.
- Loving Allah (سبحانه وتعالى) makes hearts pure and easy.

MAY ALLAH GRANT US HIS LOVE. AMEEN.

¹⁰⁶ Riyad as-Salihin 382

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL KAREEM

(The Most Generous)

17 JULY 2023 | 29 DHUL HIJJAH 1444

- The generosity of Allah (سبحانه وتعالى) is not limited to physical things such as food, drink or money but it is something greater.

SURAH AL INFITAR 6

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O mankind, what has deceived you concerning your Lord, the Generous,

- The generosity of Allah is about the way He deals with us. Even if anyone disbelieves in Him or rejects Him, He is still generous to all. He continues to give, nurture, guide, show feelings and care.

- We can easily withhold from others when we are treated unfairly or poorly or rejected.

SURAH AN NAML 40

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ
 طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي
 أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ
 رَبِّي غَنِيٌّ كَرِيمٌ

Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

- Our Rabb is the Most Rich so He does not benefit from our gratitude or ingratitude. At the same time, He is the Most Generous.

- No one can have this combination of richness and generosity despite being rejected.

SURAH AL INFITAR 6

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ

O mankind, what has deceived you concerning your Lord, the Generous,

- Allah (سبحانه وتعالى) nurtures us with generosity and not with miserliness or harshness.
- Imagine what will happen to the human when he is constantly rejected. He will surely feel tight and cannot have right feelings. The way he deals with others will also be restricted. He will hold back from believing, showing feelings and devotion from the heart. So we do not want to be deceived by the generosity of Allah.

- From His generosity is that He is constantly giving, to the believer and the disbeliever, to the obedient and the disobedient.
- Humans can easily be stingy. When they see others are good, they give easily and when they see others are not being good, they easily withhold.
- But Allah Al Kareem is always the Most Generous. He is not giving more just because we prayed an extra prayer or because we fasted or gave sadaqah.
- He is the Most generous of the generous. No one can generous like His generosity.
- When He gives and praises, it is generous. When we remember Allah (سبحانه وتعالى), He will remember us in front of a greater creation – the angels.

- And He is generous in how He pardons. Even if the sinners commit the depth of sins, Allah (سبحانه وتعالى) still brings him back to Him. No one is like Allah.
- He is generous to make ease accessible to the people.
- If someone wrongs us, we tend to stay away from them or make many conditions if they want to return to us. But to return back to Allah (سبحانه وتعالى) is with a small turning of the heart.
- He is free from imperfection in His generosity. Sometimes people can have sicknesses such that they will give away all their money, but the generosity of Allah (سبحانه وتعالى) is never connected with any weakness, imperfection or shortcoming.

- He honors whomever He wills and dispraises whomever He wills. Whomever Allah (سبحانه وتعالى) honors, no one can dispraise. Whomever Allah (سبحانه وتعالى) honors, no one can dispraise. He does what He wills. We want Allah (سبحانه وتعالى) to honor us and never disgrace us.
- What is the equation to attain honor form Allah?

SURAH AL HUJURAT 13

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ

Indeed, the most noble of you in the sight of Allah is the most righteous of you.

- The measure is taqwa (consciousness of Allah) The most honorable of all creation are the messengers of Allah because they are the greatest in taqwa. They have complete

taqwa, obedience and servitude to their Rabb.

- Out of His generosity, He created humans in the best form.
- He honored the children of Adam. How? He taught them the Qur'an and hikmah (sunnah) and taught them how to express.
- His Book, the Qur'an, is honorable. This book has guidance, clarity and distinction, knowledge and wisdom, glad tidings and warnings, the ways of Allah (سبحانه وتعالى), and the best manners. It calls to the best belief, speech, actions and behaviors. Whoever takes the Qur'an will be honored.
- When we know Allah (سبحانه وتعالى) is the Most generous, we want to be generous.

- Yusuf (عليه السلام) was called generous, son of a generous man. His generosity is exemplified in many situations. Despite what his brothers did to him, he easily forgave them. He did not say, 'let us sit together, talk about what happened and clear matters'. He overlooked what they did and asked Allah (سبحانه وتعالى) to forgive them.
- His generosity was also apparent when he was in prison. He did not judge the prisoners, but he understood that they were slaves who also made mistakes and he did not deprive them from what he knew about Allah (سبحانه وتعالى).
- Knowing Allah Al Kareem makes a person vast in his feelings, overlooking and he will not be always accounting.

- When we know Allah Al Kareem, we want to turn to Him with complete faith and have generosity in our feelings towards Him.
- If any door is closed, we do not want to give up but to have more feelings towards Him.
- We want to honor His religion by following it, to honor his messengers by taking them as a good example. We want to honor his commands and prohibitions by following them. We want to honor His blessings by being grateful to Him. And we want to honor ourselves by believing and having taqwa.

FORGIVENESS THROUGH PRAISE

أَلَا أَعْلَمُكَ كَلِمَاتٍ إِذَا قَلْتَهُنَّ غَفَرَ اللَّهُ لَكَ ، وَإِنْ كُنْتَ مَغْفُورًا لَكَ ؟
 قُلْ : لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ الْحَكِيمُ الْكَرِيمُ ،
 لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ
 الْعَظِيمِ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

‘Should I not teach you some words that if you say them, Allah will forgive you, even if you were already forgiven?’ He said: ‘Say: None has the right to be worshipped by Allah, the Most High, the Magnificent. None has the right to be worshipped by Allah, the Most Wise, the Generous. None has the right to be worshipped but Allah. Glory to Allah, the Lord of the heavens, the Lord of the earth, and the Lord of the Honorable Throne.¹⁰⁷

- This is all praising Allah (سبحانه وتعالى) and this shows so much vastness and generosity.

WORDS FOR RELIEF

لا إله إلا الله الحليمُ الكريمُ ، لا إله إلا الله العليُّ العظيمُ ، لا إله إلا الله ربُّ السمواتِ السبعِ ، وربُّ العرشِ الكريمِ

None has the right to be worshipped but Allah, the Forbearing, the Generous. None has the right to be worshipped but Allah the High the Great. None has the right to be worshipped but Allah the Lord of the heavens, the Lord of the earth, and the Lord of the Honorable Throne.¹⁰⁸

¹⁰⁷ Sahih Aj Jam'ie 2621

¹⁰⁸ Sahih Aj Jam'ie 4517

- In this dua we are not asking Allah (سبحانه) to make a way out for us, but we praise Him. This is so vast and generous. No words can be vaster than the praise of Allah (سبحانه) (وتعالى).

ALLAH LOVES GENEROSITY

إِنَّ اللَّهَ كَرِيمٌ يُحِبُّ الْكُرْمَاءَ ، جَوَادٌ يُحِبُّ الْجَوْدَةَ ، يُحِبُّ مَعَالِيَ
الأخلاقِ ، وَيَكْرَهُ سَفْسَافَهُ

Indeed Allah is Karim (Generous) and He loves generosity, He is Jawad (Bounteous) and He loves giving in abundance. He loves excellent manners and hates foolishness.¹⁰⁹

- In the end, we will all see His generosity on that one Last Day.

MAY ALLAH MAKE US GENEROUS. AMEEN.

¹⁰⁹ Sahih Aj Jam'ie 1800

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL 'ALIY, AL A'LAA, AL MUTA'AL The High, The Most High, The) (Ever-High

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- Allah (سبحانه وتعالى) is the High, the Most High and the Ever High. This encourages us to do our best and reach higher to reach the best life in the hereafter.
- In life we hear terms like the highest ranking jobs and salaries. Or high rises and penthouses that are more exclusive and expensive.
- We also hear hear terms like 'go higher' and no one is encouraged to go lower.

- Allah (سبحانه وتعالى) put in our fitrah to like what is high and dislike what can take us low. The duniya is something low, even in its meaning.
- The Prophet (صلى الله عليه وسلم) said the duniya is worth less than a mosquito wing to Allah (سبحانه وتعالى).
- These names appear ten times in the Qur'an in total. Al 'Aliy appears eight times, Al A'laa appears once and Al Muta'al also appears once.

SURAH AR RA'D 9

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

[He is] Knower of the unseen and the witnessed,
the Grand, the Exalted.

- All of these are the attributes and actions of Allah (سبحانه وتعالى).

- The Name Al 'Aliy always appears with another Name. No one can compete with the highness of Allah (سبحانه وتعالى).
- A person may have a high position in life but that does not mean that they are the best or that they have knowledge or wisdom.

SURAH AL BAQARAH 255 - AYATUL KURSI

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a

thing of His knowledge except for what He wills.

His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

- Ayatul Kursi is the greatest ayah in the Qur'an is all about Allah (سبحانه وتعالى).
- Whoever recites Ayat al-Kursi at the end of every obligatory prayer, nothing but death will prevent him from entering Paradise. We also recite it in our morning, evening and sleep supplications.
- We can easily get pulled down by the duniya but talking about the Most High can bring us up.
- Ayatul Kursi is also protection from the shaithan who wants to pull us down and trap us with the duniya. Remembering the Most High picks us up.

- Allah is the highest in all His Names and Attributes. No one will show us higher generosity, love, mercy or protection than Allah (سبحانه وتعالى).
- The Name Al 'Alaa is mentioned in Surah Al 'Alaa.

SURAH AL 'ALAA

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Exalt the name of your Lord, the Most High,

- Our Rabb, the One taking care of us is the Most High. He is dealing with us in the highest way so we do not think that any decree is bad.
- The mercy Allah (سبحانه وتعالى) shows us is the highest form of mercy. When we know He is dealing with us in highest way, we want to show our highest belief in Allah (سبحانه وتعالى)

with no doubt. We want to show the highest speech by speaking with ruth and goodness. We want to show the highest form with our hearts by having sound hearts. We want to have the highest actions by following His commands and staying away from His prohibitions. Because He is the Most high and Most worthy to show the best.

- Allah Al Muta'al is in the highest position and He is in full control. A person may be in highest position but he has no knowledge or ability.
- The highness of Allah is perfect in all aspects.
- Never can the highness of Allah (سبحانه وتعالى) be brought down or be close to anyone else.
- Unlike in life where we see those who come 1st, 2nd and 3rd in any competition stand very close to each other on the pedestal. They

maybe slightly higher and lower than each other by in a way they are all close.

- There is no way anyone can come second or even close to Allah (سبحانه وتعالى). His highness is absolute. No one can come near to it., no one can compete with it or resemble it.
- We can never can we put anyone with Allah (سبحانه وتعالى).
- It is a protection for our hearts to know His highness and we only want to take our hearts to Him.

ELEVATION BY THE QUR'AN

إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

By this Book, Allah would exalt some peoples and degrade others.¹¹⁰

¹¹⁰ Sahih Muslim 817a

- His Book is the Most High and by it He raises people. This is the greatness and blessings of the Qur'an. It is not only for us, but for all. At the same time, He can debase and bring people down when they leave the Qur'an and do not implement it.
- We want to take anything from Allah (سبحانه) (وتعالى), because it is the highest.
- When we know Allah Al Aliy, we do not want to bring ourselves up to people. Firawn put himself in a position he was not worthy of. Iblis was seeing himself higher than Adam (عليه السلام). The one who has arrogance, feels no one can be like him, even though we are all equals and slaves. He is deluded and cannot see the reality.

- To be humble means to be a slave and accept the truth from anyone. Humbleness is to Allah (سبحانه وتعالى) and to His creation.
- We may be sitting in a class and we early accept the lessons from it, notice our faults and work on them. But when someone directly advices us with the same matter, we do not find it as easy to accept. We want to submit to the truth whether it comes directly or indirectly.
- Allah (سبحانه وتعالى) elevates us when we are in sujood which is the lowest place. We praise the Most High, when we are in the in lowest position. Allah (سبحانه وتعالى) is in the highest position, above the seven heavens where He rose over the throne in a manner suiting His Majesty.

- Once the Prophet (صلى الله عليه وسلم) asked a slave girl where is Allah (سبحانه وتعالى) and she said He is in the sky. Then he asked her who he was and she told them that he was the messenger of Allah. The Prophet (صلى الله عليه) then commanded to free her as she was a believer.

ASK FOR AL FIRDAUS

فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ

So, when you ask Allah (for something), ask for Al-firdaus¹¹¹

- Al Firdaus is the highest level of paradise. The ceiling of it is the Throne of Allah so imagine the closeness and nearness to Allah (سبحانه وتعالى).

¹¹¹ Sahih al-Bukhari 2790

- Al Firdaus is mentioned twice in the Qur'an - once in Surah Al Kahf (Chapter of the Cave) and once in Surah Al Mu'minoon (Chapter of the believers).

SURAH AL MU'MINOON 60

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

And they who give what they give while their hearts are fearful because they will be returning to their Lord -

- The surah begins about the outer traits of the believers and the middle of the surah talks about their hearts. The hearts of the believers are described to have (وَجِلَةٌ) as they know the greatness of Allah (سبحانه وتعالى). They know their deeds can never come up to the greatness of Allah.

- The word (جلال) shows much majesty, honor and magnificence of Allah. These believers see and feel this in their hearts.
- Also the description of the 70,000 who enter paradise without account goes back to the heart and how much they feel for Allah (سبحانه وتعالى).
- At his deathbed, when the Prophet (صلى الله عليه وسلم) was given the choice between remaining in this world as a king or to die, he chose (الرفيق الأعلى) - the Closest Companion, The Most High. He knew the real true life is in the hereafter and that honor and highness is with Allah (سبحانه وتعالى). May Allah (سبحانه وتعالى) grant us a good end.

- May Allah (سبحانه وتعالى) help us to show our best to Allah (سبحانه وتعالى) because He is showing His best to us.
- May Allah (سبحانه وتعالى) grant us Al Firdaus because we want the nearness to Allah (سبحانه وتعالى).
- Knowing the highness of Allah (سبحانه وتعالى) makes us to not underestimate any small sin or even any small good deed.
- Even if we do worship, that seem big, we are doing them for the sake of the Most High so this makes us humble.
- We need the Most High to help us worship Him.

MAY ALLAH GRANT US AL FIRDAUS. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH AL QAYOOM

The Self-Sustaining, The) (Sustainer of All

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- There are two meanings for the Name of Allah Al Qayoom.

1. HE IS SUSTAINING HIMSELF

- No one needs to maintain Allah (سبحانه وتعالى). He does not need to eat, drink, sleep or rest. He does not need a partner or son. Allah (سبحانه وتعالى) does not need anything or anyone to maintain perfect life unlike ourselves - we need each other and things.

2. HE IS THE SUSTAINER OF ALL

- Knowing Allah Al Qayoom makes us want to pass on everything to Him and not rely on ourselves for a moment.
- This Name appears three times in the Qur'an.

SURAH AL BAQARAH 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence.

- There are not many ayat that start with the Name of Allah (سبحانه وتعالى). This Name shows immediate attachment.
- No one is worthy of attachment and connection except Al Hayy A Qayoom.
- Allah Al Qayoom is taking care of every single operation taken place in life

SURAH AAL IMRAAN 2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

- In Surah Aal Imraan, this Name is repeated so we do not forget our connection with Allah (سبحانه وتعالى).
- There are about 1.2 million species in this world that we know of and no one knows the number of creations for each species. There can be more because humans are limited.
- Every creation has a distinct life cycle. It grows, has operations, is maintained, develops and has specific foods it will take in.
- Animals not only need food and drink but they also have feelings and emotions.
- For instance, the antennae of ants are minuscule yet they have many sensors. It leaves trail of scent when it finds food for

other ants to know the way. Imagine the operations to maintain this one ant?

- Imagine the resources, money and technology required if humans try to replicate this system.
- Now imagine multiplying these processes for all the ants, for all time. Then what about the operations behind other creations like the birds and angels. What about the humans? Allah (سبحانه وتعالى) is taking care of each one at every step of the way.
- We think we are taking care of our children but not throughout their whole lives. Allah Al Qayoom is taking care of us in a customized way. The nurturing is not only physical but covers all aspects. We cannot go into the operations of every part of our creation.

- So many operations go on behind the scene for one blink of an eye. We cannot try to encompass or enumerate it.
- We cannot write an operating manual for humans. Not even for the sun, moon, earth or the winds. Allah Al Qayoom is the only One Who is maintaining, taking care, knows and surrounds all the decrees and how they happen.
- No one can be Al Qayoom except Allah (سبحانه وتعالى). Knowing Al Qayoom gives us so much peace. No one can have this perfection except Allah (سبحانه وتعالى)
- Al Qayoom maintains not only our physical needs but also our emotions and connections.
- There was an experiment done on ants to examine the effect of separating them.

- Those in the colonies survived for the normal period of around 66 days. Those who were in small groups survived for around 23 days whereas those who were alone survived only for six days. This teaches us how Allah (سبحانه وتعالى) is taking care even of the social wellbeing of the ants.
- How much He is taking care of us humans who are greater creation who will return to Him in the end?
- Knowing how He takes care makes us want all care from Him. He has the perfect knowledge, He has the perfect seeing - He is perfect in every aspect.

SURAH YUNUS 32

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۚ

And what can be beyond truth except error?

- If one is not taking this greatest truth surely there will be darkness after.
- This Name is mentioned in many supplications.

SUPPLICATION WHEN IN DISTRESS

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yaa hai yaa qaiyoom bi rahmatika astagheeth

O Ever Living, O Self-Subsisting and Supporter of all, by Your Mercy I seek help.¹¹²

- The word (أَسْتَغِيْثُ) shows complete attachment and begging. We feel broken when we are stressed. In these moments only Al Qayoom can fix matters and put everything in place.

SUPPLICATION FOR FORGIVENESS

أَسْتَغْفِرُ اللّٰهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

Astaghfirullaa-hal-ladhee laa ilaha illaa huwal-hayyul-qayyoomu wa atoobu ilayh

¹¹² At-Tirmidhi No# 3524

I seek Allah's forgiveness, besides Whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.¹¹³

- The Messenger of Allah (صلى الله عليه وسلم) said that whoever says this supplication, Allah (سبحانه وتعالى) would forgive him even if he was one who fled during the advance of an army.
- Fleeing from a battlefield can break the morale of the whole army. When we sin, we don't know how we break down ways to come forward, break connections with Allah (سبحانه وتعالى), with others and even with our own selves.
- Al Qayoom can fix matters from the foundation whiteout having dig deep and detect triggers.

¹¹³ Abu Dawud No# 1517

SUPPLICATION IN THE MORNING AND EVENING

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ ، وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

*Yaa ḥayyu yaa qayyoomu bi rahmatika
astagheeth, aṣliḥ lee sha'nee kullahu, wa laa
takilnee ilaa nafsee ṭarfata 'ayn*

O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.¹¹⁴

- o Knowing Allah Al Qayyoom we do not want to depend on ourselves for a blink of an eye.

SURAH TAHA 111

وَعَنْتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّوْمِ ۚ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا

And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.

¹¹⁴ Al-Hakim No# 2000

- Whoever carried the injustice to not believe, trust Allah (سبحانه وتعالى) and relies on himself or others will be (خَابَ) - fail.
- How could he not believe and turn to Him when Al Qayoom is taking care of everything?
- We need constant renewal of our reliance on Him. To feel everyday 'I don't know what to do, so I delegate everything to You'.

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلُّهُ ، وَلَا تَكِلْنِيْ إِلَى
نَفْسِيْ طَرْفَةَ عَيْنٍ

O EVER LIVING, O SELF-SUBSISTING AND SUPPORTER OF
ALL, BY YOUR MERCY I SEEK ASSISTANCE, RECTIFY FOR ME
ALL OF MY AFFAIRS AND DO NOT LEAVE ME TO MYSELF,
EVEN FOR THE BLINK OF AN EYE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AL HAYY (The Ever-Living)

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- Allah Al Hayy is the Ever-Living Who never dies.
- He is gives us life and takes care of us.
- The Names Al Hayy Al Qayoom mostly appears together. Al Qayoom makes everything upright, from the greatest creation of the Throne and angels, to the small ants. Knowing Al Qayoom makes us want to attach to Him for everything.
- Allah Al Hayy gives us the perfect life.
- The life of Allah is not preceded with nothingness or followed by perishing. Unlike

our lives, which are preceded by nothingness and followed by perishing.

- Allah is worthy of being our Ilaah- the One we attach to immediately. He is worthy to be loved and worshipped.
- Worshipping Allah and attaching to Him is the real life. To attach to anything besides Allah will be destruction.
- This Name is mentioned five times in the Qur'an. Three times with the name Al Qayoom and twice on its own.

SURAH GHAFIR 65

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah , Lord of the worlds.

- Allah Al Hayy is the One we purely connect to sincerely in every part of our deen.
- The life of Allah Al Hayy is not affected by anything. He never forgets, does not need to be reminded or is affected by the words of people. Our lives can be physically affected with sicknesses or harm. Or be emotionally affected by words that pull us down. If anyone deals with us in a way that is not good, it affects our actions and ways.
- Even if people disbelieve in Allah or dispraise Him, it does not affect Him.
- We need Allah Al Hayy Al Qayyoom to give us an upright life so that we may have a good life. He does not leave us without showing us what is a good life.

- Everyone wants a good life but the definition of a good life differs between people. For some, a good life is purely connected to this world - to having a good job, eating in trending places, traveling to exotic places or to socialize with certain people.
- But Allah (سبحانه وتعالى) tells us the real good life. He created us and the good life depends on the choices we make in life - do we follow His commands or our desires? If we choose His commands, surely there will be a test. And this is from His Divine Way, but then there will be happiness in this life and the next. But the one who chooses his desire will be in misery in this world and in the next. This is our test.
- What is the true good life? It is the life of the heart.

SURAH AN NAML 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

- The word (فَلَنُحْيِيَنَّهٗ) shows that Allah (سبحانه وتعالى) will enliven him again. A person can have bodily life but is dead from within – dead in the heart.

SURAH AL ANFAL 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

- The life of the heart is where the true delight, happiness and joy lies. This is by believing in Allah, knowing and trusting Him. Trust is very important especially in intimate relations.
- If the trust is broken, the feelings can quickly go away. There is no one we want to trust and entrust all our affairs to except Allah (سبحانه وتعالى).
- There is no life greater and sweeter in this world than believing in Allah (سبحانه وتعالى), obeying Him and His messenger (صلى الله عليه وسلم).
- Then comes the eternal good life in paradise. Everyone loves everyone else in paradise. Paradise is the place of pure belief and love. There is no growing old, no death, no loss, no

change, no greed, sickness, worries, fatigue or physical harm in paradise. Everything will be perfect there and this is the real life that Allah (سبحانه وتعالى) grants to those who believe and perform righteous good deeds.

- If the heart is good, even the limbs will become good.
- To have life of heart we need three things

1. NOT LONG FOR A LONG LIFE.

- To know the reality of life. Our journey is short in this world so we want to do the best of what will benefit us. The Prophet (صلى الله عليه وسلم) said the average lifespan of his ummah is between 60 to 70 years. Each day that passes, we are a day closer to the time written for us. The time we lie under the earth is more than how much we walk over it.

- The one who knows this reality takes the opportunities that come to him. When any 'quake' hits his heart, he does not get stuck but he moves on. This keeps the heart alive.

2. PONDERING OVER THE QUR'AN

SURAH SAAD 29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ

[This is] a blessed Book which We have revealed to you, [O Muhammad (صلى الله عليه وسلم)], that they might reflect upon its verses

- This is the purpose behind the revelation of the Qur'an. To know Allah (سبحانه وتعالى), His Names, to know what He likes and dislikes. It is to know the past stories, to see His perfect justice and favor. Allah (سبحانه وتعالى) shows us that

pondering over His Words is our happiness in this life and next.

- With pondering comes beneficial knowledge, we find the essentials of faith. It gives firmness for the hearts. By pondering we can see the picture of the hereafter. All of this enlivens the hearts.

3. TO KEEP AWAY FROM ANYTHING THAT CORRUPTS THE HEARTS.

- Too much mingling with others can scatter our hearts. It makes it difficult to focus, to gather ourselves and to see the hereafter. It also leads to attaching to rather than Allah (سبحانه وتعالى).

- To stay away from excessive eating and sleeping that leads to tiredness and hardness of hearts.
- If the heart is dead, the limbs cannot move. The person will find it difficult to worship Allah, he cannot follow the sunnah of the Prophet (صلى الله عليه وسلم) or even thank Allah (سبحانه وتعالى).
- He is not affected by the admonitions and in the end becomes an enemy to Allah and an ally to the shaitan.
- The greatest driver of the heart is love of Allah (سبحانه وتعالى). This makes him constantly remember Him, look at His perfection, beauty and majesty. Whether he faces situations or blessings, he always remembers Allah (سبحانه). This path becomes a beautiful path.

- He has hope to keep him going on this path. He believes there is paradise, there is a good end for the mutaqeen and not for those who follow their desires.
- He also has fear to remind him not to off the path. If he goes far away from this path, he will be miserable in this life and in the next.
- Knowing Allah Al Hayy make us to always attach to Him and not have any space for others or consider anyone else.
- Sleep is minor death and everyday Allah (سبحانه وتعالى) is giving us life again.

SUPPLICATION WHEN WAKING UP

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي بِذِكْرِهِ
*Alḥamdu lillaahil-ladhee 'aafaanee fee jasadee
 wa radda 'alayya rooḥee wa adhina lee bi
 dhikrih*

All praise is for Allah who restored to me my health and returned my soul and has allowed me to remember Him.

- We are praising Allah (سبحانه وتعالى) to give our soul back to remember Him.

SURAH AR RA'D 28

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Unquestionably, by the remembrance of Allah hearts are assured."

- Remembering Him gives us rest.

ONE WHO REMEMBERS ALLAH

وعن أبي موسى الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم، قال: "مثل الذي يذكر ربه والذي لا يذكره، مثل الحي والميت"

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The similitude of one who remembers his Rubb and

one who does not remember Him, is like that of the living and the dead."¹¹⁵

- Allah created us to have good life with each other and not to be alone.
- Following the Prophet (صلى الله عليه وسلم) gathers us, brings love and affinity between us.
- There was an experiment to examine the impacts of separating some ants. Those who were in colonies survived their normal life of 66 days. Those in smaller groups survived for around half the time and those who were alone survived only for six days.
- Those who were alone were restless, moving around and banging on walls all the time.

¹¹⁵ Riyadh as-Salihin 1434

- When they dissected these ants, they saw they did not benefit from the food they were given.

EATING TOGETHER

وَحْشِيُّ بْنُ حَرْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ أَصْحَابَ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْبَعُ. قَالَ " فَلَعَلَّكُمْ تَفْتَرِقُونَ ". قَالُوا نَعَمْ. قَالَ " فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكُ لَكُمْ فِيهِ ".

Narrated Wahshi ibn Harb: The Companions of the Prophet (ﷺ) said: Messenger of Allah (ﷺ) we eat but we are not satisfied. He said: Perhaps you eat separately. They replied: Yes. He said: If you gather together at your food and mention Allah's name, you will be blessed in it.¹¹⁶

- The Prophet (صلى الله عليه وسلم) encourage us to eat together. Eating together has a deep impact on our emotional wellbeing. When we see someone eating alone, we should sit with

¹¹⁶ Sunan Abi Dawud 3764

them. Following the sunnah give us a good life.

- Believing in Allah (سبحانه وتعالى) and following the Prophet (صلى الله عليه وسلم) surely has an impact on us in this world and the hereafter.
- May Allah (سبحانه وتعالى) give everyone a good life.
- Every name of Allah gives us life. Even the Qur'an, sunnah, worships and supplications all give us life. Everything Allah (سبحانه وتعالى) tells us gives us life. Even situation and decree we go through gives us life because it is all from Allah Al Hayy.
- Nothing can give us life except the truth.

SURAH AL AN'AM 122

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ

And is one who was dead and We gave him life and made for him light by which to walk among the people

- There is no life without knowing Allah (سبحانه), without worshipping Him and without following the Prophet (صلى الله عليه وسلم).

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ
وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

O EVER LIVING, O SELF-SUBSISTING AND SUPPORTER OF ALL, BY YOUR MERCY I SEEK ASSISTANCE, RECTIFY FOR ME ALL OF MY AFFAIRS AND DO NOT LEAVE ME TO MYSELF, EVEN FOR THE BLINK OF AN EYE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AR RAHMAN AR RAHEEM

The Most Merciful, The)
(Especially Merciful

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- The guidance of Allah (سبحانه وتعالى) has mercy in it. Mercy is not only in our connection with Allah (سبحانه وتعالى) but with the people.
- The Names Ar Rahman Ar Raheem are both related to mercy.
- Allah Ar Rahman is the Most Merciful to all of creation. This Name is mentioned 57 times in the Qur'an.

- It is mentioned the most in Surah Maryam which is about servitude and connection to Allah (سبحانه وتعالى) and about passing on mercy and connection to family.
- The Name also appears 7 times in Surah Az Zukhruf which is a short surah so 7 times is significant. The surah is a warning about the trials of duniya and its adornments. It is a mercy to know the reality of the duniya.
- Allah Ar Raheem shows special mercy to the believers. The name appears 115 times in the Qur'an which is twice the number of Ar Rahman. Surely Allah (سبحانه وتعالى) will deal differently to the believer who turned to Him, trusted and believed in Him without seeing Him.

SURAH AL BAQARAH 163

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

- Our connection to Him is filled with mercy.

SURAH FUSSILAT 7

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

"Our Lord, You have encompassed all things in mercy and knowledge,

- Allah (سبحانه وتعالى) encompass everything by His mercy and knowledge.
- Allah (سبحانه وتعالى) loves sneezing and we see the connection with His mercy. We say Alhamdulillah when we sneeze. The one who hears, replies with Yarhamuk Allah – “may Allah have mercy on you.”

- The Name Ar Rahman always appears in the definite form with (ال).

SURAH AL ISRAA' 110

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۖ

Say, "Call upon Allah or call upon the Most Merciful.

- No one can call himself Ar Rahman. A person can be called Raheem but not Ar Rahman.

SURAH AR RAHMAN 1 TO 4

1.

الرَّحْمَنُ

The Most Merciful

2.

عَلَّمَ الْقُرْآنَ

Taught the Qur'an,

3.

خَلَقَ الْإِنْسَانَ

Created man,

4.

عَلَّمَهُ الْبَيَانَ

[And] taught him eloquence.

- This shows Allah's great mercy. Before the creation of human, he gave them the Qur'an. This is a divine manual from Allah to humanity. It teaches humans how to connect to their Lord.
- Then He shows us how He guides and opens our senses to His beautiful universe to know Him.
- He exposes us to the creation of the sun, stars, trees, scale, jinn, human, two sunsets, seas, but in the end all will perish. Only the Face of our Lord, the most majestic and honorable remains. It is mercy for us to know this.

- The special mercy from Allah Ar Raheem is related to faith and the hereafter. It is special mercy when Allah (سبحانه وتعالى) beautifies the faith in our heart, when He grants us victory and knowledge, and when He averts evil and problems away from us.
- Out of His mercy, He sent messengers and brought down the books.
- Out of His mercy, we know Him, His Actions and His Attributes.
- Out of His mercy, He teaches and guides us.

SURAH TAHA 5

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ

The Most Merciful [who is] above the Throne established.

- He rose over Throne by this great name.

ALLAH WROTE ON HIS THRONE

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَمَّا خَلَقَ اللَّهُ
الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي تَغْلِبُ
غَضَبِي " .

When Allah created the creation as He was upon the Throne, He put down in His Book: Verily, My mercy predominates My wrath.¹¹⁷

- This is a covenant written by Allah (سبحانه وتعالى) on Himself on how He deals with His slaves. There is mercy, forgiveness and forbearance.
- Out of His mercy, He filled the heavens with angels who praise and seek forgiveness for the believers.
- Only by His mercy can we enter paradise. Never can our good deeds or gratitude be worthy or sufficient to enter paradise. His mercy fills this void.

¹¹⁷ Sahih Muslim 2751a

SURAH AN NAML 46

لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Why do you not seek forgiveness of Allah that you may receive mercy?"

- Seeking forgiveness is also a way for mercy.
- It is mercy to be guided, to act on the guidance, to be forgiven and then attain more mercy from Allah (سبحانه وتعالى).
- The meaning of mercy is to have all good come to us, even if our self hates it and to have all evil pushed away, even if we love it. It is not about what we love.
- By His mercy we are afflicted and tested. Tests are from the Divine Way of Allah.

SURAH AL MU'MINOON 30

وَإِن كُنَّا لَمُبْتَلِينَ

We are ever testing [Our servants].

- The one who knows Allah (سبحانه وتعالى) has absolute certainty that there is mercy even in the tests.
- There is mercy behind every decree, whether we like it or not.
- No one is taken out of His mercy except the one who takes himself out from it.
- Tranquility in the mercy of Allah fills the hearts with firmness, patience, hope and rest. He knows he is under Allah's mercy and protection.
- These tests are all preparations for the people to carry the religion, the message and the Word of Allah.
- Tests distinguish between the good and bad.

- Tests show who follows the messenger and who turns away.
- There was mercy to Ibrahim (عليه السلام) in the fire, to Nuh (عليه السلام) in the sea, to Yusuf (عليه السلام) in the well, in the prison, to Yunus (عليه السلام) in the stomach of the whale, to Musa (عليه السلام) when he was thrown in the sea, to the companions of the cave in the cave and to the Prophet (صلى الله عليه وسلم) in the cave, during migration, the battle of Badr, the conquest of Mecca and in all situations. This is all mercy in the test to carry the message.
- A person never despairs or loses hope in the mercy of Allah (سبحانه وتعالى).

ENTERING PARADISE

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، فَإِنَّهُ لَا يُدْخِلُ أَحَدًا الْجَنَّةَ عَمَلُهُ ". قَالُوا وَلَا، أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِمَغْفِرَةٍ وَرَحْمَةٍ " .

The Prophet (ﷺ) said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger (ﷺ)?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me."¹¹⁸

- To enter paradise is also by the mercy of Allah.

NONE OF YOU SHOULD WISH FOR DEATH

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَعِيشَ يَزِدَّادُ خَيْرًا وَهُوَ خَيْرٌ لَهُ وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ " .

'None of you should wish for death. Either he is a doer of good, so if he lives he will do more good

¹¹⁸ Sahih al-Bukhari 6467

or he is a doer of evil but perhaps he will give up his evil ways."¹¹⁹

- A person can feel like giving up, but he reminds himself of the mercy of Allah.
- When we show mercy to those on earth, the One in the heavens will show mercy to us.
- The one with the best manners attracts others making them want to know more about the religion of Allah. Unlike one who gives a bad impression makes others turn away. We love the messengers when we hear about them.
- One part is our relation between us and Allah. And the rest of the parts are all between us and the people.

¹¹⁹ Sunan an-Nasa'i 1819

SURAH AN NISA ' 36

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنْبِ وَالصَّاحِبِ
بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ
مُخْتَلًا فَخُورًا

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

- There are many groups of people to take care of. Having mercy brings humbleness.
- The heart becomes tender when there is compassion and mercy. He becomes very merciful to all around him.
- In the end he will be from the slaves of the Most Merciful (عباد الرحمن).

- Ibaad Ar Rahman went through so many tests that gave them the criterion. But they did not isolate themselves, they were still with the people. Even when they heard hurtful words, they were still peaceful.
- Their supplications were also in plural form to include everyone and this shows their mercy.
- The mercy from Ar Rahman Ar Raheem, reaches not only us, but it is ongoing mercy, guidance and connection to Allah.

SURAH AL HAJJ 74

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

They have not appraised Allah with true appraisal.

- The mercy of Allah is very vast. We can never ever appreciate or value Him the way He deserves to be valued.

- The one who makes us despair is shaitan. He is cast away and wants others to feel there is no way out, but we should never despair from the mercy of Allah.

يا رحمن ارحمنا

MOST MERCIFUL, HAVE MERCY ON US.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH AR RABB

(The Nurturer, The Reformer)

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SURAH AL FATIHA 2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah , Lord of the worlds -

- Allah Ar Rabb is Our Nurturer and reformer. The meaning of Ar Rabb is more than 'Lord'. He is taking care of us all the time.
- This Name is mentioned more than 900 times in the Qur'an. It is mentioned the most (65 times) in Surah Al A'raf which is about the struggle between truth and falsehood. Nurturing is required to see the truth, to see falsehood and to take a decision to follow the Straight Path.

- This Name is then mentioned the most in a shorter surah - Surah Ar Rahman (55 times) which shows its significance.
- Surah Ar Rahman talks about great, apparent, clear blessings. He nurtures us through blessings.
- Allah is our Rabb, the Lord of all the Lords, the Nurturer of all the Nurturers, the Disposer of all. He is Malik Al Mulk, Owner of all the Dominion and the Creator of all creation.
- He disposes all affairs in the heavens, in the earth and the entire universe. To say (الْحَمْدُ لِلَّهِ) رَبِّ الْعَالَمِينَ is a heavy word.
- He takes care of every single creation and atom in the heaven and earth. He takes care of the greatest creation of the Throne.

- There are many aspects of life- from the physical, the life of the soul, life of behavior between people, health, mind and He nurtures every part.
- He nurtures us to make our lives upright in this world and in the hereafter.
- Matters will not be fixed, straightened and upright except by taking Him as our Rabb and following His commands and guidance.
- Imagine our lives as a movie. And we go back to where it all began - when we were all specks taken out from the back of our father Adam (peace be upon him)

SURAH AL A'RAF 172

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى
 أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ ۖ شَهِدْنَا ۚ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا
 كُنَّا عَنْ هَذَا غَافِلِينَ

And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

- We cannot straightaway go from being atoms to the Day of Judgement. We have to be in this world now to know our Rabb, to take His guidance, to know what is truth and stay firm on it and to know what is falsehood and stay away from it.
- Humans and jinn are accountable and we have an eternal life in the end. Animals and plants do not have an eternal life.
- We acknowledged the Ruboobiyah (Lordship) of Allah on that day when we were in the form of atoms. Even now people admit that

their Rabb is Allah but the test comes in Uloohiyah (Divinity) - in singling Him out for devotion and attachment.

- Whoever confirms that Allah is One, will find happiness in this world and in the hereafter. But whoever turns away, will find misery in this world and in the next.

SURAH AL AN'AM 162

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah , Lord of the worlds.

- Everything is for Him.

SURAH AL AN'AM 164

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۗ

Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things?

- Is there anyone else besides Allah to take as a Rabb, Nurturer, Reformer and Disposer of all affairs?

SURAH AL A'RAF 54

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Unquestionably, His is the creation and the command; blessed is Allah , Lord of the worlds.

- There are four levels for every decree. The knowledge of Allah, the writing of the decree, Will of Allah and the creation of the means - meaning when the decree actually happens.
- For instance, when the wind blows on our faces, Allah knows, writes, wills and creates the means for the wind to blow. There is a great process behind the decree of the wind which we see as something simple and taken for granted.

- Allah is the Rabb of the sun Who sets the temperature, time, moment and place when the airs meet and wind forms. This is Allah Rabb Al 'Alameen.
- No one can position us in the right way, in the right place and angle for the wind to strike us.
- We can only see the lowest heavens. We don't know what is the vastness of the heavens above, the angels that inhabit them, what are their tasks or how they are nurtured.
- There are 70,000 angels who enter the Bait Al Ma'moor above the Ka'bah and everyday new angels come who never came before. We cannot encompass and enumerate all of this.
- What lies in the heavens, the stars, what they emit - we do not know it all.

- Even when we sleep and then open our eyes to see the sun in that position it is Allah Who nurtures the sun to be in that position and our eyes to look at it in that moment.
- There is so much behind every decree - we only see a speck of it and are overwhelmed by it.
- No one can operate like this, take care and look after us in this way.
- All actions are from Ar Rabb. This includes everything in the entire universe.
- We are not being taken care of for this life alone but for eternity.

SURAH AL A'RAF 54

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Unquestionably, His is the creation and the command; blessed is Allah , Lord of the worlds.

- We face decrees and also commands. Allah has commanded us to the religion of Islam and to follow what He has commanded and prohibited. This is the divine way He has sent for us to return back to Him in peace.
- Separation happens in the command. Everyone faces decrees but how the commands are taken determine if it is a blessed nurturing or not.
- We are all being nurtured with blessings from Allah. If one cookie comes to us, imagine all the decrees that take place behind it. How the flour, sugar, chocolate chips, eggs all come together and from different places. The eggs came from the chickens that were in a farm and being taken care of by someone else.

- If we roll back to all the actions behind one decree, we will be grateful for every part, we will not only eat the cookie but enjoy it.
- To be happy is more than any physical nurturing. When the blessing comes, are we grateful for it? This is the point of command.
- We do not want to miss out on the blessed nurturing of Allah by only focusing on the blessings themselves.
- The one who is grateful and patient is not like the one who is complaining. We want the nurturing of Allah to be blessed in every part.
- From the nurturing of Allah is to take us from a state of shortcoming to completion. He nurtures us in our bodies, belief, speech, actions and relations so we become suitable

to be in the vicinity of Allah in paradise. This is a very big nurturing we go through.

- He brought us together to gather us in study circles, to sit with precious companions though we were all in different places. He alone is the One Who guided us and brought us together by His nurturing.
- In the end, we will all face the questions of the grave - who is your Rabb? My Rabb is Allah. What is your religion? My religion is Islam. Who is your prophet? Muhammed (صلى الله عليه وسلم).
- We will not be able to say our religion is Islam or our Prophet is Muhammed (صلى الله عليه وسلم) if we are not pleased with Allah as our Rabb. He gave us the religion of Islam and He sent the Prophet (صلى الله عليه وسلم).

- He nurtures our bodies to grow and be healthy.
- He nurtures our minds to learn, understand, remember and decide between good and bad. He gives us ways to express. He nurtures the minds to stay away from doubts.
- He sends messengers for our guidance.
- He also nurtures our manners which is the fruit. This is the reflection of our souls. There has to be the foundation of faith which lead to good deeds and good manners.
- He nurtures our souls as well. When the soul is good, it leads to good actions. When the soul is bad, it is also reflected through bad actions. Allah alone can nurture our souls.
- The nurturing of the Prophet (صلى الله عليه وسلم) is so great and enough to suffice the nurturing

of the whole of humanity. The higher the position, the higher the nurturing will be in order there will be more benefit.

- For instance, if anyone is an orphan, they learn and take the life of the Prophet (صلى الله عليه وسلم) as an example.
- The good and the bad in the lives of the messengers are all nurturing and there is mercy in everything.
- Allah (سبحانه وتعالى) does not nurture us to take us down but to bring us up, so we do not reject His nurturing or take ourselves out from it.

ALHAMDULILLAH FILLS THE SCALES

التَّسْبِيحُ نِصْفُ الْمِيزَانِ وَالْحَمْدُ يَمْلأُهُ

“The Messenger of Allah (صلى الله عليه وسلم) counted them out in my hand” - or - “in his hand: ‘At-Tasbīḥ is

half of the Scale, and “All praise is due to Allah (Al-Ḥamdulillāh)” fills it,¹²⁰

- Our test in life comes through the decrees. Are we pleased with Allah as our Rabb? With Islam as our religion? And with Muhammed (صلى الله عليه وسلم) as our Prophet?
- How we face these tests in life is how we will face them in our graves and on the siraat.
- When we know Ar Rabb, we will not be upset or question ‘why am I born here?’, ‘why are my siblings born somewhere else?’. Even though we may be from the same family ,the nurturing of each one is different.
- Allah nurtures us to return back to Him and not to attach to this world. Out of His mercy, He

¹²⁰ Jami` at-Tirmidhi 3519

tests us with afflictions so that we do not incline to this world.

- This makes us be good to others and not fight with them. We are all His slaves so who are we to put His slaves down?
- Knowing His nurturing makes our lives smoother and clearer. The path becomes sweeter with faith.

BE PLEASED

وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السُّخْطُ .

When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath."¹²¹

- May Allah (سبحانه وتعالى) make us submit to His nurturing and praise Him.

¹²¹ Sunan Ibn Majah 4031

- The messengers supplicated to Allah by His name Ar Rabb. When Adam (عليه السلام) ate from the tree, he made dua by the name Ar Rabb and then Allah (سبحانه وتعالى) opened much goodness for him on earth.
- Musa (عليه السلام) asked by Ar Rabb when he was alone and Allah (سبحانه وتعالى) gave him a new job and family. Allah (سبحانه وتعالى) changed his whole environment for him.

SUPPLICATION TO BE PLEASED

عَنْ ثَوْبَانَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ قَالَ حِينَ يُمَسِّي رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ " .

“The Messenger of Allah (صلى الله عليه وسلم) said: ‘Whoever says when he reaches the evening: “I am pleased with Allah as (my) Lord, with Islam as (my) religion, and with Muhammad (صلى الله عليه وسلم) as (my) Prophet (Raḍītu billāhi rabban wabil-Islāmi

dīnan wa bi-Muḥammadin nabiyyan) it is a duty upon Allah to please him.”¹²²

- Moments of nurturing can feel like ‘shocks’ but the moment we are pleased with something everything will fit in place and He will make us pleased.

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

I AM PLEASED WITH ALLAH AS (MY) LORD, WITH ISLAM AS (MY) RELIGION, AND WITH MUHAMMAD (ﷺ) AS (MY) PROPHET

¹²² Jami` at-Tirmidhi 3389

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا حول ولا قوة إلا بالله

ALLAH

(سبحانه وتعالى)

29 JULY 2023 | 11 MUHARRAM 1445 | CLASS #1

- This series began with the Name of Allah Al Lateef (The Most Gentle) and has now reached the final name of Allah and this name is about feelings.
- The name of Allah (سبحانه وتعالى) touches every part of our lives.
- Allah (سبحانه وتعالى) gave us this love for His sake that is different than any kind of love.
- This seed of this love was planted in study circles and we never know how it grows and what comes out from it.

- The name of Allah means the One Who is worthy of all attachment because of His perfection, the One worthy of worship and the One Who is loved a great love.
- All of these meanings are about feelings. When every other mean is dimmed, when there is no life anymore, what remains and matters in the end are our feelings.

“WHAT AN EXCELLENT BROTHER!”

خليلان مؤمنان ، و خليلان كافرين ، فتوفي أحد المؤمنين وبشر بالجنة فذكر خليله ، فقال : اللهم ، إن فلانا خليلي كان يأمرني بطاعتك وطاعة رسولك ، ويأمرني بالخير وينهاني عن الشر ، وينبئني أني ملائقيك ، اللهم فلا تضله بعدي حتى تريه مثل ما أريتني ، وترضى عنه كما رضيت عني . فيقال له : اذهب فلو تعلم ما له عندي لضحكت كثيرا وبكيت قليلا . قال : ثم يموت الآخر ، فتجتمع أرواحهما ، فيقال : ليثن أحدكما على صاحبه ، فيقول كل واحد منهما لصاحبه : نعم الأخ ، ونعم الصاحب ، ونعم الخليل ..

Two close friends who are believers, and two close friends who are disbelievers. So one of the two believers passes away and he is given the glad tidings of al-Jannah, so he remembers his close friend – so he says, “O Allah! Verily my dear friend so-and-so used to command me with obedience to You and obedience to Your messenger, and command me with good and forbid me from evil, and inform me that I will be meeting with You. O Allah! Therefore do not misguide him after me so that you may show him the likes of [the good – i.e. the glad tidings of al-Jannah] what you have shown me, and be pleased with him as you are pleased with me.” So Allah will say to him, “Go, for if only you knew what I have in store for him, then you would laugh much and cry little.” Then the other died and their souls are brought together, so He says, “This is due to the averting [of harm, through supplication] of one of you for his companion.” So each of them will say to his companion, “What an excellent brother! What an excellent companion! What an excellent close friend!”¹²³

¹²³ [Tafsir ibn Kathir 7/238-239]

- The feelings between believers are not only for this world, but also in the hereafter.
- Now in life we want to have the best feelings and connections for Him.
- This name is most mentioned more than 2600 times in the Qur'an. This shows us that we need constant and intense attachment to Allah. He brings commands and decrees to extract feelings from us.
- All the Names of Allah come under the name Allah and it is something great to have feelings for Him, to see the beauty, majesty and mercy in His names.
- The name Ar Rabb relate to His actions and the name Ar Rahman relate to His blessings to bring connection. But the name Allah is about pure attachment and feelings.

- These feelings are not specifically about His actions but to have pure feelings for Him.
- Anything else besides Allah (سبحانه وتعالى) is being nurtured, owned, is created, weak, humiliated, poor and needs to be provided. Knowing this leads us to flee to Him alone.

SURAH ADH DHARIYAT 50

صَدَقُوا إِلَى اللَّهِ

So flee to Allah .

- Fleeing to Him is not only through our invocations but with our hearts.
- We call Him by His name Allah in the words of remembrance - اللهم (O Allah). Remembrance brings our feelings.
- We attach to Him with laa ilaaha illa Allah (لا إله إلا الله) (There is no one worthy of worship

except Allah). We begin with bismillah (بِسْمِ اللَّهِ) (bismillah). We remove all imperfections from him with subhan Allah (سُبْحَانَ اللَّهِ) (glory be to Allah). We affirm all perfection to Him with alhamdulillah (الْحَمْدُ لِلَّهِ) (All praise is due to Allah). He is the greatest - Allahu Akbar (اللَّهُ أَكْبَرُ) (Allah is the greatest).

- These words of remembrance in this world become the breathing of the people of paradise. Real life is by attaching to Allah.
- Allah (سُبْحَانَهُ وَتَعَالَى) has more than ninety-nine names. The names He taught us now are to fulfill the needs of this life. We fall sick now, so we need Allah Ash Shaafi (The Curer). We have sins and shortcomings so we need Al Ghafoor (The Most Forgiving).

- But the names in the hereafter are about pure attachment and feelings.
- We thank Allah (سبحانه وتعالى) for everything He shows and teaches us.

SURAH AL A'RAF 43

صَلِّ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

"Praise to Allah , who has guided us to this; and we would never have been guided if Allah had not guided us.

- This name is freedom from any fears. There is pure attachment to Allah by trusting Him, loving and hoping Him. Even if matters are out of place, He will fix everything. He will take care.

SURAH AL HIJR 99

وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes to you the certainty (death).

- The last feeling we want to have is to think good of Allah. If the dying person is supposed to think good of Him, then surely we want to think good of Him now while we are alive.

MAY ALLAH HELP US ATTACH TO HIM ALONE. AMEEN.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

ALLAH

(سبحانه وتعالى)

02 AUGUST 2023 | 15 MUHARRAM 1445 | CLASS #2

- The journey of Laa Ilaaha illa Allah (لا إله إلا الله) begins with knowledge and ends with love. But in between we need magnification and respect of Allah. This is the minimum before we can go on to love.
- There cannot be pure love if there is shirk. There needs to be pure tawheed.
- Allah (سبحانه وتعالى) is the true God so all kinds of worship need to be directed to Him alone.
- We are not living by ourselves but we are with people. We cannot say my connection is only between me and Allah (سبحانه وتعالى) and

neglect the people. We are with people, means and situations and this is where shirk can creep in.

- Shirk can come in the form of loving, hoping or fearing someone else besides Allah (سبحانه وتعالى). Love, hope and fear are pillars of worship so they should be directed to Him alone.
- Allah (سبحانه وتعالى) is the Most Forbearing. He does not grab us on the spot for every sin. But He stops us when there is shirk out of His mercy to us.
- He makes us see this sin to make us go back to Him and fulfill this right, to be on this straight path in peace.

- Shirk can come by attaching to means besides Allah (سبحانه وتعالى) like horoscopes or bracelets to attain some blessings.
- Shirk can also come in our feelings when one has more love or fear of people besides Allah (سبحانه وتعالى).
- When one realizes he fell into shirk by loving or fearing someone else, then he can easily put up a thick barrier around himself and start to neglect and look down on others. And this is also not right. We still have to show goodness to people and not disrespect them or be unjust to them.
- We are not going to paradise by ourselves but we will be together with people here and on the qantara as well.

- Even if we have good people and good feelings towards each other, we do not forget Allah (سبحانه وتعالى) or His rights.
- Disconnection with Allah (سبحانه وتعالى) will lead to disconnection with people. And reconnecting with Allah (سبحانه وتعالى) will also reconnect us with people.
- Disconnecting with people can harden our hearts and bring out bad actions and behaviors.
- When we know Allah (سبحانه وتعالى), our minds will be at rest there will be tranquility the in heart.
- Allah (سبحانه وتعالى) alone is singled out in bringing blessings, removing calamities, bringing all goodness and forgiving sins.

- Allah (سبحانه وتعالى) is the Owner of Divinity. People cannot be divine and Allah (سبحانه وتعالى) will show us their imperfections.
- To associate with Allah (سبحانه وتعالى) is to direct that divinity towards someone else.

SURAH MUHAMMAD 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know, [O Muhammad (ﷺ)], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

- Laa Ilaaha illa Allah - has the name Allah (سبحانه وتعالى)- the greatest name that includes all names, what we know and do not know.
- This name is great and heavy not just in this life but even more in the hereafter.

- The more we know Allah (سبحانه وتعالى), the more we seek His forgiveness, not just for ourselves, but for the believing men and women.
- Even in Surah Al Fatihah we are asking Allah (سبحانه وتعالى) to guide us all.
- Allah (سبحانه وتعالى) sees our changes and our ending place. We ask Allah (سبحانه وتعالى) to keep us firm because we do not know how we can change. In the end we want to return back to Allah (سبحانه وتعالى) in peace.
- Knowledge of Allah (سبحانه وتعالى) is the origin of all knowledge. Whether it is knowledge about biology or equations, one sees the completeness in the creation and this only points to the Perfect Creator.
- Belief in Allah is a pillar of faith and it is the origin of all other pillars of faith.

- What is the reality of faith? The slave knows the Lord that he believes in. He makes the effort to know Him by His Names, Attributes and actions. To know His blessings, to see and recognize them till he reaches yaqeen (certainty) - this is only from Allah (سبحانه وتعالى).
- The more we know Him, the more our faith will increase. The less we know, the faith will come down as well.
- Knowing Allah (سبحانه وتعالى) will always call to loving and magnifying Him. This is the true call to Allah (سبحانه وتعالى).
- We fear getting off the path and disconnecting from Him and we hope to constantly remain on this path and reach it till the end. And we love that we are all heading

to Allah. This is the way to be sincere to Allah (سبحانه وتعالى) and to find happiness .

- Allah (سبحانه وتعالى) is our Rabb and everything else is being nurtured. He is the King and Owner and anything else is owned. He is the Creator and anything else is a creation. He is the Most Strong and everything else is weak. He is the All-Mighty and everything else is disgraced unless He honors them. He is the Most Rich and everything else is poor. He is the Provider and everything else is being provided.
- Knowing Allah (سبحانه وتعالى) makes us jump and turn to Him to see the greatness and perfection.
- Everyone else is in need of His nurturing. We we show compassion to others and even

ourselves as we all have needs and weaknesses.

SUPPLICATION TO REMEMBER ALLAH

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ

"O Allah, help me to remember You, to thank You, and to worship You in the best of manners."¹²⁴

- The name of Allah (الله) is mentioned in many remembrances:
 - (سبحان الله) Glory to Allah- we push away all imperfections from Allah (سبحانه وتعالى) and then we praise Him
 - (الحمد لله) To Allah belongs all of the praises. Then we know that only He is perfect.
 - (لا اله الا الله) There is no one worthy to worship except Allah because He is perfect. Then we declare His greatness.

¹²⁴ Abu Dawud No# 1522

- (الله أكبر) Allah is the Greatest, so we never want to turn away from (لا إله إلا الله) because there can never be anything greater than it.

TAKE YOUR SHIELD FROM THE FIRE

خُذُوا جُنَّتَكُمْ مِنَ النَّارِ؛ قُولُوا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، فَإِنَّهُنَّ يَأْتِينَ يَوْمَ الْقِيَامَةِ مُقَدِّمَاتٍ وَمُعَقِّبَاتٍ وَمُجَنَّبَاتٍ، وَهُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ.

Take your shield from the fire: Say subhan Allah (glory be to Allah), wa-lhamdulillah (all praise is due to Allah), wa laa ilaaha illa Allah (there is no one worthy of worship except Allah). They will come on the Day of Resurrection as introductions, obstacles, and protections, and they are the ever-remaining righteous deeds.¹²⁵

- To be saved from the fire is to enter paradise.

¹²⁵ Sahih Aj Jamie 3214

SURAH AZ ZUMAR 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him.

- We can underestimate these words and we can underestimate and not give the value of Allah (سبحانه وتعالى) when we disregard His magnificence.
- They did not give Allah His true value when they said Allah (سبحانه وتعالى) never sent messengers, books, or brought guidance.
- They did not give Allah His true value when they said He did things in vain or left them to wander aimlessly in this life.

- They did not give Allah His true value when they said He has a partner, son or that He can reincarnate and speak through creation.
- They did not give Allah His true value when they attributed poverty and neediness to Him. He is the Most Rich and everything in the heavens and earth belong to Him.
- They did not give Allah His true value when they said He will not resurrect them, bring them out from their graves, recompense good with good, or said He will not give back rights to the oppressed.
- They did not give Allah His true value when they disregarded His commands and disobeyed Him. Or when they disregarded His prohibitions and committed them. Or when they disregarded His rights and lost them. Or

when they disregarded His remembrance and neglected Him. Or when their hearts were heedless of Him and ignored Him.

- They did not give Allah His true value when they are shy in front of people but are not shy in front of Allah. He is fearful of the weak and careless of the might of Allah.
- They did not give Allah His true value when they deal with people in the best way while he dealing in the worst way with Allah (سبحانه وتعالى).
- Complete guidance is لا إله إلا الله محمد رسول الله (Laa ilaaha illa Allah, Muhammad Rasool Allah) (There is no one worthy of worship except Allah, and Muhammad is the messenger of Allah).

SURAH AN NAML 59 TO 64

59.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ أَمَّا
يُشْرِكُونَ

Say, [O Muhammad], "Praise be to Allah , and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?"

60.

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ
حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِ
هُم قَوْمٌ يَعْدِلُونَ

[More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah ? [No], but they are a people who ascribe equals [to Him].

61.

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا يَكْفُرُونَ

Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah ? [No], but most of them do not know.

62.

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ
الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِقَلِيلًا مَّا تَذَكَّرُونَ

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah ? Little do you remember.

63.

أَمَّن يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ
يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ اللَّهُ بِتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

Is He [not best] who guides you through the darkneses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah ? High is Allah above whatever they associate with Him.

64.

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ أَأَلَّهُ
مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah ?

Say, "Produce your proof, if you should be truthful."

- No one can give us clarity except Allah (سبحانه وتعالى).
- This is Surah An Naml- we are all like ants, our problems, sins and worships are all like ants.
- Our connection with Allah (سبحانه وتعالى) is with praise and our connection with people is with peace.
- When there is shirk, there cannot be peace.
- May Allah (سبحانه وتعالى) make our lives peaceful, make us die with peace,

resurrected with peace, be on the siraat with peace and enter paradise in peace.

SUPPLICATION FOR PEACE

اللَّهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Aallahumma antas-salaamu, wa minkas-salaamu, tabaarakta yaa dhal-jalaali wal-ikraam

O Allah, You are As-Salam and from You is all peace, blessed are You, O Possessor of majesty and honor.¹²⁶

MAY ALLAH HELP US LIVE AND DIE ON LAA ILAHA ILLA ALLAH. AMEEN.

¹²⁶ Muslim No# 591

REFERENCES

١ تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

TO LISTEN TO THE RECORDING: <https://vimeopro.com/markazalsalam/love-of-allah-and-his-messenger->

CLASS NOTES FOR WOMEN AND MEN

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ENGLISH

<https://t.me/markazalsalampublicationsENG>

FOR STUDENTS OF KNOWLEDGE, TEACHERS AND DA'EES IN ARABIC

<https://t.me/markazalsalampublicationsAR>

FOR CHILDREN CLASS NOTES

<https://t.me/dropletsofdew>

FOR BEGINNERS TO ISLAM

<https://t.me/truthfuleentry>

