

المهيمن

Allah Al Muhaymin

(The Dominator)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة إلا بالله



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Preface

In the name of Allah, the Most Merciful,
the Especially Merciful.

There is no change or power except by Him.
All praise and thanks belong to Allah
Who has guided us to this.

Allah has created mankind to worship Him, and thereby to attain His pleasure. This life is the means by which one can reach the goal of eternal happiness. However, many things distract us from that purpose, such as work, worries, finances, spouses, children and so forth.



Knowledge of Al Muhaymin (The Dominator) influences our lives in order to reach that goal so that we are not distracted from our real purpose.

If however we fail to make Allah "dominant" in our lives, then we may easily be over-powered by matters of the duniya (worldly life), leading to our sorrow.

We are in desperate need of knowing our Creator in order that we may reform ourselves and live a truthful life, free from the dominance of the creation. For indeed a slave that knows Allah Al Muhaymin (The Dominator) will not feel overwhelmed by the trials of life, nor by the apparent power of others because they know they are under the care and protection of the One Who is Dominant over all of the creation, encompassing them with His complete knowledge.

We ask Allah to accept this humble attempt to unravel His beautiful name and pray that those who read it may find it beneficial and easy to understand.

The references used in this book are the following:

1. الجامع أسماء الله الحسنى - ماهر مقدم
2. فقه الأسماء الحسنى - عبد الرزاق البدر
3. النهج الأسمى - د. محمد النجدي



Introduction

The knowledge of the names of Allah is indeed the most virtuous and noble forms of knowledge and vital to the foundation of a Muslim. The more one gains knowledge of the names and attributes of Allah, the more a person loves Allah, fears Him, magnifies Him and surrenders the self to Him with willing submission. As the knowledge increases, the humility, subjugation, submission and complete dependency on Him also increases.



As the first pillar of faith is to believe in Allah, it is therefore incumbent on His slave to continually seek knowledge of Him. And a slave of Allah continues to gain knowledge of Allah until he attains absolute certainty of the Oneness of Allah and His perfection.

It is fundamental for us to know that Allah did not create and then abandon us without guidance to know Him. Rather He sent us Prophets and Divine Books to guide us to the purpose of our lives.

It is from the nurturing of Allah that He created the universe and the decree, so that we may know Him by these signs.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ
لِنَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ



“It is Allah Who has Created the seven heavens and of the earth And the like thereof (i.e. seven) . His Command descends between them (heavens and earth) , that you may know that Allah has power over al l things , and that Allah surrounds all things in His Knowledge.”¹

In Surah Baqarah, the longest surah of the Qur’an, Allah informs us that the Qur’an is a book of guidance for people of taqwa². The Muttaqeen (pious slaves who act according to what is pleasing to Allah) are further described as those who believe in the unseen; they are the successful ones. In order to increase in our belief of the unseen, we must increase our knowledge of Allah, His Names and attributes. This knowledge of Allah causes us to attach to Him alone, flee to Him in every situation and reflect on our actions and dealings with people. For instance, when we know that Allah is the Most Merciful, it compels us to deal with others with compassion and mercy.

¹ Surah At-Talaq: 12

² Taqwa is to place a barrier between the self and the punishment of Allah, by doing all that Allah has enjoined and avoiding all that He has forbidden out of love of Allah, fearing His punishment and hoping for His reward, upon the light of His guidance.



AL MUHAYMIN

THE DOMINATOR (المهيمن)



WHO IS ALLAH AL MUHAYMIN?

Al Muhaymin (The Dominator) is mentioned only once in the Qur'an and is a very powerful name of Allah.

Meaning in the Language (المعنى اللغوي)

The attribute of (المهيمن) is (الهيمنة).

It refers to:

- ﴿ (الشهيد): witness,
- ﴿ (الحفظ): protection,
- ﴿ (القيام على الشيء): to take charge,
- ﴿ (السيطرة): in control,
- ﴿ (العالى): the high, superior,
- ﴿ (الأمين): trustworthy,
- ﴿ (المصدق): saying the truth.

The name Al-Muhymin (The Dominator) refers to the doer of the action (اسم فاعل).



Meaning in the Religion (المعنى الشرعي)

The name of Allah Al Muhaymin is mentioned once in the Qur'an in Surah Al Hashr.

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

He is Allah beside Whom La ilaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.³

Let us study the name with regards to the above defined linguistic meanings and how they are reflected in the religion.

³ Surah Al Hashr 23



Allah is The Witness الشاهد

The witnessing of Allah is perfect and faultless. When Allah is Witness over a matter, it is accompanied by the perfection of His Sight, His Hearing and perfect Knowledge. The witnessing of other than Allah is imperfect due to the imperfections of their attributes.

There is none like unto Him, the All Mighty the Sublime. Allah is Witness over our every action, utterance and movement of the heart. He alone is a Witness over tangible and intangible matters. Allah has complete knowledge of everything that occurs in His dominion which is recorded in the Preserved Tablet and at the same time He is the sole Witness over every matter. Allah has the ability to see, hear, and know all matters simultaneously. He is a Witness over what occurred in the past, whatever is happening in the present and what will occur in the future.

Allah is constantly witnessing and nothing can affect His perfect ability to see. Allah is able to witness all His creation simultaneously from mankind, jinn, angels, animals and so forth.

This knowledge benefits the believer since they know that Allah will never be absent from them and that they can always call on Him. Such slaves remain constant in their worship as they know Allah is always present. Thus they perfect their deeds knowing not an atom is hidden from the knowledge of Allah. The ignorant ones on the other hand are the ones who forget that their every deed is being witnessed, hence they fall into heedlessness of their Creator.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

On the Day when Allah will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.⁴

ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

and moreover Allah is Witness over what they used to do.⁵

⁴ Surah Al Mujadilah 6

⁵ Surah Yunus 46



Allah is The Protector الحافظ

Everyone feels the need to have security from harm. And perfect protection is with Allah Al-Haafidh (The Protector) alone and indeed He is the Best of Protectors (خير الحافظين).

Being protected is a means of living a secure and happy life.

We have the tendency to depend on the means that are in front of us and assume they will protect us. But those resources alone cannot benefit us. For example, we may think that having a mobile phone is a way of protection, however, the same device can cause us distress if calls are not responded to or messages are not replied to. We want protection for ourselves and our loved ones, for our money, house, and our faith.

Such comprehensive protection can only come from Allah Al-Haafidh (The Protector). In Ayat al-Kursi, the greatest ayah in the Qur'an, Allah informs us that He protects the heavens and the earth, yet their protection does not cause Him any fatigue. Hence this ayah (verse) is a means for our protection from the shaitan (devil).

Allah grants us His protection based on our level of faith, therefore if we want His special protection, we must ask Him with absolute certainty, and indeed His Protection will suffice us.

The most important thing we want to protect is our deen (religion), as this is the key to our security in this life (duniya) and the hereafter (akhirah). Hence we need to seek the protection of Allah from the two destroyers of the deen:



Desires (الشهوات)

Desiring the dunya, haughtiness, temptations, following the whims of the self.



Doubts (الشبهات)

Doubting Allah, doubting Islam, the Qur'an, the Prophet (peace and blessing be upon him).

Allah is also the Protector of our deeds. He preserves the deeds so that on the Day of Judgement, even our limbs will bear witness to our actions. No deed will be left without recompense that Day, even deeds that we may have forgotten. It is from the protection of our deeds that we sometimes forget the good that we have done, so that we may not become arrogant nor reliant on them.



The Trustworthy الأمين

Note that this is not a name of Allah, rather it is an explanation for the name of Allah Al-Muhaymin (The Dominator).

Knowing Allah by His names and Attributes causes us to attach to Him and is a way of achieving excellence in worship and excellence in dealing with people. If one were an employee of a company that committed a breach of contract, he would withdraw from that job, having lost trust in the employer. But to Allah is the best example. When you are a slave of Allah, He is the most trustworthy King, and He grants a recompense for every single good deed as reward which is then multiplied by ten, and up to 700 times and more.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى
إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.⁶

⁶ Surah Al-An'am 160



Recording of Good Deeds



إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَبِيئَةً وَاحِدَةً

Verily, Allah has recorded good and bad deeds and He made them clear. Whoever intends to perform a good deed but does not do it, then Allah will record it as a complete good deed. If he intends to do it and does so, then Allah the Exalted will record it as ten good deeds up to seven hundred times as much or even more. If he intends to do a bad deed and does not do it, then Allah will record for him one complete good deed. If he does it then Allah will record for him a single bad deed.⁷

The recompense with Allah is unimaginable. In fact, Allah asks us for very little in return for His everlasting recompense of paradise. Allah commands us to simply not associate partners with Him, to pray five times a day, fast in the month of Ramadan, give zakat (obligatory charity), and perform hajj (annual pilgrimage). We will have a paradise as vast as the heavens and the earth. In reality, what we do for Him is extremely minuscule and insignificant compared to the greatness of Allah. We did not worship Allah as He deserves to be worshipped and we did not value Him as He deserves to be valued (ما عبدناك حق عبادتك و ما قدرناك حق قدرك).

⁷ Source: Sahih Bukhari 6126, Grade: agreed upon

Allah is The Most Trustworthy and we are guaranteed that we will be rewarded for the work we put in for Allah, and He is ever able to fulfill His promise. Nothing can affect the decision of Allah, nor can anyone influence Him.

Allah is Trustworthy because He will not punish the sinners more than they deserve to be punished. Allah is the One Who is Trustworthy because He preserves all of our good and bad deeds in exact measures. Allah deals with us with His generosity, so that a good deed is rewarded by at least ten times and the bad deeds are not immediately recorded, in case the person repents and is forgiven.

The angels may have recorded a sin, but only Allah knows whose heart is seeking to be pardoned. He will erase the sin from the book of records and replace it with good deeds. Truly no one is like Allah. It is the mercy of Allah that takes us to paradise, and the hellfire is His justice.



Knowing Allah Al Muhaymin (The Dominator) overshadows the heart, so that matters of the duniya (worldly life) become secondary.



Allah The Verifier of Truth, The Grantor of Security

Allah is The Verifier of truth (المصدق) in His commands. When He commands, it is always for good and when He forbids, then know for sure that there is harm in it. The legislations of Allah are all good for everyone. All that Allah informs us of in the Qur'an is true, whether it is regarding past nations, the occurrences of the Day of Judgement, the reality of mankind, or about the shaitan (devil), and so forth. Allah revealed the true religion and the Promise of Allah is true. Allah gives us many promises in the Qur'an, so it is incumbent on us to believe in them with certainty.

Another meaning for Al-Mu'min (The Verifier of Truth, The Grantor of Security) (المؤمن) is the One Who gives security. When we realise that all what Allah says is the truth, it grants us inner-security and we must believe that paradise is true, hellfire is true, and the Day of Judgement is true.



Knowledge of the name of Allah Al Muhaymin (The Dominator) gives us security in the promise of Allah, so that when we repent to Him, we feel secure of the acceptance of that repentance. Knowing Allah by His names and attributes gives us firmness in belief.



Allah The Most High

Allah rose over the Throne above the seven heavens in a manner that suits His majesty, yet He is with us by His knowledge, sight and hearing. Allah is the Most High in position, and all of His attributes are the Most High, nothing is above Him. This is why He alone deserves to be the Most High in our heart.



Human beings love to attach to the one that is superior, magnified and high, so attachment to Allah completely satisfies our needs, and prevents us from any false attachment to anything lower.



Saying Of The Scholars

A scholar said Al Muhaymin (The Dominator) is the One who takes charge of all the creation. Allah does not abandon us to our own doings. Rather, Allah takes charge of our actions, provisions, and our recompense (الفائم على الخلق بأفعالهم و (أرزاقهم).



Allah takes charge of everyone perfectly because He witnesses and protects everything.

Sheikh As Saady (may Allah have mercy on him) defined Al Muhaymin (The Dominator) as the One Who is watching all the hidden matters (المطلع على خفايا الأمور). Only when one knows every detail can they take charge of a situation. Allah is Al Muhaymin (The Dominator) and He has complete knowledge of all matters, both apparent and hidden. Allah is the All-Knower and knows what will reform us and what will spoil us. A mother may assume she is reforming her child when she reprimands by statements such as "you're not doing good enough", "you're a failure", "look at your friends results" ; however, such methods only do more damage to the child and may cause jealousy and ill will, or be the cause for pride to seep in.

The decree of Allah is for our reformation. Allah places us in situations in order to make us understand our reality and to improve the self. That way we will know about our ego and our sicknesses, and replace it with something better. However, if we fail to recognize this reality, we may put the blame on others for the situations we go through, which ruins healthy relationships. When we know Allah is Al Muhaymin (The Dominator) we will accept and be pleased with the decree knowing that everything is from Him.



Sometimes going through reformation can be painful, but the easy and gentle way is through knowledge of the Qur'an. This is the easiest path to recognise one's faults and improve oneself.

Sheikh As Saady (may Allah have mercy on him) said Allah is Al Muhaymin (The Dominator) is the All-Knowing, All-Hearing, All-Seeing (هو العليم و السميع و البصير) and Allah knows all probabilities and improbabilities. Allah hears all voices and sees all that is hidden and apparent at the same time. Nothing big or small, far or near will be hidden from Him. Wherever we go around the earth, none can escape the knowledge, hearing, sight, and ability of Allah.

Allah knows all of our deeds, the measure of those deeds, how sincerely they were carried out, and His knowledge is precise which is then recompensed accordingly.

When we know the names and attributes of Allah, we will feel humbled before him, love Him, fear Him, and flee to Him. When we live for Allah, it takes over our heart, thoughts, and motivations. And when we reach this level, we will find all matters of the duniya (worldly life) becoming easy and stress-free. [Living under \(لا اله الا الله\) is a life of paradise.](#) ﴿



Being Watchful Of Our Actions

Know that Allah is watching us at all times (مراقبة الله).

He is watching our thoughts, utterances, and actions. Knowledge of this fact should be enough for us to improve on our behavior. Primarily, we need to be mindful of our thoughts. If thoughts are not monitored, they mutate into worries, which are then fueled by the whispers of shaitan (devil). If one does not stop a bad thought, it develops into a sin. A sin always begins with a thought.



Leave what does not concern you



عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مِنْ حُسْنِ إِسْلَامٍ الْمَرْءِ تَرْكُهُ مَا لَا يَعْينِهِ "

The Prophet (peace and blessings of Allah be upon him) said:

"Indeed among the excellence of a person's Islam is that he leaves what does not concern him."⁸

Ibn Qayim (may Allah have mercy on him) said there exists hearts that are full of thoughts which are turning into desires and doubts. The shaitan (devil) has overcome such hearts because they did not control themselves.

⁸ At Tirmidhi 2317

For example, you may see your spouse leave the room to answer a call, and a thought crosses your mind questioning their need for privacy, and then the shaitan (devil) throws some fuel into your thoughts. So that when they return, you have prepared a stream of questions, and are ready for an argument. It is easier to reform a thought prior to it becoming engrained and committed. That is why it is important to watch one's thoughts in order to protect oneself from sins.



Sins have dangerous impacts on us that we need to be aware of. We must repent to Allah before a fleeting thought turns into an evil action.

If we are mindful of our thoughts in secret, then Allah will take care of our outer actions. When we protect our hearts and selves from sins and evil thoughts, when we are in private, then Allah will protect us in public. For example, jealousy begins when one sees someone having something one wants. And if that feeling is not taken care of then he will be exposed in public.

Ibn Al Qayyim (may Allah have mercy on him) said the hearts are of two kinds:



One heart is connected to the throne of Ar Rahman
(عرش الرحمن):

This heart is always connected to Allah, and their heart is filled with light, tranquility and happiness. This heart is always looking up and high, and small matters do not bother them because their heart is filled with the love of Allah.



One heart is connected to the throne of the shaitan (devil)
(عرش الشيطان):

This heart is sad, dissatisfied, miserable, dark, and unhappy, as it is connected to the shaitan (devil). Such people may have everything in life, but are still not happy, as they are arrogant to the commands of Allah and are therefore miserable.



عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ
إِبْلِيسَ يَصْغَعُ عَرْشَهُ عَلَى الْمَاءِ ثُمَّ يَبْعَثُ سَرَايَاهُ فَأَذْنَاهُمْ مِنْهُ مَنْزِلَةً
أَعْظَمُهُمْ فِئْتَهُ يَجِيءُ أَحَدُهُمْ فَيَقُولُ فَعَلْتُ كَذَا وَكَذَا فَيَقُولُ مَا صَنَعْتَ شَيْئًا
قَالَ ثُمَّ يَجِيءُ أَحَدُهُمْ فَيَقُولُ مَا تَرَكْتُهُ حَتَّى فَرَّقْتُ بَيْنَهُ وَبَيْنَ امْرَأَتِهِ - قَالَ -
فَيُدْنِيهِ مِنْهُ وَيَقُولُ نِعَمَ أَنْتَ " . قَالَ الْأَعْمَشُ أَرَاهُ قَالَ " فَيَلْتَزِمُهُ

Jabir reported that Allah's Messenger (peace and blessings of Allah be upon him) said: Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: 'You have done well. A'mash said: He then embraces him.⁹

⁹ Sahih Muslim 2813



Consequences Of Sins

Sins are like blemishes on the heart that require continual cleansing, else the blemish begins to spread until it covers the heart completely. Sins impact a person, hence it is incumbent on us to be aware of the sins we commit and always seek the forgiveness of Allah for our transgressions. Below are some of the consequences of sins;



To be deprived of knowledge حرمان العلم

The person will be ignorant and deprived of knowledge, and even if they seek knowledge it will not benefit them. Knowledge is not about accumulation of information, rather it is the light of Allah in the heart of the believer.

Whereas sins are a darkness that will put off that light, unless a person repents. Ibn Taymiyyah has been quoted as saying that when he reads something and is unable to understand it, he repents to Allah until Allah opens the knowledge for him. During a conversation between Imam Ash Shafi'e and his teacher Imam Malik, the teacher noticed the eloquency of his student, and advised him in the following words: (اني أرى الله ألقى) "I see that Allah has cast light in your heart, therefore do not extinguish it with a sin."



Staying away from sins is a means of preserving wisdom and understanding.

﴿ To be deprived of provision حرمان الرزق

Being on the straight path and abstaining from sins will protect one from being deprived of different forms of provisions. Whereas committing sins will be a means for the deprivation of those provisions.

Types of deprivations:

﴿ Deprivation of the worldly life (duniya):

Provision is anything that is of benefit, from wealth, children, house, happiness, and the like. Allah does not deprive us immediately because of one sin that was committed, but only when we insist on that sin. All of us desire vast provision and dislike deprivation. Insistence on committing sins without repentance is therefore a means for loss of provision. **It is important to know that it is not about whether the sin is minor or major, rather it is about the Greatness of the One being disobeyed.** ﴿

﴿ Deprivation of the obedience of Allah:

The worst kind of deprivation is when one is deprived of the obedience to Allah. For example, not being able to wake up for fajr (morning prayer), recitation of the Qur'an becomes difficult, hesitating to give charity and the like. When we think about provision, we primarily think of worldly material wealth, but the greatest provision is obedience to Allah which is a great gift from Him. The worst punishment is when someone is disobedient to Allah. **Obedience to Allah, shows our our slavery and subjugation to Him which itself is an honour and a gift.** ﴿

﴿ Deprivation of sweetness in the worship:

A person may be praying, reciting Qur'an, performing all kinds of worship, but does not feel the sweetness of it due to sins. We learn about the Companions of the Prophet (peace and blessings of Allah be upon him) enjoying their worship, which was never a burden for them. ﴿

SEEK PARDON AND WELL BEING

سَلُّوا اللَّهَ الْعَفْوَ وَالْغَافِيَةَ فَإِنَّ أَحَدًا لَمْ يُعْطَ بَعْدَ الْيَقِينِ خَيْرًا مِنَ الْغَافِيَةِ

The Prophet (peace and blessings of Allah be upon him) said
"Ask Allah for pardon and well-being, for verily, none has been given anything better after yaqeen (certainty) than well-being."

﴿ Experience of Discomfort:

﴿ Between the self and Allah (وَحْشَةٌ بَيْنَهُ وَبَيْنَ اللَّهِ):

Such an individual feels awkward and discomfort while in worship, whereas one should feel the greatest comfort while standing before Allah. There are also individuals who may feel very strange and awkward when Allah is spoken about, and this kind of discomfort is due to their sins. However when the same people hear about matters of the duniya (worldly life) they are all ears.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
 بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

“And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah) and when those (whom they obey or worship) besides Him [like all false deities other than Allah, it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others] are mentioned, behold, they rejoice!”¹⁰

Those who do not believe in the Last Day, feel repelled at the mention of Allah. The weight of their sins prevent their ears from hearing about Allah.

﴿ Between himself and others, especially righteous people (وحشة بينه و بين الناس و خاصة أهل الخين):

When such individuals are among righteous people, instead of benefitting from their goodness, they feel uncomfortable and want to quickly leave their presence as though they are a burden on their hearts. But when they are with the people of the worldly life (duniya) and its affairs, they are at ease. Such feelings are due to the sins they amass.

¹⁰ Surah Az Zumar 45

CARRIER OF THE MUSK

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّجُلُ عَلَى
دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ "

The Prophet (peace and blessings of Allah be upon him) said,
"A man is upon the religion of his friend, so let one of you
look at whom he befriends."¹¹

If one wants to know about the character of a person, then they must look at his or her company. The good companions are a means to paradise. For example, a good companion reminds his friend of Allah. When a person falls sick, a good companion will comfort him and say, "Allah is Ash Shafee (The Curer), and He will cure you", but a bad companion will influence him to attach to the means, like the doctors, medicines, and so forth. Therefore it is a blessing to have good companions who remind us of the Greatness of Allah. If a person feels comfort in the presence of an evil companion, then that is the evil consequence of his or her sins.

¹¹ Jami` at-Tirmidhi 2378

﴿ Between himself and his family, children, and spouse (وحشة بينه و بين أهله و ولده و زوجه):

The home in reality is usually perceived to be a comfort zone, and a place of rest and peace, yet to some, even this abode becomes a place of difficulty and unease. At times we commit sins that we are unaware of, or have forgotten which calls for the need to be in a state of perpetual repentance, in order to be free from the impacts of these sins. [The root cause of our problems in life is the accumulation of sins.](#) ﴿ As mentioned earlier, one must fight any evil thought or a whisper from shaitan, before it begins to develop into something unpleasant.

﴿ Discomfort within oneself (وحشة بينه و بين نفسه):

This refers to feelings of depression, restlessness and dissatisfaction. On the surface, the person may appear as though they have all the means for a happy life, but they lack contentment which leads them to negative thoughts and sometimes even suicide. Allah sets boundaries in order for us to be protected from the evil of the self and its negative impacts on our worldly life and hereafter. If we ever cross those boundaries, it is from the great forbearance of Allah that we are not immediately punished for them. If we were to be punished instantaneously, then no human being would be left on the face of this earth.

المعصية تضعف إرادة الخير

Generally every human being wants good for himself. Goodness is to follow what Allah has commanded because whatever that Allah commands us is good. Prayer, pardoning others, repentance, dhikr (remembrance) are all good for us. When a person commits a sin, they will lose the motivation to do good deeds. The prayer becomes a burden, so they want to pray and get over with it, and there may be no motivation to seek religious knowledge nor recite the Qur'an. We must recognise that any and every problem we may experience between families, spouses, children, colleagues, friends, and so forth, could be solved by sincere repentance to Allah. Allah is able to resolve every difficulty one may have and is able to open doors of goodness for us.

SEEKING FORGIVENESS LEADS TO A GARDEN IN PARADISE

عَبْدَ اللَّهِ بْنِ بُسْرِ، يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. " طُوبَى لِمَنْ وَجَدَ
فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا

'Abdullah bin Busr said that: the Prophet (peace and blessings of Allah be upon him) said: "Tooba (garden in paradise) to those who find a lot of seeking forgiveness in the record of their deeds."¹²

¹² Sahih Aj Jami'e 3930, Authenticated by Al Albani as Sahih

﴿ Sins will generate further sins, until one becomes familiar to them, love them, and prefer them over other matters المعاصي تولد بعضها بعضا فيألفها و يحبها و يؤثرها

Sins are like a disease that will spread in the body unless we cleanse and cure the self. Though sins are destructive, the shaitan (devil) deceives us by beautifying them, giving them likeable terms, and misleading us into thinking that happiness lies in seeking out and indulging in such sins. As more sins are generated, the individual becomes increasingly familiar with them until he becomes numb and does not feel any harm in indulging in them. And when he becomes accustomed to something, it develops into a habit and begins to love it like an addiction. When the sins turn into an addiction, that individual will feel no shame in speaking about it.

Our natural instinct is to feel ashamed when we commit a sin. If we observe children, we see that when they do something wrong, they hide. Children feel shy to be naked, but the environment changes their natural disposition.

SUPPLICATION FOR ALLAHS LOVE

اللهم إني أسألك حبك، وحب من يحبك، والعمل الذي يبلغني حبك

O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.¹³

¹³ At Tirmidhi Book 17, Hadith 1490

﴿ Position of a sinner is lower in front of Allah هوان العاصي على ربه

By default Allah has honoured the children of Adam, making the angels prostrate to Adam (peace be upon him). We are all born upon a natural disposition (fitra), and not upon original sin. Our true home is paradise.

Sins keep lowering our position in the Eyes of Allah, until we have no value nor honour left. Imagine when someone tries to harm us, we automatically lower them in our esteem and if they increase in transgression against us, we keep lowering their position until they have no value in our eyes and they fall from favour. When we keep to our boundaries, and maintain taqwa (piety), it protects us from such downfalls.

لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَ كُمْ

Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa".¹⁴



When a person falls from the eyes of society, it is a humiliation, but we cannot imagine the disgrace of the one who will be humiliated before Allah, and whose abode will be the hellfire.

¹⁴ Surah Al Hujurat :13

Everyone desires to have a position with Allah, and this comes from believing in Him and worshipping Him. Our value is our belief and good deeds, and on the contrary, sins depreciate our value until we become worthless.

وَمَنْ يَهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whomsoever Allah disgraces, none can honour him.¹⁵

People may honour and respect tyrants and oppressors out of fear, but within their hearts they may have intense dislike for them (like Fir'aun). However, real honour comes with the obedience of Allah, and drawing closer to Him through repentance.

نَسُوا اللَّهَ فَنَسِيَهُمْ

They have forgotten Allah, so He has forgotten them.¹⁶

The hypocrites lure others to do evil, forbid good, and they forget Allah, and therefore have no position with Him. A true believer on the other hand is under constant remembrance of Allah, which keeps him or her firmly grounded on the Straight Path.

¹⁵ Surah Al Hajj 18

¹⁶ Surah At Tawbah 67

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ

And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds).¹⁷

Forgetting the self implies the neglect of what is of benefit to the self, making a person overlook or forget to repent, missing out on good deeds and so forth. Knowing the impact of our sins may initially be disturbing, however we must never despair from the mercy of Allah. Rather we must race to the vastness of His forgiveness and mercy. Keeping in mind that the punishment of Allah is restricted but His mercy is absolute.

¹⁷ Surah Al Hashr 19

Sign of destruction علامة الهلاك

A person may constantly be sinning, until that sin becomes something so normal that it becomes routine and reasonable in his or her own eyes. However, Allah has planted within a human soul a feeling of shame when they initially commit a sin; that is why children hide when they do something wrong.

Despite the initial shyness, if a person continues to commit the sin, the feeling of shyness and stress about that sin become less pronounced until it disappears altogether.

PERCEPTION OF SINS

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، بِحَدِيثَيْنِ أَحَدُهُمَا عَنْ تَفْسِيهِ، وَالْآخَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَبْدُ اللَّهِ إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ

Al-Harith bin Suwaid said: " 'Abdullah [bin Mas'ud] narrated two Ahadith to us, one of them from himself and the other from the Prophet (peace and blessings be upon him). 'Abdullah said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it was about to fall upon him. The wicked person sees his sins as if (they are) flies hitting his nose" he said: "Like this" - motioning with his hand - "to get them to fly away."¹⁸

It is a sign of destruction when the sins become minuscule in the eyes of a person. If a sin feels like a mountain above the head, one would feel an urgency to eliminate it and be saved, which shows that the individual is magnifying Allah and His commands. Allah wants our hearts to submit to Him and be subjugated to Him. When an individual is attached to Allah, no sin will feel insignificant, because he will understand that any sin is a disobedience to the Most Great, The Most High.

¹⁸ At Tirmidhi Book 37, Hadith 2685

المعصية تورث الذل Sins bring forth humiliation

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

Whosoever desires honour, (power and glory) then to Allah belongs all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)].¹⁹

Whoever wants honour for himself, must seek it from Allah alone. Obedience generates honour, whilst disobedience only produces humiliation. Omar bin Khattab (may Allah be pleased with him) once travelled to the opening of Bait Al Maqdis, and the long journey had taken its toll on his clothing, so the people advised him to refine his attire. However, he did not change his clothes, in order to show that a person's honour lies in obedience to Allah and not in his attire. To be a Muslim is a great honour, yet we find there are people who are ashamed of their religion, leaving the path of righteousness in order to gain the acceptance of the people of the duniya (worldly life). Some scholars used to make this dua'a:

اللهم أعزني بطاعتك ولا تخزني بمعصيتك

“O Allah, honour me by my obedience to You and do not disgrace me by my disobedience to You.”

¹⁹ Surah Fatir 10

Reminder:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful).²⁰



Even if we have committed great sins, Allah still calls us 'My servants', because we ever remain His servants. Therefore, never despair from His mercy, verily He is the Forgiver of all sins.

²⁰ Surah Az Zumar 53



الطبع على القلوب Seal/lock on the heart

The heart eventually becomes ‘sealed’ or covered as a result of sins. When a heart is sealed, then it perceives truth as falsehood and falsehood as the truth. Hence, the Prophet (peace and blessings of Allah be upon him) used to supplicate asking to see the truth as truth and to follow it, and to see falsehood as falsehood and to refrain from it.

COLOUR OF THE HEARTS

قَالَ حَدِّيقَهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " تُعْرَضُ الْفِتْنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُوْدًا عُوْدًا فَأَيُّ قَلْبٍ أُشْرِبَهَا نُكِتَ فِيهِ نُكْتَةٌ سَوْدَاءٌ وَأَيُّ قَلْبٍ أَنْكَرَهَا نُكِتَ فِيهِ نُكْتَةٌ بَيْضَاءٌ حَتَّى تَصْبِرَ عَلَى قَلْبَيْنِ عَلَى أَبْيَضٍ مِثْلِ الصَّفَا فَلَا تَضُرُّهُ فِتْنَةٌ مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ وَالْآخِرُ أَشْوَدُ مُرْبَادًا كَالْكُوزِ مُجْحَبًا لَا يَعْرِفُ مَعْرُوفًا وَلَا يَنْكُرُ مُنْكَرًا إِلَّا مَا أُشْرِبَ مِنْ هَوَاهُ "

Hudhaifa said: I heard the Messenger of Allah (may peace and blessings be upon him) observing: Temptations will be presented to men’s hearts as a reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put on it. The result is that there will become two types of hearts: one white like a white stone which will not be harmed by any turmoil or temptation, so long as the heavens and the earth endure; and the other black and dust-colored like a vessel which is upset, not recognizing what is good or rejecting what is abominable, but being impregnated with passion)²¹

²¹ Sahih Muslim 144

1. A trial or fitna is anything that may keep us away from Allah whereas a blessing is anything that keeps us close to Allah. For example, children could be a source of fitna (trial) for those who distance themselves from Allah for the sake of their children, or they may be a source of blessing when they draw closer to Allah because of their offspring.
2. Tests and trials come depending on our weakness, so that our weaknesses are brought to the surface in order to rectify the self from diseases of the heart.
3. There are two kinds of hearts:
 - ﴿ One kind of heart indulges in the trial, which means it reacts to the situation. Such a heart does not recognize the nurturing from Allah and becomes affected by the trials of life.
 - ﴿ Another kind of heart is one that encounters temptations but is not affected by it. As that heart is occupied with Allah, it does not have time to indulge in the temptation.

When a situation occupies the mind, it affects worship as it consumes our hearts. Rather than occupying ourselves with issues and self pity, it is far more beneficial to look upon how one can improve through nurturing and act according to what pleases Allah (taqwa).

4. The heart is the place for love and magnification of Allah. If we encounter a trial or temptation, we must return to the Qur'an. When Uthman bin Afaan (may Allah be pleased

with him) faced a trial in which the people wanted to kill him, he resorted to his home and attached himself to the Qur'an.

5. Tests and temptations show the reality of people, because in times of ease, everyone is cordial and good, but hardships bring out the differences between people.

The pure heart passes tests one after the other, so that when any trial comes, it will not harm him. These are the hearts that belong to paradise.

Deprivation of the angels' invocation

حرمان دعوة الملائكة

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً
وَعِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾
رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ
ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٨﴾
وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! (7) "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, – and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. (8) "And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success. (9).²²

²² Surah Ghafir 7-9

The angels that bear the Throne of Allah praise Him and invoke Him for those who believe by seeking forgiveness for them. They ask for forgiveness again for those who repent and follow the way of Allah. And ask that they be protected from the hellfire. They ask Allah to admit them to paradise and the righteous among their forefathers, spouses, and offspring. Thus all their loved ones from their past, present, and our future are included.

﴿In order to qualify for the dua of the angels, we need to believe, increase in faith, and repent to Allah. It is important to keep in mind that sins decrease the faith, and can be a reason for us to be deprived from the dua (supplication) of the angels.

Summary- consequences of sins

| | | |
|---------------------------------|---|--|
| Deprived of knowledge | <p>Deprived of Provision</p> <ul style="list-style-type: none">Deprived of provision of dunyaDeprived of the obedience to AllahDeprived of the sweetness of worship | <p>Discomfort among the people</p> <ul style="list-style-type: none">Discomfort between the self and AllahDiscomfort between the self and others, especially the righteousDiscomfort between the self and the family, children, spouse.Discomfort within the self |
| Sins weaken the will to do good | Sins generate other sins | The position of a sinner is lower in front of Allah |
| Sins are a sign of destruction | Sins leave behind humiliation | Sins put a lock on the heart |
| | Sins deprive a person from the invocation of the angels | |



Impacts Of Believing In Allah Al Muhaymin

- ☞ To be cautious of certain thoughts so they do not escalate to become a sin.
- ☞ Make the pleasure of Allah our main concern. When we know the Greatness of Allah, Al Muhaymin (The Dominator) we will hasten to do good deeds. Knowledge of Him will be sufficient to motivate us and give us sincerity in wanting His pleasure. [The awareness of being watched and accounted for will push us to work at our optimum capacity.](#)
- ☞ When we know that Allah is All-encompassing, we will do our deeds with excellence, as if we see Him. There is no escaping from Allah, the only escape is to Him.
- ☞ We all have matters that take prominence in our minds. When a matter becomes our top priority and concern, it precedes all other thoughts and concerns, this is called (هيمنة). This valuable space in our heart should only be reserved for a concern that is worthwhile, and for matters that deserves our heart's attachment. Our concerns are what actually control us, in a way that it will either attach us to something that will drive us to a worthwhile goal, or lead us to a lowly, worthless matter. [Making Allah Al-Muhaymin \(The Dominator\) our main concern, will attach our hearts to that which is worthy, and will give us peace and happiness in this life and the next.](#) Nothing of this life,

and its worries, its glitter, or relationships, are worthy of being our main concern because nothing except Allah can lead us to our destination. When a trivial matter consumes us, we need to push away those thoughts, and realize that making the pleasure of Allah our main priority will in fact straighten all other affairs in our lives. The only concern that should absorb us is the Greatness and the Majesty of Allah, which in turn will keep us continually motivated to race towards good deeds, so that no trivial matter of this life would hold us back, or deviate our hearts. Such an individual will always remember that there will come a time of loneliness in the grave, a time of anxiety when he will be gathered, a time of fear of the accounts, such that he remains focused on pleasing Allah in all situations. If however, we allow our main concern to be the people, then their disputes, desires and relations will dominate us and take us far from our destination.

﴿ We must train our manners towards the people to become a form of worship, where we have no expectations from them. We must have boundaries when dealing with people, without which our love, fear and hope may transform into something excessive and unreasonable. If one makes anyone dominant (muhaymin) in their life, then they will taste the bitterness of that relationship. *If we truly desire stability and firmness in our life and in our relationships, then we must make Allah alone the Dominant one in our heart, which will place all other matters in their rightful position.* Such an individual deals effectively with society, preserving their kinship, forgiving them, and showing mercy to them, because his concerns are higher.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ

الْحِسَابِ ﴿٢١﴾

And those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).²³

The Prophet (peace and blessings of Allah be upon him) was exceptional with everyone that every person who met him felt as if they were the most beloved to him. Knowing Allah gives stability in relationships so that one is able to deal most excellently with them, not wanting anything in return, not even gratitude.

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

"We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you."²⁴

It is worth reminding the self that people will never be able to benefit us in any way and the most that we can receive from them is some appreciation. But the rewards with Allah are way beyond our imagination. This is enough as a reminder for us to make our main concern, gaining His Pleasure, and not joining this concern with an inferior one.

²³ Surah Ar Ra'ad 21

²⁴ Surah Al Insan 9



When our main concern becomes Allah, we will be unaffected by how people deal with us, and we will not be held hostage to the myriad emotions of people. This leads us to have stable relationships and our dealings with others become a form of worship.

Allah has placed a lot of emphasis on the manners of a human being, so that the highest place in paradise is reserved for those with good manners. The closest of people to the Prophet (peace and blessings of Allah be upon him) on the Day of Judgement will be those good in manners, and the heaviest on the scale after belief will be good manners. However, one must remember that such good manners are only attained when one makes Allah his or her main concern and every action is to please Him alone. The story of Yusuf (peace be upon him) teaches us that he was good to those who were good to him and also to those who were bad to him, which shows his stability in all situations, never once reacting to the evil done to him.

To rely on Allah in all our affairs, without attaching to other than Him. When we make anyone dominant (muḥaymin) in our lives, we tend to rely on them. The more we have knowledge of the names and attributes of Allah, the more we will increase our reliance upon Him. When Allah becomes the dominating force in our lives, we will rely on Him to help us in all our affairs, whether we need Him in order to worship Him or need His help in dealing with matters of this life, we will always flee to Him for all our needs.

﴿ When Allah is the most dominant of our concerns, then we rely only on Him to fulfill the rights of others and to have our rights reciprocated. If we try to "snatch" our rights from the people, we may receive our due, but it may not satisfy us, as we attained it by force. Allah gave us this life to worship Him, therefore we must ask Him alone to fulfill our rights because He alone is able to give us what is rightfully due to us to satisfy us.

Principle: Your rights will only be driven to you by Allah
(الحقوق لا يسوقها الا الله).

There is no sin upon a person who seeks his rights, however, the higher aim is to leave it upon Allah to give us our rightful dues. This is an elevated level for those who know Allah.

Conflicts occur between people because each one is seeking to satisfy their own needs. However, a believer needs to bear in mind that their concern should be to fulfill the rights of others, as this is what one will be accounted for, and never to pause that duty when their own rights are violated. This characteristic shows an individual's sincerity to Allah in dealing with the people.

Consider the **five points** below to manage the rights of others in order to attain transparency in relationships;

1. **Do not ask (لا يطالب)**: do not seek or demand your rights from people. A believer knows that Allah will deliver justice. We must be slaves of Allah alone, beseeching Him alone for our needs, and not degrading ourselves.
2. **Do not argue (لا يجادل)**: Arguments and disputes hurt relationships. The Prophet (peace and blessings of Allah be upon him) guarantees a house in paradise for the one who leaves the argument, even if he is in the right.
3. **Do not object (لا يعارض)**: The believer is very easy going in matters of life, whereas the hypocrite is a source of negativity in society.
4. **Do not blame/scold (و لا يعاتب)**: The servant of the Prophet (peace and blessings of Allah be upon him) said he never heard the Prophet (peace and blessings of Allah be upon him) asking him "why did you do this, or why did you not do that?". Blaming and scolding also ruins relationships and takes the focus away from one's own actions. A believer is one whose focal point is to correct their own actions, rather than being concerned over what others are doing.
5. **Do not flatter (لا يجامل)**: the truth is beautiful, and beauty is when we are truthful with the self. However, flattery in a relationship causes one to feel stress, as that individual tries to push himself to do more than what comes easy to him.

The above five points will give us clarity and sincerity in relationships, without a feeling of being disappointed by others or being exhausted by our own efforts.

When we have this transparency, we will behave well with everyone, without a feeling of obligation towards them. The person who deals with transparency will be a blessed person. If they face problems, Allah will take care of them.

☞ Such individuals are keys to goodness, and ones who shut the door to evil.

﴿ Movements of the heart:

When a person has knowledge of Allah Al Muhaymin (The Dominator) then such a person will be more aware of the movements of the heart, especially the initial feelings of ingratitude (البطر).

Allah tells us of the ingratitude of Banu Israel who were given unique blessings of Al-Manna and Salwa (المن والسلوى) but they became ungrateful and bored of the blessings. The name of Allah Al Muhaymin (The Dominator) makes us aware of the initial feeling of sin, even if it is a thought. The blessings of Allah are innumerable upon us, and our responsibility is to show gratitude and never dismissiveness or boredom. Allah deals with us with His forbearance, else we would be devoid of blessings.

The worldly life is mixed with sadness, pains, ups and downs, but will take you to a destination.

فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ

‘So hold that which I have given you and be of the grateful.’²⁵

²⁵ Surah Al ‘Araf 144

This worldly life is not our goal, rather it is a means to take us to the Pleasure of Allah. If we make it a goal, it will lead to disappointments and disturbances within us. When a person realises that this life is imperfect and is a place of test, whereby Allah tests us with whatever He grants us, then such an individual will live in peace under all circumstances.

However, if a person makes this life his main concern, then he or she will always be in a state of turmoil and discontentment, constantly comparing what they possess to that which Allah has granted others. For example, if a woman compares her marriage to that of others she observes on social media, she may become ungrateful to the blessing Allah has bestowed upon her.

DIVORCE ONLY FOR VALID REASONS

عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ " لَا تَسْأَلُ الْمَرْأَةُ زَوْجَهَا الطَّلَاقَ فِي غَيْرِ كُنْهِهِ فَتَجِدَ رِيحَ الْجَنَّةِ . وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا "

It was narrated from Ibn 'Abbas that the Prophet (peace and blessings of Allah be upon him) said: "No woman asks for divorce when it is not absolutely necessary, but she will never smell the fragrance of paradise, although its fragrance can be detected from a distance of forty years' travel."²⁶

The perfect life is the life of the hereafter, which is the perfection that we must strive for.

²⁶ Sunan Ibn Majah Book 10, Hadith 2132

﴿ Distribution of the provisions:

Knowing Allah Al Muhaymin (The Dominator), makes us confident that He alone is the One Who distributes provisions.

DIVISION OF CHARACTER

عَنْ مُرَّةٍ، عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ اللَّهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ،

'Abdullah said, "Allah Almighty shared out your character between you as He divided your provision between you."²⁷

We demand certain manners from people though their character is a provision from Allah. A smile, a salam (greeting of peace) are all provisions from Allah.

Knowing that Allah is Al Muhaymin (The Dominator) teaches us that He alone is the One Who gives and withholds. When we feel the need for any provision, whether it is a smile from anyone, then we must seek it from Al Muhaymin (The Dominator) because no one can grant us anything without His permission. When Allah distributes the provisions, it is according to His mercy and wisdom.

²⁷ Adab Al Mufrad Book 1, Hadith 275

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا
 وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ
 وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.”²⁸

Sometimes we may face a very difficult situation and be afraid of the outcome, but we must know that Allah Al Muhaymin (The Dominator) is the One Who placed us in that situation and will support us and never abandon us as long as we seek His help. Musa (peace be upon him) had to face a vicious tyrant like Fir'aun, and he became fearful of his tyranny.

قَالُوا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرَطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾

They said: “Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us).”

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

He (Allah) said: “Fear not, verily! I am with you both, hearing and seeing.”²⁹

²⁸ Surah Al Baqarah 216

²⁹ Surah Ta Ha 45-46

Those who put their trust in Allah in all situations, knowing that Allah is the Dominant One in every aspect, will always be victorious. Similarly, when Ibrahim (peace be upon him) was thrown into the fire, Allah was Al Muhaymin (The Dominator) over the affair and commanded the fire to be cool and peaceful on Ibrahim (peace be upon him). Another example is the mother of Musa (peace be upon him) who was inspired to cast her baby in the river. Although it appeared to be something dreadful, it was from the mercy and wisdom of Allah that a human cannot fathom. Yunus (peace be upon him) was inside the belly of a whale, but it was good for him. He was desperate and his heart fled to Allah with complete devotion to Him, becoming a means for his forgiveness and elevation.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ



And (remember) Dhun-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.”³⁰

³⁰ Surah Al Anbiya 87

When a person feels like he is in a bottle-neck situation, that is the moment when the heart releases and flees to Allah.

﴿ The Book of Allah is muhaymin (dominant):

Muhaymin is mentioned twice in the Qur'an, once in Surah Al Hashr regarding Allah Al Muhaymin (The Dominator) and in Surah Al Ma'ida where the Speech of Allah is muhaymin (dominant) which is dominating and powerful. Allah alone is worthy of being made dominant in our lives. The speech of Allah is the most dominating and powerful (muhaymin). Every ayah of the Qur'an must dictate our actions and feelings. For example, one ayah (الحمد لله رب العالمين) (All praises and thanks are due to Allah) must fill us with the feelings of the overwhelming grace of Allah upon us. So that whatever happens to us, we would never complain knowing that the decree is from the nurturing of Allah. If (الرحمن الرحيم) (The Most Merciful, The Especially Merciful) is muhaymin (dominant) in our lives, and if this ayah (verse) dominates over us, imagine how incredible our life would be. We would live a life of happiness, devoid of sadness or self-pity. If the ayah (verse) (مالك يوم الدين) (Owner of the Day of Judgement) is muhaymin (dominant) in our lives, it would solve the sicknesses of arrogance and pride because we would realize our position in front of Allah The King, The Owner. Imagine if (اياك نعبد) (You alone We worship) is muhaymin (dominant) in our lives, it would solve the problem of shirk (associating partners with Allah), and we would not

attach to anyone other than Allah. Imagine if (إياك نستعين) (You alone We seek help) was dominant in our lives, it would solve the problem of incapacity, weakness, and laziness. Imagine if (اهدنا الصراط المستقيم) (Guide us to the Straight Path) was muhaymin (dominant) in our lives, we would realize that there is always a solution to everything, and that solution lies in the middle path. If we make the Qur'an, muhaymin (dominant) in our lives in any situation, we would remember an ayah (verse) from it and it would be a means of guidance for us, and elevation of our reactions to what is Pleasing to Allah.

The manner of the Prophet (peace and blessings of Allah be upon him) was the Qur'an. His speech, silence, forgiveness, judgement, all were in accordance to the Qur'an.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً
وَمِنْهَا جَاءَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي
مَاءِ آتَانِكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فِيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

“And We have sent down to you (O Muhammad (peace and blessings be upon him) the Book (this Qur’an) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures). So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.”³¹

The Qur’an is a revelation from Allah and all that it contains is the truth, whether it is from statements, commandments, or legislations. This is what is truly muhaymin (dominant). From the time of the Prophet (peace and blessings of Allah be upon him) until the Day of Judgement the Words of the Qur’an will remain unchanged. The Qur’an affirms all that is in the previously revealed Books, and its position is higher, as it is the final testament from Allah. Though Arabic may not be our mother tongue, if we are truthful and sincere in our efforts, Allah will open its detailed meanings to us. The Qur’an must dominate all other books in our lives, so that it becomes the first Book we want to read. This is the Book we must want to read in happy times, and this is the Book we must turn to in hardships. When Uthman bin Affaan (may Allah be pleased with him) was in a time of trials, he isolated himself at home and attached to the Qur’an. The solutions to all the issues we face exists in the Qur’an, which will only come to us if we give the Qur’an it’s rightful place and weight. It is a book of wisdom,

³¹ Surah Al Ma’ida 48

therefore it is incumbent that we judge by its guidelines, with a heart that believes in the perfection and dominance of that Book. In times of conflict, we must make the Qur'an our judge which will be our source of salvation. There is no doubt in the outstanding perfection of the Qur'an, but Allah gives us free will whether to choose it as our primary guiding force or to place trust in something that will fail us. *The choice being ours.* ﴿


MAY ALLAH AL MUHYAMIN MAKE OUR CONCERN HIS PLEASURE AND TO ALWAYS TURN TO HIS BOOK. AMEEN.







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