



# المؤمن

**Allah Al Mu'min**  
(The Grantor of Security)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة الا بالله

Compiled by:

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# Preface

As human beings, we stress in life thinking about what will happen to us in the future, or we fear that something precious will be taken away from us. Sometimes we go through matters in life where we have doubts or we are not firm. We want to feel secure with our surroundings and not feel suspicious that anyone would harm us or that we will fall sick. We want to live in peace with ourselves and our surroundings. We want to do our best in worship, we want to live in security without stress, how? **BY LIVING WITH ALLAH AL MU'MIN - THE GRANTOR OF SECURITY.**

Living with Allah Al Mu'min is to have feelings of security and attaching to the One Who never disappoints us, never discourages us, never lets us down, and never leaves us. Allah is always with us by His hearing, seeing, knowledge and protection. The dunya (worldly life) is an illusion and a deception because all that can be seen now will perish on the Day of Judgement.

**Our nourishment, enrichment, fuel, remedy, and treatment are only when we “Live with Allah”, and we do not want to separate from Him.**



Thus, in this book, we go on to unravel and comprehend yet another beautiful Name of Allah - Al Mu'min - The Grantor of Security. A Name we all need in troubled times and in peace. A Name we all need in adversity and success. A Name we all need in health and sickness. And a Name we all need so that we can be what Allah wants us to be - 'mu'mineen' - true believers.

We begin by first knowing in detail Who is Allah Al Mu'min and then delve into how we can live a secure life with Him, detaching ourselves from false security. Then we learn the means to have real security with Tawheed (worshipping Allah alone) and a sound heart. Towards the end, we explain Belief in the Decree of Allah, and finally, we conclude the book with how this Name of Allah impacts our lives and makes us better believers.

We pray to Allah to make us benefit from this book and to beautify the faith in our hearts. Ameen.

The sources used in this book are:

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

# Introduction

This earth is a dwelling place where truth and falsehood intermingle with, yet Allah Al Mu'min guides us to the truth and gives us what we need in order to grant us security. The best salvation and adornment in this life is belief.

Allah Al Mu'min brings us signs so that we may believe in Him and His words because belief brings safety and security. Belief rids us of panic and stress and it gives us self-assurance due to our faith, but the absence of it will do the opposite. Therefore, we understand that faith is clearly connected to security.

Faith is to believe in all of its six pillars. When we have complete belief in Allah, it will lead to believing in the other pillars of faith, that is to believe in the angels, books, messengers, the Last Day, and the decree. Every experience in life gives us more confirmation and makes us more secure about the faith in our hearts.

Allah Al Mu'min will show us everything we need to believe in so that we will not feel afraid or threatened. He will also give us the means to believe such as the books and messengers which provide proof and evidence. If we do not have belief and confirmation that Allah is worthy of worship then we will not feel secure. And if we are not secure then anything can terrify us.

It is in the Hands of Allah Al Mu'min to make one a believer; He is the One Who nourishes and builds our faith so we can taste the sweetness of it. Everything in this life is to make us know Him, believe in Him, and live a beautiful life.

May Allah make us all live a beautiful life – a life knowing Allah, a life living with Him, a life full of faith, peace, happiness, safety, and security.







# Allah Al Mumin (الله المؤمن)

(The Verifier of Truth and The Grantor of Security)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ  
الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

“He is Allah, Whom there is 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.”<sup>1</sup>

The Name of Allah Al Mu'min is mentioned only once in the Qur'an in Surah Al Hashr, Verse 23.

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<sup>1</sup>Surah Al Hashr, 23



# Who is Allah Al Mu'min?

Allah Al-Mu'min is the One Who confirms the truth (المصدق). And Al-Mu'min also means the One Who grants security.

## Meaning in the language

The word (مؤمن) comes from two roots:

1. آمن - confirmation and trust
2. أمن - security
  - At rest, no fear
  - No stress and no anxiety
  - To be secure
  - Ease, tranquility

When we believe in Allah and trust Him then we will have security. And the more we believe in Him, the more He will give us security. But what are the challenges to this?

When we have doubts and when we are not sure if what we are doing is right. Allah Al Mu'min will inspire us to what is the priority and give us the confidence of what's being done is right. Belief in Allah Al Mu'min helps us in every decision in our life and every word we say. He will show evidence of what is the right thing to say and what is the right thing to do so that it cannot be missed.

## Meaning in the Religion



### 1. He is the Verifier of the Truth (المصدق)

Allah is the One Who verifies and confirms the truth. He will confirm anything He told us about. What does Allah confirm to us?

#### Allah confirms the Truth about Himself (لنفسه المصدق)



The greatest matter which Allah Al Mu'min confirms is the testimony of believing in His Oneness. He confirms to us that He has no partners, son, daughter, mother, or father. He confirms to us (لا إله إلا الله) - there is no one worthy of worship except Allah. He confirms to us that He is One, He is the Lord, and there is no one worthy of worship except Him. He confirms to us that He is perfect and no one can be better than Him to confirm Himself. No one can tell us about Him except Allah Himself. No one can praise Allah the way He praises Himself and no one can confirm His Greatness except Allah Himself.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ

Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.<sup>2</sup>

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<sup>2</sup> Surah Aal Imran 18

The best testimony and confirmation are when Allah testifies about Himself. The angels and the people of knowledge automatically confirm what Allah says. Imagine a person is producing something yet he is not convinced of it, how can he tell others about it?

Allah is the Greatest Witness and it is the greatest testimony when He witnesses to (لا إله إلا الله) through His ayat (verses and signs) and decrees.

When the disbelievers asked the Prophet (ﷺ) to tell them about his Lord, Allah revealed Surah Al Ikhlas – The Chapter of Sincerity.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ١

Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One.

اللَّهُ الصَّمَدُ ٢

"Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

لَمْ يَكِدْ وَلَمْ يُؤَلَدْ ٣

"He begets not, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

"And there is none co-equal or comparable unto Him."<sup>3</sup>

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<sup>3</sup> Surah Al Ikhlas

Surah Al Ikhlas confirms to us Who is Allah. This Surah is pure from mentioning anything except Allah. There is no mention of dunya (worldly life) or akhira (hereafter). It is only about Him. Subhan Allah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ

Say (O Muhammad صلى الله عليه وسلم): "He is Allah, (the) One."<sup>4</sup>

Say, O Muhammad (صلى الله عليه وسلم), with much confirmation and belief that He is Allah. Who is Allah?

## ALLAH (الله)



Allah is (المألوه المعبود) – He is the One Whom the hearts attach to out of love and magnification due to His perfection. As a result, He is The One worthy of worship.

Allah is (ذو الألوهية والعبودية على خلقه أجمعين) – He is the Owner of Divinity and Worship over all of His creation.

Allah is the One Who baffles the minds (الذي تحتار العقول فيه) – no one can encompass Him, measure Him, or estimate Him. He is The Most Perfect in His Names and Attributes and because of this our heart only goes to Him. All of our movements are only for Him and all our worship is directed to Him alone.

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<sup>4</sup> Surah Al Ikhlas 1

## AL AHAD (الأحد) – THE ONE AND ONLY ONE



We are at peace and rest because Allah is One and Only One and no one can take this position. It closes all doors to any rivals, partners, associates or counterparts. Anyone else will not be up to standard because no one can be like Him. He is One and Only One in His knowledge, perfection, kindness, and mercy.

Our fitra (natural disposition) loves what is unique. Allah is Unique, rare, outstanding, and supreme. This makes us secure because He is One and will not change, and there will be nothing better.

In life, many of us keep searching and going from one thing to another. We change or leave jobs because we are attracted to something better. This is because we see faults and imperfections in everyone and everything we come across. And to Allah belongs the highest example, He is the Most Perfect in all aspects. We do not need to search anywhere because there is no one like Him.

اللَّهُ الصَّمَدُ

"Allah-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].<sup>5</sup>

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<sup>5</sup> Surah Al Ikhlas 2

## ALLAH AS SAMAD (الصَّمَدُ) – THE MOST SOLID



Allah As Samad has affirmed qualities that no one and nothing can affect. He is perfect in His dominion, knowledge, beauty, seeing, hearing, pardoning, greatness, and majesty. He is the Most High and no one can reach His highness to affect His attributes. We are hollow and can get affected by the words or actions of others, but nothing affects Allah; He is solid. The dispraise of anyone will not decrease Him and the praise of anyone will not increase Him. This gives us safety and security because the One we are attached to has perfect qualities which no one can rival or compete with; He is eternal, constant, and remaining.

People are not ‘samad’, they are not solid, so they cannot take on our problems and issues. They themselves have their own problems. A doctor cannot see more than a certain number of patients per day. Similarly, a psychologist who listens to many complaints and issues will be tight in the heart at the end of his sessions. If we are always exposed to the sicknesses and sins of the people then we will be unable to handle it. But Allah He can handle us all, anytime and any number of times. No one can bear and tolerate us like Allah. He loves when we keep asking Him, unlike the people who cannot stand someone insisting and always asking them. He will deal with us like we are the only ones. Subhan Allah.

لَمْ يَكِدْ وَلَمْ يُؤَلَدْ

"He begets not, nor was He begotten."<sup>6</sup>

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<sup>6</sup> Surah Al Ikhlas Ayah 3

After affirming Who is Allah then there are two negations. He is not born to anyone; He has no mother or father. And nothing is born from Him so He has no sons or daughters. There is no blood relation between us and Allah. We are not unique and we cannot be “samad” because we are part of a family. We cannot live alone; we need people around us. But Allah is Rich and is in need of no one. He is The First and The Last.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him."<sup>7</sup>

There is no one co-equal or resembles Allah with regards to His Names, Attributes, or Actions. He is The Obeyed Master and whatever He wants and wills will happen. No one can decide, judge, or meet without His permission; Blessed and Exalted is He.

Thus, in this short yet very powerful Surah, Allah describes Himself to us and confirms to us all what we need to know about Him, Glory be to Him.



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<sup>7</sup> Surah Al Ikhlas 4



## Allah Confirms The Truthfulness Of Whomever He Wills (المصدق لغيره)



Allah Al Mu'min confirms the truthfulness of His prophets and messengers. Surely, any messenger whom Allah sent was not left alone to manage himself. They were supported with miracles and clear evidence to make them distinct in their identity because they are "Messengers of Allah".

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفاً وَعَدِيهِ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾

So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.<sup>8</sup>

The miracles which Allah Al Mu'min gave were truly outstanding and distinct. These miracles were given so people could trust them, obey them, and believe in them, thereby believing in Allah.

Among the miracles given to the Messengers was the stick, given to Musa (peace be upon him). Musa (peace be upon him) always carried a stick with him, and by the might and power of Allah, it would turn into a snake in the time it was needed. The stick turned into a snake in front of the magicians and ate their false snakes; this caused them all to believe. And this was to confirm that he was a messenger and that he spoke the truth.

Allah then commanded Musa (peace be upon him) to strike the same stick on the sea and it became twelve paths. Thus, the stick was a means of guidance at that moment. In both times, Fir'awn saw these miracles yet he disbelieved. The third

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<sup>8</sup> Surah Ibrahim 47

time, Musa (peace be upon him) struck the stick onto the stone when his people were thirsty. And this time it gushed into twelve springs.

Allah Al Mu'min also confirms the truthfulness of the believers and shows the people they are on the Straight Path in order to further strengthen their faith and influence others to believe in Him. Anyone who believes will be a winner, and Allah Al Mu'min will never let a believer down. When the believer says, "Allah will provide me, Allah will open for me," Allah Al Mu'min will support and confirm the word of the believer. Allah Al Mu'min confirms all that He promises; for example, if we give charity then He increases us, or if we have taqwa (piety), He makes a way out for us, or if we act in ihsan (excellence), we will be shown ihsan (excellence) and so forth.

Allah Al Mu'min always shows the people that whatever He promises will surely take place. Ibrahim (peace be upon him) wanted to see how Allah gives life after death, though he had no doubt in his heart about this. But he asked so that his heart would be at rest, and Allah Al Mu'min honoured his request.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَئِمَّةُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي  
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ  
سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦١﴾

And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then

slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.”<sup>9</sup>

Allah shows us that He is able to bring anything back to life, even the dead land. Lack of certainty leads to restlessness; therefore, Allah Al Mu'min makes it apparent so that our hearts may find consolation so that we believe in Him.



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<sup>9</sup> Surah Al Baqarah 260

## 2. Allah is The Grantor of Security (واهب الأمن)



Sometimes we are depressed, mentally exhausted, or physically ill, what do we need? **Security within ourselves.** We all want our faith, knowledge, mind, and heart to be secure. We all want our good deeds to be secure. We want mental security, financial security, marriage security, mobile security, website and account security. We want our beloved ones to be secure and we want our health to be secure. No one can guarantee they will help us forever except Allah Al Mu'min, thus we need to attach to Him alone.

When we live with Allah Al Mu'min, we will live a secure life with no panic or stress. This is another beautiful meaning of the Name of Allah Al Mu'min, the One Who grants security to those in fear. In life, we face many challenges and trials which cause us to be insecure.

**Insecurity can cause many problems; it can cause us to transgress, be restless, and scattered. When we see a problem here and there, we cannot stop and extinguish all the “fires”, so what do we need? BELIEF.**



We will be safe and secure when we believe in Allah Al Mu'min because faith is linked to security. In times of trials, the believers feel secure because they have absolute trust in Allah. There will be safety and security for the believer in this life, at the time of death, in the grave, and when resurrected.

Allah Al-Mu'min gives security to His believing slaves by admitting them into the Gardens of Delight which He has promised them.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

"Truly! The Muttaqun (the pious) will be amidst Gardens and water-springs (Paradise).

أَدْخُلُوهَا بِسَلَامٍ وَأَمْنٍ ﴿٤٦﴾

"(It will be said to them): 'Enter therein (Paradise), in peace and security.'<sup>10</sup>

Allah Al-Mu'min also gives security to His believing slaves from His torment and punishment. He is the One Who keeps His creation safe from being unjust to them. He is never unjust to anyone and only punishes the one deserving of that punishment.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ  
بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

And if Allah touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.<sup>11</sup>

If any harm touches us, no one can remove it and keep us safe except Allah Al Mu'min. And if Allah wants good for us, then no one can stop His favor from reaching us. Allah Al Mu'min is the One Who gives safety to whomever He wills.

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<sup>10</sup> Surah Al Hijr 45 To 46

<sup>11</sup> Surah Yunus 107

Thus, we need to attach to Allah alone without any associates or partners. But the problem is people tend to rely on those other than Him or trust their own ability and power, and this is nothing but false security.



## What is False Security?

False security is when we trust anyone or anything other than Allah. When we trust or rely on other people or things to support us, or when we trust our own strength, position, fame, intelligence, and planning - all of these are nothing but a means of false security and deception. We want to have security with faith; we do not want to be deceived or have a false security. One of the ways by which people have false security is when they feel secure from the plot of Allah.

### To Feel Secure from The Plot of Allah (الأمن من مكر



الله)

To feel secure from the plot of Allah is a sickness and those who have this sickness believe their intelligence and actions will be a means of their protection. An example of this is Fir'awn who was deceived due of his arrogance. He considered himself the most high and that he should be worshipped. This false sense of security led to his humiliating end.

Another example mentioned in the Qur'an are the people of Thamud. Allah sent His messenger Salih (peace be upon him) to them, yet they strongly believed in their intellect above anything else.

وَكَاٰنُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ

And they used to hew out dwellings from the mountains (feeling themselves) secure.<sup>12</sup>

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<sup>12</sup> Surah Al Hijr 82

They were an advanced nation who had the expertise and facilities to carve out homes from mountains. This sense of prowess made them feel secure from anything happening to them. It is the greatest deception to believe one is secure due to his own actions.

Another name for the people of Thamud was the Companions of Stones. The homes of Thamud were constructed in the mountains and even exist to this day. They felt so secure by their dwellings and buildings, but real protection and security is from Allah Al Mu'min. Even if we do not have a home, Allah will keep us secure.

أَتُتْرَكُونَ فِي مَا هُمْ هُنَا آمِنِينَ ﴿١٤٦﴾

"Will you be left secure in that which you have here?"<sup>13</sup>

The people of Thamud wanted to be of those who were remembered, and we are remembering them now, but as a lesson. They thought the best place to be safe was at home. The punishment came to them in a way they did not expect. No flood or storm came to them, but one horrific cry blasted the disbelievers and they all died in their homes.

When the great flood took place during the time of Nuh (peace be upon him), his son turned to the mountains as refuge instead of boarding the ship with his father. Logically, he chose the mountains instead of a ship, but this is not what kept him safe.

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<sup>13</sup> Surah Ash Shu'ara 146



And when Ibrahim (peace be upon him) was thrown in the fire by his people, Who made the fire the safest place for Ibrahim (peace be upon him)? Allah. It is the belief that keeps us safe.

We place ourselves in danger when we think we can protect ourselves. The people of Thamud asked for an apparent ayah – a ten-month pregnant she-camel. When they were given this, they saw it as a sign of their goodness and it made them feel secure with themselves. When we give an idea or suggestion and it is taken or implemented, then it can make us feel secure with ourselves, though this is a deception. It is important to be a poor slave to Allah.

We need to accept all of Allah's ayat (signs and verses) and not turn away from them. There are people who make complicated plans so only they can figure it out and no one else, then the tables turn and they are left with nothing, Subhan Allah.

قَدَّمَكِرَ الَّذِينَ مِن قَبْلِهِمْ فَأَنزَلَ اللَّهُ بُنْيَانَهُم مِّنَ الْقَوَاعِدِ فَنخَرَهُ عَلَيْهِمُ السَّقْفُ  
مِن فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.<sup>14</sup>

When the previous people plotted and planned, Allah brought punishment from the foundation of their building such that the ceiling from above fell down upon them.

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<sup>14</sup> Surah An Nahl 26

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْفِيَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا  
يَشْعُرُونَ ﴿٤٥﴾

Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not?<sup>15</sup>

How can those sinners who set up evil plots feel secure when Allah is able to make them sink into the earth or to bring His torment upon them from where they can never sense?

أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?<sup>16</sup>

How can the people of the town feel secure when the punishment could come at a time no one would have expected, busy in their affairs and unaware?

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ  
لَا يُجِدُوا الْكَرَّةَ عَلَيْنَا بِهِ تَبِيعًا ﴿٩٩﴾

Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.<sup>17</sup>

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<sup>15</sup> Surah An Nahl 45

<sup>16</sup> Surah Al 'Araf 98

<sup>17</sup> Surah Al Israa 69

When the disbelievers turned away from Allah after saving them in the middle of the sea, Allah asks them, “how they can feel secure when He is Able to send them back to sea again and drown them?” Then they will not find any helper to save them.

أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake?

أَمْ أَمِنْتُمْ مَنِ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.<sup>18</sup>

When we see everything subjected to us, we could end up feeling secure, but Allah warns us to know He is the One above and can easily cause the earth to sink or to send a violent whirlwind. Allah is able to seize us however He wills.

Earthquakes and other natural disasters are a constant reminder to mankind of Allah’s power and punishment. Yet people are heedless to these reminders and live within their bubble of false security. May Allah never make us attach to false security. Ameen.

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<sup>18</sup> Surah Al Mulq 16 To 17

## Saying of the Scholars

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Sheikh As Sa'ady (may Allah have mercy on him) said: "Allah Al Mu'min is the One Who praised Himself." And there is no one more truthful in what He says. Allah praises Himself with perfect attributes so that we magnify and love Him.

Allah not only praised Himself, but sent messengers and brought down books with evidence in order to believe in Him – this is assurance for us. For example, a store owner does not just place an expensive item on display and expect everyone to purchase it, rather he places brochures and appoints people to explain the product to convince people to buy it. And to Allah belongs the highest example, Allah comes to our level by providing us with messengers, books, and miracles because we need what is tangible.

Ibn Al Qayyim (may Allah have mercy on him) said: "Allah is (المصدق) - The One Who confirms the truthfulness of something." Anyone who is truthful then surely Allah will bring evidence to show the truthfulness of the person such that he does not need to speak, Subhan Allah.

Aisha (may Allah be pleased with her) was slandered by the hypocrites, and an attack on her is an attack on the Prophet (ﷺ) as well. She was the last to find out about it and when the Prophet (ﷺ) asked her, she said, "If I say no then you will not believe me and if I say yes then it is to please you, so I will not say anything." Then Allah revealed verses proving her innocence and this further revealed the divisions, qualities, and natures of the people – it revealed who was the pure hypocrite, who was the one who listened to the hypocrites,

who was the one who did not speak about it and who was the one whom Allah wanted to elevate.

We do not need to humiliate ourselves to make someone believe in us or prove our innocence, or show that our idea is right. We are not here in this life to defend ourselves; in fact, the more we try to defend ourselves, the more it exposes our faults. It is Allah Al Mu'min Who will show our truthfulness with means from the sky.

﴿إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].<sup>19</sup>

The story of Yusuf (peace be upon him) is an example of how Allah Al Mu'min defended him and proved his truthfulness in the incident with the wife of Aziz and the torn shirt. When her husband Aziz entered the house, she immediately blamed Yusuf (peace be upon him). But at that time, there was someone present who spoke of the truthfulness of Yusuf (peace be upon him) which proved his innocence.

When the Prophet (ﷺ) called the people to Islam, the disbelievers accused him of being a liar, magician, poet, and madman. And as he would speak, they would say, "Do not listen to him," yet many embraced Islam.

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<sup>19</sup> Surah Al Hajj 38

Once there was a man who saw the face of the Prophet (ﷺ) and became Muslim. He could tell by his face that he was not a liar. A single piece of evidence, ayah (verse), or miracle will clarify many doubts, and this is Allah Al Mu'min. **May Allah make us from the truthful ones, Ameen.**

# How to live a Secure Life with Allah Al Mu'min

Living with Allah Al Mu'min is not like living with anyone besides Him. Only He can give us means of security. We cannot save ourselves by ourselves. When we believe in Allah Al Mu'min and no one else then we will see the best from Him and He will grant us security at all times.

## 1. Security By Being A Slave To Allah

What does it mean to be a slave to Allah? To be a slave means we cannot think if Allah does not allow us to think, we cannot talk if He does not allow us to talk, we cannot pray if He does not allow us to pray; it is when we feel we are zero, we are nothing and we do not believe in ourselves, but we believe in Allah.

The best position for us is to be a slave of Allah. In this very position, we are safe, secure, tranquil, and happy. Sometimes, our nafs (soul) can deceive us from realizing this. It is important to free ourselves from our 'nafs' and become slaves to Him.

Between us and Allah is the position of servitude - we testified to Him that we are His slaves. Seventeen times a day, we renew this promise. If we want to be in security forever then we must not forget to fulfill this covenant.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

In the Name of Allah, the Most Gracious, the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

All the praises and thanks be to Allah, the Lord of the Alamin (mankind, jinn and all that exists).

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

The Most Gracious, the Most Merciful.

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ﴿٥﴾

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Guide us to the Straight Way.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).<sup>20</sup>

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<sup>20</sup> Surah Al Fatiha



In Surah Al Fatiha, we show our slavery to Allah, and not by talk or action, but by praising Him, the Lord of mankind, jinn, and all that exists. There are people who praise themselves because they love themselves. But we need to praise Allah and love Him because He is our Rabb and only He can nurture us and perfect us.

To be in the fortress of loving Allah is not complete without hoping from Ar Rahman Ar Raheem – The Most Merciful, The Especially Merciful. We must know that we cannot enter paradise by our deeds, but only if Allah drowns us in His mercy.

Finally, when we have love and hope, it is to be sealed with fear. Allah is The Owner of the Day of Recompense. We seek refuge with Him from the evil of ourselves. When we go back to Allah and are slaves to Him, then we will not fear anyone but Him. May Allah always make us slaves to Him. Ameen.

## You (Alone) we worship, and You (Alone) we ask for help



In general, people either feel too secure about themselves or they are overly fearful of what will happen tomorrow – in both cases they are deception., There are those who are over-confident; they think they have control and are doing everything. We must free ourselves from doing anything or saying anything by our might or power. We must say - Allah is Rabb Al ‘Alameen (Lord of the Worlds), Allah is Ar Rahman Ar Raheem (The Most Merciful, The Especially Merciful), Allah is Malik Yawm Ad Deen (Owner of the Day of Judgement). And then we say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

This is our “contract” and this keeps us safe and protected. We need to come forward to Allah and place our hearts in the correct state before we sign our “contract”. When we do this, it takes us back to our origin – it takes us back to being a slave of Allah. To be a slave, we have to be broken to Allah with utmost humility and love.

- (إِيَّاكَ نَعْبُدُ): “You alone we worship” protects us from associating with Allah and it saves us from not fulfilling our purpose in life.
- (وَإِيَّاكَ نَسْتَعِينُ): “You alone we seek help” protects us from the confidence of ourselves.

A person who feels he needs to be perfect is not being a slave. A person who feels he can do whatever he wants is not being a slave either. Those with wiswas (whispers) are even more confident because they think their mind is the ruling measure.



How can we distinguish between the whisper of the shaitan and that of the 'nafs'? The shaitan will whisper but goes away when Allah is remembered, but the 'nafs' insists. It will say, "You did not do it right, repeat it again" – this shows being proud when we listen to ourselves. Who said we are perfect? We should leave our 'nafs' and say we are a slave of Allah.

What is the privilege we will attain when we are slaves of Allah?



#### GUIDANCE TO THE STRAIGHT PATH.

We all want guidance; we want to be guided to the Straight Path and remain on the Straight Path. We do not want to be left to trust our knowledge, experience, or deeds.

If we believe in ourselves to guide us, we will fail. We need to delete ourselves from the picture because if we put ourselves in every picture then we will not see the promise of Allah. When Musa (peace be upon him) confessed, "I wronged myself", he was taken out from his own slavery to the slavery of Allah; he was accommodated by Allah and guided every step of the way.

We do not want a sickness or tyrant to show us that we are a slave and cannot do anything. We want to return to Allah as slaves by choice. We ask Allah to not leave us to depend on ourselves, not even for a blink of an eye.

بِنِعْبَادِ لَا خَوْفَ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾

(It will be said to the true believers of Islamic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

(You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah - Islamic Monotheism).

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾

Enter Paradise, you and your wives, in happiness.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever.

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾

This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).<sup>21</sup>

Allah promises His believers that there will be no fear or grief upon them, as long as they keep their promise to Him as slaves. They are the ones who believe in Allah's ayat (signs and verses) and submit to Him internally and externally in Islam and faith. They enter slavery to Allah in this dunya (worldly life) and they will enter gardens of delight in the akhirah (hereafter). They will enjoy the delights of all they desire. We ask Allah from His vast favours. Ameen.

<sup>21</sup> Surah Az Zukhruf 68 To 72



## 2. Security from Inner and Outer Evil

In life, we can easily get affected by evil; the evils we face are our own selves, bad people, and the shaitan. We cannot stop the evil of our own selves, or the evil out there or the shaitan, but we can seek refuge with Allah to protect us. When we believe and trust Allah Al Mu'min, He will give us protection from inner and outer evil, and from seen and unseen evil.

### Surah Al Falaq And Surah An Naas (سورة الفلق وسورة الناس)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Say: "I seek refuge with (Allah), the Lord of the daybreak,

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

"From the evil of what He has created,

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

"And from the evil of those who practise witchcraft when they blow in the knots,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

"And from the evil of the envier when he envies."<sup>22</sup>

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<sup>22</sup> Surah Al Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Say: "I seek refuge with (Allah) the Lord of mankind,

مَلِكِ النَّاسِ ﴿٢﴾

"The King of mankind -

إِلَهِ النَّاسِ ﴿٣﴾

"The Ilah (God) of mankind,

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah).

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

"Who whispers in the breasts of mankind.

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

"Of jinn and men."<sup>23</sup>

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<sup>23</sup> Surah An Naas

Surah Al Ikhlas, Surah Al Falaq and Surah An Naas are called (المعوذات) - Al Ma'oodhat. Surah Al Fatiha revolves around servitude because we are signing a contract with Allah. When we fulfill our side of the contract of being a slave to Him then Allah will fulfill His part of guiding and protecting us.

We want to remain in guidance and we want to be protected from all evil. Surah Al Falaq is protection from outer evil and Surah An Naas is protection from inner evil. We have to start by showing slavery to Allah and end with seeking refuge with Him. After ending with Surah An Naas, we return to Surah Al Fatiha, and imagine what the openings and guidance would be after that.

### SEEKING REFUGE: SURAH AL FALAQ AND AN NAAS


عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَنْزَلَ عَلَيَّ آيَاتٌ لَمْ يَرِ مِثْلُهُنَّ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } إِلَى آخِرِ السُّورَةِ وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } "


The Prophet (ﷺ) said: "There have been revealed to me Verses the like of which has never been seen: 'Say: I seek refuge with (Allah) the Lord of the daybreak...' to the end of the Surah, and 'Say: I seek refuge with (Allah) the Lord of mankind...' to the end of the Surah."<sup>24</sup>

The Prophet (ﷺ) was affected by poison and magic, so Allah revealed Surah Al Falaq and Surah An Naas to him.

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<sup>24</sup> Sunan An-Nasa'i 5440

 **Surah Al Falaq** - The meaning of “falaq” (الْفَلَق) is to split and to open – whether a seed, life, or our mind. We think seeking refuge is being closed. Al Falaq opens all of our knots, complications, and panics. It takes us out and releases us from our disturbances. Surah Al Falaq is protection from four evils and with one Name of Allah – Rabb Al Falaq - it will strike everything. Allah is the Lord, Nurturer, and Reformer of any split in this world in order to protect us from evil. Allah protects us from the evil of any creation. And He protects us from the evil of the night when it covers. Allah protects us from the evil of the magicians when they blow in the knots and from the evil of the envier when He envies.

 **Surah An Naas** - The meaning of (النَّاسِ) is movement, disturbance, forgetful, to be familiar, and to not be awkward. Humans are forgetful by nature, they do not want to be alone or awkward, and they can quickly get disturbed. For the nafs (soul), we need more layers of protection. Allah Al Mu'min is the One to protect us - He is our Rabb, He is our King and He owns everything. He is our Ilah, the One Whom we love, magnify, and show devotion to Him. He will never leave us; He will always guard and protect us.

In this Surah, we seek refuge from the whispers of the shaitan. The shaitan whispers but he is (الْخَنَّاسِ) - he withdraws and leaves when Allah is remembered. The shaitan whispers specifically in the chests of the people. He affects our emotions and feelings. He will tighten our chests by crowding us with his whispers. When the chest is tightened then there will be bad influences such as being in a bad mood, being negative, irritable, and so forth.



Surah An Naas is protection from the shayateen of jinn and people. The whisper of the people is more powerful than the whisper of the shaitan because it includes the whisper of the nafs (soul). May Allah protect us. Ameen.

SURAH AL FALAQ	
Names of Allah	Evils
Lord of the Splitting (رب الفلق)	<p>مِنْ شَرِّ مَا خَلَقَ</p> <p>"From the evil of what He has created,</p>
	<p>وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ</p> <p>"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),</p>
	<p>وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ</p> <p>"And from the evil of those who practise witchcraft when they blow in the knots</p>
	<p>وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ</p> <p>"And from the evil of the envier when he envies."</p>

## SURAH AN NAAS

Names of Allah	Evils
Lord of the People (رب الناس)	<p style="text-align: center;">مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ</p> "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers)"
King of the People (ملك الناس)	
Ilah of the People (اله الناس)	

### 3. Security in the Grave

One day we will die, be washed, shrouded, buried, and have sand thrown on us. We will go back to earth and this is the best for us. We are all afraid to be alone in the grave. There is the hug of the grave, but for the believer, it will be like a mother who tightly hugs her child and for the disbeliever, it will be so tight that it will crush their bones. We ask Allah to protect us. Ameen.

What can give us security from the punishment of the grave? When we recite Surah Al Mulk before sleeping; we will be protected from the torment of the grave.

#### SURAH AL MULK: PREVENTER FROM TORMENT OF THE GRAVE

سورة تبارك هي المانعة من عذاب القبر

Surah Al Mulk is the preventer from the torment of the grave.<sup>25</sup>

The grave is the first stage of the hereafter and we believe in barzakh (life in the grave when the souls are either in a state of delight or torment. If the result in the grave is good then whatever comes after it will be good, and if the result in the grave is bad then whatever comes after it will be worse. May Allah make our graves a garden of paradise. Ameen.

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<sup>25</sup> Sahih Aj Jami'e 3643, Authenticated By Al Albani As Sahih

We all want to live in perfect security. It is only Allah Al Mu'min Who can keep our faith secure, our hearts secure, our minds secure, our wealth secure, and our bodies secure. We ask Allah to protect us and grant us real security in our life, grave, and the hereafter. Ameen.



# How to have Real Security

## Real Security Is With Tawheed

Belief in Allah is not with association; it is with Tawheed – Oneness of Allah. When we commit shirk and follow our desires, it will take us outside of being secure. We do not like our feelings to be shared. Then why do we love with Allah and invoke with Him – why do we have shared love, shared hope, and shared fear with Allah?

It is Allah Who places feelings of jealousy in us and this is because He wants to teach us that we feel pain when we are shared and to show the evil of shirk. We feel pain in order to return to Allah. If we associate with Him, it will not affect Him, but it will bring pain to us because He will leave us – we will be left with our partner, to live in false security.

The best command Allah commanded the people is Tawheed (Oneness of Allah) and the worst sin He forbade is shirk. IF WE ADHERE TO THIS, THEN WE WILL FIND REAL SECURITY.



وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴿٧٥﴾

Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الَّذِينَ يُضَلُّونَ

When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يُنْقُومُ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allah).

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not of Al-Mushrikun (See V.2:105)".

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَدِّثُونِي فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

His people disputed with him. He said: "Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Him (Allah) in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?"

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

"And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."<sup>26</sup>

Surah Al An'aam is about Tawheed (Oneness of Allah). We should never think it is in our hands to believe, but Allah will bring situations to increase us in faith. In these ayat (verses), Allah shows Ibrahim (peace be upon him) the kingdom of the heavens and the earth in order he to be of those who are certain.

Ibrahim (peace be upon him) believed in Allah but he wanted to tell the people that the stars, moon, and sun all go away. Sometimes we have a "star" that comes into our life and then it goes away, sometimes we have a "moon" that comes into our life and then it goes away, and sometimes we have a "sun" in our life and then it goes away. If Allah does not guide us then we will be from the misguided. We must say as

<sup>26</sup> Surah Al An'aam 75 To 82

Ibrahim (peace be upon him) said, “I am free from all that you associate”. When we are free from shirk, then we go back to the “star” as a normal relationship and there is no pain, and the same for the rest.

When Ibrahim (peace be upon him) said this then the people came to argue with him, and he said, “How can you argue with me when Allah has guided me?”. And he said, “I am not afraid of your idols, but you should be afraid of Allah”. Those who are secure by believing in Allah alone (Tawheed) can see the road, but those who associate with Allah will miss the road. If we are secure then surely we will be guided to correct speech, correct utterances, and correct actions that will make our life easier.

We are insecure in our relationships due to our shirk and fear. Belief in Allah is painless but sins are painful; especially shirk. When we enter the fortress of Tawheed (Oneness of Allah), we not only save ourselves, but we save others as well by not bringing pain upon them.

Also, a person must not go to another extreme of saying, “No one is good for me, it’s better if I’m alone.” Then the shaitan comes to him and the person will become arrogant. May Allah protect everyone. Ameen.





## Real Security Is With A Sound Heart

Allah kept the place of love, hope, and fear in the most special and reserved place, which is the heart. No one has the key to our heart except Allah.

### MOST IMPORTANT FLESH IN THE BODY – THE HEART

الْحَلَالُ بَيْنَ وَالْحَرَامِ بَيْنٌ، وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِّنَ النَّاسِ، فَمَن اتَّقَى الْمَشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَن وَقَعَ فِي الشُّبُهَاتِ كَرَاعٍ يَرَعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يُوَاقِعَهُ. أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ. أَلَا وَهِيَ الْقَلْبُ

I heard Allah's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.<sup>27</sup>

We want to maintain the purity and health of our heart, more so than our body. If our heart is healthy then all of our body will be protected, but when our heart is sick then all of our body will be spoiled. We ask Allah to give us a pure heart. Ameen.

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<sup>27</sup> Sahih Al-Bukhari 52

قَالَ أَفَرَأَيْتُمْ مَا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾

He said: "Do you observe that which you have been worshipping -

أَنْتُمْ وَاَبَاءُكُمْ الْأَقْدَامُونَ ﴿٧٦﴾

"You and your ancient fathers?"

فَأَيُّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

"Verily they are enemies to me, save the Lord of the 'Alamin (mankind, jinn and all that exists),

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

"Who has created me, and it is He Who guides me.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

"And it is He Who feeds me and gives me to drink.

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

"And when I am ill, it is He who cures me.

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾

"And Who will cause me to die, and then will bring me to life (again).

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

"And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection).

رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنَ بِالضَّلِيلِينَ ﴿٨٣﴾

My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

And grant me an honourable mention in later generations.

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

And make me one of the inheritors of the Paradise of Delight.

وَأَعْفِرْ لِي آثِمِي إِنَّهُ كَانَ مِنَ الصَّالِينَ ﴿٨٦﴾

And forgive my father, verily he is of the erring.

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

And disgrace me not on the Day when (all the creatures) will be resurrected.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

The Day whereon neither wealth nor sons will avail,

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)]."<sup>28</sup>

In these ayat, Ibrahim (peace be upon him) denounces all that his people worshipped and claims them to be his enemies. Then he goes on to describe Allah and His kindness towards him.

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<sup>28</sup> Surah Ash Shu'ara 75 To 89

Ibrahim (peace be upon him) said, “Allah, Rabb Al ‘Alameen, is the One Who Created me, so surely He will show me the way when I am lost. And He is the One Who feeds me and gives me to drink.” Ibrahim (peace be upon him) mentions guidance before food and drink, thereby showing us the priority. And then he said - When I fall sick, He will cure me - he did not say, “When I fall sick, I will die”. When it comes to sickness, he had full trust and belief that Allah will cure him.

No one can give us food, drink, or cure except Allah, but it is not just this. As long as we are alive, Allah will provide us, so we are secure. And it is He Who causes us to die and will bring us back to life.

Then Ibrahim (peace be upon him) asked Allah for forgiveness because sins cause our hearts to die. He also asked Allah for judgement, wisdom, and to follow the righteous. And he invoked Allah to have a good reputation by having his words remain in this world after he was gone. And to be an inheritor of the gardens of delight in the hereafter. To inherit is to get something with ease and without any effort. Who are the inheritors of Firdous Al A’la? The sabiqoon - the foremost - who are truthful and quick to believe. May Allah make us among the sabiqoon. Ameen.

Finally, Ibrahim (peace be upon him) asked Allah to not be disgraced on the Day of Judgement, but to have a sound heart. We ask Allah to save us from the disgrace on the Day of Judgement and to bless us with a sound heart free of any sickness.

## WHAT IS SICKNESS OF THE HEART?



Some of the sicknesses of the heart are jealousy, arrogance, wiswas (whispers), hardness of the heart, despairing from Allah's mercy, pride, self-amazement, and so forth. These sicknesses of the heart are very contagious and sitting next to someone with heart sicknesses can affect us.

We go through situations that cause us to realize we have a sickness in our heart, but we will not recognize this if we blame others. Most problems between people are because of sicknesses of the heart. When we detect our heart sicknesses, treat them, and are cautious then we will have a sound heart. A good heart leads to a good destination, while a bad heart leads to a bad destination.

Health security, in general, consists of three components:

1. Detect the disease - Diagnose
2. Treatment
3. Prevention

We can apply the same for sicknesses of the heart.



Allah gently shows the person the diseases in his heart without exposing him in front of anyone.

### Symptoms:

- A person does not feel any pain when he backbites others or when he misses the prayer, and so forth.
- He is very sensitive to the mistakes of others and makes a big deal out of insignificant matters. For example, if there is nice food placed in front of him, he still finds something to complain about.
- He feels awkward when sitting around people who speak of Allah, but is comfortable when people are making fun of others.
- He sees good as bad and bad as good, just like a sick person who cannot detect the flavors of food.

### Places where a person can detect his sicknesses:

- In worships: Does he submit to the worships or not?
- In knowledge: Does he want to continue learning in the study circles or not?
- When calling the people to Allah: Is the person impatient with the people? Does he say, “people do not listen.” The da’wah is not about the people, but the person himself.

- In arguments: Is the person trying to convince more? Then perhaps he is jealous, arrogant, wants a position, or just wants to prove himself.
- In desires and temptations: Does a person have love of the dunya (worldly life)? Is he arrogant?
- In doubts and trials: Does a person put himself in trials or go to such places or sites that will make him more doubtful?
- In position: Does a person do his best when given a position, or does he humiliate and transgress against others? Suleiman (peace be upon him) and Dhul Qurnain were given position and did their best, while Fir'awn and Qaroon were given position but did their worst.

These are all “exam rooms”. A person might have a sickness, but it will not show when he is only studying, it will be apparent when he starts teaching. For example, a poor person might have a sickness inside, but it will not show in his poverty, it will show only when he has money.



A remedy is anything that brings a person closer to Allah:

- Knowledge about Allah
- Remembering Him
- Having taqwa: being cautious
- Night prayer
- Fasting
- Du'a
- Reading, listening, and pondering upon the Qur'an
- Any good deed

The more a person draws closer to Allah, the more his heart is purified of sicknesses and diseases, and the result is a sound heart. May Allah grant us a sound heart. Ameen.





- Belief in Allah

To believe in Allah is a prevention. When a person believes, he does not have to go through difficult struggles or experiences. The believer lives a quiet life and does not make any problems because he trusts Allah, and does not make the life of the people difficult either. Belief in Allah is the greatest safety and security.

- Purity and Sincerity to Allah (Ikhlas)

We should be sincere when we deal with Allah; there should be no hypocrisy with Him. Anything we do must be for Allah and not for the pleasure or displeasure of the people.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).<sup>29</sup>

We must increase in doing good deeds with ikhlas (sincerity) and purify our hearts seeking Allah's pleasure only.

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<sup>29</sup> Surah Al An'aam 162

- Gratitude and Love for Allah

## ALHAMDULILLAH FILLS THE SCALES

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْوُضُوءُ سَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٍ نَفْسَهُ فَمُعْتِقَهَا أَوْ مُوقِفَهَا "

Abu Malik Al-Ash'ari narrated that the Messenger of Allah (ﷺ) said:

"Al-Wudu is half of faith, and All praise is due to Allah (Al-Ḥamdulillāh) fills the Scale, and Glory is to Allah and all praise is to Allah (Subḥān Allāh wal-Ḥamdulillāh) fill" - or - "fills what is between the heavens and the earth, and Salat is light and charity is an evidence, and patience is an illumination, and the Quran is a proof for you or against you. And all people shall come to the morning selling their souls, either setting it free or destroying it."<sup>30</sup>

Saying "Alhamdulillah" fills our scale and it shows our belief in Allah. When we cannot understand something, we should say "Alhamdulillah" and Allah will fill us. We do not want to go through situations and struggle to fill our scale. When we fill our hearts with the love of Allah then our scales will be filled. And when the love of Allah fills our heart, then there will be prevention of all diseases. But a heart that is empty from loving Allah will surely fall sick. May Allah fill our hearts with love and gratitude for Him. Ameen.

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<sup>30</sup> Jami` At-Tirmidhi 3517



# Believing in Allah Al Mu'min through His Decrees

Allah is Al Mu'min and He loves for us to believe. Every decree we face in life is to make us believe in Allah. He promises whoever believes and does righteous good deeds will live a good life in this dunya (worldly life) and the akhirah (hereafter). How do we believe in Allah though we do not see Him? By His signs which we see and hear.

In this life, we cannot manage without means. If there are no means then there is no point to distinguish who believes and who does not. Means are part of the decree, and in the decree itself are two actions that cause us to believe in Allah and not the means, they are:

- Stretching
- Withholding

Sometimes there is withholding of the means and sometimes there is stretching, and this is to make us believe in Allah and not the means. If we believe in the means then we will always be under stress, but when we understand this rule that it is not about the means, but about Allah's ability then it will increase us in faith.

By Allah's ability, He makes means restricted and by His ability, He makes means stretched. He wants us to trust Him, and not the means. If all the decrees were withholding, then we will trust that it is always withholding and the opposite is true also. That is why sometimes good is restricted and sometimes it is stretched, sometimes evil is restricted, and sometimes it is stretched. We ask Allah to make all good stretched for us and all evil restricted for us. Ameen.

## UNDERSTANDING ALLAH'S DECREE THROUGH SURAH YUNUS



﴿ وَجَوَّزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ، بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will)."

﴿ الْكٰفِرِ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

Now (you believe) while you refused to believe before and you were one of the Mufsidun (evil-doers, the corrupters).

﴿ فَالْيَوْمَ نُنَجِّيكَ بِدَنِّكَ لِتَكُونَ لِمَنْ خَلَقَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغٰفِلُونَ ﴿٩٢﴾

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.).<sup>31</sup>

In these ayat (verses), Allah tells us about the greatest tyrant, Fir'awn. Fir'awn had two messengers sent to him, he also had nine ayat and was shown great miracles, yet he did not return back to Allah.

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<sup>31</sup> Surah Yunus 90 To 92

He saw with his own eyes the path Banu Israel took over the sea and how they were saved. And he thought by taking the same path he would be saved too. But Allah's Might and Ability are above anyone's calculation. When Fir'awn and his army set foot on the path over the sea, the sea closed over them and they all drowned. When Fir'awn saw his death approaching, he said, "I believe there is no one worthy of worship except what Banu Israel believe and I am from those who submit." But it was too late. Allah did not accept his belief. The word of belief is not valuable when a person is opposing Allah's ability, thinking he can oppress, spread mischief, and transgress.

So, how did Allah deal with him? He became an ayah (sign) for the people. Allah saved his body because his concern was his body and not his soul. His soul will be suffering until the Day of Judgement. Allah mentions this example to show we must not only wish for our bodies to be saved, but we must wish for our souls to be saved too. But the problem is many people are either heedless of Allah's ayat (signs and verses) or they entirely belie it. May Allah make us believers and protect us from heedlessness. Ameen.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾

And be not one of those who belie the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, for then you shall be one of the losers.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَاتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿١٧﴾

Even if every sign should come to them, until they see the painful torment.<sup>32</sup>

Allah is All-Knower of who believes in Him and who believes in himself. Depending on a person's truthfulness that he truly wants to believe, then Allah will bring decrees to make him believe, and for anyone who does not want to believe then Allah will bring decrees to make him disbelieve. No matter how many ayat (signs) came to Fir'awn, he did not believe until he saw the painful torment. And when he believed, he could not benefit from his faith, so it was of no use.

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<sup>32</sup> Surah Yunus 95 To 97

## BELIEVE IN ALLAH FOR THE TORMENT TO BE REMOVED



فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَاءَ ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي  
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) - except the people of Yunus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.<sup>33</sup>

The people of Yunus (peace be upon him), like other nations before them, belied their Prophet. But when they saw the torment in front of their eyes they cried out in sincere repentance to Allah. They were the only nation who believed after seeing the punishment and then their belief benefited them. Allah sent His mercy, removed the punishment and gave them respite. This shows Allah deals with our hearts, and it is important to return back to Him with sincerity and truthfulness.

Fir'awn and the people of Yunus (peace be upon him) both saw the torment, but Fir'awn had a messenger while the people of Yunus did not have a messenger, yet they believed. After the people of Yunus believed, they lived the rest of their lives in pleasure. Here we see how the decree is restricted and stretched with both Fir'awn and the people of Yunus – from torment for Fir'awn and relief for the people of Yunus.

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<sup>33</sup> Surah Yunus 98



وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ



And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.<sup>34</sup>

We cannot make anyone believe; it is only Allah Al Mu'min Who can place faith in someone's heart. But we cannot force others to believe in order to be saved. This is not how Allah deals with people. He guides whom He wills and sends astray whom He wills. He saves whomever He wills and punishes whom He wills. And His will is based on His perfect knowledge, wisdom, and justice.

وَمَا كُنَّا لِنَفْسِ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

It is not for any person to believe, except by the Leave of Allah, and He will put the wrath on those who are heedless.<sup>35</sup>

Only by Allah's permission can we believe, and He puts the wrath on those who do not use their minds because they are only following their desires and egos.

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ

Say: "Behold all that is in the heavens and the earth," but neither Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.<sup>36</sup>

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<sup>34</sup> Surah Yunus 99

<sup>35</sup> Surah Yunus 100

<sup>36</sup> Surah Yunus 101

Allah Al Mu'min guides us to reflect upon all that is in the heavens and the earth. But if someone does not believe, then the signs and warnings will not benefit him, and this shows that the impact of faith is safety and security. If we believe and fear now in this life, then we will be saved in the hereafter.

## BELIEF NOW IS SAFETY IN THE HEREAFTER

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَجُلٌ مِنَ الْيَهُودِ بِسُوقِ الْمَدِينَةِ وَالَّذِي اضْطَفَى مُوسَى عَلَى النَّبِيِّ . فَرَفَعَ رَجُلٌ مِنَ الْأَنْصَارِ يَدَهُ فَلَطَمَهُ قَالَ تَقُولُ هَذَا وَفِينَا رَسُولُ اللَّهِ - صلى الله عليه وسلم - فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ - صلى الله عليه وسلم - فَقَالَ " قَالَ اللَّهُ عَزَّ وَجَلَّ {وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ} فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا أَنَا مُوسَى أَخِذْ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَلَا أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَتْنَى اللَّهُ عَزَّ وَجَلَّ

It was narrated that Abu Hurairah said: "A Jewish man said in the marketplace of Al-Madinah: 'By the One Who chose Musa above all of mankind.' An Ansari man raised his hand and slapped him. He said: 'How dare you say this when the Messenger of Allah (ﷺ) is among us?' Mention of that was made to the Messenger of Allah (ﷺ), and he said: 'Allah says: "And the trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)." [39:68] I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allah exempts.<sup>37</sup>

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<sup>37</sup> Sunan Ibn Majah 4274

Musa (peace be upon him) felt the shock of falling unconscious in this life and will therefore be saved in the hereafter. This shows if we believe and feel now then we will be saved in the hereafter too. That is why belief is so precious and it is salvation. .

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾

Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.<sup>38</sup>

Allah promises to save the messengers and those who believe.

No one knows who believes except Allah. Thus, He has taken it as an obligation upon Himself to save the believers. May Allah make us true believers so we can be safe and secure. Ameen.

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<sup>38</sup> Surah Yunus 103

# Impacts of knowing Allah Al Mu'min

## TO BELIEVE AND TRUST IN ALLAH AL MU'MIN



When we know Allah is Al Mu'min, we will not believe or trust people's knowledge, ability, or experience. We will believe and trust only Allah's ability and His decrees. Allah shows us in order to know only He is Al Mu'min. He gives us confirmation and evidence so that we trust and believe in Him. He shows us that no one can give guarantees or securities except Him.

He takes us through different phases where things come forward and some are held back, some are stretched and some are restricted, but this is to believe in Allah's ability and not ours.

In order to save our heart, there is restriction, but we must believe that always the stretching is much more than restricting. When we believe in Allah Al Mu'min, we will know that He never wants to deprive us, but He wants to increase us in faith more so than just to teach us.

When we believe in Allah Al Mu'min, He will give us security – security of mind, security of heart, security of wealth, security in society, security in this life, and security in the hereafter.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَرَجٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٨﴾

Whoever brings a good deed (i.e. Belief in the Oneness of Allah along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.<sup>39</sup>

## TO SPEAK WITH FAITH, CONFIRMATION, AND EVIDENCE



To say something based on faith is different from to say based on desire. When we know Allah Al Mu'min is the One Who confirms and verifies the truth, we will speak truthfully and not out of desire. We will not be of those who spread doubts and rumors to others. We will not be of those who terrify or scare others. Rather, we will be a means to grant security and speak good.

There are people who want to prove their point by using the Qur'an and Sunnah for their own desires. But with knowledge, we should not be arrogant or selfish, but speak with faith and confirmation to exalt the name of Allah.

## TO LIVE A STRESS-FREE LIFE



One of the greatest diseases today is mental illness. There is a difference between someone with a mental illness and a physical illness. The one who is physically ill will find people more compassionate towards him than the one who is mentally ill, as people can easily get fed up and give up on him. Anyone with the worst mental problem will be cured with Allah Al Mu'min. When there is belief then for sure a person will be cured and will live a good life.

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<sup>39</sup> Surah An Naml 89

Knowing Allah Al Mu'min and living with Him causes us to see every situation in a positive way. We will see the bright side to everything, we will see goodness in everyone. When we trust Allah Al Mu'min and His ability, we will never be stressed and we will always be secure.

In this du'a (supplication), we ask Allah to grant us well-being and to protect us from all directions, from our right and left, behind and front, above and below.

### ASKING ALLAH FOR WELL-BEING

سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُ هَؤُلَاءِ الْكَلِمَاتِ إِذَا أَصْبَحَ وَإِذَا أَمَسَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ، وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَأَمِنْ رُوعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ وَمِنْ خَلْفِي، وَعَنْ يَمِينِي وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ مِنْ أَنْ أُغْتَالَ مِنْ تَحْتِي.

Ibn 'Umar said, "The Messenger of Allah (ﷺ), may Allah bless him and grant him peace, did not omit saying the following words in the morning and evening: 'O Allah, I ask you for well-being in this world and the Next. O Allah, I ask you for forgiveness and well-being in my deen and in this world and in my family and my property. O Allah, veil my faults and calm my fears. O Allah, give me protection in front of me and behind me, on my right and my left and above me. I seek refuge by Your might from being overwhelmed from under me.'"<sup>40</sup>

Allah shows us we do not need to stress, panic, worry, or plan, we just need to focus on what we have and the best will come out from it. When we have good moments with our families, children, and friends , it is only Allah Al Mu'min Who can keep these good moments secured for us. Only He can give us the best experience when we trust Him and rely on Him.

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<sup>40</sup> Al Adab Al Mufrad, Book 1, Hadith 1200, Authenticated By Al Albani As Sahih

## TO ASK ALLAH AL MU'MIN FOR FAITH



Allah called the believer “mu'min”, which is the same as His Name and this shows this Name has a strong impact to increase us in faith. The more we believe in Allah Al Mu'min, the happier and secure we will be. Thus, we ask Him to beautify the faith in our hearts and make us true believers.

### SUPPLICATION TO BE ADORNED WITH FAITH

اللَّهُمَّ زَيِّنَا بِرِزْقِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

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

Allah is the One Who adorns the faith in our hearts and when we taste faith, anything besides it is below standard. When belief is fixed in the heart, nothing else is more enriching or fulfilling, so we will not be distracted or disturbed by other matters.

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<sup>41</sup> Sunan An-Nasa'i 1305

## TO LOVE ALLAH



When we know Allah and learn about Him, we will enjoy submitting to Him. We will enjoy loving Him, fearing Him, hoping from Him, relying on Him, trusting Him, and devoting ourselves to Him. But not every person is prepared to love Him; only those who believe in Him and love Him more than anything else.

When there is love in our hearts then our faith will be complete. Love for Allah, the Prophet (ﷺ) and love for the sake of Allah fills all the gaps and we will taste the sweetness of faith. The absence of love makes our faith incomplete because it will just be belief devoid of feelings. Allah Al Mu'min will create different decrees and means in order to love Him, love the Prophet (ﷺ), and love whatever He loves. And when we love Him and it hits our heart then there is no empty space; there is nothing else that can penetrate it because loving anything besides Him is loving something lower.





## Conclusion - A Happy Ending with Allah Al Mu'min

We all want to be safe until we reach paradise and the safest state is to be a believer. When we believe in Allah Al Mu'min, we will get complete and guaranteed protection because faith is connected to security. When we believe in Allah Al Mu'min, He will never leave us and He will give us all the confirmation we need in order to reach Him. He will give us strong evidence that He is the goal so that no one can distract us or attract us. When we take one step forward, Allah will help us to take other steps until we reach our ultimate goal - The Pleasure of Allah and to see His Noble Face.

### DUA TO SEE ALLAH'S NOBLE FACE

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِي لِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ حَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرُّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقُصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَبِّتِهِ الْإِيمَانَ وَاجْعَلْنَا هَدَاهُ مُهْتَدِينَ

"Allahumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahyini ma 'alimtal-hayata khairan li, wa tawaffani idha 'alimtal-wafata khairan li. Allahumma as'aluka khashyatata fil-ghaibi wash-shahadati wa as'aluka kalimatul-aqua fir-rida'i wal ghadab, wa as'alukal-qasda fil faqr wal-ghina, wa as'aluka na'iman la yanfadu wa as'aluka qurrata ainan la tanqati'u wa as'alukar-rida'i ba'dal-qada'i wa as'aluka bardal 'aishi ba'dal-mawti, wa as'aluka ladhatan-nazari ila wajhika wash-shawqa ila liqa'ika fi fitnatin mudillatin, Allahumma zayyina dizinatil-imani waj'alna hudatan muhtadin (O Allah, by Your knowledge of the unseen and Your power over creation,

keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided."<sup>42</sup>

As Allah Al Mu'min brings one evidence, one ayah (verse), or one miracle to guide us, it clarifies many doubts and not just one matter. This is Allah Al Mu'min and when we believe in Him, we are at peace and rest; we are happy, we are safe, and we are secure. We ask Allah to grant us His pleasure and paradise. Ameen.

**ALL PRAISES ARE DUE TO ALLAH – LORD OF THE UNIVERSE.**

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<sup>42</sup>Sunan An-Nasa'i 1305

Knowledge of the names of Allah gives us clarity in the life of this world and is the means of attaining security and peace, both in this world and the Hereafter. In this series, we examine the Names of Allah so that we may know Who He is, attach to Him and love Him.



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