

# المقدم المؤخر

Allah

Al Muqadim

Al Muakhir

(The One Who Brings Forward,  
The One Who Delays)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لا حول ولا قوة الا 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.

The names of Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) are so deep, that only He Who owns it can completely open its secrets.

Life is all either about advancing or being delayed just like these two names which are so entrenched within each other, and impossible to separate.

From the creation of Adam and Iblis we have seen this name being played out in all its glory, wherewith in the struggle between them, Adam advanced and Iblis fell back. And this struggle is simultaneously being played out by us, billions of times here on earth, every second of the day that we are living, in the guise of us committing sins and being forgiven or rejected, and thereby either advancing or retreating in life because of it.

This profound reality if internalised, can teach us why we are here on this earth. The human being's constant struggle with doing good and evil, or in their constant race to acquire wealth and overnight experiencing poverty, or when a child is born and its mother passes away, or when the sun overtakes the moon during the day, or when the moon shows its face during the night, or when seasons overtake one another in their rightful order, all of this movement of advancement and retreat can only be possible because of **Al Muqaddim and Al Muakhir**.

The universe and everything in it, without these Names would have been motionless, fixed, stagnant, and death-like. Which probably shows us how much of these Names are rooted in our everyday life.



In this book we try to unravel the beauty of these two names of Allah, to better understand our life and its realities, which by the permission of Allah may benefit the reader. And to also recognise the importance of the role we play in our own advancement and delay, either by committing sins or by seeking forgiveness.

Sources:

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## Introduction

The names of Allah are the most valuable treasures that exist in a believer's life, and is the reason for his happiness. Knowing Allah by His names and attributes, makes one perceive life from a beautiful angle, where one will not look at the creation, but instead will look at the source behind all the reality, the decrees and commands that take place.

The knowledge of Allah's names brings deep insight into life, and enables us to interpret and explain any decree that takes place, which gives us a glimpse into the sunnah of Allah (way of Allah). But without that knowledge, we will end up interpreting life according to our own whims and desires, which can never lead us to the truth. People come into our lives as tests, and our dealings with them will determine, how 'we' will be dealt with.

The name of Allah **Al Muqaddim Al Muakhir** (The One Who Brings Forward, The One Who Delays) (**المقدم المؤخر**) is mentioned in the Sunnah [practice of the Prophet (may peace and blessings of Allah be upon him)], and in certain dua's (invocations) that specifically talk about forgiveness. Sins drive us backwards while forgiveness pushes us forward.

When a matter is brought forward, another is delayed, and when a matter is delayed another is brought forward, and both occur simultaneously. We will find many examples of this happening in life, and we must believe in His wisdom instead of questioning the decree.

Sometimes in life, certain decrees may come along and break our well-designed plans, where we had all the while assumed, that we are the best planners of our own lives. Whereas it is Allah Who knows, how best to arrange our lives and in what order. Therefore it is important to be accommodating in life, and not be iron clad.

From all of the creations of Allah, the human being has the world subjected to him, because he has a will to choose, and can worship in the best way. The names of Allah correct our imperfect way of thinking, fixes our system and puts it in balance.

The name Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays), solves many issues and mysteries in our lives. We must not assume that it is the people who cause us to move forward or backward. For example, if someone asks you to step back in the line where you were standing for hours, that individual may cause you discomfort, but it is important to know that it is Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) Who made that happen. Understanding this name of Allah gives us yaqeen (certainty) in life.





There are two types of Attributes of Allah: **Personal and Active attributes.**

🌿 **PERSONAL (ذاتية):** Allah's attributes of bringing forward and delaying are personal, because regardless of the situation, Allah made the number 1 before 2, put certain ayahs before other ayahs, and the like.

The names of Allah are all personal to Him, regardless of anyone or anything. For example, Allah is Al Khaliq (The Creator) even if there is no creation in existence. Therefore these attributes are personal to Allah (قائمين بالله).

🌿 **ACTIVE (فعلية):** Depending on the situation there will be actions. Allah Al Muqaddim and Al Muakhir (The One Who Brings Forward, The One Who Delays), will bring forward or delay depending on the state of the heart. Allah made the Prophet (may peace and blessings of Allah be upon him) the highest in rank, because He knew the state of his heart, and therefore it is linked to the creation (قائمة بالخلق).



Allah wants the highest paradise for us, but we cannot attain it without sidq (truthfulness). To move forward or to be delayed in the deen (religion) requires our input. Those who procrastinate, will find themselves delayed in other doors of goodness. Allah said that from the most beloved deeds to Him is establishing the prayers in its stipulated times.

If one has a flight to catch, one would rarely ever delay it, so what about worship? It is important for us to be truthful and make istighfar (seeking forgiveness) in order to move forward.

All of the names of Allah are applicable in our lives, and when we are aware of that, it changes our attitude and behavior for the better. Imagine if one is always looking at beautiful scenery, it would for sure reflect on his face, so what about when talking about Allah, surely it will add more beauty to one's life.

Allah will not change the condition of our life, until we change what is within us. **If something has changed around us, then something has changed within us.**



If some provision has been cut for us, then perhaps we have denied someone their rightful provision. Sometimes we may not know why things become difficult, perhaps it may be, that we made things difficult on someone else. If we want a better life, then we must change ourselves for the better. Any delay in our life is due to some change that is required from us.

Istighfar (seeking forgiveness) will help us to keep going, until we reach the level of the siddiqeen (the constantly truthful). All of us have the opportunity to reach that level, but some people are successful and some are not. Those moving forward are the ones making istighfar (seeking forgiveness), and are the ones who will reach that level, but the sins will slow us down and hold us back in life. Allah taught us about the siddiqeen (the constantly truthful) because He wants us to reach that level, through action and making istighfar (seeking forgiveness).

Actions of the heart increase the stature of an individual, more than actions of the limbs. It is the heart that can hold us back. Abu Bakr As Siddeeq (may Allah have mercy on him) reached the position of being ever-truthful because of his heart, and not because of his worship.

We assume that the one advancing, is the one doing immeasurable outward deeds, but in reality the one who is going forward is the one whose heart is truthful, sincere and engaged in worship. Sicknesses of the heart like pride, arrogance, self-amazement, jealousy, hatred and the like, can hold us back.

When we struggle for the sake of anyone other than Allah, the heart will feel miserable, but when we struggle for the sake of Allah, there will be a sweetness in that struggle, which the heart will feel. There are times we struggle to be patient, or to pardon others, which is not outwardly visible, but Allah has full knowledge of it and He rewards us for that struggle inside. Allah does not need work from us, but it is an honour to place takleef (task/duty) on us which is to worship Him.

Worshipping is not only praying and fasting. Everything that is used for its intended purpose, fulfills its purpose, just like when the computer is used as a computer, and the desk when used as a desk, similarly the human being fulfills his purpose when he is a worshipper. Allah chose the best creation for the best job.

When we know *Al Muqaddim Al Muakhir* (The One Who Brings Forward, The One Who Delays), it will increase us in faith. Advancing or being delayed in matters of the duniya (worldly life) is according to Allah's wisdom and knowledge, but advancing or being delayed in matters of the deen (religion) depends on our actions. When matters of the deen (religion) are delayed for us, it is because of our sins, but when matters of the duniya (worldly life) are delayed for us, it is out of Allah's wisdom.



## Reasons for delay in matters;

1. Sins.
2. Not performing the obligations (Pillars of Islam): the prayers, not making up the fast, traveling the world but not performing hajj.
3. **Avoiding Responsibilities:** not fulfilling duties, cutting relations with family. For example, neglecting duties towards the husband or children, and as a result there is a delay in worship.

If we are stuck in projects, or we are unable to taste the sweetness of worship, then we must check our duties, whether we are fulfilling them or not.

4. **Delaying good deeds:** for example, when we know there is prayer or class, but we do not attend, or postpone without a valid excuse, then we can get delayed.



Allah created the heavens and earth in order for us to know that He is able to do all things. He created us to learn and to worship Him alone; and this forms the basis of knowledge and action.

There are thoughts which come and go (خواطر), and there is something called (هم), which is a thought that becomes settled in the heart, so one always thinks of it. We are only accountable for what becomes settled in our hearts, and not for passing thoughts.

The heart, tongue and limbs are all capable of sinning, but the most hidden of these sins is in the heart. For this reason it is important to purify the heart first, so that the sin is not acted upon by the tongue and limbs.

Learning the names of Allah teaches us to apply that knowledge in our lives. The most important way to do that is to first train our heart to only beat for Allah. Knowledge of all of His names will give us tawakkul (reliance) and taqwa (piety), and when we know there is no one like Allah, then our heart will constantly seek Him for istighfar (seeking forgiveness). The actions of the limb are to worship Him and to be patient on it. So we have actions of the heart, tongue and limbs fulfilling the purpose of our life in harmony.

No one resembles Allah, He is unique and there is no one like Him. So why waste our lives and devote ourselves to those who resemble each other?



# المقدم المؤخر

Allah  
Al Muqadim  
Al Muakhir

(The One Who Brings Forward,  
The One Who Delays)



# Who is Al Muqadim Al Muakhir?



## Meaning in the Language

The meaning of (مقدم) is:



To be foremost

The meaning of (مؤخر) is:



To be delayed

They are opposites of each other:

The names (المقدم المؤخر) Al Muqaddim Al Muakhir are opposites of each other, and when we know the meaning of one, we will know the meaning of the other.

(قدم) = (سبق)

The means always precede the result.



﴿خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ﴾

Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e. made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.<sup>1</sup>

The ones going backward are the ones leaving the prayer, following their desires, forgetting the connection with Allah and hankering after other relations. People may say that backwardness is adhering to prayer or wearing the hijab, but Allah states unequivocally that the ones who are backward, are the ones who are heedless of prayer.

Another meaning for (قدم) is to take the first step, which then everyone else follows.

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَيئسَّ الْوَرْدَ الْمَوْرُودِ﴾

He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.<sup>2</sup>

Fir'aun being the leader, will be brought forward to enter the hellfire first before his followers.

Do not put the words of people before the words of Allah and His Messenger (may peace and blessings be upon him). For example, when Allah stated there is cure in honey, we do not need to bring forth the views of medical science in order to believe in the words of Allah.

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<sup>1</sup> Surah Maryam 59

<sup>2</sup> Surah Hud 98





## Meaning in the Religion

These two names are connected names, which cannot be used individually because their completion depends on both of them being used together. Bringing forward and delaying are two actions of Allah which indicate His perfect ability and implementation of His will, in addition to His perfect wisdom.

Allah is the One Who expedites and delays decrees. Some will come forward before others. For example, the jinn were created before humans. The means always precede the results, because that is how Allah intended it. For example, we need to study, so that we can pass the exam. We need to perform wudhu (ablution), before we can pray. Allah created the order of time, so 2 o'clock comes before 3 o'clock, darkness comes before light, fajr comes before dhuhur, Surah Al Fatiha comes before Surah Al Baqarah, and He has placed the decree before the creation. These are all actions of Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays).

When we know Allah has set all things in place, this will not only increase us in faith, but will also help us accept any decree which may come forward or be delayed.



## EXPEDITING AND DELAYING SHOW THE PERFECTION OF ALLAH IN HIS:

- 🌿 **Ability (كمال قدرته)**: for example, we always want to delay wrinkles and white hair, and we want rizq (provision) to come quickly. But it is only by Allah's perfect ability and power that certain matters are brought forward and delayed.
- 🌿 **Will (نفوذ مشيئته)**: there are married people who wish to delay having a child, but in reality everything is in accordance to Allah's will, and not theirs.
- 🌿 **Wisdom (كمال حكمته)**: Allah's wisdom is so perfect that when anything is brought forward or delayed, it is the perfect situation. The more we believe in Allah, the less we will be sensitive to change and the less we will complain.



## Two kinds of Divine Will

THERE ARE TWO TYPES OF DIVINE WILL  
THAT EXPEDITE AND DELAY:


#1  
Universal  
(كونيا)

#2  
Legislative  
(شرعيا)



## 1. UNIVERSAL (كونيا)

This is by default, and there is no input from us, nor can we alter it.

 CREATION (المخلوقات): Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) made some creation precede others.

- The creation of the Pen preceded all else. Allah created the Pen, and told it to write all decrees until the Day of Judgment.
- The creation of the jinn precedes the creation of the humans.
- The creation of the angels precedes the creation of jinn and mankind.
- Creation of Iblis precedes the creation of Adam, which precedes the creation of Hawwa.
- Creation of the heavens and the earth precedes the creation of mankind.
- Duniya (worldly life) precedes the akhirah (hereafter).
- Parents precede the children.
- Even in the creation of the human being there are stages that precede others.

🌿 **MEANS (الأسباب)**: there are means to be taken in this life, unlike the akhirah (hereafter) where everything happens without means. For example, one does not need to shop for clothes or cook in order to eat there. When there are means, then for sure it will precede the result. For example, medicine is a means and the result is the cure. We tend to see it as common sense, but in reality it is from the actions of Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays).

Fire is a means for burning. Marriage is a means and having children is the result. Taqwa (piety) is a means to paradise. Studying is a means to gaining knowledge and success.



🌿 **CONDITIONS (الشروط)**: a condition leads to a consequence. Allah brings the condition first and the consequence next. Whoever has taqwa (piety) and patience, then Allah will not let the reward of the muhsineen (good doers) to be lost.

🌿 **DECREES (الأقذار)**: to believe in the decree, both good and evil is one of the pillars of faith. Qadr means precisely measured. Allah decreed everything before the existence of the human being, and everything is perfectly aligned.

## Belief in the divine decree includes four pillars:

(1) **Knowledge of Allah:** even before the creation or the execution of something, Allah possesses complete knowledge about it. His foreknowledge includes provisions, their appointed time in life, their words and deeds. He knows the past, the present, the future and even the hypothetical results of various means, had we taken them. For example, we are unaware of what we will do in the next hour, but Allah already has complete knowledge of what we will do in that hour and all the other scenarios of what could have been done and the outcome.

(2) **Writing in the Preserved Tablet:** everything that has ever been decreed, is already written in the Preserved Tablet 50,000 years before the creation of the heavens and the earth. Everything is decreed in order. There is not a scratch or a placement of a hand on a face, except that it is mentioned in the book along with the reason for it.

These two levels of belief in the decree, come before the actual decree takes place.

(3) **Will of Allah:** everything Allah wills is perfect and is based on perfect knowledge and wisdom, and in order for what He wrote to take place, He must will for it. His will is absolute and cannot be frustrated nor challenged by any power whatsoever. Whatever He wills certainly takes place, and whatever He does not will, cannot possibly take place.

(4) **Creation:** Allah creates the means. For example, when He wills for a leaf to fall, He will create the means for it to take place, such as wind blowing or a child picking it. Sometimes we may have an intention and determination to do something, but we may not have the means, such as resources, money, etc. Allah does not need any means, but this is how we are taught to do things in excellence.





When we internalise this reality, we understand that we do not have a say in anything. When we believe Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) in the decrees that take place, we will not become sad for the past, but accept any decree with a good heart.

Allah is able to do everything and His decrees are not random. The entire universe is perfectly structured, even though in our feeble eyes we see it as chaotic, and this corrects our behaviour in this world. Our test is the level of acceptance we have for His decree, of which the minimum is to have patience, then it is to be pleased, then it is to be grateful, and then finally to be happy with it.

### THE STATE OF THE BELIEVER

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "عجبا لأمر المؤمن. إن أمره كله له. خير، وليس ذلك لأحد. إلا للمؤمن: إن أصابته سراء شكر فكان خيراً له، وإن أصابته ضراء صبر فكان خيراً له"

Hadith: (Abu Yahya Suhaib bin Sinan (May Allah be pleased with him) reported that: The Messenger of Allah (peace and blessings of Allah be upon him ) said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him".<sup>3</sup>



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<sup>3</sup> Riyadh As Saliheen, Muslim, Book 1, Hadith 27

🌿 **TIME (الزمن):** Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) of time. For example, it is Allah Who created the order of time, so 2 o'clock comes before 3 o'clock, and the month of Sha'ban comes before the month of Ramadan, and the number 5 comes before 6. When the moment of death arrives, no one can play with, nor alter the time, and no one can advance the moment of death nor delay it.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٢٤﴾

And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).<sup>4</sup>

We are in the present now, and cannot go backward nor forward in time. It is pointless to say, 'I wish I was born at the time of the Prophet (may peace and blessings of Allah be upon him)', or 'I wish I had learned this knowledge when I was younger', because the right time is always the present. Allah even swears by the time in Surah Al 'Asr. We do not know when the Day of Judgment will take place, but what is important is whether we prepared for it or not.

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<sup>4</sup> Surah Al 'Araf 34

🌿 PLACE (المكان): When we are driving, it is Allah Who places one street or house before the other, or a city before another city. It is Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) Who decides the placement of countries around the globe, as in which country should begin from the east and so forth. Allah also places the planets in their correct order. When we place food in our mouths, it is Allah Who placed the order of where and how it will travel inside our bodies.

For all of these matters, Allah brings forward and delays according to His perfect ability, will and wisdom. These are things which are already decided, and therefore our duty is to accept and be pleased with it.



## 2. LEGISLATIVE(شرعياً):

This depends on our actions. Whatever is our input, there will be an output accordingly.

📖 **RULINGS (الأحكام):** For example, the rulings regarding faith were revealed in Makkah, much before the rulings on worship, which were revealed in Medina. This teaches us that certain matters such as faith always come first, before the rulings. When Allah forbade the drinking of alcohol, it was a gradual process. In Makkah, where drinking was still prevalent, Allah revealed that there is more harm than benefit in it, so that it acts as a deterrent. Later in Medina it was partially prohibited, whereby a person was not permitted to come to the prayer in a state of drunkenness, and the final prohibition came in Medina after that.

If the Companions were dealt by Allah with such leniency, who are we to be forceful in matters of the faith? Someone who has just accepted Islam needs to be guided on the important principals, and not be bombarded with rules which they may find difficult to handle in one go.

🌿 **PEOPLE (الناس)**: Some people are foremost and some are most backward because of their deeds. For example, the sabiqoon (foremost) are brought to the forefront, and the hypocrites lag way behind them. Abu Bakr As Siddique (may Allah be pleased with him) is brought forward from among the Companions (may Allah be pleased with him) because he was from among the truthful ones. And for this reason, the prophets always come first, followed by the truthful ones, then the martyrs and then the righteous.

🌿 **PROPHETS (الأنبياء)**: Allah brought forward the Prophet (may peace and blessings of Allah be upon him), and made him the best of all messengers because of his heart and character, though he came much later in the decree. In the Night Journey, the Prophet (may peace and blessings of Allah be upon him) was told to lead the prayer. On the Day of Judgment, the Prophet (may peace and blessings of Allah be upon him) will prostrate to Allah for the Day of Judgment to begin, while all the other messengers would be silent, and he will have a special place in paradise called 'Al Waseelah'.

🌿 **KNOWLEDGE (العلم)**: Allah is Al Muqaddim and Al Muakhir (The One Who Brings Forward, The One Who Delays) in the way knowledge comes to us, which is like rain. There may be people who listen to the same lectures, but the capacity of their hearts may be different. Some may understand and fathom much more than others, and some may take in way less. The reason some have more knowledge than others is because of their hearts. When the heart is occupied with sins, it takes up space, and knowledge cannot enter. If there is shirk (associating partners with Allah) and arrogance, then one cannot learn anything, because the hearts are already occupied.

For example, there may be certain knowledge that we were familiar with before, and now it was perfectly timed for us to get the same bit of knowledge, albeit in a different perspective because of our readiness for it now. There could be individuals who may have just started with this knowledge, because they may already have gone through a lot of nurturing, and gained that experience and knowledge from elsewhere. Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) even in the kind of knowledge that He bestows us.

There are people who may have come across knowledge about prayer much later, when their own children were learning about it. The more we purify our heart and are truthful, the more knowledge will be poured on us. Just like a sick person cannot be given a task for the same reason we need to purify our sick hearts, so that we can move forward.

Sins delay us, therefore it is important to make istighfar (seeking forgiveness) when seeking knowledge.



🌱 **DEEDS (العمل):** Allah is Al Muqaddim and Al Muakhir (The One Who Brings Forward, The One Who Delays) in the order of deeds we do. There are people who do greater deeds like As Sabiqoon (the foremost), and there are some who do good but to a lesser extent (people of the right), and there are some who are deep in sins (people of the left).

Istighfar (seeking forgiveness) helps us to move forward by action and good deeds. If we are stuck in the same monotonous routine of worship, and we are unable to do anything extra, the solution is to ask for forgiveness. There may be times our children are going forward in the deen (religion), and we are lagging behind, that is the time to seek forgiveness from Allah.

Whenever we feel we are not advancing in knowledge, worship, or dawah (calling others to the faith), then we must make istighfar (seek forgiveness) truthfully and sincerely. We need to admit we are wrong, and not blame others for our own weaknesses. Sidq (truthfulness) is to be honest with ourselves and stop blaming and complaining to others, but to act on righteousness, then Allah will take us forward.

We need a nudge at first, before we can embark on that journey, just as a boat needs a little push before it can sail. And this push is sidq (truthfulness), which is the missing piece of this whole puzzle. A person may be excellent in prayer, but not in fasting, someone may be consistent in fasting but not in charity, and some may be exceptional in dawah, but not in voluntary prayer, and some may be foremost because of the state of their heart, although outwardly they may not seem to do many deeds. No one knows the deeds that will take them to paradise. Only Allah knows.

📖 **MANNERS (الأخلاق):** Allah is Al Muqaddim and Al Muakhir (The One Who Brings Forward, The One Who Delays) in the manners allotted to us. Perhaps there are manners one is already born with, and there are manners that will develop at a later stage in life.



Manners are the fruits and results of knowledge and action. How we deal with people, our reactions to situations, are all what consists of manners. There may be people who may not be rich or famous, but they possess excellent manners. Good manners attract everyone. Once there was a man who used to work inside freezers, and he would always smile at the guard outside the factory on his way home after work. And one day that man got stuck inside one of the freezers and thought he was going to die. The guard remembered him, and was waiting for his smile, and when he did not show up at his usual time, he went inside and rescued him. Perhaps someone who had shown generosity with financial aid at one point would not have reminded him, but it was the generous and consistent manners of the individual, that reminded the guard about him. That is why manners are a rare commodity these days.

If the fruits are not being seen even after years of knowledge, then we must do istighfar (seeking forgiveness). Just verbalising 'istaghfar Allah' without feelings attached to it, is akin to lying to ourselves. Truthfulness in istighfar (seeking forgiveness) is to feel guilty and detest our sins, therefore if anyone wants to advance in knowledge, deeds and manners, then they must **be truthful in seeking forgiveness.**



## Sunnat Allah

### BEING BROUGHT FORWARD AND BEING DELAYED IS FROM THE WAY OF THIS LIFE: **SUNNAT ALLAH**

Many issues in our life can be solved with the name Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays). Everyday we witness and experience matters moving forward and being delayed. There are times we dislike getting delayed, for example at the doctor's office, and there are times we are okay with being delayed, for example when the teacher runs late, so that the student can get more time to eat and talk.

Being brought forward and getting delayed is a way of this life, which is sunnat Allah. When we have knowledge of this then we will not complain. Some people may marry young or sometimes much later. Sometimes a younger sister may get married before her older sister. Sometimes a person may marry early, and have children late and some may marry late and immediately have children. There are people who fall sick in the morning, and are cured by noon, and there are people who fall sick and the cure is delayed.

Being brought forward and being delayed can be in several matters such as marriage, studies, children, jobs, and rizq (provision) in general. Our duty is to believe in Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays), without being upset and without questioning the decree. We need to believe that this is all from Allah.

Sometimes we come in between delaying things or expediting them, but we need to know that everything being delayed and brought forward is according to Allah's will, which is based on His perfect knowledge and wisdom. We cannot see the full picture, or even half or lesser of it, and but still react as though we know it all.



## Being Brought Forward and Being Delayed in the Qur'an

We do not find the name Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) mentioned in the Qur'an, but it is mentioned in other contexts.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.<sup>5</sup>

Allah gives life and causes death; Allah will inherit everything, and everything will return back to Him. Allah surely knows who is advancing and who is being delayed, and in the tafsir (commentary) of this ayah, this matter is talking regarding the creation.

For example, the people of Nuh (peace be upon him) came before ummat (nation of) Mohammed (may peace and blessings of Allah be upon him), and Allah has full knowledge about who died before and who died after. People who died in the past are buried, and there will be people who will die and be buried in the future. Allah knows the order of all, and He is the only One Who can bring them back again. The word (مستقدمين) is different from (متقدمين). (متقدمين) is related to the universal type; which is decreed. Allah knows who will be born first and who will die first.

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<sup>5</sup> Surah Al Hijr 24

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ مَاتَعْمَلُونَ ﴿١١﴾

And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.<sup>6</sup>

Allah will not delay a nafs (soul) when its moment of death arrives. This ayah (verse) makes us hasten towards good deeds.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾

أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾

يَعْرِفُ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

Verily, We sent Nuh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment." (1) He said: "O my people! Verily, I am a plain warner to you, (2) "That you should worship Allah (Alone), be dutiful to Him, and obey me, (3) "He (Allah) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew." (4)<sup>7</sup>



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<sup>6</sup> Surah Al Munafiqun 11

<sup>7</sup> Surah Nuh 1-4

Nuh (peace be upon him) introduced himself and told his people he is a clear warner. He told them to worship Allah and not commit shirk (associating partners with Allah), to have taqwa (piety) and obey the messengers. And this shows ikhlas (sincerity), sidq (truthfulness) and following the messenger.

If we follow these three matters, of worshipping Allah, having taqwa (piety) and obeying the messenger, then Allah will forgive our sins. He will delay our allotted time and prolong our life, so that we can collect good deeds. Sins shorten our life and remove the barakah (blessing), whereas obedience prolongs our life.

### UPHOLDING TIES OF KINSHIP

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ، وَيُتَسَّأَ لَهُ فِي أَثَرِهِ، فَلْيَتَّصِلْ رَحِمَهُ "

Allah 's Messenger (may peace and blessings of Allah be upon him) said, "Whoever loves that he be granted more wealth and that his lease of life be prolonged then he should keep good relations with his Kith and kin."<sup>8</sup>



Even when an atheist in the middle of the sea asks sincerely for Allah's help, He saves him and prolongs his life. Therefore, we must never wither away our precious time that we have, and instead use it in the best possible manner.

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<sup>8</sup> Sahih al-Bukhari 5986

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ۗ ذَٰلِكَ يَوْمٌ يَّجْمَعُ لَهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّسْهُودٌ ﴿١٠٣﴾

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ ﴿١٠٤﴾

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾

Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. (103) And We delay it only for a term (already) fixed. (104) On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed. (105)<sup>9</sup>

Some people may have memorized the entire Qur'an, but that does not serve as an ayah (sign) for them, nor is it an eye-opener for them, because of an unfulfilled condition, which is fear of the Day of Judgment.

When we fulfill this condition, the Qur'an opens up for us in an almost 3-dimensional aspect or more, and we see it from multiple angles. One can increase in the fear of the Day of Judgment by remembering it and talking about it.

It is a Day when all people will be gathered, a Day when everyone will witness, not just the people, but Allah and the angels. Allah says, "He did not delay the Day of Judgement except for a counted and appointed time."

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<sup>9</sup> Surah Hud 103-105

Now we are counting down, and the moment a person dies, his qiyamah (Day of Judgement) begins; life of the hereafter begins for him. It is a Day when no soul shall speak, except by the permission of Allah. Now we have the ability to speak whatever we want, and are accountable, but on the Day of Judgement, no one can speak without permission. We will truly see the ‘Owner of the Day of Judgment’, and become aware of our realities, so much so that we will know, that we are not even the owners of our own tongue. Some will be miserable on that Day, and some will be happy, based on their deeds in life.

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).<sup>10</sup>

The lesson from this ayah (verse) is that we cannot delay or hasten our appointed time, therefore we must hasten to performing good deeds.

كَلَّا وَالْقَمَرَ ﴿٣٢﴾

وَأْتِيلُ إِذْ أَدْبَرَ ﴿٣٣﴾

وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾

إِنَّهَا لِأَحَدَى الْكُبْرَى ﴿٣٥﴾

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<sup>10</sup> Surah Al ‘Araaf 34



نَذِيرًا لِلْبَشَرِ ﴿٣٣﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

Nay, And by the moon, (32) And by the night when it withdraws, (33) And by the dawn when it brightens, (34) Verily, it (Hell, or their denial of the Prophet Muhammad ﷺ, or the Day of Resurrection) is but one of the greatest (signs). (35) A warning to mankind – (36) To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins), (37)<sup>11</sup>

Allah can swear by anything He wants from His creation. He swears by the moon, when the night departs and when the morning becomes apparent. A warning for the people, for whoever wishes to go forward or get delayed.

There are some matters which cannot be brought forward or delayed (universal), but there are some that are according to our actions we can be brought forward or delayed. If a person has the will to go forward, then Allah will make it easy for him, but if a person does not have the will to go forward, then he will remain in that state and he will be stalled.

We must understand that Allah wants only good for us, and wants everyone to reach the level of the siddiqueen (truthful ones), but we are the ones delaying and stopping it from happening.

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<sup>11</sup> Surah Al Muddathir 32-37

If we claim to want something but do not work towards it, then we are not being sincere, and that would be a cause for delay. Regarding the deen (religion), depending on our will, we can move forward or be delayed because the responsibility is on us.

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ ﴿٦﴾

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

وَحُخِّفَ الْقَمَرُ ﴿٨﴾

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

يَقُولُ الْإِنْسَانُ يُومِدُ أَيْنَ الْمَفْرُجُ ﴿١٠﴾

كَلَّا لَا وَزَرَ ﴿١١﴾

إِلَىٰ رَبِّكَ يُومِدُ الْمُسْتَقَرُّ ﴿١٢﴾

يُنذِرُ الْإِنْسَانَ يَوْمَ يُعَذِّبُ مَا قَدَّمَ وَآخَرَ ﴿١٣﴾

He asks: "When will be this Day of Resurrection?" (6) So, when the sight shall be dazed, (7) And the moon will be eclipsed, (8) And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). (9) On that Day man will say: "Where (is the refuge) to flee?" (10) No! There is no refuge! (11) Unto your Lord (Alone) will be the place of rest that Day. (12) On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions). (13)<sup>12</sup>

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<sup>12</sup> Surah Al Qiyamah 6-13

The human who forgot his covenants with Allah will not know where to go and will try to escape. In the end he will return back to Allah. The human will be informed about what he brought forward and what he delayed. For example, we all have a daily agenda and a to do list, there are some things we did in the past without a to do list; which is what we brought forward. There are things we did not do, and it got delayed, and we will carry it onto the next day or next week.

On the Day of Judgment we will come with our Book of Records, and we will be informed of all that we did, and did not do. Maybe we did not pray the fajr (dawn prayer), or give zakat (obligatory charity), or we delayed the hajj, or did not make up for our missed fasts. It is important to not delay anything, and fulfill the debts if any.

We will be informed of all the good and bad we brought forward, and all the good and bad we delayed, and the scary part about it is to bring the sins forward and delay good deeds. Every person knows what they delayed. No matter how much one justifies or lies to themselves or give excuses, each knows themselves. Therefore it is important to be truthful to ourselves.

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾

وَإِذَا الْكَوَاكِبُ انشَظَّتْ ﴿٢﴾

وَإِذَا الْبِحَارُ فُجِرَتْ ﴿٣﴾

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝

يَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝

When the heaven is cleft asunder. (1) And when the stars have fallen and scattered; (2) And when the seas are burst forth; (3) And when the graves are turned upside down (and bring out their contents). (4) (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds). (5) O man! What has made you careless about your Lord, the Most Generous? (6)<sup>13</sup>

Changes in the universe will happen on the Day of Judgment, and all that is in the graves will come out. Each soul will know what it has brought forward and what it had delayed. Then Allah will ask, ‘what deceived you? Did the generosity of Allah deceive you?’. Imagine someone so kind to you and is constantly giving you and fulfilling your every need, but you are still bad and ungrateful to him.

Allah is the Most Generous but we take advantage of His generosity by sinning. The more Allah is generous with us, the more is required from us.



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<sup>13</sup>Surah Al Infitar 1-6

## The Name Al Muqaddim Al Muakhir (المقدم المؤخر) in the Sunnah

### First dua:

The Prophet (may peace and blessing of Allah be upon him) would say this dua (invocation) between the final tashahud (testimony) and tasleem:

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

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

O Allah, forgive me for [sins] I committed beforehand  
as well as those which shall come to pass,  
and those I have committed in secret  
as well as those I have committed in public,  
and where I have exceeded all bounds  
as well as those things about which You are more knowledgeable.

**You are Al-Muqaddim (the Expediter) and Al-Muakhir (the Delayer).**

None has the right to be worshipped except You.<sup>14</sup>

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<sup>14</sup> Sunan Abi Dawud 1509, Authenticated by Al Albani as Sahih

This dua (invocation) is about forgiveness of sins. If in reality we were made aware of all the sins we commit everyday, then it would be difficult to look at ourselves in the mirror. That is why Allah discloses our sins to us gradually.

The connection between forgiveness of sins and **Al Muqaddim Al Muakhir** (The One Who Brings Forward, The One Who Delays) is that sins delay a person from the pleasure of Allah, from paradise, from going forward, while forgiveness advances a person to the pleasure of Allah, to paradise, to move forward, and the like. The one sinning will be stalled and delayed, and if we want to avoid being delayed and want to move forward, then we must seek forgiveness.



## Second dua:

This dua can be said at anytime.

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،  
اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطِيئِي وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي،  
اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ،  
وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي،  
أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Al-laahum-magh-fir lee khaṭee'a-tee wa jah-lee, wa israafee fee amree,  
wa maa anta a'lamu bi-hi min-nee.

Allaahum-magh-fir lee jid-dee wa haz-lee, wa khaṭa'-ee wa 'amdee, wa  
kul-la dhaali-ka 'indee.

al-laahum-magh-fir lee maa qaddamtu wa maa akh-khart,  
wa maa asrartu wa maa a'lant, wa maa anta a'lamu bihi minnee,  
'antal-muqad-dimu wa antal-mu'akh-khir, wa 'anta 'laa kul-li shai'in qadeer

O Allah, forgive my sins, my mistakes, my excessiveness in my affairs,  
and that which You know better than myself.

O Allah, grant me forgiveness [of the faults which I committed] in earnest  
or jestingly, and which I committed inadvertently or deliberately;  
and indeed, all of these [failings] are in me.

O Allah, forgive me for [sins] I committed beforehand as well as those  
which I have recently committed, and those I have committed in secret  
as well as those I have committed in public,  
and those which You know better than myself,

You are Al-Muqaddim (the Expediter) and Al-Muakhir (the Delayer),  
and You are able to do all things.<sup>15</sup>

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<sup>15</sup> Al Bukhari 6398

Whomever Allah brings forward, no one can delay, and whomever Allah delays, no one can bring forward, no matter what resources they may possess.

The more a person goes forward, the higher his level will be. Sins take us down and slow us down. If good deeds get delayed or are getting closed off then it is because of the sins, therefore we need to seek forgiveness.





## HADITHS ABOUT GOING FORWARD AND BEING DELAYED (أحاديث عن التقدم و التأخر)

### FOLLOWING THE ONE IN CHARGE TAKES US FORWARD

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا، فَقَالَ لَهُمْ: تَقَدَّمُوا  
فَأَتَمُّوا بِي، وَلِيَأْتَنَّ بِكُمْ مَن بَعْدَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ  
عَزَّ وَجَلَّ

Abu Sa'ld al-Khudri said; The Messenger of Allah (may peace and blessings of Allah be upon him) saw a tendency among his companions to go to the back. He said to them; come forward and follow my lead, and let those who come after you follow your lead people will continue to keep to the back till Allah would put them at the back.<sup>16</sup>



The Prophet (may peace and blessings of Allah be upon him) saw his Companions getting delayed in the prayer, and told them to come forward. When there are good deeds to be done, we must not get delayed with something less. There are times people come late to the prayer or to class without an excuse, or out of laziness.

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<sup>16</sup> Sunan Abi Dawud 680, Authenticated by Al Albani as Sahih

Allah Al Haseeb accounts us for everything. When a door of goodness is opened and we keep delaying ourselves from going inside, the result will be that we will be delayed in other matters. For example, when we delay our prayer by talking on the phone, looking at messages, and the like then a real situation will delay our prayer. Allah does not let that happen without reason. In fact, we changed something inside ourselves, before the situation changed for us. Allah will not change something in us until we change. We must be honest and take a good look at our lives.

## THE MEANS OF EXPIATION OF SINS AND INCREASE IN GOOD DEEDS

ألا أدلكم على شيءٍ يُكفِّرُ الخطايا ، ويزيدُ في الحسناتِ ؟ ! . قالوا : بلى يا رسولَ الله ! قال : إسبأُ الوضوءِ والطَّهورِ في المكاره ، وكثرتُ الحُطَى إلى هذا المسجدِ ، والصَّلَاةُ بعد الصَّلَاةِ ، وما من أحدٍ يخرجُ من بيته مُتطهِّراً ؛ يأتي المسجدَ ، فيصليُّ مع المسلمين أو مع الإمامِ ، ثمَّ ينتظرُ الصَّلَاةَ التي بعدُ ؛ إلَّا قالت الملائكةُ : اللَّهُمَّ ! اغفرْ له ، اللَّهُمَّ ! ارحمه . فإذا قمتُم إلى الصَّلَاةِ ؛ فاعدلوا صفوفكم ، وسدُّوا الفُرَجَ . فإذا كَبَّرَ الإمامُ فكَبِّروا ؛ فإنِّي أراكم من ورائي ، وإذا قال : سميعُ الله لمن حمده ؛ فقولوا : ربِّنا ! ولك الحمدُ . وخيرُ صفوفِ الرِّجالِ المُقدِّمُ ، وشرُّ صفوفِ الرِّجالِ المُؤخَّرُ ، وخيرُ صفوفِ النِّساءِ المُؤخَّرُ ، وشرُّ صفوفِ النِّساءِ المُقدِّمُ ، يا معشرَ النِّساءِ ! إذا سجدَ الرِّجالُ ؛ فاخيفُضنْ أبصاركنَّ عن عوراتِ الرِّجالِ . فقلتُ لعبدِ الله بنِ أبي بكرٍ : ما يعني بذلك ؟ قال : ضيقُ الأُزْرِ

It was narrated from Abu Sa'eed Al-Khudri that he heard the Messenger of Allah (may peace and blessings of Allah be upon him) say: 'Shall I not tell you of something by means of which Allah expiates for sins and increases good deeds?' They said: 'Yes, O Messenger of Allah.' He said: 'Performing ablution properly despite difficulties, increasing the number of steps one takes towards the mosque and waiting for the next prayer after prayer.' There is no one who leaves his house in a state of purity, comes to the masjid, prays with the Muslims or with the imam, then waits for the prayer afterwards except the angels say: 'O Allah forgive him, O Allah have mercy on him'. If you rise to the prayer, then straighten your rows and close the gaps. When the imam says takbeer (proclaiming the greatness of Allah) then follow with takbeer, for I see you behind me. And when he says: Allah responds to the one who praises Him then say 'Our Raab and to You is all praise'. The best rows for men are the front rows and the worst rows are the back rows, and the best rows for women are the back rows and the

worst are the front rows. O womenfolk, when the men prostrate, then lower your gazes from the men's awraat .<sup>17</sup>



The Prophet (may peace and blessings of Allah be upon him) said ‘shall I not guide you to something which will expiate your sins and increase you in good deeds?’:

1. **Performing wudhu (ablution) perfectly even though it is difficult;** for example if it is cold or tiring, or if the bathroom is wet. (الطهور) is cleanliness, which is cleanliness of the environment and room; this will expiate our sins and increase us in good deeds.
2. **Taking more steps to the masjid;** for example there is a masjid (place of worship) which is near, and a masjid that is a bit far, but the better one is the one which is a bit further, because it will show more determination and sidq (truthfulness).
3. **Waiting for the next prayer after the prayer is done;** this shows sidq (truthfulness) and wanting to go forward. When one completes a prayer, he waits for the next one. If responsibilities come along the way, then of course those must be attended to.

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<sup>17</sup> Sahih Al Mawarad 355, Authenticated by Al Albani as Sahih

4. To leave the house in a state of wudhu (ablution/purity); the one who guards his wudhu (ablution) is a believer, even if his wudhu (ablution) is nullified and there is no prayer, he still makes wudhu (ablution). He goes to the masjid, prays and then waits there for the next prayer, and he makes dhikr (remembrance), reads Qur'an, and so forth. The angels will say 'May Allah forgive him, may Allah have mercy on him'. To forgive him means there are sins that are delaying him, and to have mercy to open gates of goodness so that the person moves forward. If we are healthy, we must use that health to worship Allah because one day we will not be able to worship. If we have wealth, then we must use that wealth to worship Allah because one day it may not be possible.

When the prayer is about to begin, then quickly straighten the rows, close the gaps, and when the imam says takbeer (proclaiming the greatness of Allah), then make takbeer.

In the early days, the women used to pray behind the men. The best rows for men are the first rows. When we are seated, and if there is an open seat in the front row, then we must come forward. If we come forward then Allah will accommodate us.

## ALLAH ACCOMMODATES THE ONE WHO TAKES THE INITIATIVE

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَعْرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَهَبَ وَاحِدٌ، قَالَ فَوَقَفَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَتَهُ فِي الْخَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّلَاثُ فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا أُخْبِرُكُمْ عَنِ النَّعْرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ

(Narrated Abu Waqid Al-Laithi: While Allah's Messenger (may peace and blessings of Allah be upon him) was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Messenger (may peace and blessings of Allah be upon him) and the third one went away. The two persons kept on standing before Allah's Messenger (may peace and blessings of Allah be upon him) for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Messenger (may peace and blessings of Allah be upon him) finished his preaching, he said, "Shall I tell you about these three persons? One of them betook himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise."<sup>18</sup>



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<sup>18</sup> Sahih al-Bukhari 66

Three people arrived late, one of them came forward to look for a place in the front, and Allah accommodated him. Another one was shy, so Allah was shy from him, but he was still rewarded. The third one entered, and saw many people and left. When we come to pray, then for sure we will be accommodated, even if we come late. We must come forward and not hesitate or worry about what people may think because of our tardiness.

For the women, the back rows are better for them in order for them to be further away from the men and away from fitna (trials), and the front rows are worse because it is closer to the men. This is about the time when people used to pray in the same room.

When the woman leaves the house, the shaitan (devil) adorns her in the eyes of men. The men too should not be in the back rows, just to be away from the fitna (trials). Some men come to the last rows in order to be closer to the women to see them when making sujood. Also for the women, when the men go down in sujood (prostration) they should lower their gaze and not look at the 'awraat of the men. Allah knows our deepest intentions and thoughts.

## ALLAH HAS FULL KNOWLEDGE OF OUR INTENTIONS

عَنِ ابْنِ عَبَّاسٍ، قَالَ كَانَتْ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسَنَاءٌ مِنْ أَحْسَنِ النَّاسِ - قَالَ - فَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ }

It was narrated that Ibn Abbas said: "There was a woman who used to pray behind the Messenger of Allah (may peace and blessings of Allah be upon him) who was very beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allah revealed the words: 'To Us are known those of you who hasten forward and those who lag behind.'"<sup>19</sup>



There was a beautiful lady praying behind the Prophet (may peace and blessings of Allah be upon him). There were some men going forward to the front, because they wanted to avoid seeing the woman, and some men were going to the back to see her while making ruku' (bowing) and peeking behind.

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<sup>19</sup> Sunan Ibn Majah 865, Authenticated by Al Albani as Sahih



Allah revealed the ayah (verse):

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَخْرِينَ ﴿٢٤﴾

'To Us are known those of you who hasten forward and those who lag behind.<sup>20</sup>

Allah knows the intention of why one comes forward and why one goes back.

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<sup>20</sup> Surah Al Hijr 24

## ALLAH IS ABLE TO DO ANYTHING

عَنْ أَبِي سَلَمَةَ، حَدَّثَنِي أَبُو سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فِي أَحَدِ جَنَاحِي الذُّبَابِ سُمٌّ وَفِي الْآخَرِ شِفَاءٌ فَإِذَا وَقَعَ فِي الطَّعَامِ فَأَمْلَأُوهُ فِيهِ فَإِنَّهُ يُقَدِّمُ السُّمَّ وَيُؤَخِّرُ الشِّفَاءَ "

Abu Sa'eed narrated that the Messenger of Allah (may peace and blessings of Allah be upon him) said: "On one of the wings of a fly there is a poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poison first and holds back the cure."<sup>21</sup>



This is a test of our faith, and we must believe whatever Allah informs us. A fly has two wings, and in one of the wings is poison and in the other wing there is a cure, which is the antidote for the poison. We have to believe that Allah is able to do everything.

When the fly lands on the food, it poisons it, and in order to ward off the poison, dip the fly again in order to delay the poison, and bring forward the cure. We must believe in this hadith (saying) whenever it is revealed to us, and not only when modern science is able to prove it in the end.

Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) and He can bring forward or delay the cure, nevertheless we need to take the means. Sickness may be delayed because one may not be taking the means.

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<sup>21</sup> Sunan Ibn Majah Book 31, Hadith 3633

## COME CLOSE TO THE IMAM DURING THE SERMON IN ORDER TO NOT BE DELAYED FROM ENTERING PARADISE

نَّبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " اِحْضُرُوا الذُّكْرَ وَادْتُوا مِنَ الْإِمَامِ فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتْبَعُهُ حَتَّى يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا

The Prophet (may peace and blessings of Allah be upon him) said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it.<sup>22</sup>



This is for men who attend the Friday prayer. It is best for them to come forward and be close to the imam (leader) by attending early. When one is closer, he will hear better and there will be less distraction.

And ultimately it is not about being close to the imam (leader) or competing with the people, but it is about nearness to Allah. Anyone who knows he can do better, but procrastinates then his entry to paradise will be delayed. There are people who will quickly go to paradise and there are people who will be delayed. We all agree we want to go to paradise quickly. Therefore we must not delay any good deed, if we can do it early. If we delay, then we will be delayed.

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<sup>22</sup> Sunan Abi Dawud 1108, Authenticated by Al Albani as Hasan

The person chose to be delayed, therefore he will be delayed to paradise. For example, at the end of Ramadan there may be fasts to make-up, therefore it is better to make it up early, if we are able to. A person knows when they are delaying something for no reason, especially regarding something obligatory.

As Sabiqoon As Sabiqoon (the foremost) are the near ones to Allah. They go forward in doing good deeds, and do not delay. The heart goes forward before the limbs.

For good deeds, we have a will to go forward, and when we use that will, then we go forward to paradise. If we can give sadaqah (charity) today, then we must give it without delay, because tomorrow we may not have the money. Do not procrastinate when it comes to good deeds.

## HASTENING TO DO GOOD DEEDS IS THE CHARACTER OF THE MESSENGER

عَنْ أَبِي عَطِيَّةَ، قَالَ دَخَلْتُ أَنَا وَمَسْرُوقٌ، عَلَى عَائِشَةَ فَقَالَ لَهَا مَسْرُوقٌ رَجُلَانِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِلَاهُمَا لَا يَأْتُو عَنِ الْخَيْرِ أَحَدُهُمَا يُؤَخِّرُ الصَّلَاةَ وَالْإِفْطَرَ وَالْآخَرُ يُعَجِّلُ الصَّلَاةَ وَالْإِفْطَرَ . فَقَالَتْ عَائِشَةُ أَيُّهُمَا الَّذِي يُعَجِّلُ الصَّلَاةَ وَالْإِفْطَرَ قَالَ مَسْرُوقٌ عَبْدُ اللَّهِ بْنِ مَسْعُودٍ . فَقَالَتْ عَائِشَةُ هَكَذَا كَانَ يَصْنَعُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

It was narrated that Abu 'Atiyah said: "Masruq and I came to 'Aishah (may Allah be pleased with her), and Masruq said to her: 'There are two men from among the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) both of whom are good; one of them delays the prayer and iftar, and the other hastens the prayer and iftar.' 'Aishah (may Allah be pleased with her) said: 'Which of them is the one who hastens the prayer and iftar?' Masruq said: 'That is what the Messenger of Allah (peace and blessings of Allah be upon him) used to do.'"<sup>23</sup>



Perhaps in the start of Ramadan everyone is at the table waiting, but with time people spend time in their own rooms, and may come late to the table. We must break the fast, the moment we hear 'Allahu Akbar'. This shows our obedience and this is what the Prophet (may peace and blessings of Allah be upon him) used to do. So it is not from the sunnah of the Prophet (may peace and blessings of Allah be upon him) to delay the prayer and breaking of the fast.

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<sup>23</sup> Sunan an-Nasa'i 2160

## DELAYING ISHA PRAYERS IS BETTER

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . يَسْتَجِبُ أَنْ يُؤَخَّرَ الْعِشَاءَ وَكَانَ يَكْرَهُ  
النُّومَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا

"The Messenger of Allah (may peace and blessings of Allah be upon him) used to like to delay the 'Isha' (night prayers), and he disliked sleeping before it, and engaging in conversation after it." <sup>24</sup>



It is recommended, that out of all the prayers, we must delay the 'isha prayer because it is as if one is finishing the day with prayer. Though it should not be delayed until its final moments such as midnight. When there is a congregational isha prayer, then this must be prayed.

The Prophet (may peace and blessings of Allah be upon him) disliked sleeping before offering the 'isha prayer, because if one goes to sleep at that time, then one might fall into deep sleep and miss the prayer altogether since it is close to bedtime. The Prophet (may peace and blessings of Allah be upon him) also disliked talking after the 'isha prayer. We may talk with the family, seeking knowledge, but not unnecessary speech.

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<sup>24</sup> Sunan Ibn Majah 701

## DELAYING ASR PRAYERS IS FROM THE CHARACTER OF A HYPOCRITE

أَلَا أُخْبِرُكُمْ بِصَلَاةِ الْمُنَافِقِ؟ أَنْ يُوَخَّرَ الْعَصْرَ حَتَّى إِذَا كَانَتِ الشَّمْسُ كَتَثْرِبِ  
الْبَقْرَةِ صَلَّىهَا

The Prophet (may peace and blessings of Allah be upon him) said: “Shall I inform you of the hypocrite’s prayer? He delays the ‘asr until the sun is like the cow’s belly, then he prays it.”<sup>25</sup>



The hypocrite delays the ‘asr prayer until the sun is about to set, and then he quickly prays it before maghrib. People of paradise will see Allah without a barrier, and if we wish to be among them, then we need to make an effort to pray the fajr and ‘asr prayer on time.

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<sup>25</sup> Sahih Aj Jamie’ 2606, Authenticated by Al Albani as Sahih

## MISSING ASR PRAYER IS LIKE LOSING ONE'S FAMILY

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الَّذِي تَفَوَّثَهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ "

Allah's Messenger (may peace and blessings of Allah be upon him) said, "Whoever misses the `Asr prayer (intentionally) then it is as if he lost his family and property."<sup>26</sup>



Anyone who leaves the `asr prayer, then it is as if he lost his family and all his belongings. Imagine the feeling of losing everything.

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<sup>26</sup> Sahih al-Bukhari 552



## COMBINING PRAYERS WHEN ON A JOURNEY

قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَعْجَلَهُ السَّبْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهُمَا وَيَبْنِي صَلَاةَ الْعِشَاءِ

I saw the Messenger of Allah (may peace and blessings be upon him) delaying the sunset prayer till he would combine it with the 'Isha' when he hastened to set out on a journey.<sup>27</sup>



When the Prophet (may peace and blessings of Allah be upon him) hastened on a journey, he would delay the maghrib prayer and pray it together with the 'isha prayer since during travel a person can combine the prayers. For example, if we are traveling and our flight is at maghrib time, and we cannot pray, then we can combine the maghrib and 'isha prayers.

There are two types of combination of prayers:

- **Early (جمع تقديم)**: for example, to combine dhuhr and 'asr and pray it during dhuhr time.
- **Late (جمع تأخير)**: for example, to combine dhuhr and 'asr and pray it during 'asr time.

When combining either of the prayers, it should be done with taqwa (piety) and not according to our desires.

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<sup>27</sup> Sahih Muslim 703


## THREE SINS FOR WHICH THERE ARE EVIL CONSEQUENCES BEFORE WE REACH THE AKHIRAH

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ ذُنُوبٍ يُؤَخَّرُ اللَّهُ مِنْهَا مَا شَاءَ إِلَى يَوْمِ الْقِيَامَةِ، إِلَّا الْبَغْيَ، وَعُقُوقَ الْوَالِدَيْنِ، أَوْ قَطِيعَةَ الرَّحِمِ، يُعَجَّلُ لِصَاحِبِهَا فِي الدُّنْيَا قَبْلَ الْمَوْتِ.

Bakkar ibn 'Abdu'l-'Aziz reported from his grandfather that the Prophet, (may peace and blessings be upon him), said, "Allah will defer whatever wrong actions He wills until the Day of Rising except for tyrannical behaviour, disobeying parents or cutting off relatives. He will punish the one who commits those things in this world before he dies."<sup>28</sup>



For all sins, Allah will delay the evil consequence of the sins until the Day of Judgment. He may forgive us for some sins or He may make us taste the evil consequence in this life for the following sins:

-  **Oppression (البغي):** to oppress people and not give them their rights, which also includes animals. When we oppress someone then we too will be oppressed in the duniya (worldly life). If we call someone a liar unjustly, then someone will call us a liar. If someone mistreats the housekeeper, then that mistreatment will return back to us. If we feed a cat, then someone will feed our child, and if we mistreat a cat, someone may mistreat our child.

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<sup>28</sup> Al-Adab Al-Mufrad 591, Authenticated by Al Albani as Sahih

There was a man who was working as an expatriate. Then the original country he was from became prosperous and he returned back to his home country. Then after some time passed, his employer whom he used to work for became very impoverished, and asked if his son could come to work for him. This incident made him reflect, and he told his son, “the man I used to work with, was unjust to me and now his son has to come to work for me, do not be unjust to anyone”. This shows us that being unjust to others can backfire either on us or even our children. And the opposite holds true, the one who is good, then that good will not only return back to him, but even to his children.

🌿 **Being undutiful to the parents (عقوق الوالدين):** to disrespect them, scoff at them, to not take care of them. If we are bad to our parents, then for sure our children will do something to us in this life.

🌿 **Cutting off ties with family (قطيعة الرحم).**

A person will not die until he tastes the punishment for these sins in this life.





# Sayings of the Righteous Predecessors/Scholars based on the Qur'an and Sunnah

Meaning of Allah Al Muqaddim Al Muakhir **according to the  
Scholars based on the Qur'an and the Sunnah.**

## Al Hulaaymi:

He said: 'Al Muqaddim (The One Who Brings Forward) is the One Who gives high and lofty titles'. There are lofty titles such as siddiqeen (ever-truthful ones), mutwakkileen (those who put their trust in Allah), muhsineen (good doers), but to reach these levels requires truthfulness in actions.

It is Allah who makes it easy to acquire these titles, but the key to is (صدق) truthfulness. A person needs to act quickly with sidq (truthfulness) as there is no time for dreaming or wishing.

He also said: 'Al Muakhir (The One Who Delays) is the One Who prevents you from high and lofty titles'. If we are not serious about wanting paradise, Allah will replace us with someone else. We all want to reach the highest ranks, and Allah gave us all the ability for that, but it depends on our truthfulness. No one likes to be replaced; we all like to improve ourselves. If a person is not truthful and does not want to be upgraded, then he will be delayed.

'Ibn Atheer:

He said: 'Al Muqaddim is the One Who brings things forward'. For example, when someone wishes to be among the siddiqeen (ever-truthful ones) or from those who reach firdaus (the highest level in paradise), Allah brings forward situations by which he could attain that end. For example, if one really wants to give sadaqah (charity) and they are truthful, then Allah creates means for that individual, by which he could give sadaqah (charity) to a needy one.

'When Allah brings a matter forward then it is all in its rightful place. Whoever is worthy and deserving to be brought forward then Allah will bring him forward.' When Allah brings forward or delays, then it is all done with wisdom. For matters of the duniya (worldly life), Allah brings someone forward because of his suitability. For example someone is given a position of leadership because Allah has full knowledge and these are decrees according to His plan.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

Say: "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.<sup>29</sup>

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<sup>29</sup>Surah Al Imran 26

For matters of the deen (religion), Allah brings someone forward according to their truthfulness. Going and not going forward in knowledge depends on us. Allah says 'hasten to the forgiveness'.

## Al Khutabi:

'Al Muqaddim (The One Who Brings Forward) brings everything to its rightful place'. 'He brings forward whatever He wills and delays whatever He wills'. For example, marriage, university, job, school are brought forward or delayed. Sometimes we want things quickly, but it is not Allah's will for that to happen. Keep in mind there are matters of the duniya (worldly life) and matters of the deen (religion). Matters of the duniya are decrees, but matters of the deen depend on our actions.

'He brought forward the decrees before creating the creation'. The decrees were written before the existence of the creation. We get frustrated when we are delayed in the duniya (worldly life), but when we are delayed in the deen (religion) then we do not take it seriously.

'He brought forward whom He chooses from amongst the slaves'. Allah chose to bring forward the messengers. He chose them because He knows their hearts, and they are the most suitable for their jobs. Amongst the messengers, Mohammed (may peace and blessings of Allah be upon him) was brought forward, although he was the last of the messengers. Allah gives the duniya (worldly life) to whom He loves and does not love, but the deen (religion) only to whom He loves.



‘He elevated some slaves over others’. This is all according to Allah’s will therefore a person must not be jealous. If our sibling precedes us in good deeds, we must not be jealous of them, and it is also very important to not ascribe purity to ourselves. For example, we must not arrogantly assume that since we were given knowledge, therefore Allah must love us. Allah is dealing with us with His names Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays).

‘He brings forward whomever He wills by granting them success to act in order to reach the levels of the saabiqeen (the foremost)’. This requires truth. Whoever talks much, acts less, cannot attain this level because it is similar to the character of the hypocrites. But the believers talk very little and act more.

‘He delays whomever He wills from reaching these high levels by discouraging them from it’.

﴿ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنَّ كَرِهَ اللَّهُ نِيَعَانَهُمْ فَنَّبَطَهُمْ وَفِيْلَ  
 أَفْعُدُوا مَعَ الْقَاعِدِيْنَ ﴾

And if they had intended to march out, certainly, they would have made some preparation for it, but Allah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."<sup>30</sup>

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<sup>30</sup> Surah At Tawbah 46

If someone wants to do a good deed and is truthful then Allah will motivate him to do it, but if a person is not serious then Allah will bring means to discourage him from doing it, and this is very unnerving. Allah gives us a golden moment to be truthful, but it is up to us whether to be truthful or not.

‘No one can bring forward whomever He delays’. No matter how many books or teachers or programs people offer, no one can push a person forward if Allah is the One delaying him. The person has to change himself. Allah stated that He will not change a people unless they change themselves.

‘No one can delay whomever He brings forward’. Even if there is jealousy or hatred around, no one can delay him.

### As Sa'ady:

He said: 'Going forward and being delayed are of two types':

The first type of going forward and being delayed is by default/universal (this is decreed) (كوني), just as some creation comes before others. For example, the last one born in a family and ummat (nation of) Mohammed (may peace and blessings of Allah be upon him) is the last of nations. The Pen was the first creation, and Adam came before Hawwa.

He continued to say: 'There are means which come before the result can happen, and no can encompass all of this'. For example, the milk leads to a baby being fed, fire is a means of burning, and the One who made the fire as a means before the result is Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays).

'The second type of bringing forward and being delayed is legislated (شرعي). For example, Allah preferred some people over others, one location over another, and a period of time over another'. Allah preferred the prophets from all mankind. He preferred Makkah over other cities, and brought forward Ramadan over other months, and He also brought forward Friday over other days.

## Haraas:

He said: 'Going forward and being delayed consist of two attributes of Allah one of which is a personal attribute (الصفات الذاتية) and the other an active attribute (الصفات الفعلية)'. For example, Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays), whether people exist or do not exist; these are personal attributes of His which are connected to Him, similar to mercy, beauty, ability and the like.

All of the names of Allah are personal attributes of His, even before there was creation. Allah is the Creator before there was any creation.

What do 'active attributes' mean? Allah is Ar Rahman (The Most Merciful), which is a personal attribute, but there is a special mercy which is not given to all, which is only for the believers, so it depends on our actions. For this reason the name Ar Raheem (The Especially Merciful) is called an 'active attribute'.

Anger is a restricted attribute of Allah, and not a personal one. Allah's anger is only for people whose deeds deserve His anger. Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) is also an active attribute because He will bring people forward, and delay people according to their actions. For example, when someone seeks forgiveness, he will be brought forward, and when someone commits sins, he will be delayed.





# Impacts of believing in Allah Al Muqaddim Al Muakhir

1. Attaching to Allah alone and relying on Him (التعلق بالله وحده) (و التوكل عليه).
2. Real, beneficial progression (التقدم الحقيقي النافع): Everyone wants progression and advancement, and the name of Allah Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) tells us what is real, beneficial progression.



Going forward in obeying Allah (التقدم الى طاعة الله):

- Ibn Al Qayyim said the slave is always moving; he is never inactive, either he is going up or down. Going up is to go from Islam (submission), to Iman (faith), to Ihsan (excellence). Going down is to go down from Ihsan (excellence), to Iman (faith), to Islam (submission). Or either he is advancing or retreating in his levels.

- For example, we must not assume that one position will lead us to the next without hard-work, because first we need to elevate our Islam. It is always a struggle to ascend, but very easy to slide down, which can happen due to sins and trials.
3. To believe in Allah's wisdom (الإيمان بحكمة الله): for example, we face situations where a meeting is postponed from 8:30 to 10:00, we just need to believe that Allah is Al Muqaddim Al Muakhir (The One Who Brings Forward, The One Who Delays) and there is wisdom in it. There was wisdom when it was at 8:30, and there is wisdom when it is at 10:00.
  4. Whatever Allah brings forward and prioritizes, we must give priority to, and whatever He delays and pushes back, we must push it back as well: for example, a person needs to love the Prophet (may peace and blessings of Allah be upon him) before loving himself or others, so we must give priority to the Prophet (may peace and blessings of Allah be upon him) then ourselves, our parents, our spouse, and then our children.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۗ

O you who believe! Make not (a decision) in advance before Allah and His Messenger (may peace and blessings be upon him).<sup>31</sup>

A person should bring forward the words of Allah and His Messenger (may peace and blessings of Allah be upon him) and disregard their own words. This teaches us to prioritize. Another example is, when there is an obligatory worship and a responsibility in front of us, the priority becomes the obligatory worship. If there is a voluntary worship or responsibility, then that responsibility becomes priority.

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<sup>31</sup> Surah Al Hujurat 1





## Reasons for Moving Forward and Reasons for Being Delayed (أسباب التقدم و أسباب التؤخر)

Seeking forgiveness brings us forward, and without it we cannot advance in anything. If we take the example of Iblis and Adam, before the test, Iblis was in a high position, but after the test he did not seek forgiveness, and therefore went down. But Adam after the test, sought forgiveness and therefore reached a higher position.

Seeking forgiveness is considered an action of the heart, tongue and limbs. Actions of the limbs involve things such as performing wudhu (ablution), establishing prayer and shaking hands which also expiate sins.

Sins delay us and keep us stagnant. We all want our state in life to improve, for example everyone wants to better their marriage, to be a better parent, to be better at work, and so forth.



Ibn Al Qayyim (may Allah have mercy on him) related in 'Sickness and Cure':

	<b>The outcome of seeking forgiveness;</b>	<b>The outcome of falling into sins;</b>
1	Bestowal of knowledge by Allah, (يفتح الله لك العلم).	Deprivation of knowledge (حرمان العلم): Even if one seeks it, they will not understand it.
2	Increase in provision (زيادة الرزق).	Deprivation of provision (حرمان الرزق): Sins deprive us of even the smallest provision. When people are showered with provision that we do not receive, it is not because they are lucky, but it means it is time to look at our own deeds. Any delay in matters are caused due to sins. Therefore it is very important to constantly seek forgiveness from Allah.

3	<p>Comfort between Allah and His servant ((سبحانه وتعالى) الألفة بينه وبين الله): even if we are alone, we are content and pleased.</p>	<p>Discomfort and awkwardness in the heart (وحشة في قلبه): even if we are in a crowd, we suffer loneliness. People usually seek medication and go to the doctor for this, but seeking forgiveness is the remedy.</p>
4	<p>Comfort between ourselves and doers of good (الألفة بينه وبين أهل الخير).</p>	<p>Discomfort between ourselves and doers of good (الوحشة بينه وبين أهل الخير).</p>
5	<p>Ease of affairs and Allah opens closed doors for us (نتيسر أموره و تفتح له الأبواب المغلقة).</p>	<p>Difficulties in affairs and closing of doors for us (تعسير) (أموره و الأبواب المغلقة).</p>

6

Strengthening of the heart and body (القوة في القلب و البدن): not only will we have power in our body but also in our heart to face different situations.

Weakening of the heart and body (ضعيف القلب و البدن): sometimes we may feel tired and think we need more vitamins, or we may be unable to wake up for fajr, but in reality we just need to make istighfar (seek forgiveness). If we feel tired then we must seek forgiveness, and admit to the mistakes we have made, even if we are unaware of what they are.

7 Light in the heart and face (نور في القلب و الوجه): light in the heart is to see everything clearly, and to see right from wrong, and the face will have light too.

Dullness and darkening of the heart and face (ظلمة الوجه و القلب): a dull face is not because of lack of sleep, but because of sins. When Yusuf (peace be upon him) was in jail, they said to him 'we see you from the good-doers'. When the people saw the Prophet (may peace and blessings of Allah be upon him), they said "his face is not of a liar's". A person who obeys Allah looks different from the one who does not. It shows in the face.

8 Gates of worship will open (تفتح له الطاعات): Allah will open the gates of worship for a servant who is consistent in doing them, such as gates of knowledge, night prayer, umrah (lesser pilgrimage), understanding the Qur'an, memorizing the Qur'an, sadaqah (charity), and the like.

Gates of worship will close (تغلق له أبواب الطاعة): This is due to sins. There is a story of a Companion whom before passing away, told his children a story. At the time of Banu Israel, there was a worshipper who was known for his worship. He isolated himself from the people; this was part of their sharia (law). He built a small house on the mountain with no stairs. He would go up and down with a rope, so it would be difficult for himself and others. He worshipped in that house for 70 years. If he needed food, he would go down to the market, climb up, and then remove the rope, so that no one could come up to him, and he could focus on his worship. This was his life for 70 years. One day he came down to the market, and saw a very beautiful lady, he looked at her and desired her. On a side note, the Prophet

(may peace and blessings of Allah be upon him) said, the duniya (worldly life) is green and beautiful, beware of the snares of the duniya and the women because it was the first fitna (trial) for Banu Israel. Hadith: (عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم قال: "إن الدنيا حلوة خضرة، وإن الله مستخلفكم فيها فينظر كيف تعملون، فاتقوا الدنيا واتقوا النساء؛ فإن أول فتنة بني إسرائيل كانت في النساء" (Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Prophet (may peace and blessings of Allah be upon him) said, "The life of the world is sweet and green. Allah makes you generations succeeding one another so that He may try you, in respect to your actions. So beware of the beguilements of the world and those of women. The first trial of Banu Israel was through women".) – Riqadh As Saliheen, Muslim,

Book 1, Hadith 70 –

A woman can beguile the mind of a man even if he is righteous, which is why, covering was made mandatory for women, and they were told to not walk in a way that was noticeable, or speak with a soft voice. He desired her so much despite being seventy years old, and he even took her up with him. We must not assume that the elderly because of their age, have no desires in them. He was with her for 7 days. After 7 days, he came to realize his sin, and felt so ashamed and guilty that he wanted to kill himself out of grief. He felt as if his heart was bleeding, and wanted to repent to Allah but did not know how. So he would go down to sujood after each step he took. When a woman leaves her house, the shaitan (devil) makes her look more

beautiful, as though she is flawless.

Hadith: **عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الْمَرْأَةُ عَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ "**

(Abdullah narrated that The Prophet (may peace and blessings of Allah be upon him) said: "The woman is Awrah, so when she goes out, the Shaitan (devil) seeks to adorn her in front of others.") - Jami` at-Tirmidhi 1173.

The shaitan (devil) will beautify her face, and her whole self, when she leaves her house. The shaitan (devil) adorns and creates an opportunity for the sin to take place, and after the sin is committed, the shaitan (devil) leaves them with the bitter reality of their deeds. The old man just wanted to escape, so he began to run away. He came across a group of poor people and joined them, though he still felt guilty inside



and wanted to repent, but did not know how. Every day, a generous person would bring bread loaves, equal to the amount of poor people he had to feed. This generous person was unaware that the worshipper had joined them as well. As the bread was being distributed, the worshipper took a loaf, and one poor person remained without bread. This last person complained, and said that he did not receive bread. The worshipper felt bad and took his portion of the bread and gave it to the poor man. Right after this action, the worshipper died. Only Allah knows what was inside his heart. This man came on the Day of Judgment, and Allah is able to convey to us the future fate of that worshipper. The Scale was brought and one side the seventy years of constant worship was placed,

and on the other side the sins of seven days which were spent in adultery were placed. The seven days of adultery outweighed the seventy years of worship, and the worship was nullified because of it. They were nullified, because this man was not an ordinary person, but a devoted worshipper and therefore was dealt with differently. This is not the end of the story. All of his worship was nullified, but Allah knew what was inside his heart and that he wanted to repent, therefore Allah created a decree, which was for him to join the poor and have a generous person distribute bread to him, so that he could take it, and give it as charity. Then again the Scale was brought, the seven days of adultery were placed on one side, and the single piece of bread on the other side, and lo and behold, the bread

outweighed and nullified the seven days of adultery and he entered paradise. Truly Allah is Al 'Adheem (The Magnificent), Ar Rahman (The Most Merciful), and there is no one like Him. Never ever assume that our deeds can take us to paradise and never underestimate the sins either. When we have knowledge, it is not the same as being unaware. And it is not about who we are, that will bring us closer to Allah, but what we do. We see the name of Allah Al Muqaddim Al Muakhir Who brought the worshipper forward, with a piece of bread, and took him back with the seven days of adultery, against the seventy years of worship.

9

Increment and barakah (blessings) in life (زيادة و بركة) (في العمر): we will live longer with goodness and productivity because of forgiveness. There are people who live long lives but their lives are filled with struggle and sickness.

Decrease and removal of barakah (blessings) in life (تقصير العمر و تنزع البركة): we will find our day wasted and unproductive. Achievement is when we are going towards Allah with goodness. There are sins of the heart, the tongue and of the limbs. There are sins which we are aware of, and sins of which we are unaware. If we are aware of the sins we are committing, then we must immediately put a stop to it, but if we are unaware, then we must still seek forgiveness. Sins of the heart include shirk (associating partners with Allah), disbelief, hypocrisy, arrogance, pride, ingratitude, jealousy, ego. Some people have free time and are unproductive, and they are not moving forward, because of sins.

- 10 Multiplication of good deeds (تولد أعمال صالحة): one good deed will produce another good deed.
- Multiplication of sins (تولد المعاصي): one sin will produce another sin along with it. For example if there is jealousy in our heart, and we do not put an end to it, then it will show on our tongue whereby we backbite the person. Istighfaar (seeking forgiveness) is for all people, it is not just for people who are starting to practice the deen (religion). Problems arise when we quit seeking forgiveness, and goodness surrounds us when we seek forgiveness.

- 11     Strengthening of will power to do good (تقوي إرادة الخير): all of us are between two calls, a call to do good and a call to do evil. The one calling to good is the angel, where we hear a voice to read Qur'an, pray, and so forth. And then we hear another voice saying, 'you are really tired, go back to sleep'. The angel gives us good inspiration and the shaitan whispers evil, and we are in the midst of both. For example, while we are asleep and are awoken at 2am, one voice encourages us to make wudhu, pray, and make dua (invocation), and another says 'you are tired, you have a lot to do in the morning, get your rest'. Either we listen to the angel and push ourselves, make wudhu and pray at least two units and then go back to sleep. Or we listen to the
- Weakening of will power to do good (تضعف إرادة الخير): sometimes we know we need to pray on time, we know we need to wear hijab (veil), but we are unable to do it, which is due to the sins. Seeking forgiveness gives us the will power to choose the angel and avoid the shaitan (devil).

<p>shaitan (devil) and feel guilty. Tomorrow it may happen again, but if we repeatedly give chances to the shaitan (devil), his voice becomes louder, and the call to good decreases. Either we are giving more power to the caller of good or to the evil. According to our choice, the angels become our awliya in the duniya (worldly life), or the shaitan (devil) becomes our wali (companion).</p>	
<p>12 An aversion and dislike for sins in the heart (القلب يكره الذنب): we must hate the sins and not look at them as something good, amazing or beautiful. Avoid disguising evil and giving excuses with words like, 'it is fashion, it is art, or it relaxes my soul'.</p>	<p>An affinity and love for sins in the heart: a love for evil takes place, which thereby becomes a habit. (حب المعصية و تصبح عادة)</p>

- 13 Bestowal of Honour from Allah (الكرم من الله): only Allah can honour us. Forgiveness and feelings of guilt bring us back to Allah. The one who feels good about himself will not return back to Allah. Perhaps the worshipper of seventy years lost everything, because he became too impressed with himself due to his constant worshipping without sinning. Allah knows what is inside our heart. A moment of pride or admiration towards our own deeds could be the reason for our fall from grace. Such an attitude is a sin which requires forgiveness. Allah gives honour to whomever He wills and humiliates whomever He wills, and therefore in order to achieve that honour we must be a slave to Allah and seek His forgiveness.
- Befalling of Disgrace on the person (هوان العبد): sins disgrace and humiliate us. If we want people to respect us, and not look down upon us, then we must seek forgiveness. Sometimes we feel no one pays attention to us, and sometimes we feel we are showered with attention, and these changes are caused by sins. Islam is what gives us honour and if we pursue honour through something else, then we will be humiliated.)



14	<p>Reformation of the mind (تصلح العقل): when our mind is corrected and reformed, we will make correct decisions.</p>	<p>Degeneration of the mind (تفسد العقل): Allah honoured the human being with intellect, unlike the animals which are only driven by desires. The mind should follow the Qur'an and the Sunnah, and must not judge it or try to be above it.</p>
15	<p>Heightened sense of Awareness (الحاظرين): we are aware of our limbs and what we do. When life goes by quickly and we collect sins, we move like a machine, and become unaware of what is happening. We need to be aware while praying, and when making wudhu (ablution).</p>	<p>Heedlessness will prevail (الغافلين): sins cover the heart and the more the sins, the more the heart will be covered. Sins make a person heedless.</p>

16 Removal from the curse  
(تخرجه من اللعنة)

Cursed by Allah, the Prophet (may peace and blessings of Allah be upon him) and the angels (في لعنة الله و الرسول و الملائكة): this depends on the sin. Cursed is to be away from the mercy of Allah. There is mercy for everyone but not for the one with particular sins. The sins which cause a person to be cursed are; plucking the eyebrows, tattoos, hair and eyelash extensions, ladies who visit the graves, a man imitating a woman and a woman imitating a man, riba (interest), drinking alcohol. A person can take himself out from being cursed when he seeks forgiveness.

17

Invocation from the Prophet (may peace and blessings of Allah be upon him) and angels (دعوة الرسول و الملائكة):

Surah Ghafir 7: (الَّذِينَ يَحْمِلُونَ)

أَلْعَرْشِ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ

الْجَحِيمِ) (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!). It is important to always be in the state of istighfar (seeking forgiveness).

Deprivation from the invocation of the Prophet (may peace and blessings of Allah be upon him) and angels (حرمان دعوة الرسول و الملائكة)

18

Establishment of the land and instillment of barakah (صلاح الأرض و البركة فيها): seeking forgiveness affects the land and the house we live in. If something is broken, before going elsewhere to fix it, we must seek forgiveness. Sins can affect non-living objects. Land can include fields, house, shop, business, surroundings, etc. Sometimes we see our garden not growing, and we may assume it is because of a lack of rain, but we do not consider seeking forgiveness. Or our business may not be doing well, but we do not think about seeking forgiveness.

Corruption in the land and deficiency in barakah (فساد في الأرض و لا بركة فيها): no barakah means there is food but there is no effect or benefit from it. Sometimes we may be eating all kinds of nutritious food and taking vitamins, but there is still no improvement, which can be due to sins, and therefore we need to seek forgiveness. Surah Ar Rum 41: ظَهَرَ الْفَسَادُ فِي (Evil (السُّبْحِ وَاللَّيْلِ وَالنَّهَارِ وَالْأَرْضِ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ) (Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds),)

19 Acceptance of Modesty (الحياء): forgiveness causes modesty to grow. Modesty does not come on its own, but it comes with faith.

Elimination of modesty (تذهب): sins make a person shameless. It does not matter to him if he sins in front of others.

Hadith: حَدَّثَنَا أَبُو مَسْعُودٍ، عُقْبَةُ قَالَ ( قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ، إِذَا لَمْ (تَسْتَجِي فَأَفْعَلْ مَا شِئْتَ (Narrated Abu Masud `Uqba (may Allah be pleased with him): The Prophet (may peace and blessings of Allah be upon him) said, "One of the sayings of the prophets which the people have got, is. 'If you do not feel ashamed, then do whatever you like.") - Sahih al-Bukhari 3483.  
Sin after sin compels a person to go towards the direction of shamelessness.

20 Strengthening of our path to Allah (تقوي السير الى الله): forgiveness keeps us motivated and helps us to keep moving forward.

Weakening of our path to Allah (تضعف السير الى الله): if we see ourselves as lazy and slow, where before we used to perform voluntary worship, and now we have abandoned it, then we must seek the forgiveness of Allah.

20 Strengthening of the path towards Allah and the hereafter (تقوي السير الى الله و (الدار الآخرة): forgiveness also grants us tranquility, happiness, courage and productivity. Istighfar (seeking forgiveness) makes us active because our heart is strengthened. If we have debt, then with istighfar (seeking forgiveness) Allah will pay off all our debts. There was a lady whose husband passed away, she was not working, she had four children and they had many debt. She told her children, 'all of us need to make istighfar'. The moment they only focused on making istighfar (seeking forgiveness) and not where the money would come from, they were provided with money and they were fulfilled. Sometimes when

Weakening of the path towards Allah (تضعف السير الى الله): sins make us sad, worrisome, lazy, disabled, cowardly, debt prone and disrespected. All of these matters weaken the heart.

<p>we advise people to make istighfar (seek forgiveness) when they are going through a difficulty, they may take it offensively by saying that they did not sin, though all of us are humans and we all sin.</p>	
<p>21 Respect among the people (إحترام الناس): we will be respected by our spouses, our children, our maids, our friends and even the animals. Forgiveness will stop even the enemies, and the shayateen (devils) and humans, from harming us. Also when people respect us, they will not misbehave in front of us. As teachers, if the students disrespect us, we must seek forgiveness from Allah.</p>	<p>Loss of respect among the people (بغير إحترام): we will not be respected by our spouses, our children, our maids, our friends and even the animals. We desire respect from others and dislike being looked down upon. We cannot gain respect by force, and therefore we need to make istighfar (seek forgiveness). If we see ourselves sinning, and yet people are respecting us, know that Allah is As Siteer, The One Who conceals and He is Al Haleem, The Most Forbearing.</p>



22	<p>Blessings in deen (religion) and duniya (worldly life) (بركة في الدين و الدنيا): everyone has 24 hours, no one has less or more, but the difference will be, that with istighfar (seeking forgiveness) there will be barakah (blessings) in our time. Work that takes a year, will be done in days. Sometimes we find days are very productive, and some days we are just on the phone. We do not know how many sins we could be collecting, by looking, judging, and complaining every time. Allah will put barakah (blessings) in both our deen (religion) and duniya (worldly life) matters. We will establish our prayers, voluntaries, recite Qur'an, qiyam layl and complete our worldly matters. Allah will even put barakah (blessings) in our</p>	<p>Removal of barakah (تمحق البركة): barakah is similar to a bonus we get in life, and sins remove these bonuses, whether it is barakah (blessings) in time, health, wealth, knowledge, food and so forth.</p>
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	body, through the food we eat, and the water we drink.	
23	Provision of Insight (البصيرة): we will see what people do not see. This is needed so much today in order to recognize the tests. With insight a person sees the reality of matters.	Blinding of the insight (تعمي البصيرة): sins will make us see things only from the surface.
24	Closeness to Allah (تقرب العبد الى الله): closeness to Allah and away from the shaitan (devil) and evil.	Distancing from Allah and closeness to the shaitan (devil) (تباعد العبد من الله و تقرب من الشيطان)

- 25 Goodly life in the duniya (worldly life) and akhirah (hereafter) (الحياة الطيبة): we all want a good life in the duniya and akhirah. Istighfar (seeking forgiveness) must come from a heart that needs forgiveness. A person could be praying, or reciting the Qur'an yet sinning at the same time. We like to find faults in other, but dislike to find faults in ourselves. We need to pardon people and overlook their mistakes.
- Difficulty and Misery in life (معيشة ضنكا): everything will be difficult, and nothing will go smoothly. The Prophet (may peace and blessings of Allah be upon him) went through a difficult life, but he had peace in his heart. The more a person is away from Allah, the more miserable he will be. There will be no peace or tranquility in the heart.





# The Wisdom behind Sinning

## HUMAN BEINGS MAKE MISTAKES

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ "

Anas narrated that the Prophet (may peace and blessings of Allah be upon him) said: "Every son of Adam sins, and the best of the sinners are the repentant."<sup>32</sup>



## WISDOM BEHIND SINNING AND REPENTING

عَنْ أَبِي صِرْمَةَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " لَوْ أَنَّكُمْ لَمْ تَكُنْ لَكُمْ دُنُوبٌ يَغْفِرُهَا اللَّهُ لَكُمْ لَجَاءَ اللَّهُ بِقَوْمٍ لَهُمْ دُنُوبٌ يَغْفِرُهَا لَهُمْ "

Abu Ayyub Ansari reported that Allah's Messenger (may peace and blessings of Allah be upon him) said: If you were not to commit sins, Allah would have swept you out of existence and would have replaced you by another people who have committed sin, and then asked forgiveness from Allah, and He would have granted them pardon.<sup>33</sup>

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<sup>32</sup> At Tirmidhi Book 37, Hadith 2687.

<sup>33</sup> Sahih Muslim 2748

Sinners alone takes us back, but sinning and repenting propels us forward. This does not mean we must sin intentionally because Allah knows what is inside our hearts.

Wisdom behind sinning as understood by Ibn Al Qayyim, (may Allah have mercy on him):

1. Allah loves those who repent and rejoices when the slaves repent (الله يحب التوابين و يفرح بتوبتهم).

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves.<sup>34</sup>

### ALLAH'S PLEASURE IN HIS SERVANT'S REPENTANCE

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَلَّهِ أَشَدُّ فَرَحًا بِتُوبَتِهِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا "

Abu Huraira reported Allah's Messenger (may peace and blessings of Allah be upon him) as saying: Allah is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be on finding the lost camel.<sup>35</sup>

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<sup>34</sup> Surah Al Baqarah 222

<sup>35</sup> Sahih Muslim 2675

2. When we sin it shows our weakness, and when we are weak, it breaks us and makes us humble (يعرف الإنسان نفسه) (ويتعبد بعبودية الذل و الإنكسار). Allah wants us to approach Him through this door, which means we must come to Him as a slave; broken and humiliated.
  
3. When we sin, we recognise our reality, our ignorance, our unjust attitude, and how we put things in their wrong place (يعرف نفسه ظلوما جهولا). Allah gave us an amanah (responsibility, trust) and we accepted it. Even the heavens and the mountains were afraid to take on that responsibility, and they surrendered willingly. We on the other hand took on the choice whether to fulfill it or not.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
 الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).<sup>36</sup>

4. The slave realizes the might of Allah (تعريف العبد عزة الله). Sometimes we are trying so hard to hold ourselves from not talking back, and we end up talking back. This shows us Allah's might. Whatever Allah wants, will happen, even if we take all precautions.

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<sup>36</sup> Surah Al Ahzab 72

5. We need Allah to protect us from sins (تعريف العبد حاجته الى) (حفظه و صيانه); we cannot protect ourselves. Allah is not testing us on our power to do good deeds or to abstain from sins. Allah is testing us on how much we seek His help for protection, for the ability to do good deeds, and for guidance. It would be unfair to be tested on our physical and mental capacities. It is about how much we seek Him. We must not criticize those who are sinning, because if we do, we may fall into the same sin, and people may criticize us as well.
  
6. The slave will be desperate and plead with Allah when he sins (استجابه من العبد الإستغاثه). Sometimes we recite our dua (invocation) mindlessly, but it is difficult to have the feelings of yearning towards Allah if we are without a need or without pain in our hearts.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ ﴿٩﴾

(Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."<sup>37</sup>




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<sup>37</sup> Surah Al Anfal 9

This shows that when we make dua (invocation) with istighatha, with strong feelings of begging and desperation, and we feel as though we are in complete loss, then the support will be given. Sins bring feelings of desperation to a soul.

7. The slave realizes the vastness of Allah's forbearance and generosity (تعريف العبد بسعة حلمه وكرمه): when we sin, we realize how Allah is always so forbearing and generous with us. He was still providing us with water, and still giving us rizq (sustenance) even though we were shamelessly sinning.
  
8. The slave realizes that no one can forgive and pardon him except Allah (تعريفه بعفو الله و مغفرته): if we did not make mistakes, then we would not know Allah Al Ghafoor (The Most Forgiving). If we did not make mistakes then we would assume we are good. Making mistakes makes us realize who we are, and will compel us to know more about the names of Allah (The Most Forgiving), As Siteer (The Concealer), Al 'Afuw (The All Pardoning), Al Kareem (The Generous), Al Haleem (The Most Forbearing).
  
9. Removes self-amazement (يعريه من العجب): when we sin, it removes the pride and amazement we may have about ourselves.



## PRIDE: ONE OF THE DESTROYERS

وَأَمَّا الْمَهْلِكَاتُ : فَشُحٌّ مُطَاعٌ ، وَهَوًى مُتَّبَعٌ ، وَإِعْجَابٌ الْمَرْءِ بِنَفْسِهِ

The Prophet (may peace and blessings of Allah be upon him) said, “There are three destroyers: greediness that is obeyed, desire that is followed, and being amazed with yourself”.<sup>38</sup>



10. We realize Allah’s generosity when we repent and He accepts our repentance (تعريف العبد كرمه بقبول توبته). How will we know the generosity of Allah and His accepting of our repentance if we do not sin?
11. When people wrong us or they make a mistake, we must deal with them just as how we would want Allah to deal with us (أَنْ يَعامَلَ عِبَادَهُ فِي إِسَاءَتِهِمُ إِلَيْهِ وَزَلَاتِهِمْ). Accept other people’s excuses when they make a mistake. We sin and Allah accepts our repentance. So why not accept the forgiveness of someone when they sin? We all err and we need to understand that people are not angels. If we want Allah to overlook our mistakes, then we must overlook other people’s mistakes. If we want Allah to be generous with us, then we must be generous to others. If we want Allah to forgive us without asking, then we must forgive people without them having to ask us. It is up to us

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<sup>38</sup> Sahih At Targheeb 53, Authenticated by Al Albani as Hasan

to choose what kind of treatment we want. We sin all the time, yet Allah is providing us though we do not deserve it. It is Allah's right to be worshipped, loved, magnified, and obeyed, yet He is being underestimated the most. No one is more patient than Allah. The trials we face with people are a treasure for us because what we dislike could be our ticket to paradise.

12. Give excuses for the people and have mercy on them (يقيم المعاذير للخلق وتوسع رحمته لهم): when someone wrongs us, mercy can quickly leave our heart, and we may end up holding a grudge against them. But when we sin, we must remember how many times Allah gave us repeated chances. When someone does not greet us, we immediately get upset. We need to give excuses for the people. Perhaps the person did not notice us, perhaps we did not hear that person responding to our greeting.
  
13. Removes feelings of self-amazement when it comes to our worship and replaces it with gentleness, compassion and mercy (يخلع صولة الطاعة و الإحسان من قلبه تتبدل الى الرقة و رأفة و) (رحمة): we may be doing our worship on time and then suddenly we may miss fajr (dawn) prayer, and due to that our heart may soften because it was broken, and we are no longer impressed with ourselves.

14. Removes the garment of 'kinghood' and places the garment of humiliation (يخلع لباس الملوك الى لباس الذل): we are all slaves, and humility is what suits us. We are not authorised to account others. We should not scold and blame others because to do so is a sickness of the heart. Blaming is the way of Iblis (satan). We do not need to scold and be harsh. With kindness we will get the best, and with harshness we will always be disappointed.
  
15. Extracts worship out of fear (يستخرج من قلبه عبوديته بالخوف و) (الخشية و توبعها من البكاء و الإشفاق و الندم): when we sin, then the worship due to fear, regret and crying out of fear of Allah makes an appearance. When we are doing everything right, then we cannot extract these feelings. To experience these feelings of fear and humility are more worthy and valuable than praying all day.
  
16. Realization of the blessing of Allah protecting us from sinning (يعرفه مقدار نعمة معافاته): when we sin, it makes us appreciate the blessing of not sinning.
  
17. Extracts from our heart the love of Allah and being grateful to Him (يستخرج من قلبه محبته وشكره): our heart moves when we fall into sins. We will experience different worships of the heart, which we would not have felt had we not sinned. Only Allah can accept our repentance, and when we get to return to Him, we truly love Him. Sins

bring out emotions of being broken. When a child makes a mistake, and when they return back to us, we must accommodate them and take them in. We will find that the relationship has improved. Do not say hurtful words to them, and do not repel them, because if you do not take them in, there are shayateen (devils) ready to take them.

18. Makes us aware and alert (الحذر و التيقظ): when we sin, it makes us more cautious and careful in life.
  
19. Stops us from claiming goodness (فلا تزكوا أنفسكم): sins prevent us from claiming titles, that we are good-doers, or the muttaqeen (pious slaves who act according to what is pleasing to Allah), and the like. We do not need to ascribe purity to ourselves. The ones who claim purity to themselves in the Qur'an are the hypocrites who always talk good about themselves, but in reality, they are all talk but no action.
  
20. Sins make us taste the pain of being distant from Allah (يذيقه ألم الحجاب): there is a joy and sweetness when we are close to Allah and sins make us feel the distance and separation from Allah. When we sin, there is a barrier and a bitter feeling. We do not like it when there is a barrier between us and those whom we love, so what about with Allah? That is why the worst punishment on the Day of Judgment is to not see Allah.

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

O Allah, forgive me for [sins] I committed beforehand  
as well as those which shall come to pass,  
and those I have committed in secret as well  
as those I have committed in public,  
and where I have exceeded all bounds  
as well as those things about which You are more knowledgeable  
You are Al-Muqaddim (the Expediter) and You are Al-Muakhir (the Delayer).  
None has the right to be worshipped except You.





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