

الرفيق

**Allah Ar Rafeeq**

(The Most Gentle Companion)



طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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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.

Throughout the history of mankind, we have witnessed the deterioration of its ideals and its great moral principles. When Islam arrived, it tore through those barriers of ignorance in the most extraordinary manner. The pure monotheistic beliefs of the true servants of Allah led the way for great changes in society.

But somewhere along the way, we have forgotten our true origin and have fallen short of the beliefs and ideals that made it possible to attain those heights, which was and is through the Qur'an and the Sunnah. The deeper study of them gives us the means of acceptance of Tawheed (Oneness) which is La ilaaha illallah - there is no god but Allah.

In order to understand Allah, the Magnificent Creator of the universe and everything that exists, we need to ponder His names and attributes, although we would not be even scratching the surface of that knowledge, we can only 'try' and grasp who He is, and that too only with His permission. And when we learn and teach about Him in the right manner, society will be transformed to the greatest good.

This book is a minuscule attempt to unravel the beauty of one of the names of Allah - Ar Rafeeq, The Most Gentle Companion.



This world needs rifq (gentleness) now more than any other time in human history. And how better to bring gentleness and kindness to it than to study the source of all gentleness and kindness.

In this book we delve into how Allah Ar Rafeeq is our constant Most Gentle Companion without leaving us for a blink of a second, taking care of everything we know and do not know. First, we introduce the name then we move onto what the Qur'an and Sunnah mention about it and try to define the concepts with various depictions of it from different sources. Then we go on to explain the impacts this name has in our present lives and will have in the hereafter, how they transform us and how they must translate into our daily routine.

The sources used in this book are:

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

# Introduction

All praises are due to Allah, the Lord of the Universe, we seek His Guidance, and there is no might or power except with Him.

We begin and end with praise because praising Allah fills the scale of the believer. For any advanced civilisation to succeed, it needs to know that Allah is The Lord of the Great and Honorable Throne.

## Hadith (sayings):

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ. "

Narrated Abu Hurairah (may Allah be pleased with him), Allah's Messenger (peace and blessings of Allah be upon him) said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise."<sup>1</sup>

There is a misconception in these times where people think that dealing with Allah's names is only memorising or repeating them, but in actuality, this is a grave transgression against Him. The true honouring of Allah's names is when we feel, experience and live by His names. Allah has ninety-nine names and whoever understands these names, acts upon them and lives by them will enter paradise.

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<sup>1</sup>Sahih al-Bukhari 2736

We cannot encompass Allah in words or understanding. We can only try. Anyone that can be encompassed and grasped cannot be God. The origin of shirk (associating partners with Allah) began when people began to characterize Allah with a picture or an image which always led them astray.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا يُشْرِكُونَ

Say (O Muhammad [peace and blessings of Allah be upon him]), "Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?"<sup>2</sup>

### Paradise in this life

Allah describes paradise as something what no eye has ever seen, no ear has ever heard and what no heart has ever perceived. And He has prepared it for His pious servants in the hereafter. But there is a paradise here on earth too.

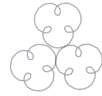
The one who has everything in this world and can travel to different places and has the freedom to do whatever he wants and yet is unable to enjoy the most delightful thing in this life, which is knowing Allah, is truly a deprived human being.

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<sup>2</sup> Surah An Naml 59



Knowing Allah is paradise in this life. And if a person is not able to enter paradise in this life, then how does he expect to enter the paradise of the hereafter?



## The Names of Allah are gardens of paradise

We are all drawn to everything that we cannot comprehend. Allah is hidden yet apparent and this brings attachment. The Names of Allah are so great that it changes us internally and inspires us with its beauty.

All the beautiful names belong to Allah and He has many names, yet we need ninety-nine names in order to enter paradise. No matter how much we speak about Him, praise Him or worship Him, we cannot give Him His due rights. We can comprehend the worldly life as there is a beginning and end to it but we can never completely comprehend Allah, His names, attributes or actions.



We cannot live without being attached to Him, and without being drawn to His perfection. We cannot resist Him even if we wanted to.

This limited material life just gives us a “taste” and does not provide “real food” to nourish our souls. The good life is when we believe in Allah and devote ourselves to Him. But living a life cut-off from Him is lonely even when we are surrounded by people. Only Allah can bring our chaotic and disorganised life together in the most perfect way.

When we know Allah, we will live a good, truthful, happy and valuable life. With all that He gave us, He wants that we feel His actions so that we submit and surrender to Him.



Some people may trivialise the study of the names of Allah, thinking of it as something unimportant, but nothing can be like knowing Allah and we do not want anything to change our relationship with Him except in the best possible way. The actions of someone who knows Allah is altogether different and distinct from someone who does not know Him.



One of the beautiful names of Allah is Ar Rafeeq - The Most Gentle Companion. He is the Most Gentle and He is Aware of all matters. His subtlety and gentleness is in all that He commands.

He deals with us gently and knows our deepest feelings; He can reform us and change us without pain. He takes care of all our problems even while we are asleep. He makes us realize our faults, defects and problems gradually, though He is able to make us aware of it from the start. Allah is able to fix us on the spot without means, yet He is gentle. Even if we make mistakes, He is not hasty in punishing us. Allah does not compel us to worship Him though He is All-Able.

As humans we all love perfection and beauty, and when we know how perfect and beautiful Allah is, we want to be merciful because He is Merciful, we want to be generous because He is Generous, we want to be gentle because He is Gentle.

Gentleness is a gem in the “necklace of manners”. It is a quality of perfection. Harshness does not show perfection instead it shows disguised faults.



## Hadith (sayings):

وعن أبي هريرة رضي الله عنه ، عن رسول الله صلى الله عليه وسلم أنه قال: “ قال الله، عز وجل: أنا عند ظن عبدي بي وأنا معه حيث يذكرني، والله لله أفرح بتوبة عبده من أحدكم يجد ضالته بالفلاة، ومن تقرب إلي شبراً، تقربت إليه ذراعاً، ومن تقرب إلي ذراعاً، تقربت إليه باعاً، وإذا أقبل إلي يمشي، أقبلت إليه أهول”

Narrated Abu Hurairah (may Allah be pleased with him), The Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running.'"<sup>3</sup>

When we know Allah Ar Rafeeq, we will be aware of our movements in life, but without the feelings of discomfort. We want to come to Allah with ease and not with difficulty. Therefore we must never make Allah absent from our lives or minds. Allah Ar Rafeeq does not leave us to ourselves without showing us the next step that needs to be taken. He is constantly by our side. With Allah's Companionship, we will never be left in disappointment.

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<sup>3</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 440

## Hadith (sayings):

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَتْ بِِي شَفَاتُهُ "

It was narrated from Abu Hurairah that the Prophet(peace and blessings of Allah be upon him) said: "Allah says: 'I am with My slave when he remembers Me and his lips move saying My Name.'"<sup>4</sup>

Allah knows our needs and He is the Best of the Companions and among the best companions are the messengers, truthful ones and righteous people. The journey of knowing Allah is a great undertaking indeed and He will motivate us and bring us the best in life with His gentleness. We must believe that when we learn any name of Allah and try to live by it, our life will be fashioned by this name, which in turn will completely transform us.

Just as the Companions of the Cave were given facilities while asleep, He will fulfill our needs while we are alive and awake. They left their homes in fear for their faith, although they came from well-accommodated backgrounds. They proved that religion is for everyone, not only the poor. They were helpless and did not have a plan, but Allah guided them to a cave which had facilities no one could imagine. They slept for 309 years and Allah accommodated them and gave them everything they needed.

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<sup>4</sup> Sunan Ibn Majah 3792

But we must not be impressed with the companions of the cave, instead we must recognize Allah's actions which are far more worthy of amazement.



A life without Allah is hardship, sorrow and confusion but life with Him is full of ease, light and happiness.

# Unravelling Gentleness

## Meaning In The Arabic Language

The word Rifq (رفق) means:

- ☪ Mercy
- ☪ Compassion
- ☪ Taking care
- ☪ Moderation
- ☪ Balance
- ☪ Benefit
- ☪ Holding back something as means of protection
- ☪ Perfection
- ☪ To put everything in its place
- ☪ Step by step
- ☪ Companion

It is softness in utterances, actions and to make things easy. It is the opposite of harshness and bullying. From the similar root we derive the word Mirfaq (مرفق) which in Arabic means elbow or facility. This word is mentioned in Surah Al Kahf.

وَإِذِ اعْتَرَقْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ  
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾

(The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)."  
5

The Companions of the Cave sought guidance from Allah and the moment they separated from their people, Allah guided them to the cave which was perfect; they did not have to hunt or search for shelter.

Allah Ar Rafeeq facilitated for them the means of survival by creating the ideal conditions for their existence inside the cave. He caused their eyes to remain open while sleeping so they would not lose their eyesight. The sun was perfectly positioned so that it would not burn their skins while they slept but was just enough to suffice them. The air circulated inside it thoroughly so they all had enough supply of oxygen to survive hundreds of years. He caused their bodies to turn right and left so they did not remain in one place, and the dog was positioned to guard them from any danger they may face from outside. Even more so, Allah placed fear in the hearts of anyone who looked at them, thus no one could touch them.

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<sup>5</sup> Surah Al Kahf 16



All they had to do was enter the cave and everything was customised for them. It was a cave filled with Allah's mercy which was better than a home filled with disbelief.

So the name Allah Ar Rafeeq creates resources for us so that we do not wander around being unaware of the next step to be taken.



With Allah Ar Rafeeq we will always reach our destination with the least of efforts.

## Meaning In The Religion

### His Undeniable Gentleness

Allah Ar Rafeeq is The Most Gentle and handles us with gentleness in every step. There is nothing harsh, abrupt or blunt about Him. He does not damage or confound us.

The human body is an excellent example of His gentleness. Our bodies perform millions of actions per minute, but we do not hear the faintest sound of these actions, nor of the blood gushing inside us. They function laboriously yet we have no inkling of the discordance it generates. The gentleness of Allah Ar Rafeeq is such that He does not cause us to hear it.

Allah Ar Rafeeq does not do things in haste. Hastiness does not guarantee success. If any important matter was neglected by us, He will bring the matter to the forefront, so that it is brought to our attention again.

He disposes our affairs for us, guides us, takes care of our bodies, runs the universe, but we are hardly aware. The continuous transformation of this world is so massive yet those changes are not audible. Imagine if we were to hear everything, how disturbed we would be!

Also from His gentleness is that He has made the Qur'an easy for us to remember.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition)?<sup>6</sup>



This beautiful gift enables us to experience the beauty and grandeur of His words.

### His Unmistakable Beneficence

When any part of our body is injured, we are unable to touch that part because it generates pain. The body's adaptive response to pain involves physiological changes, which are useful and potentially life saving in the initial stages. Allah's gentleness is self-evident here because that pain is part of the healing process.

He is not only gentle to those who remember and appreciate Him but even to those who are heedless, ignorant and who disbelieve in Him. Also, out of His Beneficence, He does not hasten the punishment on those who disobey Him. Like in the case of Fir'aun, Allah was well aware that he would not believe, yet He showed Him His signs and gave him time. It would be difficult for us to not show harshness towards someone whom we knew would not change.

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<sup>6</sup> Surah Al Qamar 17

## His Subtle Nurturing

Allah Ar Rafeeq is The Most Subtle (اللطيف) in His nurturing. He is in charge of nurturing every kind of species in His dominion. He is able to create means which have never been taught or used before. He takes care of all aspects and nurtures us from different perspectives. He considers our faith, spiritual, emotional, physical, social and intellectual needs before He nourishes us. His nurturing is unparalleled and complete.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

Surely, His is the Creation and Commandment. Blessed is Allah, the Lord of the Aalamin (mankind, jinn and all that exists)!<sup>7</sup>

Allah Ar Rafeeq is gentle to His slaves through His decrees. He does not just create and forsake us to be left alone, clueless about what to do next. He will take us from one state to another until we are familiar with it, adapt to it and become a part of it.

Allah is gentle in His commands and prohibitions without causing burden to the people. Even the prohibition of drinking was a step by step process and was not prohibited in one go.

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<sup>7</sup> Surah Al 'Araaf 54

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا  
 يَحْسَسُوْهُ وَلَا يَغْتَبِ بَّعْضُكُمۡ بَعْضًا اِيْحَبُّ اِحَدُكُمْ اَنْ يَّأْكُلَ  
 لَحْمَ اَخِيْهِ مَيِّتًا فَكْرِهْتُمْوْهُ وَاَنْقُوْا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾

O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.<sup>8</sup>

And when He prohibits something, He induces us to dislike the very prohibition itself. The example in the Qur'an to abstain from backbiting was explained as someone eating the dead flesh of their brother, surely we would not want to engage in such an act!

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<sup>8</sup> Surah Al Hujurat 12

## Gentleness (الرفق) in the Sunnah

### Hadith (sayings):

النبي صلى الله عليه وسلم قال: " إن الله رفيق يحب الرفق، ويعطي على الرفق ما لا يعطي على العنف وما لا يعطي على ما سواه"

The Prophet (peace and blessings of Allah be upon him) said, "Allah is Gentle and He loves gentleness, and rewards for gentleness while He does not reward severity, and does not give for anything besides it (gentleness)."<sup>9</sup>

More things are accomplished by being lenient and easy-going than being harsh or rude, which only causes misery.

We are such insignificant creatures yet we are ruthless and cruel, whereas Allah is the Creator of the Heavens and the Earth, the Magnificent One yet He is so subtle and gentle towards His creatures.

People think being harsh towards others will make them disciplined, but instead it only leads to deception. A person may do what he is commanded to do but only out of fear and not obedience in the real sense and he may secretly despise that person.

Our purpose in life is not about always being perfect, but it is about understanding the process of nurturing. When a person deals with harshness while working with others, the work they do will be devoid of blessings.

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9 Riyadh As Saliheen, Muslim, Book 1, Hadith 634

## Hadith (sayings):

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ يَهُودًا أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: وَعَلَيْكُمْ، وَلَعَنَكُمْ اللَّهُ، وَعَضِبُ اللَّهُ عَلَيْكُمْ، قَالَ: مَهْلًا يَا عَائِشَةُ، عَلَيْكَ بِالرُّفْقِ، وَإِيَّاكَ وَالْعُنْفَ وَالْمُحْشَ، قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: أَوْ لَمْ تَسْمَعِي مَا قُلْتُ؟ رَدَدْتُ عَلَيْهِمْ، فَيَسْتَجَابُ لِي فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِيَّ.

'Aishah (may Allah be pleased with her) reported that some Jews came to the Prophet (peace and blessings of Allah be upon him), and said, "Poison ('sam' instead of 'salam') be upon you." 'Aishah (may Allah be pleased with her) said, "And upon you and may the curse of Allah and the anger of Allah be upon you!" The Prophet said, "Easy, 'Aishah, you must be gentle. Beware of harshness and coarseness." She asked, "Didn't you hear what they said?" He said, "Didn't you hear what I said? I repeated it to them and what I said about them will be accepted and what they said about me will not be accepted."<sup>10</sup>

We learn from the Prophet (peace and blessings of Allah be upon him) that it is not from the attitude of the believer to be harsh.

## Hadith (sayings):

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ يُحْرِمِ الرُّفْقَ يُحْرِمِ الْخَيْرَ كُلَّهُ " .

The Prophet (peace and blessings of Allah be upon him) said: He who is deprived of gentleness is deprived of good.<sup>11</sup>

Anyone who does things harshly will be deprived of good. For example, when getting children ready for school if it's

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<sup>10</sup> Al-Adab Al-Mufrad 311, Authenticated by Al Albani as Sahih

<sup>11</sup> Sunan Abi Dawud 4809, Authenticated by Al Albani as Sahih

done harshly, the whole environment will get affected and there will be no goodness in it.

وعن عائشة رضي الله عنها قالت: سمعت رسول الله صلى الله عليه وسلم يقول في بيتي هذا: اللهم من ولي من أمر أمتي شيئاً فشق عليهم، فاشقق عليه ومن ولي من أمر أمتي شيئاً، فرفق بهم، فارفق به.

'Aishah (May Allah be pleased with her) reported: I heard the Messenger of Allah (peace and blessings of Allah be upon him) supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness."<sup>12</sup>

When a person in authority misused their power and made things difficult for people or burdened them without any justification then the Prophet (peace and blessings of Allah be upon him) made dua against him. He asked Allah to make things difficult for him. And anyone who made things easy for others then the Prophet (peace and blessings of Allah be upon him) made dua to Allah asking to make things easy for him. And surely the supplication of the Prophet (peace and blessings of Allah be upon him) was answered.

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<sup>12</sup> Sahih Muslim 1952



### Hadith (sayings):

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الرُّفُقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ " .

'Aishah (may Allah be pleased with her), the wife of Allah's Messenger (peace and blessings of Allah be upon him), reported Allah's Messenger (peace and blessings of Allah be upon him) as saying: Gentleness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective.<sup>13</sup>

With gentleness, we perform better and others perform better as well.

### Hadith (sayings):

عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أُعْطِيَ حَظَّهُ مِنَ الرُّفُقِ فَقَدْ أُعْطِيَ حَظَّهُ مِنَ الْخَيْرِ وَمَنْ حُرِمَ حَظَّهُ مِنَ الرُّفُقِ فَقَدْ حُرِمَ حَظَّهُ مِنَ الْخَيْرِ " .

Abu Ad-Darda narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever was given his share of gentleness, then he has been given a share of good. And whoever has been prevented from his share of gentleness, then he has been prevented from his share of good."<sup>14</sup>

When we are given a share of gentleness, we will have a share of goodness and Allah will expand everything for us and increase for us.

The scholars said gentleness is the head of wisdom (الرفق رأس الحكمة), while harshness is foolishness.

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<sup>13</sup> Sahih Muslim 2594

<sup>14</sup> Jami` at-Tirmidhi 2013

## ☪ The Gentleness of the Prophets in the Qur'an

فِيمَا رَحِمَهُ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا  
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ  
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).<sup>15</sup>

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

And be kind and humble to the believers who follow you.<sup>16</sup>

The Prophet (peace and blessings of Allah be upon him) was gentle and it was by Allah's mercy that he was so. Gentle people are a test for those who are harsh and want everything quickly.

How must the one in authority deal with the one who commits a breach? They must pardon them, seek forgiveness for them and consult them in matters.

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<sup>15</sup> Surah Aal Imran 159

<sup>16</sup> Surah Ash Shua'ara 215

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

"Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

فَقُولَا لَهُ قَوْلًا لِّئَلَّا يَعْلَهُ، يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

"And speak to him mildly, perhaps he may accept admonition or fear (Allah)."<sup>17</sup>

Musa and Haroon (peace be upon them) were sent to Fir'aun who was a tyrant. They never spoke harshly with him. This teaches us that fear and remembrance come only with gentleness and kindness.

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<sup>17</sup> Surah Ta Ha 43 to 44

## 🌀 The Examples of Rifq (gentleness) in the Prophet (peace and blessings of Allah be upon him)

The Prophet (peace and blessings of Allah be upon him) was gentle in his dealings. He was neither harsh nor abrupt. In general, when we deal with people who are gentle, it causes us to be gentle as well.

- 🌀 There was a person who stole wheat and another caught him. He took him to the Prophet (peace and blessings of Allah be upon him) in order to take his rights from this man. The Prophet (peace and blessings of Allah be upon him) commanded others to bring food for the man who stole since he was hungry, and this shows his gentleness.
- 🌀 ‘Aishah (may Allah be pleased with her) once asked the Prophet (peace and blessings of Allah be upon him), “Did you face any day greater than the Battle of Badr?” He said when his own people were rejecting his dawah and when he went to Taif, he was mocked and beaten there. He saw a cloud, and saw Jibreel. Jibreel said, “Allah heard what they have said to you and He has sent to you angels of the mountain, command them as you want.” The angel of the mountains came and said, “Salam O Mohammed

(peace and blessings of Allah be upon him), if you wish I can crush them between these two mountains.” The Prophet (peace and blessings of Allah be upon him) said, “I hope Allah will bring forth from their offspring those who will worship Allah alone and not associate any partners with him.” He did not take any revenge.

- ③ There was a person who urinated in the masjid, and the Companions wanted to stop him while the Prophet (peace and blessings of Allah be upon him) said, “Let him finish.” Then the Prophet (peace and blessings of Allah be upon him) called the man and told him these are masajids (mosques) which are not suitable for such matters but they are for the remembrance of Allah, prayer and reciting the Qur’an. This shows that ignorance and foolishness cannot be dealt with harshness but with rifq (gentleness).
  
- ③ There was a person who sneezed in the prayer and a man said out loud, “May Allah have mercy on you.” People started looking at him and tapping their hands on their thighs. Then the Prophet (peace and blessings of Allah be upon him) told him after the prayer gently.

🗣️ A man came to the Prophet (peace and blessings of Allah be upon him) asking for permission to commit adultery. The Prophet (peace and blessings of Allah be upon him) brought him near and asked, “Would you love for someone to do this to your mother?” He replied, “No”. The Prophet (peace and blessings of Allah be upon him) said, “Neither would people love this for their mothers.” Then he asked, “Would you love for someone to do this to your daughter?” He replied, “No”. The Prophet (peace and blessings of Allah be upon him) said, “Neither would people love this for their daughters.” Then he asked, “Would you love it for your sister? Would you love it for your paternal aunt? Would you love it for your maternal aunt?” And this shows the Prophet’s gentleness to mention all the female relatives, and not only his mother and sister. It is important to create a good bridge with our children.

## 🌀 Sayings of the Righteous Predecessors

- 🌀 Ar Rifq (gentleness) is to put matters in their place, to put firmness in its place and to put softness in its place. This shows rifq (gentleness) is not only about being gentle and easy with everyone, but it's about putting matters in their place because that is wisdom. For example, if one child is obedient and the other is not, a parent would deal firmly with one and not the other; this is rifq (gentleness) for them.
- 🌀 Faith is adorned with knowledge, and knowledge is adorned with actions. And actions are adorned with rifq (gentleness). Thus the journey is faith - knowledge - actions - rifq (gentleness).
- 🌀 Ibn Al Qayyim said: "Anyone who is gentle to the slaves of Allah then Allah will be gentle to him, anyone merciful, good, generous, beneficial, and who conceals the faults of the slaves then Allah will be merciful, good, and generous to Him. He will bring what benefits him and conceal his faults."

- ② Anyone who deprives good from others, Allah will deprive good from him. How we deal with others is how Allah will deal with us.
  
- ② If we want to go to paradise with ease and without being accounted then we should not account others.



# Allah Ar Rafeeq - The Most Gentle Companion

Allah Ar Rafeeq is also known as The Most Gentle Companion and the Companionship of Allah is something that suits His majesty and perfection. He is not with us physically but He is with us every step of the way by His sight, hearing and knowledge.

Let us take the example of being with a good friend and bad friend. We would surely be influenced by them.

## Hadith (sayings):

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ " .

It was narrated by Abu Hurairah that the Prophet (peace and blessings be upon him) said: A man follows the religion of his friend; so each one should consider whom he makes his friend.<sup>18</sup>

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<sup>18</sup> Sunan Abi Dawud 4833, Authenticated by Al Albani as Hasan

If a friend is a carrier of musk, then surely his impact would be felt whether with the fragrance of musk is on himself or by giving it to others. And to Allah is the best example. How great indeed would it be to have Allah Ar Rafeeq as our special companion!



An earthly example of a special companionship was between the Prophet (peace and blessings of Allah be upon him) and Abu Bakr (may Allah be pleased with him).



## WE CAN CATEGORIZE THE COMPANIONSHIP OF ALLAH AS



# GENERAL AND SPECIAL.

## The General Companionship of Allah Ar Rafeeq

Allah is with us:

### By His Knowledge:

He has full knowledge of His slaves. He is not everywhere in the physical sense but He is above the seven heavens. It does not suit the Majesty of Allah to be everywhere physically.

### By His Hearing:

He always hears us whenever we speak and He always responds to us when we call out to Him.

### By His Seeing:

Allah always sees us; He is continuously supervising over His creation, without there being any interruption whatsoever.

### By His Will:

Whatever He wills, happens and whatever He does not will, can never happen.

### By His Power:

Allah has complete authority and power over us and His authority cannot be challenged. Even our strongest attempts to encompass anything around us are weak and cannot give us control over it. Everything may seem a certain way, but in reality we cannot do anything or help anyone.

## 🕋 The Special Companionship of Allah Ar Rafeeq

Allah is with us:

🕋 By His nearness and support

إِلَّا نَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا  
ثَانِيًا أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذِ يَقُولُ لِصَاحِبِهِ لَا  
تَحْزَنْ إِنَّا اللَّهُ مَعَنَا فَاَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ  
وَأَيْدِيَهُمْ يَجْنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ  
كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٤٠﴾

If you help him (Muhammad (peace and blessings of Allah be upon him)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad (peace and blessings of Allah be upon him) and Abu Bakr (may Allah be pleased with him)) were in the cave, he (peace and blessings of Allah be upon him) said to his companion (Abu Bakr (may Allah be pleased with him)): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved

the lowermost, while the Word of Allah that became the uppermost; and Allah is All-Mighty, All-Wise.<sup>19</sup>

Allah addresses the believers and says, “If you will not give victory to the Prophet (peace and blessings of Allah be upon him), then Allah has already given victory to him when he was in the cave with Abu Bakr (may Allah be pleased with him).”

The Prophet (peace and blessings of Allah be upon him) could sense the sadness in Abu Bakr’s face (may Allah be pleased with him). He was not afraid or angry for being in the cave, but he was sad for his beloved friend the Prophet (peace and blessings of Allah be upon him). These feelings show the closeness of Allah when someone feels for someone other than himself.

The Prophet (peace and blessings of Allah be upon him) told him, “Do not be sad, Allah is with us.” Immediately after that, tranquility descended and they were supported with an unseen army of angels. How grand is Allah’s companionship! And this special companionship that everyone would long for is only for the believers. The more one believes, the nearer Allah Ar Rafeeq will be to him.

The word of the disbelievers was debased and the word of Allah was, is, and will always be the highest, and Allah is Al ‘Aziz Al Hakeem - The All-Mighty, The All-Wise.

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<sup>19</sup> Surah At Tawbah 40

👁️ By His seeing and hearing

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant)."

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

44. "And speak to him mildly, perhaps he may accept admonition or fear (Allah)."

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾

45. They said: "Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾

46. He (Allah) said: "Fear not, verily I am with you both, hearing and seeing."<sup>20</sup>

Musa and Haroon (peace be upon them both) had to face Fir'aun, and they were both afraid he would punish them or overpower them, but Allah told them to not be scared and assured that He is with them, hearing and seeing over everything.

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<sup>20</sup> Surah Ta Ha 43 to 46

When we guard our faith then Allah will guard our body. Allah is with us by His sight, hearing and knowledge though He is above the seven heavens and He rose over the Throne in a manner that befits His Majesty.



## 3 For whom is the special companionship of Allah?

For the Good-Doers:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinoon (good-doers).<sup>21</sup>

Allah is always with those showing taqwa (piety) and doing their very best. As a result, Allah would constantly bestow them with His companionship and they would only experience good. But that companionship would discontinue if they start following their desires which is the opposite of taqwa.

وَالَّذِينَ جَاهَدُوا فِيْنَا نَهْدِيْهِمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allah's religion - Islamic Monotheism). And verily, Allah is with the Muhsinoon (good doers).<sup>22</sup>

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<sup>21</sup> Surah An Nahl 128

<sup>22</sup> Surah Al 'Ankaboot 69

Allah's companionship is for those who struggle for His sake and always do their best for His cause. Allah will guide them to His religion and make the straight path easy for them.

For the Patient:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ، وَأَصْبِرُوا  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allah is with those who are As Sabirun (the patient ones).<sup>23</sup>

Allah is with those who obey Him and His Messenger (peace and blessings of Allah be upon him). We must always try and refrain from conflicts or having bad feelings towards others. When there are conflicts then failure is sure to follow, just as in group work, when there is one that indulges in feud then everyone involved pays the price. Therefore it is important to be patient.

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<sup>23</sup> Surah Al Anfaal 46

## Hadith (sayings):

وعن أبي هريرة رضي الله عنه ، عن رسول الله صلى الله عليه وسلم أنه قال: “ قال الله، عز وجل: أنا عند ظن عبدي بي وأنا معه حيث يذكرني، والله لله أفرح بتوبة عبده من أحدكم يجد ضالته بالفلاة، ومن تقرب إلي شبراً، تقربت إليه ذراعاً، ومن تقرب إلي ذراعاً، تقربت إليه باعاً، وإذا أقبل إلي يمشي، أقبلت إليه أهراً”

Abu Hurairah (may Allah be pleased with him) narrated, The Messenger of Allah (peace and blessings of Allah be upon him) said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running".<sup>24</sup>

Allah will be to us as we think of Him. When we come close to Allah, He will come closer to us, and when we come walking to Him, He will come running to us. Allah cannot be outdone as He always gives more than what we deserve and more than what we can imagine. When we remember Him, He remembers us. And there is no life better than knowing Allah and remembering Him.

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<sup>24</sup> Riyadh As Saliheen, Al Bukhari and Muslim, Book 1, Hadith 440

# The Impact of Allah Ar Rafeeq

## In this life

### HIS FRIENDSHIP AND ASSISTANCE (الموالة)

A Wali is a close friend whose heart stirs or quickens for us. Allah accompanies us not physically but by His knowledge, seeing and hearing because He rose over the Throne.

To be the wali (close friend) of Allah we must believe in Him and refrain from following our desires. When we are the wali (close friend) of Allah, no one can harm us. He declares war against anyone who hurts His awliya (the believers with taqwa (piety)).

## HIS PROTECTION (الحفظ)

When we believe in Him, He protects us from trials, faults, evil companions, the shaitan and anything which can bring us down. He also protects our minds, eyes, ears, hands and feet; He does not allow us to hurt even ourselves because He is closer to us than we are to ourselves.

An excellent example of Allah's protection for the believers is that of the Companions of the Cave. He not only guarded their faith but also protected their bodies and their skin from being burnt by the sun while they slept. He enabled the air to circulate freely inside the enclosed space so they were preserved undisturbed for hundreds of years.

## HIS SUPPORT (التأييد)

Allah supports the believers in many ways. He sends all the means necessary in their lives even though sometimes they themselves are unable to know their own needs.

Allah also provides support with His inspiration and guidance.

## HIS VICTORY (النصر)

Allah is Sufficient to grant victory to His slaves when they go through challenges and trials in life.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱ إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ

When there comes the Help of Allah (to you, O Muhammad peace and blessings of Allah be upon him against your enemies) and the conquest (of Makkah).

۲ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللّٰهِ أَفْوَاجًا

And you see that the people enter Allah's religion (Islam) in crowds.

۳ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.<sup>25</sup>

Allah gave tremendous victory to the Prophet (peace and blessings of Allah be upon him). He was forced to leave Makkah, but was given an entire town with believers – Al Ansar (the helpers). When we truly believe and trust that Allah will give us victory, then surely Allah will make us victorious.



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<sup>25</sup> Surah An Nasr 1 to 3

## HIS LOVE (المحبة)

The nearness and closeness of Allah is to provide everything with love. He protects, supports and gives us victory with love.

This dua is part of a longer dua asking Allah for His love:

 *أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُجِيبُكَ وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ* 

“I ask You for Your love, the love of whomever You love, and the love of the deeds that bring one nearer to Your love.”<sup>26</sup>

Our relationship with Allah must be based on this emotion. And those who love each other for the sake of Allah will be raised on the Day of Judgement on platforms of light. They will not be terrified on the Day of Judgement unlike others. There is no worship greater than the love of Allah and true love is what connects us to Him.

## HIS SUFFICIENCY (الكفاية)

One of the most common concerns in this life is loneliness and the feeling of being unloved. The solution to this problem is understanding and believing in Allah Ar Rafeeq. He manifests His love and support to us through different means and shows us how He gives victory in impossible situations, proving that He is sufficient for us.

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<sup>26</sup> Jami At Tirmidhi Book 47, Hadith 3543

## 🌀 HIS GUIDANCE (الهداية)

If we do not feel sufficient with Allah then there can be no guidance.

When we put our trust in Allah Ar Rafeeq, we receive guidance throughout our life which is the key that will ultimately unlock the most painless, effortless and clearest path to paradise.

## 🌀 HIS CLOSENESS (القرب)

What we have in this life cannot be compared to what we will have in the hereafter. He will gather the believers in the hereafter, and they will be elevated and made near to Him. There will be real companionship of Allah where we will hear and see Him and that will be the greatest delight.



Here are some examples from the Qur'an and the Sunnah:

### 🕋 Aasiya - The Woman of Paradise

Aasiya, the wife of Fir'aun, was a queen who had palaces, jewels, and all the material wealth in the world, yet she wanted a house near Allah and not a palace with Fir'aun. When she professed her faith openly, she was tortured by Fir'aun who placed her under the blazing hot sun. Allah has mentioned her dua in the Qur'an.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ  
رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي  
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

And Allah has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Dhalimun (polytheists, wrong-doers and disbelievers in Allah).<sup>27</sup>

And Allah showed her her home in paradise just before she died and she is among the women of paradise.

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<sup>27</sup> Surah At Tahreem 11

## Final Words of the Prophet (peace and blessings of Allah be upon him)

At the time of death, the Prophet (peace and blessings of Allah be upon Him) was with ‘Aishah (may Allah be pleased with her) and he was given the choice to remain in this life or to go to Ar Rafeeq Al A’la (The Highest Exalted Companion). He chose Allah and said “Ar Rafeeq Al A’la” and then passed away. No one can have a better companion than Allah. He is perfect in all His names and attributes and He is The Highest Exalted Companion.



The Prophet (peace and blessings of Allah be upon him) used to supplicate to Allah:

رَبِّ أَعِيْنِي وَلَا تُعِيْنْ عَلَيَّ وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ وَاهْدِنِي وَسِّرْ هُدَايَ إِلَيَّ وَانصُرْنِي  
عَلَى مَنْ بَغَى عَلَيَّ اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا لَكَ ذَاكِرًا لَكَ رَاهِبًا لَكَ مَطْوَعًا إِلَيْكَ مُخْبِتًا أَوْ مُنِيبًا رَبِّ تَقَبَّلْ  
تَوْبَتِي وَاغْسِلْ حَوْبَتِي وَأَجِبْ دَعْوَتِي وَثَبِّتْ حُجَّتِي وَاهْدِ قَلْبِي وَسَدِّدْ لِسَانِي وَأَسْأَلُ سَخِيمَةَ قَلْبِي

"My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."<sup>28</sup>

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<sup>28</sup> Sunan Abi Dawud 1510, Authenticated by Al Albani as Sahih

## In the Hereafter

We all want to have the best return to Ar Rafeeq Al A'la (The Highest Exalted Companion). But it is important to live by this name in order to enjoy every part of the journey back to Him. If we do not know who is Allah Ar Rafeeq, then we will be left in panic when the angels take our souls, when the Books of account are distributed and when we cross the Sirat (bridge).

Allah Ar Rafeeq will teach us how to write, how to fulfill our rights and duties, how to increase our balance, how to repent, how to pass the Sirat (bridge to paradise), how to attain paradise and how to reach the highest level in paradise.

Allah Ar Rafeeq will give us every resource to help us go higher and support us with means and ideas. Sometimes we ourselves do not know where to start but when we go to Ar Rafeeq, He will put everything in our life in the right order.

Our vision is to reach Ar Rafeeq Al A'la (The Highest Exalted Companion) and our mission is to accompany Him in this life. If we are not drawing close to Allah then our companionship with Him will be a general one. We want a special companionship where He will guide us in every step of our life.

Even if we have all the knowledge, we cannot work or manage without Allah Ar Rafeeq.



We must take the Qur'an as our companion because it will teach us everything step by step. When we take the Qur'an as our guide, it does not leave us clueless. It teaches us to pause, reflect, react and take the right action. When we do not take the Qur'an as our guide, then the journey will be stressful and unnerving. When Allah accompanies us, He will show us the obstacles and challenges, and He will give us solutions and accommodate us so that we are not afraid. Allah does not want to punish us if we believe in Him and are grateful. Let us examine how in this journey Allah expresses His love for us.

Allah does not cause us to die except to make us live again and to lead us to a better life and place provided we truly believe in Him. Allah will send angels who have the task of taking the soul of the human.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ  
أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.<sup>29</sup>

When the time to leave comes, it comes silently.

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾  
وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾  
وَوَطَّنَ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾  
وَالنَّفْسَ السَّاقِ السَّاقِ بِالسَّاقِ ﴿٢٩﴾  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

<sup>29</sup> Surah Al An'am 61

Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit), (26) And it will be said: "Who can cure him (and save him from death)?" (27) And he (the dying person) will conclude that it was (the time) of parting (death); (28) And one leg will be joined with another leg (shrouded) (29) The drive will be, on that Day, to your Lord (Allâh)! (30)<sup>30</sup>

No human being loves to die, but for the believer, the angels of mercy will be bright faced. They will have a shroud and musk from paradise, and they will call on him and say: "O soul at rest, come out and return to the pleasure of your Lord". The soul will submit because it was obedient in this life. The soul will be taken out like a drop of water, and the Angel of Death will separate it and it will be handed over to the angels of mercy.

يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾  
 أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾  
 فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾  
 وَادْخُلِي جَنَّاتِي ﴿٣٠﴾

It will be said to the pious — believers of Islamic believers of islamic monotheism): "O (you) the one in (complete) rest and satisfaction! (27) "Come back to your Lord, Well-pleased (yourself) and well-pleasing (unto Him)! (28) "Enter you, then, among My (honoured) slaves, (29) "And enter you My Paradise!" (30)<sup>31</sup>

<sup>30</sup> Surah Al Qiyamah 26 to 30

<sup>31</sup> Surah Al Fajr 27 to 30

Thus the good soul will be dealt with gentleness while the bad soul, who was wicked throughout his life, will be dealt with harshness and that is altogether a different picture.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ  
 الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي  
 كُنتُمْ تُوعَدُونَ ﴿٣٠﴾  
 نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا  
 تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾  
 تُرْزَلُ مِنْ غَفُورٍ رَحِيمٍ ﴿٣٢﴾

Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! (30) "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. (31) "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful." (32)<sup>32</sup>

Anything that is for Allah is the truth but anything that is for other than Him is falsehood. Those who say, "Our Lord is Allah" and remain steadfast, will have angels come down at the time of death. They will be told that they will not be left alone. They will return to Allah in the best possible way with glad tidings.

<sup>32</sup> Surah Fussilat 30 to 32



The return to Allah frees the soul as it was created from above but the body returns to the earth. For the believer, the journey of the soul is a pleasure and it goes up to the seven heavens, but for the disbeliever and hypocrite the journey is heavy and a struggle.

As the believer's soul moves heavenward, the angels will call on him with the best names with which they called him in this life. They will say, "What is this pleasant fragrance and good soul?". At every heaven is a keeper and door, it will be said, "Who is this soul?". And they will open the door for the soul until it reaches the seventh heaven.

Allah will say, "Place his Book of Records in 'Illiyeen (where book of records of the righteous are placed), in the highest place. And take back his soul to the grave in the most gentle way."

## THE GRAVE

For the believer the grave will be vast and extensive, but for the disbeliever it will be narrow and constricted than what it really is. The soul will return to the grave in order to face the “fitna (trials) of the grave”. There will appear two angels who will be fierce and tough and they will make the dead person sit. He will be asked three questions, and based on these three questions he will see his outcome. The questions will be:

**Who is your  
Lord?**

**What is your  
religion?**

**Who is your  
messenger?**

He will say, “My Rabb is Allah” because he accepted the nurturing and reforming of his Rabb in his life. He was pleased with Allah and was always patient.

He will say, “My Religion is Islam” because he followed the pillars and manners of Islam in his life. He was someone who never harmed people by his tongue or hands.

He will say, “My Messenger is Muhammad (peace and blessings of Allah be upon him)” because he took him as a role model and followed his sunnah. He loved him the most from all of the people.

The disbeliever will not know the answers to those questions and the hypocrites will say, “the people proclaimed it so I imitated them ”, and this justification will not be accepted from them. Faith cannot be pretentious or borrowed, it must be truthful.

Our life needs to be based on these three aspects and our tests in life will also revolve around these three questions, whether it is about our belief, actions or following the sunnah.



A caller from the sky will call, “My slave has said the truth, dress him from paradise”. Then his grave will be expanded and an attractive well-dressed person with pleasant features will appear. And the slave will ask, “Who are you?”. Then the other will respond, “I am your good deeds and may Allah reward you for being quick to obey and slow to disobey.” The slave will want to go back to his family and tell them of his enjoyment, but he will not be able to do so and will be told to sleep.

For the disbeliever and the hypocrite the same actions will be reversed.

The angel Israfil is one of the carriers of the throne of Allah. He does not even blink his eye because he does not want to miss the command from Allah when He will order him to blow into the trumpet.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
 شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾  
 وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ  
 وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾  
 وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

(And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting). (68) And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged. (69) And each person will be paid in full of what he did; and He is Best Aware of what they do. (70))<sup>33</sup>

When the trumpet is blown, everyone will die except whom Allah wills.

<sup>33</sup> Surah Az Zumar 68 to 70

Allah will command the water to come down from below the Throne, and the bodies will grow again like plants.

### Hadith (sayings):

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " قَالَ اللَّهُ كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ دَلِيلٌ، وَسَتَمَنِي وَلَمْ يَكُنْ لَهُ دَلِيلٌ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَرَزَعَمَ أَيُّ لَأَ أَقْدِرُ أَنْ أُعِيدَهُ كَمَا كَانَ، وَأَمَّا سَتْمُهُ إِيَّايَ فَقَوْلُهُ لِي وَكَلِّدْ، فَسُبْحَانِي أَنْ أَتَّخِذَ صَاحِبَةً أَوْ وَكَلِّدًا " .

Narrated Ibn Abbas (may Allah be pleased with them): The Prophet (peace and blessings of Allah be upon him) said, "Allah said, 'The son of Adam tells a lie against me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling a lie against Me, it is that he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have offspring. No! Glorified be Me! I am far from taking a wife or offspring.' "<sup>34</sup>

Allah brings substantial evidence that He is able to bring life to the dead land, and to the dead birds and dead people.

There is no one comparable to Allah in how He deals with us. He is the Master and we are His slaves. When we walk to Him, He comes quicker towards us. No master can respond in this manner except Allah. We need Allah's Companionship because no one else can tolerate us, handle us or be patient with us. The Day of Judgement is a real journey which needs companionship. If there was no resurrection, then this life would be an entertainment without purpose.

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<sup>34</sup> Sahih Al Bukhari Book 65, Hadith 4482

يَوْمَ تَبْدُلُ الْأَرْضَ غَيْرَ الْأَرْضِ وَالسَّمَوَاتِ<sup>ط</sup> وَبَرَزُوا لِلَّهِ الْوَاحِدِ  
الْقَهَّارِ ٤٨

On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible<sup>35</sup>

Allah will declare, “Where are the kings?”

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ، وَالْأَرْضُ جَمِيعًا بِيَمِينِهِ يَوْمَ  
الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَانَهُ، وَتَعَالَى عَمَّا  
يُشْرَكُونَ ٦٧

They made not a just estimate of Allâh such as is due to Him. And on The Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!<sup>36</sup>

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<sup>35</sup> Surah Ibrahim 48

<sup>36</sup> Surah Az Zumar 67

وَأَنْذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينٍ مَا  
 لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

And warn them (O Muhammad peace and blessings of Allah be upon him) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Dhalimun (polytheists and wrong-doers), who could be given heed to.<sup>37</sup>

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ  
 أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾  
 وَأَمَّا الَّذِينَ أبيضَّتْ وُجُوهُهُمْ ففِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾

On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." And for those whose faces will become white, they will be in Allah's Mercy (Paradise), therein they shall dwell forever.<sup>38</sup>

<sup>37</sup> Surah Ghafir 18

<sup>38</sup> Surah Ale Imran 106 to 107

Brightness on the face is only attained when there is belief and righteous good deeds.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ  
وَأُمِّهِ وَأَبِيهِ  
وَصَحْبِهِ وَبَنِيهِ  
لِكُلِّ امْرِئٍ مَمْنُومٍ شَأْنٌ يُغْنِيهِ

(That Day shall a man flee from his brother, (34) And from his mother and his father, (35) And from his wife and his children. (36) Everyman, that Day, will have enough to make him careless of others. (37)<sup>39</sup>

On that Day, everyone will worry for themselves and will turn away from the other, even from their own brother, mother and father.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ  
الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ

No doubt! Verily, the Auliya of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve, - (62) Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds) (63)<sup>40</sup>

<sup>39</sup> Surah 'Abassa 34 to 37

<sup>40</sup> Surah Yunus 62 to 63



On that day, only the Awliya Allah (the believers with taqwa (peity)) will be safe from any fear or sadness.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ الْحَسَنِ أُولَٰئِكَ عَلَيْكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾  
لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا أُشْتَهَتْ أَنفُسُهُمْ  
خَالِدُونَ ﴿١٠٢﴾  
لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْنَهُمُ الْمَلَائِكَةُ هَذَا  
يَوْمِكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) (101) They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire. (102) The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised." (103)<sup>41</sup>

They will not hear the sound of the hellfire, there will be no grief and they will not be terrified. They will be greeted by the angels who will tell them, "This is your Day which you have been promised."

The sun will come near, and some will sweat to their ankles, some to their stomachs, and some will be drowning in their sweat but they will not die. And there are those who will be shaded under the Throne of Allah when there is no shade but His.

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<sup>41</sup> Surah Al Anbiya 101-103

## Hadith (sayings):

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَقَاصَتْ عَيْنَاهُ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ إِلَى نَفْسِهَا قَالَ إِيَّيْ أَخَافُ اللَّهَ. وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا، حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ "

Narrated Abu Huraira (may Allah be pleased with him): The Prophet (peace and blessings of Allah be upon him) said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in charity so secretly that his left hand does not know what his right hand has given."<sup>42</sup>

Those who loved each other for His sake will be on platforms of light, their faces will be bright, and they will be envied by the prophets for their nearness to Allah.

At this point, the Day of Judgement will not have started, but all would be eager for it to start, even the disbeliever. Allah will make everyone feel desperate to begin the accounting.

The people will go to the messengers and prophets and the first one they will go to will be Adam (peace be upon him).

🕒 Adam (peace be upon him) – Father of mankind

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<sup>42</sup> Sahih al-Bukhari 6806

Some people will say to some others, 'Go to Adam.' So they will go to Adam and say to him. 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you your soul; and ordered the angels to prostrate before you; so (please) intercede for us with your Lord. Don't you see in what state we are? Don't you see what condition we have reached?' Adam will say, 'Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my own problems). Go to someone else; go to Noah.'



A believer always remembers his sins even when he has been forgiven.

#### Nuh (peace be upon him) – First messenger

So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.'

### Ibrahim (peace be upon him)

They will go to Abraham and say, 'O Abraham! You are Allah's Messenger and His Khalil from among the people of the earth; so please intercede for us with your Lord. Don't you see in what state we are?' He will say to them, 'My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies. Myself! Myself! Myself! Go to someone else; go to Moses.'

### Musa (peace be upon him)

The people will then go to Moses and say, 'O Moses! You are Allah's Messenger and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never become before, nor will become thereafter, I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.'

### 'Eisa (peace be upon him)

So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say. 'My Lord has today become angry as He has never become before nor will ever become thereafter. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.'

### Muhammad (peace and blessings of Allah be upon him) - The final and seal of all messengers

So they will come to me and say, 'O Muhammad ! You are Allah's Messenger (peace and blessings of Allah be upon him) and the last of the prophets, and Allah forgave your early and late sins. (Please) intercede for us with your Lord. Don't you see in what state we are?" The Prophet (peace and blessings of Allah be upon him) added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O Muhammad Raise your head. Ask, and it will be granted. Intercede and It (your intercession) will be accepted.' So I will raise my head and Say, 'My followers, O my Lord! My followers, O my Lord'.<sup>43</sup>

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<sup>43</sup> Sahih Al Bukhari Book 65, Hadith 4712

The Prophet (peace and blessings of Allah be upon him) will say “my ummah, my ummah” while all the other messengers said, “myself, myself”. He will then be told to take seventy thousand from his ummah to the right door of paradise, and they will enter with no account or torment. They are the mutawakkileen (ones who put their trust in Allah), who never stopped at the door of anyone, but only at the door of Allah. They were not lost in their life because they knew Allah could make everything possible. They used to go out like the birds, not knowing what they will be provided with, and would always return rich and sufficient. When there was no door, Allah would open a door, and when there was sickness, they would be cured. When they wanted something, it was always fulfilled. They completely trusted Allah without question, therefore they will enter heaven without any question or account.

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ  
زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ﴿٤٨﴾

And they will be set before your Lord in (lines as) rows, (and Allāh will say):  
"Now indeed, you have come to Us as We created you the first time. Nay,  
but you thought that We had appointed no meeting for you (with Us)."<sup>44</sup>

The ones who denied the meeting with Allah along with the  
rest of mankind will be displayed before their Creator.

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<sup>44</sup> Surah Al Kahf 48

The Prophet (peace and blessings of Allah be upon him) cannot intercede on his own and we cannot ask him to intercede for us. We must not say, “O Messenger of Allah” because this is shirk (associating partners with Allah). We can only seek and ask from Allah and when He is pleased with us then He will allow the Prophet (peace and blessings of Allah be upon him) to intercede on behalf of us.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time and behold, they will be standing, looking on (waiting).<sup>45</sup>

The Day of Judgement will begin and it will glow and shine by the Light of Allah. The accounts, scale and books will appear. The messengers and prophets will be present. No one will be hidden from Allah, everyone will be displayed in a row before Him.

<sup>45</sup> Surah Az Zumar 68



وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ  
زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

And they will be set before your Lord in (lines as) rows, (and Allâh will say):  
"Now indeed, you have come to Us as We created you the first time. Nay,  
but you thought that We had appointed no meeting for you (with Us)."<sup>46</sup>

Everyone will hear what they could not hear in this life. It will be a Day when the body will be united with the soul, so everything will be felt. In life, the soul follows the body and in the grave the body follows the soul, but on the Day of Judgement they will feel exactly merged together.

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<sup>46</sup> Surah Al Kahf 48

Then there will be the distribution of the Book of Records, which accompanied us in this life, but we could not see it. Everything is recorded in this book. The books will be scattered and it will reach each person correctly. Some book of records will be honored and placed in the highest place in 'Illiyen (where book of records of the righteous are placed), and the book which is full of sins will be in the lowest of the earth in Sijjeen (where book of records of the wicked are placed). If these are the books, so what about the people?

وَكُلِّإِنْسَانٍ أَلْمَنَهُ طَيْرُهُ فِي عُنُقِهِ، وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ  
 كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾  
 أَقْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (13) (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." (14)<sup>47</sup>

The book will be opened and each one will have to read their book, and sufficient will each one be to account themselves. We are all aware of our deeds, good or bad. Thus it is important to be transparent with ourselves because everything is being recorded.

<sup>47</sup> Surah Al Isra'a 13-14

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَؤُلَاءِ أَقْرَبُ وَأَكْنَبُ ۚ (١٩)  
 إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ ۚ (٢٠)  
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۚ (٢١)  
 فِي جَنَّةٍ عَالِيَةٍ ۚ (٢٢)  
 قُطُوفُهَا دَانِيَةٌ ۚ (٢٣)

Then as for him who will be given his Record in his right hand will say: "Here! read my Record! (19) "Surely, I did believe that I shall meet my Account!" (20) So he shall be in a life, well-pleasing. (21) In a lofty Paradise, (22) The fruits in bunches whereof will be low and near at hand. (23)<sup>48</sup>

If the book of records is good then the person will want everyone to read his book of records.

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ يَلْبِئْسَ الَّذِي لَمْ أُؤْتِ كِتَابِيهِ ۚ (٢٥)  
 وَلَمْ أَدْرِمَ أَحْسَابِيهِ ۚ (٢٦)  
 يَلْبِئْسَ كَانَتْ الْقَاضِيَةَ ۚ (٢٧)

But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! (25) "And that I had never known, how my Account is! (26) "Would that it had been my end (death)! (27)<sup>49</sup>

<sup>48</sup> Surah Al Haaqa 19-23

<sup>49</sup> Surah Al Haaqa 25-27

And if the book of records is bad, then the person will wish he had never been given his book; it will be received with the left hand and placed behind the back out of shame.

Allah will be quick to account us, thus our Companion Allah Ar Rafeeq is Al Haseeb (The Accounter) and He will account us all at the same time. Some will take more time to account and some less, and some will have no account. Only Allah is the All-Knower.

Those who relied on Allah, did not account Him in life and did not judge or question Him will have an easy reckoning.

But the more rigid one is, the more hisab (account) he will have.

الْيَوْمَ نُجْزِي كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ  
سَرِيعُ الْحِسَابِ

This Day shall every person be recompensed for what he earned. This day no injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.<sup>50</sup>

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<sup>50</sup> Surah Ghafir 17

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ  
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا

حَسْبِين ﴿٤٧﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account<sup>51</sup>

## ❁ THE BALANCE

Allah is able to take us immediately to our final destination but He will show us He is Ar Rafeeq on the Last Day. The code of regulation of the true accountant is Justice. No one will take the sins of others unless he misleads others. The good deeds will be multiplied, but there will be no multiplication of sins.

There will be witnesses. The first type of accounting is public with the messengers. Allah will call on the messengers because they are responsible.

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<sup>51</sup> Surah Al Anbiya 47

## Hadith (sayings):

عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَجِيءُ نُوحٌ وَأُمَّتُهُ فَيَقُولُ اللَّهُ تَعَالَى هَلْ بَلَّغْتَ فَيَقُولُ نَعَمْ، أَيْ رَبِّ. فَيَقُولُ لِأُمَّتِهِ هَلْ بَلَّغْتُمْ فَيَقُولُونَ لَا، مَا جَاءَنَا مِنْ نَبِيٍّ. فَيَقُولُ لِنُوحٍ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمَّتُهُ، فَتَشْهَدُ أَنَّهُ قَدْ بَلَّغَ، وَهُوَ قَوْلُهُ جَلَّ ذِكْرُهُ {وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ} وَالْوَسْطُ الْعَدْلُ "

Narrated Abu Sa'id: Allah's Messenger (peace and blessings of Allah be upon him) said, "Noah and his nation will come (on the Day of Resurrection and Allah will ask (Noah), "Did you convey (the Message)?" He will reply, 'Yes, O my Lord!' Then Allah will ask Noah's nation, 'Did Noah convey My Message to you?' They will reply, 'No, no prophet came to us.' Then Allah will ask Noah, 'Who will stand a witness for you?' He will reply, 'Muhammad and his followers (will stand witness for me).' So, I and my followers will stand as witnesses for him (that he conveyed Allah's Message)." That is, (the interpretation) of the Statement of Allah: "Thus we have made you a just and the best nation that you might be witnesses Over mankind.." (2:143) <sup>52</sup>

The people of Nuh (peace be upon him) will deny him in the hereafter, just as they denied him in the worldly life. Nuh (peace be upon him) will be asked, "Do you have a witness to prove that you conveyed the message?" He will say "Yes, the ummah of Muhammad (peace and blessings of Allah be upon him)".

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا  
وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

<sup>52</sup> Sahih al-Bukhari 3339

Thus We have made you a (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad peace and blessings of Allah be upon him) be a witness over you.<sup>53</sup>

The People of the Qur'an will be witnesses for the messengers and that indeed would be a great honour.

Allah will not call on the Prophet (peace and blessings of Allah be upon him) but he will stand as a witness for us. No one will be a witness for the Prophet (peace and blessings of Allah be upon him) because he is Khalil Allah (close companion of Allah).

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<sup>53</sup> Surah Al Baqarah 143:

## THE GRADATIONS OF ACCOUNTABILITY

### Free from reckoning:

Seventy thousand people will enter paradise without being accounted for and we rely on Allah to be among them.

### Easy reckoning:

This will be for the people of the right. Allah will call on them individually and they will be screened so that no one will be able to see this accounting. Allah will say, "You committed this sin," and he will concede. That is why it is important to accept our sins and seek forgiveness in this life and not be rebellious. Allah will say, "I have forgiven all your sins and replaced it with good deeds." Allah is indeed the best companion.

### Hadith (sayings):

عَنْ صَفْوَانَ بْنِ مُحْرِزِ الْمَازِنِيِّ، قَالَ بَيَّنَّمَا أَنَا أَمْشِي، مَعَ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَخَذْتُ بِيَدِهِ إِذْ عَرَضَ رَجُلٌ، فَقَالَ كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّجْوَى فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَتِفَهُ، وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَيْ رَبِّ حَتَّى إِذَا فَرَّرَهُ بِدُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ"

Narrated Safwan bin Muhriz Al-Mazini: While I was walking with Ibn `Umar holding his hand, a man came in front of us and asked, "What have you heard from Allah's Messenger (peace and blessings of Allah be upon him) about An-Najwa?" Ibn `Umar said, "I heard Allah's Messenger (peace and blessings of Allah be upon him) saying, 'Allah will bring a believer near Him and shelter him with His Screen and ask him: Did you commit such-and-



such sins? He will say: Yes, my Lord. Allah will keep on asking him till he will confess all his sins and will think that he is ruined. Allah will say: 'I did screen your sins in the world and I forgive them for you today',<sup>54</sup>

### Difficult reckoning:

This will be for the disbelievers, hypocrites and great sinners who will be accounted for each sin; negotiation in the accounts is a punishment in itself.

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<sup>54</sup> Sahih al-Bukhari 2441

## THE SCALE

The Scale can measure what is tangible and intangible, it can measure faith, manners and patience.

فَمَنْ ثَقَلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

Then, those whose scales (of good deeds) are heavy, they are the successful.


وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.<sup>55</sup>

 How can we increase our balance?

 Tawheed

 Good manners

 Saying Subhan Allah Al ‘Adheem and Subhan Allah wa Bihamdih

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<sup>55</sup> Surah Al Mu'minoon 102 to 103

The believer will be heavy on the scale due to their faith and good deeds, while the disbeliever will be light. The book of records will be weighed and it will be heavy for the believer and light for the disbeliever. Allah will not leave any deeds without being accounted for.

The Prophet (peace and blessings of Allah be upon him) will be watching the scale and say, “O Allah grant safety, O Allah grant safety”.

The Account will be two parts with an overview and a detailed one with the scale. Then comes the actual living of the “report”. Those whose reports will be good, will live in the best form on the Day of Judgement and the opposite will be true for the wrongdoers.

## THE APPEARANCE OF FALSE GODS

If a person worshipped anything besides Allah, they will see their gods and they will follow it just as they followed it blindly in their life.

Shirk and disbelief are the worst sins. Those who worship the sun, stars, moon, magic, energy and science will follow it and it will lead them to the fire.

The People of the Book and Muslims will remain at this point. The religion with Allah is Islam and it is One. The religion of all the messengers is Islam and the followers are Muslim, but the separation happened when the messengers were idolized.

### Hadith (sayings):

أَنَّ أَنَسًا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ، هَلْ تَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " نَعَمْ، هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ بِالظُّهَيْرَةِ، ضَوْءَ لَيْسَ فِيهَا سَحَابٌ ". قَالُوا لَا. قَالَ " وَهَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ضَوْءَ لَيْسَ فِيهَا سَحَابٌ ". قَالُوا لَا. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا تُضَارُونَ فِي رُؤْيَةِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا، إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَذَنٌ مُوَدَّنٌ تَتَّبِعُ كُلُّ أُمَّةٍ مَا كَانَتْ تَعْبُدُ. فَلَا يَبْقَى مَنْ كَانَ يَعْبُدُ غَيْرَ اللَّهِ مِنَ الْأَصْنَامِ وَالْأَنْصَابِ إِلَّا يَتَسَاقَطُونَ فِي النَّارِ، حَتَّى إِذَا لَمْ يَبْقَ إِلَّا مَنْ كَانَ يَعْبُدُ اللَّهَ، بَرٌّ أَوْ فَاجِرٌ وَعُذْرَاتُ أَهْلِ الْكِتَابِ، فَيُدْعَى الْيَهُودُ فَيَقَالُ لَهُمْ مَنْ كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ. فَيَقَالُ لَهُمْ كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ، فَمَاذَا تَبْعُونَ قَالُوا عَطِشْنَا رَبَّنَا فَاسْقِنَا. فَيُشَارُ أَلَّا تَرَدُونَ، فَيُحْشَرُونَ إِلَى النَّارِ كَأَنَّهَا سَرَابٌ، يَحْطِمُ بَعْضُهَا بَعْضًا فَيَتَسَاقَطُونَ فِي النَّارِ، ثُمَّ يُدْعَى النَّصَارَى، فَيَقَالُ لَهُمْ مَنْ كُنْتُمْ تَعْبُدُونَ قَالُوا كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ. فَيَقَالُ لَهُمْ كَذَبْتُمْ، مَا اتَّخَذَ اللَّهُ مِنْ صَاحِبَةٍ وَلَا وَلَدٍ. فَيَقَالُ لَهُمْ مَاذَا تَبْعُونَ فَكَذَلِكَ مِثْلَ الْأَوَّلِ،)

Narrated Abu Sa'id Al-Khudri: During the lifetime of the Prophet (peace and blessings of Allah be upon him) some people said, : O Allah's Messenger (peace and blessings of Allah be upon him)! Shall we see our Lord on the Day of Resurrection?" The Prophet (peace and blessings of Allah be upon him) said, "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a full moon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet (peace and blessings of Allah be upon him) said, "(Similarly) you will have no difficulty in seeing Allah on the Day of Resurrection as you have no difficulty in seeing either of them. On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship

anything other than Allah like idols and other deities but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?' They will say, 'O our Lord! We are thirsty, so give us something to drink.' They will be directed and addressed thus, 'Will you drink,' whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, 'Who do you use to worship?' They will say, 'We used to worship Jesus, the son of Allah.' It will be said to them, 'You are liars, for Allah has never taken anyone as a wife or a son,' Then it will be said to them, 'What do you want?' They will say what the former people have said.)<sup>56</sup>

Allah has no son, neither 'Uzair nor 'Eisa (peace be upon them). We need to believe He is One, Unique and does not need a son or partner. He is not born to anyone and no one is born from Him. This is simple and this is sincerity.

They will be thirsty on the Day of Judgement because they did not quench themselves with the truth in this life. They will see a mirage of water and go towards it but will fall in the fire. And now only the believers and hypocrites remain.

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<sup>56</sup> Al Bukhari Book 65, Hadith 458

They will be waiting and Allah will come to them in a different form. He will say, "What are you waiting for?"

Hadith (sayings):

حَتَّى يَبْتَقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ فَيَقَالَ لَهُمْ مَا يَخْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ فَيَقُولُونَ فَارْقَنَاهُمْ  
وَنَحْنُ أَحْوَجُ مِنْهُ الْيَوْمَ وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ. وَإِنَّمَا تَنْتَظِرُ رَبَّنَا -  
قَالَ - فَيَأْتِيهِمْ الْعَجَبُ. فَيَقُولُ أَنَا رَبُّكُمْ. فَيَقُولُونَ أَنْتَ رَبَّنَا. فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ فَيَقُولُ هَلْ بَيْنَكُمْ وَبَيْنَهُ  
آيَةٌ تَعْرِفُونَهُ فَيَقُولُونَ السَّافَى. فَيَكْشِفُ عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَيَبْتَقَى مَنْ كَانَ يَسْجُدُ لِلَّهِ رِيَاءً  
وَسَمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا،

When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say, 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate)<sup>57</sup>

The believers have taqwa and do not believe in anything without evidence. Only when there is evidence, they submit.

<sup>57</sup> Sahih al-Bukhari 7439

They will be asked, “Is there a sign to know your Lord?”. They will say, “Yes, the Shin of Allah.”

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so<sup>58</sup>

Only those who prostrated to Allah willingly will recognize His Shin, but those who prostrated to Allah as an act will want to prostrate but their backs will be stiff and they will not be able to bend. These are the hypocrites.

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<sup>58</sup> Surah Al Qalam 42



Faith is light and we need light in order to pass the Sirat (bridge). Allah will give light to the believers. The hypocrites will initially get the light as they were Muslims but then disbelieved because of their desires. Some lights will be dim and some will be brilliant.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمْ  
 الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ

الْعَظِيمُ ﴿١٢﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ ءَامَنُوا انظُرُوا نَفْسِي مِنْ نُوْرِكُمْ  
 قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ

الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

يُنَادُوْنَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ  
 وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾  
 فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ هِيَ

مَوْلَانِكُمْ وَيُنْسُ الْمُصِيدُ ﴿١٥﴾

On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! (12) On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment." (13) (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah." (14) So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, That is your maula (friend — proper place), and worst indeed is that destination. (15)<sup>59</sup>

The believers did all the things which brought them light, they believed and performed good deeds. The more a person believes, the more light he will have. The prayer is light, grey hair (growing old in Islam) will be light, and good deeds will be light.

The light of the hypocrites will be put off, just as in this life they were given light, but followed their desires and were not truthful. They showed they were with the believers outwardly, but inwardly they were not. They deceived themselves and will say to the believers, "Wait, where are you going, we were together." The believers cannot give anyone from their light, they will tell them to go back where they first got their light. When they turn back, a wall will be put up and they will be separated.

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<sup>59</sup> Surah Al Hadid 12-15

The hypocrites are a source of negativity in society, causing mischief with the believers. They are troublemakers who spread lies and rumours, discourage and terrify others. They do not support Islam and are worse than the disbelievers. They were given light but they used the religion for their desires and did not submit to Allah. When the believers see this, they will ask Allah to perfect their light. We do not want our light to be taken away because deprivation is very painful.

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ  
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا  
الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا  
إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾

"Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things<sup>60</sup>

<sup>60</sup> Surah At Tahreem 8

## THE SIRAT

The people who remain are the obedient and sinners from the believers. There are two final stations remaining, the Sirat (bridge) and Qantara. The Sirat (bridge) is about our dealings with Allah and the Qantara is about our dealings with the people.

A bridge will be above the hellfire and a person cannot go to paradise unless he sees from what he was saved. To reach paradise, a person needs to pass through the trials and temptations.

The Sirat (bridge) is thinner than a hair, sharper than a sword and has hooks. We need light to cross the Sirat (bridge) and we need to be light, not heavy with sins in order to pass quickly and not feel the pain. There are those who will cross in the blink of an eye. May Allah make us among them.

Some will be walking and some will be crawling. The heavier a person is with sins, the slower he will move and the more pain he will feel. At the end of the Sirat (bridge), the Prophet (peace and blessings of Allah be upon him) will say, “O Allah grant safety”, “O Allah grant safety”. What will slow us down? Trials. We need to be between patience and gratitude. The more we pause, the more we will feel the pain. We should fill our time with good deeds. When we are busy with worshipping Allah then we will not feel the trials.

Those who are not busy with worship are the ones who are picky and always complaining. We only have one life and we should enjoy it by drawing near to Allah.

## 🌿 THE RIVER OF KAWTHAR (river in paradise)

People will be thirsty but only those who followed the Sunnah and did not innovate in the religion will be able to drink from it and continue their journey.

## 🌿 QANTARA (station before paradise where scores are settled between the people)

We cannot enter paradise without being purified and we cannot enter if we have misbehaved with others. The rights of the people will be settled at the Qantara. All the people who have something against each other will settle their scores. We should pardon others and not oppress anyone. We should guard the rights of the people. Those at the Qantara are the ones who owe rights to each other. We should pardon now and if we cannot connect with others, we must ask Allah Ar Rafeeq to make them pardon us without accounting us. We do not know if we wronged others while driving, working, and the like.

## Hadith (sayings):

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَدْرُونَ مَا الْمُفْلِسُ " . قَالُوا الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاتِهِ وَصِيَامِهِ وَزَكَاتِهِ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا فَيُقْعَدُ فَيُقْتَصُّ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَّ مَا عَلَيْهِ مِنْ الْخَطَايَا أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ " .

Abu Hurairah narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: "Do you know who the bankrupt is?" They said: "O Messenger of Allah! The bankrupt among us is the one who has no Dirham nor property." The Messenger of Allah (peace and blessings of Allah be upon him) said: "The bankrupt in my Ummah is the one who comes with Salat and fasting and Zakat on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire."<sup>61</sup>

If there is a grudge against anyone then surely there will be stopping at the Qantara, for this reason we do not want any bad feelings towards anyone.

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<sup>61</sup> At Tirmidhi Book 37, Hadith 2603

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ  
 الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا  
 الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٥﴾

Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).<sup>62</sup>

﴿ وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ  
 وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ ﴿١٠٨﴾

And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills, a gift without an end.<sup>63</sup>

Paradise is what no eye has seen, no ear has heard and what no heart has ever perceived. Paradise will be opened first for the Prophet (peace and blessings of Allah be upon him).

<sup>62</sup> Surah Al Imran 185

<sup>63</sup> Surah Al Hud 108



## Hadith (sayings):

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " آتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ فَيَقُولُ بِكَ أُمِرْتُ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ

The Messenger of Allah (peace and blessings of Allah be upon him) said: I will come to the gate of Paradise on the Day of Resurrection and would seek its opening and the keeper would say: Who are you? I would say: Muhammad. He would then say: It is for you that I have been ordered, and not to open it for anyone before you.<sup>64</sup>

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<sup>64</sup> Sahih Muslim 197

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا  
 وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ  
 فَادْخُلُوهَا خَالِدِينَ

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."<sup>65</sup>

The people of paradise will have dwellings furnished as they like, they will always be served, they will be enjoying its delights from drink and food and there will be no disturbances or grief. Everything will be familiar and all will be enjoying the companionship of one another. The people of paradise will be called and they will come.

<sup>65</sup> Surah Az Zumar 73

## Hadith (sayings):

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ. فَيَقُولُونَ لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ. فَيَقُولُ هَلْ رَضِيتُمْ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ. فَيَقُولُ أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ. فَيَقُولُونَ يَا رَبِّ وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ فَيَقُولُ أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا " <sup>66</sup>

The Prophet (peace and blessings of Allah be upon him) said: Allah will call on the people of paradise. They will respond, 'We are at Your service and all the goodness is in Your Hand'. Then Allah will ask, 'O People of Paradise, are you content, are you pleased?'. They will say, 'how can we not be content our Rabb. You saved us from the hellfire and admitted us to paradise and brightened our faces.' Then Allah will say, 'I will give you better than this'. And they will say, 'ya Rabb, what can be better than this?'. He will say, 'I will be pleased with you, never angry with you'. To hear Allah is pleased with you is greater than paradise. In this life we want to attain the pleasure of Allah, may Allah make us hear that He's pleased with us. Ameen. Then Allah will give them more than this, He will unveil the Veil from His Face and everyone will look at the Face of Allah - The Owner of Majesty and Honour.

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

Some faces that Day shall be Nâdirah (shining and radiant);(22) Looking at their Lord (Allah); (23)<sup>67</sup>

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<sup>66</sup> Sahih al-Bukhari 7518

<sup>67</sup> Surah Al Qiyama 22-23

Death will be slaughtered and there will be eternity for the people of the hellfire and eternity for the people of paradise.

دَعَوْنَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَعَآخِرُهُ  
 دَعَوْنَهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

And the close of their request will be: Al-Hamdu Lillâhi Rabbi-'Alamîn [All the praises and thanks are to Allâh, the Lord of 'Alamin (mankind, jinn and all that exists)].<sup>68</sup>

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
 وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾



And you will see the angels surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks are to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)." (75)<sup>69</sup>

<sup>68</sup> Surah Yunus 10

<sup>69</sup> Surah Az Zumar 75

## How does Ar Rafeeq transform our lives?

When we truly live by this name, it will have a profound impact in our lives and we will experience and perceive certain truths.




-  Whenever we are on any path, Allah Ar Rafeeq will provide us with facilities and means to depend and carry on in order to move forward so that we may continue our path without any hindrance. When we see matters being facilitated for us and recognize our Master's Hand in it, it would increase our love for Him and increase our relationship and bond with Him.
-  As human beings we dislike harshness and difficulty. Therefore it is important to make things easy and uncomplicated for others hoping that Allah will deal with us gently despite our sins. Knowing Allah Ar Rafeeq makes us gentle in our dealings with people around us just as He is gentle with us even at our worst.

- ④ From the impacts of knowing Allah Ar Rafeeq is to undertake matters without rush or hastiness. Allah's kindness in decreeing matters in the most gentle and compassionate way to balance us and rectify our matters, influences us to do the same. We often get caught up in the worldly matters to such an extent that it blinds us to the real life and we forget our Creator in the process. When we do not slow down, we are often confounded, but when we take it easy then we move forward effortlessly. Anyone hasty in judgement or speech will fall into mistakes or sins.
  
- ④ The last statement of the Prophet (peace and blessings of Allah be upon him) before dying was looking to the sky and saying (إلى الرفيق الأعلى) (To The Highest Rafeeq (Companion)) which is Allah.

Even at his deathbed, he sought the companionship of the Highest because of the effect he had from experiencing this name of Allah.

# The Representations of Rifq

## The Accurate Representation of Rifq:

-  When we are in charge of anyone, we must make things easy for them. If we are harsh and difficult with them then we will be dealt with harshly. It is important to be gentle with those around us all the time because Allah will give us more with gentleness than with harshness. People will produce and deliver more when they are enriched and inspired than when they are pressured and forced.
-  Sometimes we find it hard to deal with someone hyper, cold, angry or slow; knowing Allah is Ar Rafeeq, and that He deals with everyone gently will make us more accommodating towards others.
-  When advising others or calling people to Islam, we must do it with ease and gentleness and be accommodating.

- ② The people who work for us must be given work that they can handle easily and we must never overburden them beyond their capabilities.
  
- ② We must show kindness to animals by feeding them, quenching their thirst and if there are birds in the middle of the road then we should not run over them.



## 🧠 The Inaccurate Representation of Rifq:

- 🧠 Sometimes shirk can take place when we believe others besides Allah are gentle and possess the qualities of Ar Rafeeq. We can be so impressed with someone very gentle that it could distract us from Allah Ar Rafeeq, The One Who is truly gentle.
- 🧠 Shirk can also take place when we see someone with good qualities and think that he or she is most gentle, kind and merciful though Allah is Ar Rafeeq is more worthy of that title.
- 🧠 It is a fallacy to think that achievement is when one can pressure others and get work done; this is not achievement, it is injustice.

# How must we treat ourselves with Rifq?

## Be Easy on Yourself

Sometimes in the name of making matters easy for others we tend to make matters difficult for ourselves. Let us learn how to be easy on ourselves.

- When a responsibility comes to us then we need to believe we can handle it, but we must not put ourselves in a trial by taking on a burden more than we can bear. Thus, it is very good when we know how much we are capable of handling. Also, a person must not ask for status because that is a “danger zone”. We must not jump into the ocean without knowing how to swim.
- To be gentle is to look at the consequences of the matter.
- We must not undertake actions that may lead us to be distant from Allah. We must be gentle on ourselves by performing the obligations and staying away from the prohibitions.

🕒 We must not recklessly dive into matters without being cautious and having taqwa (piety). We sometimes assume that we are making things easy on ourselves when we are doing what pleases us, or we assume that we can accomplish things by ourselves because we have the experience or knowledge to do so. In actuality we may be making it difficult on ourselves because we are mindlessly believing in our own abilities rather than Allah's. However when we say, "O Allah, I do not know but You are the One who knows," then this is being easy on ourselves. We must not detach between ourselves and Allah, nor commit violations between ourselves and Him.

🕒 We must perform deeds which are easy on us and we must not compel others to do things which may be difficult for them.

## Hadith (sayings):

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَتْ " مَنْ هَذِهِ " قَالَتْ فَلَانَةٌ. تَذْكُرُ مِنْ صَلَاتِهَا. قَالَتْ " مَهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا ". وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ.

Narrated 'Aisha (may Allah be pleased with her): Once the Prophet (peace and blessings be upon him) came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly."<sup>70</sup>

- 🕒 We may see others doing more than us but each person has a different capacity. We may be doing more in terms of deeds but the state of our heart may not be at ease.

Allah is Rafeeq (The Most Gentle) in His actions, legislations and decrees and He accompanies us every moment in our lives. He is Rafeeq (The Most Gentle) in this life and in the hereafter, and everyone wants a companionship that will make life easy. He is Rafeeq (The Most Gentle) with all of His creation. The more we remember Allah in every moment of our lives, the more we will make matters easy on ourselves. When we remember and know Him, we will enjoy His nearness in this life and the hereafter.

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<sup>70</sup> Sahih al-Bukhari 43

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ

And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world)<sup>71</sup>

Some scholars mentioned, “Pity to the one who entered this life and left it without tasting nearness to Allah.”

Everything falls into place when we know Allah; there will be no questions, doubts, or confusion, there will only be submission and surrendering. Also, the more we know Him, the more we will know ourselves and see His perfect design, so we become more fluent and expressive in our life journey. And the more we experience it, the more we can translate it in our lives through the names of Allah.

May Allah bless us in understanding His beautiful names and bestow His nearness to all of us, in this life and the next.  
Ameen.

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<sup>71</sup> Surah Mohammed 6



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