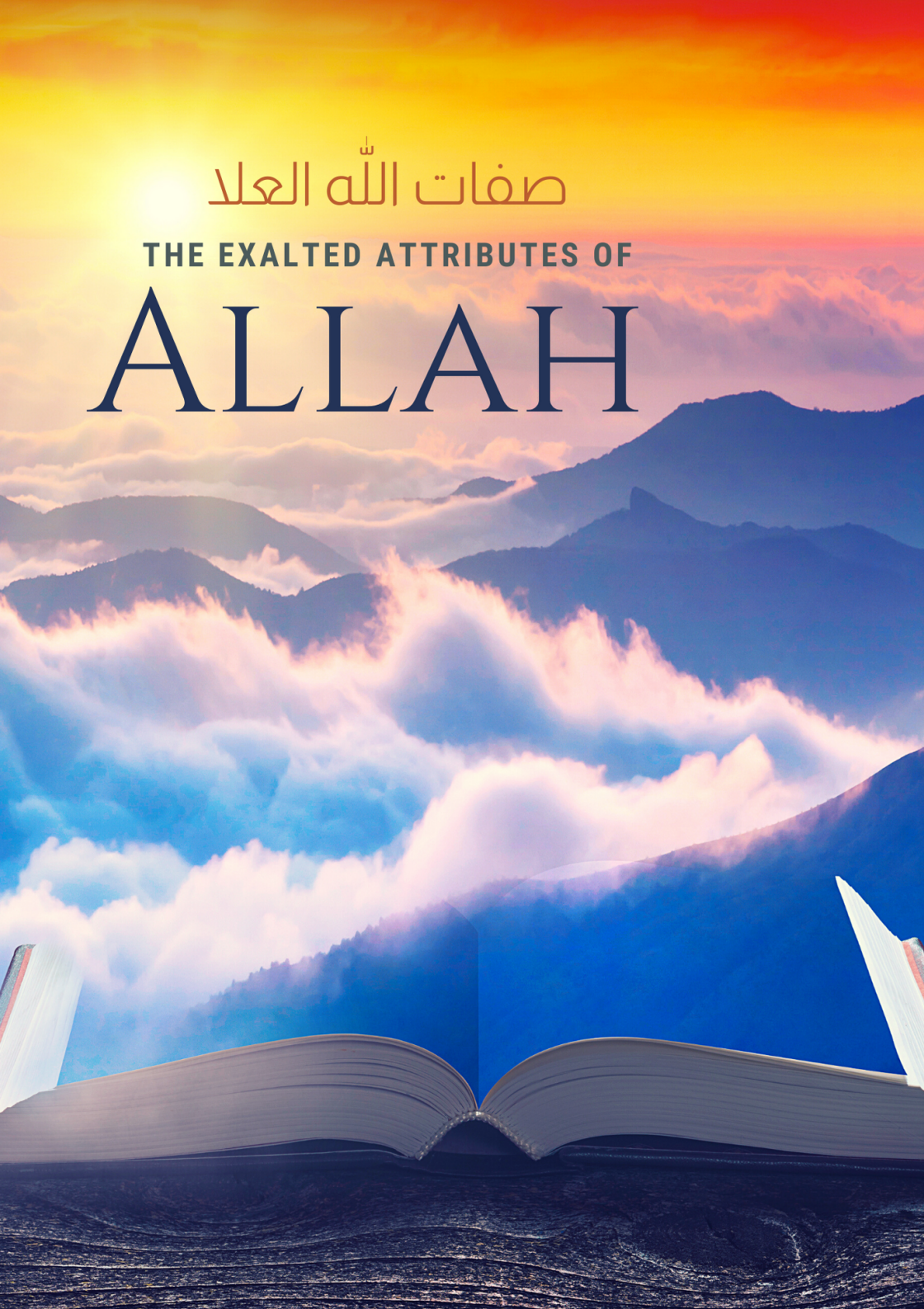


صفات الله العلى

THE EXALTED ATTRIBUTES OF

ALLAH





طلب التصريح لتداول أو طباعة المصاحف والمطبوعات

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لا حول ولا قوة إلا بالله

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صفات الله العلا

THE EXALTED ATTRIBUTES OF ALLAH

PREFACE



In the name of Allah,
the Most Merciful, the Especially Merciful...
There is no change or power except by Him...

All praise and thanks are due to Allah Who has guided us to this. We would never have found guidance if Allah had not guided us.

The Exalted Attributes of Allah is a book that Allah has lovingly facilitated and opened for us as an invitation to worship Him and love Him with more knowledge and appreciation of His perfect attributes. Getting to know Allah and drawing close to Him through His attributes is a very special and exclusive favor as it enhances and stabilizes every aspect of our lives whether it be our worship, our relationships and even our health and wellbeing. Knowledge of His attributes and closeness to Allah through them is the biggest source of peace and comfort in times of happiness and distress.

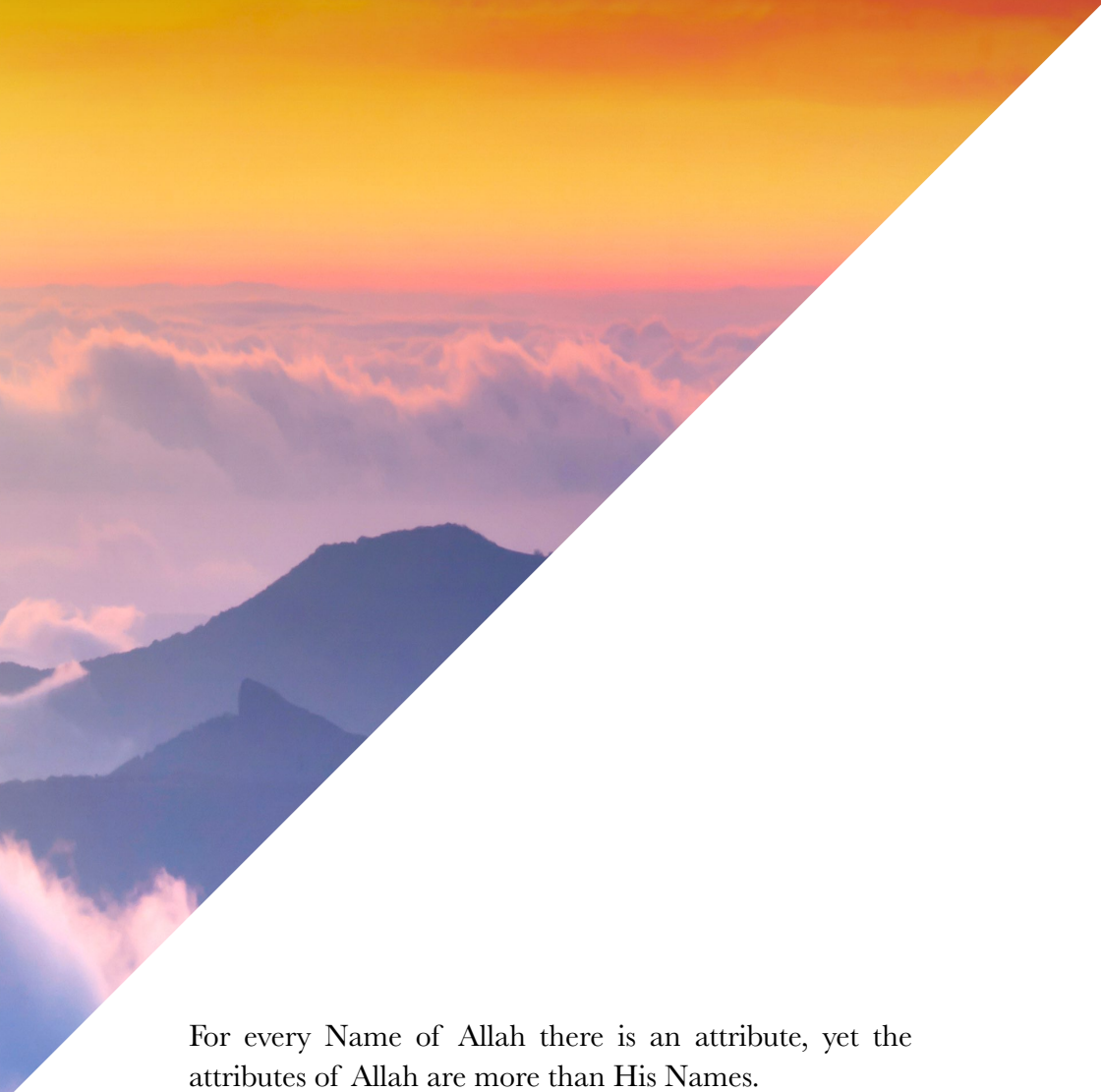
This book is structured to know Allah through His attributes from the Qur'an and the Sunnah. Each chapter will focus on a particular attribute and where it is mentioned in the ayat of the Qur'an and hadiths of our Messenger of Allah (صلى الله عليه وسلم).

The source used in this book is:

1. العقيدة في الله - عمر الأشقر
2. تسهيل العقيدة الإسلامية - عبد الله بن عبد العزيز الجبرين



INTRODUCTION



For every Name of Allah there is an attribute, yet the attributes of Allah are more than His Names.

For example the Names of Allah Ar Rahman Ar Raheem – The Most Merciful, The Especially Merciful have the attribute of mercy. For the Name of Allah Al ‘Aleem – The All-Knowing, the attribute is knowledge. For the name Allah Al Hakeem – The Most Wise, the attribute is wisdom.

IMPORTANT PRINCIPLES WHEN LEARNING ABOUT THE ATTRIBUTES OF ALLAH

To believe in all that Allah has confirmed about Himself and all that the Prophet (peace and blessings be upon him) has confirmed about Allah from His Names and Attributes.

To confirm all Names and Attributes of Allah which suit His majesty and greatness.

To not show the Names and Attributes of Allah by:

- ▶ (تحریف): misinterpreting them or changing their meanings. Allah says He has Hands so we confirm that He has Hands. We do not say it means something else.
- ▶ (تعطیل): disabling or denying their meanings. For example, we cannot say Allah has Eyes but He cannot see or to say that Allah's Shin is not a Shin but that it means power.
- ▶ (تكيف): explaining how they are. We cannot ask "how" Allah rose over The Throne.
- ▶ (تمثيل): likening Allah's attributes to those of the creation. We cannot make any resemblance to Allah or have an image of the Attributes of Allah.

Deviation took place as a result of misinterpretation of the Attributes of Allah. It is important to know our position with Allah and believe in Him.

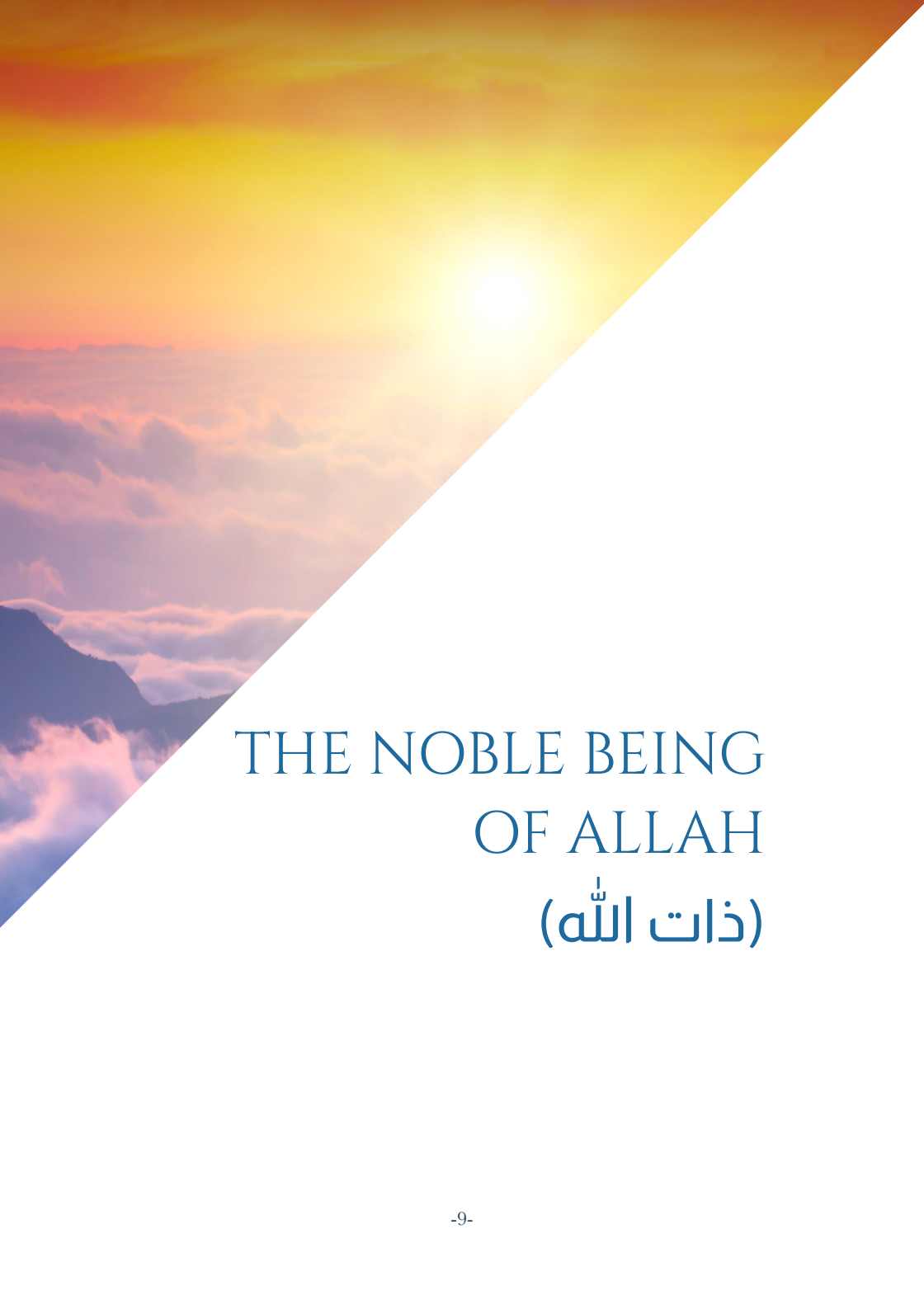
All of the Attributes of Allah are real, and do not resemble the attributes of the creation. Allah sees and hears, but does not hear and see like the creation. Allah has a Face and Eyes, but it is not like the face and eyes of the creation.

Another important principle is to negate what Allah has negated about Himself or what the Prophet (peace and blessings of Allah be upon him) has negated about Allah. And to believe in the perfection of the opposite of what has been negated. For example, Allah negates injustice from Himself, therefore we believe in the perfect justice of Allah. Allah never forgets therefore we confirm His perfect awareness.

THE ATTRIBUTES OF ALLAH ARE TWO TYPES

1. The human mind cannot understand or grasp it. We cannot grasp the Face of Allah, but we believe in it and do not negate it.
2. The mind can recognize it, such as attributes of ability and wisdom, though the Attributes of Allah are perfect. Allah is Al Lateef and His attribute is gentleness. We can recognize gentleness but the gentleness of Allah is perfect. For the attributes we can recognize such as gentleness, mercy and kindness, we are inspired to become better and to exemplify these attributes in our dealings.



The background of the page is a sunset scene with a bright sun in the upper center, casting a warm glow over a vast sea of white and pinkish clouds. In the lower-left corner, the dark silhouette of a mountain range is visible. A diagonal white line runs from the top-right corner towards the bottom-left, separating the sunset image from a plain white background.

THE NOBLE BEING
OF ALLAH
(ذات الله)

Allah has a Noble Being Whose attributes are perfect and free from any imperfect attributes.

Surah Al Baqarah 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

Allah! La ilaha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him.

Allah always exists and there is no discontinuity to His Life.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

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

اللَّهُ الصَّمَدُ ﴿٢﴾

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

لَمْ يَكِدْ وَلَمْ يُولَدْ ﴿٣﴾

"He begets not, nor was He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

"And there is none co-equal or comparable unto Him."


The Noble Being of Allah is not similar to the being of the creation. The Attributes of Allah are not similar to the attributes of the creation. We should not deal with Allah as if He is absent.

Perfection belongs to Allah alone and there is no perfection after Him. No one's attributes are perfect and no being is perfect except that of Allah's.

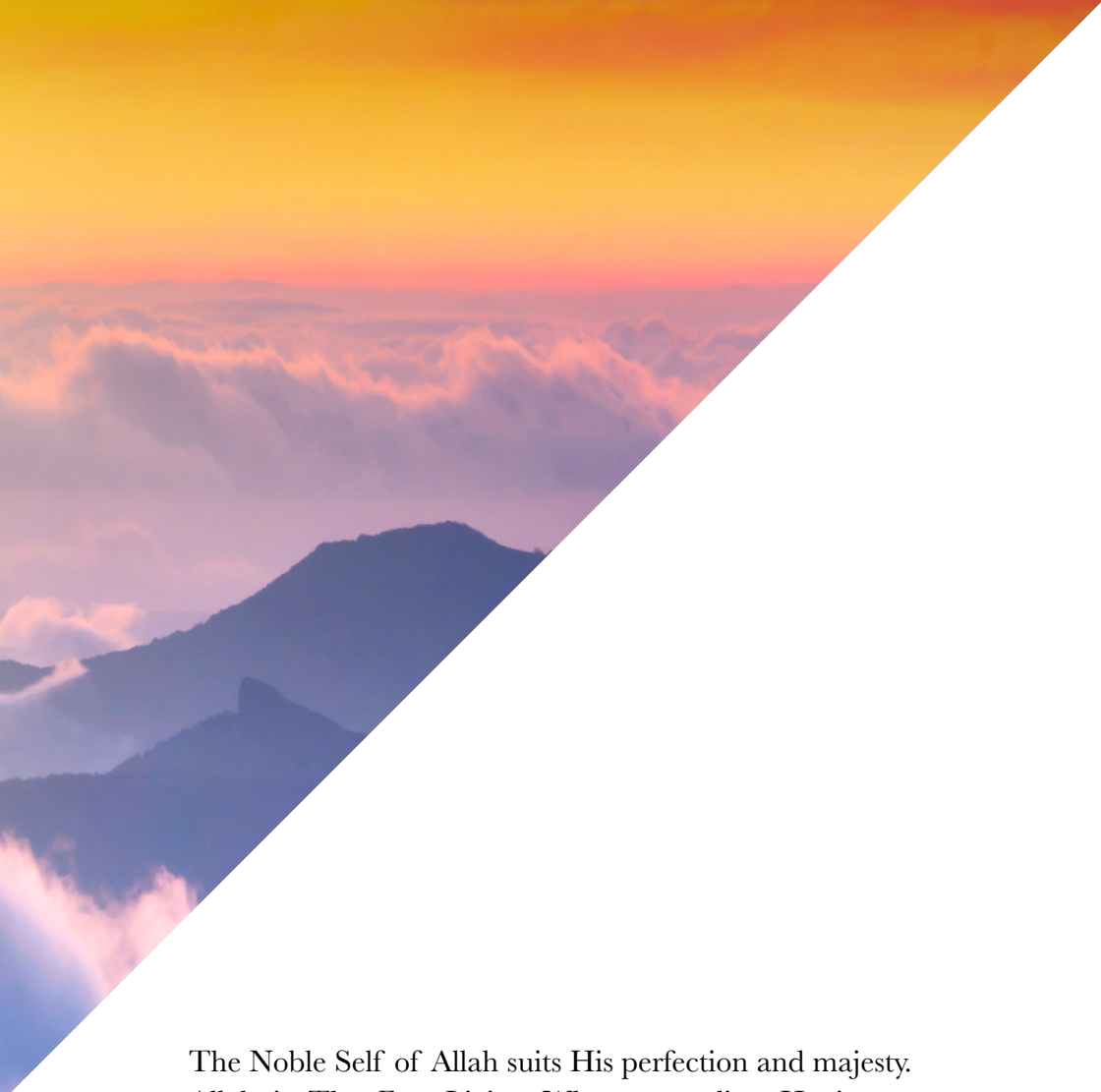
فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ ۖ جَعَلَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ
السَّمِيعُ الْبَصِيرُ ﴿١١﴾

The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

Allah negates any creation from resembling Him. Every being besides Allah is in need and has partners or help; it can also have rivals. But Allah is perfect in His Being and is in need of no one, has no partners, and no one can rival Him.



THE NOBLE
SELF OF ALLAH
(نفس الله)



The Noble Self of Allah suits His perfection and majesty. Allah is The Ever-Living Who never dies. He is not divided into parts nor does He become someone else.

The nafs (self) of the human needs to be reformed. We have to purify our nafs while we are alive. When we die our nafs will not go to someone else or go to something else. Our nafs is ours and does not get exchanged. Each person is accountable for himself.

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;

فَأَلَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

Then He showed him what is wrong for him and what is right for him.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

Our nafs is a gift from Allah which we need to purify so that it may be a good nafs and not a bad nafs. Our nafs can get affected, either from the effect of the angel or shaitan.

THE NOBLE SELF OF ALLAH (نفس الله) IN THE QUR'AN

THE NAFS OF ALLAH DOES NOT RESEMBLE THAT OF THE CREATION

Surah Al An'am 54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ
رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا
بِجَهْلَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

When those who believe in Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) come to you, say: "Salamun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful.

Allah wrote mercy on Himself; no one forced Him. This teaches us how much we should take care of our nafs. On the Day of Judgement, everyone will say “My nafs, my nafs”.

The greatest impact of knowing about the Nafs of Allah is to do the best with our nafs and purify it because we are accountable for it. We want our mercy to precede our anger.

THE NAFS OF EISA (PEACE UPON HIM)

Eisa (peace be upon him) has a nafs and Allah has a Nafs. There is no merging of the two. And the Nafs of Allah is not like that of the creation.

Surah Al Maeda 116

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ
إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۗ قَالُوا سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ إِنْ كُنْتُ قُلْتُهُ، فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
نَفْسِكَ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٦﴾

And (remember) when Allah will say (on the Day of Resurrection): "O 'Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

Eisa (peace be upon him) said, “You know what is in my inner-self though I do not know what is in Yours.” and this makes it clear that they are separate.

ALLAH WARNS US HIMSELF

Surah Aal Imraan 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَّا عَمِلَتْ مِنْ
سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ
وَاللَّهُ رءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His punishment) and Allah is full of kindness to (His) slaves.

We should not exceed our boundaries with Allah and when He warns us it is a mercy for us.

ALLAH REMEMBERS HIS SLAVES IN HIMSELF WHEN THEY REMEMBER HIM

Allah Remembers His Slaves In Himself When They Remember Him

قَوْلُ اللَّهِ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَإٍ ذَكَرْتُهُ فِي مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْءٍ تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "

When we remember Allah secretly in our self then He will remember us in Himself and that is a great honor.

¹ Sahih Al Bukhari 7405

REMEMBERING ALLAH PLEASURES THE SELF OF OUR RABB

Remembering Allah Pleases Our Lord

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ، وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى. وَهِيَ جَالِسَةٌ، فَقَالَ: مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيَّهَا؟ قَالَتْ: نَعَمْ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ قُلْتِ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ، ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مِنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ.

*Juwairiya (may Allah be pleased with her) reported that Allah's Messenger (صلى الله عليه وسلم) came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He said to her: "You have been in the same seat since I left you." She said: Yes. Thereupon Allah's Messenger (صلى الله عليه وسلم) said: I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are: "Glory be to Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)."*²

This is said in the morning supplications when we glorify Allah until His Nafs is pleased, and this is something great.

² Sahih Muslim 2726



THE NOBLE
FACE OF ALLAH
(وجه الله)

Supplication To See The Noble Face Of Allah

اللهم بعلمك الغيب وقدرتك على الخلق ، أحييني ما علمت الحياة خيراً لي ، وتوفني إذا علمت الوفاة خيراً لي ، اللهم إنني أسألك خشيتك في الغيب والشهادة ، و أسألك كلمة الحق في الرضا والغضب ، وأسألك القصد في الفقر والغنى ، وأسألك نعيماً لا ينفد ، و أسألك قرّة عين لا تنقطع ، وأسألك الرضى بعد القضاء ، وأسألك بزّء العيش بعد الموت ، وأسألك لذة النظر إلى وجهك ، والشوق إلى لقايتك في غير ضراء مُضرة ، ولا فتنة مُضلة ، اللهم زينا بزينة الإيمان ، واجعلنا هداةً مهتدين

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.³

It is a joy and pleasure to talk about Allah and it is a greater favor when He allows us to talk about His Being, Self, Existence and what we all long to see – the Noble Face of Allah.

³ Al Kalim At Tayyib 106

Surah Ar Rahman 27

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

And the Face of your Lord full of Majesty and Honour will remain forever.

Everything will perish and disappear; nothing will remain except the Face of your Lord – Owner of Majesty and Honor.

Surah Al An'am 79

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

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



KNOWLEDGE

We believe and confirm Allah has a Face and it is not like the creation. We cannot see the Face of Allah, but we long to see Him.

There are those who deny it or misrepresent it.
Every face will perish except the Face of Allah.

Surah Al Qasas 88

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ.

Everything will perish save His Face

Anything done for the Face of Allah will remain.

The Face of Allah is The Most Beautiful because He is Al Jameel. We cannot handle seeing the beauty of Allah's Face in this life. For this reason He covers His Noble Face with a Veil of Greatness, full of Light.

Allah Covers His Face With A Veil Of Light

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَمْسِ كَلِمَاتٍ، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَنَامُ، وَلَا يَتَّبِعِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النُّورُ، وَفِي رِوَايَةٍ أَبِي بَكْرٍ: النَّارُ، لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ.

*"The Messenger of Allah (صلى الله عليه وسلم) stood up among us and said five things. He said: 'Allah does not sleep, and it is not befitting that He should sleep. He lowers the Scales and raises them. The deed done during the day is taken up to Him before the deed done during the night, and the deed done during the night before the deed done during the day. His Veil is Light, and if He were to remove it, the glory of his Face would burn everything of His creation, as far as His gaze reaches.'"*⁴

Allah never sleeps or takes a break. His Veil is full of light and brightness. The Prophet (صلى الله عليه وسلم) did not see the Noble Face of Allah in this life. We can only see the Face of Allah in paradise.

⁴ Sahih Muslim 179



IMPACTS

1. TO MAKE ONE'S INTENTION TO SEE THE FACE OF ALLAH WHEN PERFORMING GOOD DEEDS.

When we do any deed, we want to do it for the Face of Allah which means we want to see Him. To see the Face of Allah is greater than paradise and He knows our intentions and what we are longing for.

The more we long to see the Face of Allah, the more He will show us who He is by His actions and names; this is a great pleasure. Unlike the people who conceal themselves to make others attach to them and torment them.

When we long to see the Face of Allah then we will enjoy life and will not feel pain.

Any deed that is not done for the Face of Allah and for the face of others will be null. When we do anything, we do not want to put the face of anyone in front of us.

Anything done for the Face of Allah will remain. When we remember Allah, seek knowledge and give charity then we want to do it for His Face.

It is a punishment to not see the Face of Allah in the hereafter. A greater punishment than the hellfire.

Surah Al Mutaafffeen 15

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُونَ ﴿١٥﴾

Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.

Allah will only show His Noble Face to those whom He is pleased with in paradise. We want to see the Face of Allah twice in a day in paradise which is the greatest pleasure.

Surah Al Qiyamah 22 To 23

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾

Some faces that Day shall be Nadirah (shining and radiant).

إِلَىٰ رَبِّهِنَّ أَنْظَرَةٌ ﴿٢٣﴾

Looking at their Lord (Allah).

If we give any zakat wanting the Face of Allah then we will be given in multitude.

Surah Ar Room 39

وَمَا آتَيْتُمْ مِّنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾

but that which you give in Zakat (sadaqa - charity etc.) seeking Allah's Countenance, then those, they shall have manifold increase

The righteous people are doing everything for Allah in order to seek His Face.

Surah Al Insan 9

إِنَّمَا نَطْعُمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

(Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.

We see a person's face while feeding them, but even in this, they only seek the Face of Allah, not wanting a thank you or any reward. If people thank them or reward them then it will not decrease from their reward.

When a person does any deed for the Face of Allah then he is not waiting for anything from the people.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ (١٩)

And who has (in mind) no favour from anyone to be paid back,

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ (٢٠)

Except to seek the Countenance of his Lord, the Most High.

The name of Allah which is connected to the Face of Allah is Al ‘Ala – The Most High.

Whoever Dies On These Deeds Seeking The Face Of Allah Enters Paradise

مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ حُتِّمَ لَهُ بِهَا دَخَلَ الْجَنَّةَ ، وَ مَنْ صَامَ يَوْمًا ابْتِغَاءَ وَجْهِ اللَّهِ حُتِّمَ لَهُ بِهِ دَخَلَ الْجَنَّةَ . وَمَنْ تَصَدَّقَ بِصَدَقَةٍ ابْتِغَاءَ وَجْهِ اللَّهِ حُتِّمَ لَهُ بِهَا دَخَلَ الْجَنَّةَ

Whoever says before his end “There is no god but Allah” then he will enter paradise. And whoever fasts a day before his end while seeking the Face of Allah then he will enter paradise. And whoever gives charity before his end while seeking the Face of Allah then he will enter paradise.⁵

This teaches us to never underestimate any good deed. Anyone who says (لا إله إلا الله) or fasts or give charity seeking the Face of Allah and dies on it then he will enter paradise.

When we are seeking the face of the people or wanting a thank you from them then we are bringing down our deeds to a low standard.

⁵ Sahih At Targheeb 958, Authenticated by Al Albani

The greatest motive is to seek the Face of Allah.

Allah Has Forbade The Fire To The One Who Says (لا إِلَهَ إِلَّا اللَّهُ) Seeking His Face

إِنَّ اللَّهَ تَعَالَى قَدْ حَرَّمَ عَلَى النَّارِ ، مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ، يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ

Allah has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allah while seeking the Face of Allah.⁶

If we say (لا إِلَهَ إِلَّا اللَّهُ) with the intention of seeing the Face of Allah then we will be forbidden from the hellfire.

⁶ Sahih AjJami'e 1793, Authenticated by Al Albani as Sahih

2. SEEKING REFUGE BY THE FACE OF ALLAH

Seeking Refuge By The Face Of Allah

أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ مَضْجَعِهِ اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ ،
وَكَلِمَاتِكَ التَّامَةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْتَمَ ، اللَّهُمَّ
لَا يَهْزِمُ جُنْدُكَ ، وَلَا يَخْلِفُ وَعْدُكَ ، وَلَا يَنْفَعُ ذَا الْجِدِّ مِنْكَ الْجُدُّ ، سُبْحَانَكَ اللَّهُمَّ
وَبِحَمْدِكَ

*The Messenger of Allah (صلى الله عليه وسلم) used to say when he lay down: O Allah, I seek refuge by Your Noble Face and in Your perfect Words from the evil of what You seize by its forelock; O Allah! You remove debt and sin; O Allah! Your troop is not defeated, Your promise is not broken and the riches of the rich do not avail against You. Glory and praise be unto You!*⁷

The Prophet (صلى الله عليه وسلم) would seek refuge by the Face of Allah before sleeping.

⁷ Narrator: Ali bin Abi Talib | Reviewer: An Nawwawi | Source: Al Adhkaar | Number: 111 | Reviewer's Ruling of Hadith: Isnad Sahih

3. TO RESPOND TO THE ONE WHO ASKS BY THE FACE OF ALLAH

Respond To The One Who Asks By The Face Of Allah

مِنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ

If anyone asks you for refuge for the sake of Allah, then give him refuge; and if anyone asks you for something for the Face of Allah, then give him.⁸

If anyone asks us by the Face of Allah then we are to give them. Some beggars will use this, but a person gives because he magnifies and respects the Face of Allah. A person should not misuse these hadiths either.

⁸ Narrator: Abdallah bin 'Abbas | Reviewer: Al Albani | Source: Sahih Abu Dawud | Number: 5108 | Reviewer's Ruling of Hadith: Sahih Hasan

4. GREAT HOPE TO SEE THE FACE OF ALLAH

Supplication To See The Noble Face Of Allah

اللَّهُمَّ بَعْلِمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ ، أُخِيْبِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي ، وَتَوَفَّيْ إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ . وَ أَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ ، وَ أَسْأَلُكَ قَرَّةَ عَيْنٍ لَا تَنْقَطِعُ ، وَأَسْأَلُكَ الرِّضَى بَعْدَ الْقَضَاءِ ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ ، وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ ، وَلَا فَتْنَةٍ مُضِلَّةٍ ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ ، وَاجْعَلْنَا هُدَاةً مَهْتَدِينَ

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.⁹

We ask Allah for the sweetness of seeing His Face and to have no struggle or pain in this path. Imagine if we want to see someone and we face many difficulties until we can. No one wants to struggle and go through pain in order to reach their goal.

⁹ Al Kalim At Tayyib 106

We want to reach with ease, without any difficulties to see the Face of Allah.

The Greatest Delight Is To See The Face Of Allah – We Ask Allah Of His Favor

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟
فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ، وَتُنَجِّنَا مِنَ النَّارِ؟ قَالَ: فَيَكْشِفُ
الْجِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ.

When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Have You not brightened our faces? Have You not made us enter Paradise and saved us from the Fire? He (the narrator) said: He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.¹⁰

Imagine the Lord and Master asks the slaves if they are pleased. They will say, “Have You not brightened our faces? Have You not made us enter Paradise and saved us from the Fire?”

Then Allah will lift His Veil, they will see His Face and there is nothing dearer to them than this.

¹⁰ Narrator: Suhaib bin Sinan Ar Roomi | Reviewer: Muslim | Source: Sahih Muslim | Number: 181 | Reviewer's Ruling of Hadith: Sahih

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۗ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

Allah will not only give them paradise, but more which is to see His Noble Face and that is the greatest delight.

In conclusion, we need to believe in the Face of Allah, hope and long to see Him. We should also perform all our deeds for His Face and He will protect us and make the hellfire forbidden on us.

MAY ALLAH GRANT US THE DELIGHT OF
SEEING HIS NOBLE FACE. AMEEN.







THE HANDS OF ALLAH (يد الله تعالى)

People take, give and earn with their hands. It is Allah Who has given us hands. With our hands we can write, type, gesture, draw and so forth. Our hands are a tool for elaboration and explanation. It is a great blessing from Allah to have hands.

We have two hands – right and left – the right hand is honored and is used for giving and dealing with others. While the left hand is used for purifying ourselves.

We ask Allah to receive our book of records with our right hand and not our left hand. Those who receive their book with their left hand will place it behind their backs out of shame.

The Nearness Of Allah To His Pious Believing Slaves

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: "من عاد لي وليًا، فقد أذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني، أعطيته، ولئن استعاذني، لأعيذنه"

Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him'".¹¹

The hand can be a miracle in the case of Musa (عليه السلام) when it would become beaming white.

¹¹ Riyadh As Saliheen, Al Bukhari, Book 1, Hadith 386

There is nothing like the Hands of Allah. We confirm and believe Allah has Two Hands and both of His Hands are right. His Hands are not like that of the creation.

The Hands of Allah suit His greatness, majesty and beauty. He has Hands but we cannot have an image in our mind; this is faith. It is not important for us to describe how it looks like. What is important is the impacts and benefits of the Hands of Allah.



KNOWLEDGE

1. EXALT THE MAJESTY OF ALLAH

All Goodness Is In The Hands Of Allah

وعن أبي سعيد الخدري رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "إن الله عز وجل يقول لأهل الجنة: يا أهل الجنة، فيقولون: لبيك ربنا وسعديك، والخير في يديك فيقول: هل رضيتم؟ فيقولون: وما لنا لا نرضى يا ربنا وقد أعطيتنا ما لم نعط أحداً من خلقك! فيقول: ألا أعطيتكم أفضل من ذلك فيقولون: وأي شيء أفضل من ذلك؟ فيقول: أحل عليكم رضواني، فلا أسخط عليكم بعده أبداً"

The Messenger of Allah (ﷺ) said, "Allah, the Rabb of honour and glory, will say to the inhabitants of Jannah: 'O inhabitants of Jannah!' They will respond: 'Here we are! At Your service, O our Rabb. All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Rabb, when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Rabb! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.'"¹²

All goodness is in the Hands of Allah; there is no evil in His Hands and this is part of belief.

¹² Riyadh As Saliheen, Al Bukhari and Muslim, Book 19, Hadith 1894

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٦﴾

Say (O Muhammad صلى الله عليه وسلم): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.

We need to believe from the start that all goodness is in the Hands of Allah and all that He decrees is good.

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ
أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

And believe no one except the one who follows your religion. Say (O Muhammad صلى الله عليه وسلم): "Verily! Right guidance is the Guidance of Allah" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord. Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."

All favors are in the Hands of Allah. When we know this, then there is no evil. We need to magnify and exalt the Hands of Allah.

As a result we should think good of Allah and know that all goodness is in His Hands.

2. ALLAH STRETCHES FORTH HIS HANDS

ALLAH IS ALWAYS GIVING

Surah Al Maeda 64

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ
مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched.

The Hands of Allah are stretched and He is always giving to whomever and whatever He wills. Even when something is withheld, this is still giving.

Allah always gives us in the right time so we should not be jealous when others receive, nor should we be proud when we are given. Allah gives us to nurture us, to protect us, to elevate us AND to forgive us. And if He does not give us, He knows it is not the right time for us and this is a test for us.

From this we learn to always give.

ALLAH STRETCHES HIS HANDS FOR REPENTANCE

When we sin, people might close their doors on us, but Allah is always stretching His Hands to those who repent, even those who have committed the worst sins.

Some people are drowning in sins, but only Allah can pick them up. Only Allah can accommodate us no matter how many sins we do.

Allah Stretches His Hands To The Sinners To Repent

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

The Prophet (صلى الله عليه وسلم) said: "Allah, the Exalted, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west".¹³

This teaches us to be forgiving and pardoning towards others.

¹³ Narrator: Abu Musa Al Ash'ari | Reviewer: Muslim | Source: Sahih Muslim | Number: 2759 | Reviewer's Ruling of Hadith: Sahih

3. GREATNESS OF THE HANDS OF ALLAH

Surah Az Zumar 67

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ
الْقِيَامَةِ ۗ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ ۗ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿٦٧﴾

“They made not a just estimate of Allah 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 be He, and High be He above all that they associate as partners with Him!”

Allah will grasp the entire earth and heavens by His Hand. The heavens and the earth in the Hands of Allah are similar to a mustard seed in our hand.

The Heavens And The Earth Will Be Grasped By The Hands Of Allah

أَخَذَ الْجَبَّارُ سَمَاوَاتِهِ، وَأَرْضِيهِ بِيَدِهِ، وَقَبَضَ يَدَهُ فَجَعَلَ يَقْبِضُهَا، وَيَبْسُطُهَا، ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ، أَنَا الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ قَالَ: وَيَتَمَايَلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، حَتَّى نَظَرْتُ إِلَى الْمَنبْرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ، حَتَّى إِنِّي لِأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“I heard the Messenger of Allah (صلى الله عليه وسلم) say on the pulpit: ‘The Compeller (Al-Jabbar) will seize His heavens and His earths in His Hand’ – and he clenched his hand and started to open and close it – ‘Then He will say: “I am the Compeller, I am the King. Where are the tyrants? Where are the arrogant?” And the Messenger of Allah (صلى الله عليه وسلم) was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall along with the Messenger of Allah (صلى الله عليه وسلم).”¹⁴

We should be humble and not be arrogant. Knowing the greatness of the Hands of Allah makes us humble, just and fair.

There is beauty, majesty, greatness, giving and forgiveness in the Hands of Allah.

¹⁴ Narrator: Abdallah bin 'Umar | Reviewer: Al Albani | Source: Sahih Ibn Majah | Number: 3468 | Reviewer's Ruling of Hadith: Sahih

4. BOTH OF THE HANDS OF ALLAH ARE RIGHT

Both Hands Of Allah Are Right And Blessed

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا خَلَقَ اللَّهُ آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَسَ فَقَالَ الْحَمْدُ لِلَّهِ فَحَمِدَ اللَّهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ اللَّهُ يَا آدَمُ أَذْهَبَ إِلَى أَوْلِيكَ الْمَلَائِكَةِ إِلَى مَا لَمْ يَنْهَى عَنْهُمُ الْجُلُوسِ فَقِيلَ السَّلَامُ عَلَيْكُمْ . قَالُوا وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ . ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيكَ بَيْنَهُمْ . فَقَالَ اللَّهُ لَهُ وَيَدَاؤُهُ مَقْبُوضَتَانِ اخْتَرْتَهُمَا شِئْتَ قَالَ اخْتَرْتُ يَمِينَ رَبِّي وَكَلَّمْتُ يَدَيْ رَبِّي يَمِينٌ مُبَارَكَةٌ

Abu Hurairah narrated that the Messenger of Allah (صلى الله عليه وسلم) said:

“When Allah created Adam, He breathed the soul into him, then he sneezed and said: ‘All praise is due to Allah.’ So he praised Allah by His permission. Then His Lord said to him: ‘May Allah have mercy upon you O Adam. Go to those angels – to that gathering of them sitting – so say: ‘As-Salamu alaikum.’ They said ‘Wa Alaikas-Salamu Wa Rahmatullah’. Then he returned to his Lord, He said: ‘This is your greeting and the greeting of your children among each other.’ Then Allah said to him – while His Two Hands were closed – ‘Choose which of them you wish.’ He said: ‘I chose the right My Lord and both of the Hands of my Lord are right, blessed.’¹⁵

¹⁵ At Tirmidhi Book 47, Hadith 3694

Those Who Are Just Will Be On Platforms Of Light

أَنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ، عَنِ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ، وَكِلْتَا يَدَيْهِ
يَمِينٌ، الَّذِينَ يَغْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا.

Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. And both of His Hands are right. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.¹⁶

Those who were just in this life will be on platforms of light and both of the Hands of Allah are right. When we have the upper-hand, we should not oppress, humiliate or look down upon those under us.

¹⁶ Narrator: Abdallah bin 'Amro | Reviewer: Muslim | Source: Sahih Muslim | Number: 1827 | Reviewer's Ruling of Hadith: Sahih

5. CREATIONS WHICH ALLAH CREATED BY HIS HANDS

There is nothing difficult on Allah and if He wants something to be created, He just says "Be" and it is. When Allah creates some creations with His Hands then this indicates honor for that creation, elevation in status and Allah's great care for it.

ADAM (عليه السلام) IS CREATED BY THE HANDS OF ALLAH

Allah Created Adam By His Own Hands

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِلَحْمٍ فَرَفَعَ إِلَيْهِ الدِّرَاعُ، وَكَانَتْ تُعْجِبُهُ فَمَشَى مِنْهَا نَهْشَةً، ثُمَّ قَالَ: أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يَجْمَعُ اللَّهُ النَّاسَ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُم الدَّاعِيَ وَيَنْفُذُهُمُ الْبَصَرَ، وَتَدْنُو الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: عَلَيْكُمْ بِأَدَمَ، فَيَأْتُونَ أَدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ، أَلَا تَرَى إِلَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ أَدَمُ: إِنَّ رَبِّي قَدْ عَضَبَ الْيَوْمَ عَضَبًا لَمْ يُعْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يُعْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ هَانِيَ عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي

Some (cooked) meat was brought to the Messenger of Allah (صلى الله عليه وسلم) and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, "I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allah will gather all the human beings of early generations as well as late

generations on one plain so that the announcer will be able to make them all hear his voice and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble that they will not be able to bear or stand. Then the people will say, 'Don't you see to what state you have reached? Won't you look for someone who can intercede for you with your Lord' 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 the spirit which he created for you; 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...'¹⁷

¹⁷ Sahih Al Bukhari 4712

6. ALLAH WROTE THE TAWRAT BY HIS HANDS

It is great honor to have the Tawrat written by the Hands of Allah yet people changed the words.

Tawrat Written By The Hands Of Allah

احتجَّ آدمُ وموسى عليهما السَّلامُ فقالَ له موسى يا آدمُ أنتَ أبونا حَبَبْنَا وأُخْرَجْنَا مِنَ
الْجَنَّةِ بِذَنْبِكَ فقالَ له آدمُ يا موسى اصطفاكَ اللهُ بِكَلَامِهِ وَخَطَّ لَكَ التَّوْرَةَ بِيَدِهِ
أَتَلومني عَلَى أَمْرِ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً فَحَجَّ آدمُ موسى فَحَجَّ آدمُ
موسى فَحَجَّ آدمُ موسى ثَلَاثًا

"I heard Abu Hurairah narrating that the Prophet (صلى الله عليه وسلم) said: 'Adam and Musa debated, and Musa said to him: "O Adam, you are our father but have deprived us and caused us to be expelled from Paradise because of your sin." Adam said to him: "O Musa, Allah chose you to speak with, and he wrote the Tawrah for you with His own Hand. Are you blaming me for something which Allah decreed for me forty years before He created me?" Thus Adam won the argument with Musa, thus Adam won the argument with Musa.'"¹⁸

¹⁸ Narrator: Abu Huraira | Reviewer: Al Albani | Source: Sahih Ibn Majah | Number: 65 | Reviewer's Ruling of Hadith: Sahih

7. ALLAH WROTE IN A BOOK BY HIS HANDS "HIS MERCY PRECEDES HIS ANGER"

Allah Wrote His Mercy Precedes His Anger

إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، فَهُوَ مَكْتُوبٌ عِنْدَهُ
فَوْقَ الْعَرْشِ ."

I heard Allah's Messenger (صلى الله عليه وسلم) saying: "Before Allah created the creations, He wrote a Book (wherein He has written): 'My Mercy has preceded my Anger.' And that is written with Him over the Throne."¹⁹

ALLAH CREATED ETERNAL PARADISE BY HIS HANDS

Highest Level Of Paradise Is Created By The Hands Of Allah

سَأَلَ مُوسَى رَبَّهُ، مَا أَذَى أَهْلِ الْجَنَّةِ مَنَزِلَةً، قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلَ الْجَنَّةِ
الْجَنَّةَ، فَيُقَالُ لَهُ: ادْخُلِ الْجَنَّةَ، فَيَقُولُ: أَيُّ رَبِّ، كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنَازِلَهُمْ، وَأَخَذُوا
أَخْدَانَهُمْ، فَيُقَالُ لَهُ: أَتَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مُلْكِ مَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ:
رَضِيْتُ رَبِّ، فَيَقُولُ: لَكَ ذَلِكَ، وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَقَالَ فِي الْخَامِسَةِ: رَضِيْتُ
رَبِّ، فَيَقُولُ: هَذَا لَكَ وَعَشْرَةُ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَيْتَ نَفْسِكَ، وَلَدَّتْ عَيْنُكَ، فَيَقُولُ:
رَضِيْتُ رَبِّ، قَالَ: رَبِّ، فَأَعْلَاهُمْ مَنَزِلَةً؟ قَالَ: أَوْلَيْكَ الَّذِينَ أَرَدْتُ غَرَسْتُ كَرَامَتَهُمْ بِيَدِي،
وَحَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٍ، وَلَمْ تَسْمَعْ أُذُنٍ، وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ، قَالَ: وَمِصْدَاقُهُ
فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ: {فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ} [السجدة: 17] الآية.
وفي رواية: إِنَّ مُوسَى عَلَيْهِ السَّلَامُ سَأَلَ اللَّهَ عَزَّ وَجَلَّ عَنْ أَحْسَنِ أَهْلِ الْجَنَّةِ مِنْهَا حَقًّا،
وَسَاقَ الْحَدِيثَ بِنَحْوِهِ.

¹⁹ Narrator: Abu Huraira | Reviewer: Al Bukhari | Source: Sahih Al Bukhari | Number: 7554 |
Reviewer's Ruling of Hadith: Sahih

Moses asked his Lord: Who amongst the inhabitants of Paradise is the lowest to rank? He (Allah) said: The person who would be admitted into Paradise last of all among those deserving of Paradise who are admitted to it. It would be said to him: Enter Paradise. He would say: O my Lord! how (should I enter) while the people have settled in their apartments and taken the shares (portions)? It would be said to him: Would you be pleased if there be for you like the kingdom of a king amongst the kings of the world? He would say: I am pleased my Lord. He (Allah) would say: For you is that, and like that, and like that, and like that, and that. He would say at the fifth (point): I am well pleased. My Lord. He (Allah) would say: It is for you and, ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord. He (Moses) said: (Which is) the highest of their (inhabitants of Paradise) ranks? He (Allah) said: They are those whom I choose. I establish their honour (paradise) with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard and no human mind has perceived: and this is substantiated by the Book of Allah, Exalted and Great." So no soul knows what delight of the eye is hidden for them; a reward for what they did" (xxxii. 17).²⁰

It is an honor when Allah created eternal paradise and placed everything in it and then sealed it.

We want the highest level of paradise set by the Hands of Allah.

²⁰ Narrator: Al Mugheera bin Shu'ba | Reviewer: Muslim | Source: Sahih Muslim | Number: 189 | Reviewer's Ruling of Hadith: Sahih



IMPACTS

1. Magnifying Allah when mentioning His Hands.
2. Thinking good of Allah because all goodness is in His Hands.
3. Asking Allah for blessings and favors.
4. A person should stretch forth his hands to others by giving and helping instead of being miserly.
5. Hastening to repent and not delaying it.
6. Hoping to enter paradise by the mercy of Allah which was set by the Hands of Allah.
7. Using the right hand when giving and receiving.
8. Accounting oneself for what his hands earned.
9. Being just in dealing with family members and others.

MAY ALLAH MAKE US USE OUR HANDS TO
DRAW CLOSER TO HIM. AMEEN.







THE FINGERS
OF THE MOST
MERCIFUL
(أصابع الرحمن)

Surah Al Qiyamah 1 To 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

I swear by the Day of Resurrection.

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

And I swear by the self-reproaching person (a believer).

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَبْجَعَ عِظَامَهُ، ﴿٣﴾

Does man (a disbeliever) think that We shall not assemble his bones?

بَلَىٰ قَلِيلٍ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾

Yes, We are Able to put together in perfect order the tips of his fingers.

In Surah Al Qiyamah, we find the greatness of Allah when He swears by the Day of Resurrection that He will bring us back to life, back to our very fingertips. There are fine details in every finger and it is Allah Who fashioned it.

For every finger there is a name and each fingerprint is distinct from the other. This is Allah's ability to make something so defined and through our fingerprints our identity is revealed.

Every finger is important and if one is broken, then it affects our tasks. Fingers are also used for sign language. When we say the shahada in the prayer, we point with our index finger. When we bow, we grab our knees, and when we prostrate all of our fingers pointing in the direction of the qibla.

Fingers are also needed for delicate procedures such as surgery or stitching and so forth. Allah granted humans fingers which are distinct from animals, and even amongst the humans, some people have very delicate fingers and some are heavy.



KNOWLEDGE

We confirm and believe Allah has Fingers, but it is not like that of the creation. The Fingers of The Most Merciful suit His Majesty and Perfection.

Fingers Of Allah The Most Merciful

أَنَّ يَهُودِيًّا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ عَلَى إصْبَعٍ، وَالْأَرْضِينَ عَلَى إصْبَعٍ، وَالْجِبَالَ عَلَى إصْبَعٍ، وَالشَّجَرَ عَلَى إصْبَعٍ، وَالخَلَائِقَ عَلَى إصْبَعٍ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ. فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَرَأَ: {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ} [الأنعام: 91]، قَالَ يَحْيَى بْنُ سَعِيدٍ: وَزَادَ فِيهِ فُضَيْلُ بْنُ عِيَّاضٍ، عَنِ مَنْصُورٍ، عَنِ إِبْرَاهِيمَ، عَنِ عَبِيدَةَ، عَنِ عَبْدِ اللَّهِ فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَجُّبًا وَتَصْدِيقًا لَهُ.

Abdullah reported that a person from the People of the Book came to Allah's Messenger (may peace be upon him) and said: Abu al-Qasim, verily, Allah holds the Heavens upon one finger and the earths upon one finger and the trees and moist earth upon one finger and in fact the whole of the creation upon one finger and then say: I am the King, I am the King And he (the narrator) further said: I saw Allah's Messenger (صلى الله عليه وسلم) smiling until his front teeth became visible and then he recited the verse: "And they measure not the power of Allah with His true measure" (39:67).²¹

²¹ Narrator: Abdallah bin Mas'ood | Reviewer: Al Bukhari | Source: Sahih Al Bukhari | Number: 7414 | Reviewer's Ruling of Hadith: Sahih

From this hadith we believe Allah has Fingers and we need to exalt and magnify Him because He is The Most Powerful and is able to do all things.

The Hearts Are Between Two Fingers Of The Most Merciful

عن عائشة أنّ رسول الله كان يُكثِرُ أن يقول: يا مُثَبِّتِ القلوبِ ثَبِّتْ قلبي على دينكِ قلتُ: يا رسول الله، إنَّكَ تُكثِرُ أن تدعوَ بهذا الدعاءِ فهل تخافُ؟ قال نعم وما يُؤمِّي أيُّ عائشةُ وقلوبُ العبادِ بينَ إصبعينِ من أصابعِ الرحمنِ؟

“I said to Umm Salamah: ‘O Mother of the Believers! What was the supplication that the Messenger of Allah (صلى الله عليه وسلم) said most frequently when he was with you?’ She said: ‘The supplication he said most frequently was: “O Changer of the hearts, make my heart firm upon Your religion (Yā Muqallibal-qulūb, thabbit qalbī `alā dīnik).” She said: ‘So I said: “O Messenger of Allah, why do you supplicate so frequently: ‘O Changer of the hearts, make my heart firm upon Your religion.’ He said: ‘O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allah, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate.’”²²

The Prophet (صلى الله عليه وسلم) would increase in supplicating, “O Changer of the hearts, keep my heart firm on Your religion.” He said how can I feel secure if the hearts of the people are in the Hands of Allah.

²² Narrator: Aishah Mother of the Believers | Reviewer: Al Albani | Source: Takhreej Kitab As Sunnah | Number: 233 | Reviewer's Ruling of Hadith: Sahih

We do not resemble the Fingers of Allah to anything, and when Allah turns our hearts, it is not random, but according to His perfect wisdom and knowledge. Changing of the hearts can be from disbelief to belief and from belief to disbelief.

When inwardly the heart changes then it will show outwardly in the actions. We should never feel confident in ourselves.



IMPACTS

1. To believe and confirm in the Fingers of the Most Merciful without likening it to anything or imitating it.
2. To magnify Allah and to know His ability and power.
3. To not feel confident in ourselves and ask Allah for firmness. We ask Allah, “O Changer of the hearts, keep our hearts firm on Your religion.” We are not in control of anyone. The hearts of our spouse, children, parents and everyone are in between the Two Fingers of the Most Merciful. No one wants the heart of anyone to change against them. Do we go and beg them? No. We go vertically to Allah and not horizontally to all the people. When we go to Allah then this is honor and elevation, but going to the people is humiliation. Anyone facing issues such as my husband changed, they were not like this before..., go to Allah and correct this vertical relationship. And ask Allah, “O Changer of the hearts, keep my heart firm on Your religion.”
4. Allah diverts the hearts. So we ask Allah, “O Diverter of the hearts, direct our hearts to Your obedience.”

5. To use the fingers for tasbeeh. The Prophet (صلى الله عليه وسلم) would not use the beads, but he would use his fingers and each finger is divided to three sections so it can easily be counted. Also our fingers will bear witness for us on the Day of Judgement.
6. To eat with three fingers. This way we can control our consumption and it is more proper to eat with three fingers than to grab food with all fingers.

To Eat With Three Fingers

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ، وَيَلْعَقُ يَدَهُ قَبْلَ أَنْ يَمْسَحَهَا.

Ibn Ka'b b. Malik reported on the authority of his father that the Messenger of Allah (صلى الله عليه وسلم) used to eat (food) with three fingers and he licked his hand before wiping it (with towel).²³

²³ Narrator: Ka'ab bin Malik | Reviewer: Muslim | Source: Sahih Muslim | Number: 2032 | Reviewer's Ruling of Hadith: Sahih

7. To clean in between the fingers.

Cleaning In Between The Fingers

إِذَا تَوَضَّأْتَ فَخَلِّلْ بَيْنَ أَصَابِعِ يَدَيْكَ وَرِجْلَيْكَ

*Allah's Messenger (صلى الله عليه وسلم) said: "When performing Wudu go between the fingers of your hands and (toes of) your feet."*²⁴

MAY ALLAH KEEP OUR HEARTS FIRM ON HIS
RELIGION AND DIRECTED TO HIS OBEDIENCE.
AMEEN.



²⁴ Narrator: Abdallah bin 'Abbas | Reviewer: Al Albani | Source: Sahih At Tirmidhi | Number: 39 | Reviewer's Ruling of Hadith: Hasan Sahih





THE FEET OF
THE LORD OF
MIGHT
(قدم رب العزة)



KNOWLEDGE

We confirm and believe Allah has Two Feet which suit His beauty, majesty and perfection. His Feet are His personal attributes and there is no separation of it from Him. Everything of Allah is perfect in its beauty and majesty. It is important to believe that it does not resemble that of the creation and that we should not have an image of it in our mind.

In life, different creatures have different types of feet, it may be the same word, but it is not the same.

Surah Al Baqarah 255 – Ayat Al Kursi

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Kursi extends over the heavens and the earth

Ibn ‘Abbaas (may Allah be pleased with them) said “The Kursi is the place where Allah places His Feet.”

The Kursi Is The Place Allah Places His Feet

الكرسيُّ موضعُ القدمين ، والعرشُ لا يقدرُ قدره إلا اللهُ تعالى

His Kursi is the place of the Feet of Allah and no one can measure the greatness of The Throne except Allah.²⁵

²⁵ At Ta’leeq ‘ala At Tahwaiyah 36, Authenticated by Al Albani as Sahih

The Kursi is great in size and the size of the heavens and the earth relative to the size of the Kursi are like a ring thrown in a barren desert. The ring like the heavens and the earth and the Kursi like the barren desert. And The Throne of Allah relative to the size of the Kursi is like a ring thrown in a barren desert. The ring like the Kursi and the Throne like the barren desert. So what about the One Who rose over The Throne? Exalted is He.

Allah Places His Feet Until The Hellfire Says Enough

تَحَاجَّتِ النَّارُ وَالْجَنَّةُ ، فَقَالَتِ النَّارُ : أُوثِرْتُ بِالْمُتَكَبِّرِينَ ، وَالْمُتَجَبِّرِينَ ، وَقَالَتِ الْجَنَّةُ فَمَا لِي لَا يَدْخُلُنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَمَطُهُمْ ، وَعَجَزُهُمْ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلْجَنَّةِ : إِنَّمَا أَنْتِ رَحْمَتِي ، أَرْحَمُ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي ، وَقَالَ لِلنَّارِ : إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ مِنْ أَشَاءِ مَنْ عِبَادِي ، وَلِكُلِّ وَاحِدَةٍ مِنْكُمْ مِلْؤُهَا ، فَأَمَّا النَّارُ ، فَلَا تَمْتَلِئُ حَتَّى يَضَعَ اللَّهُ قَدَمَهُ عَلَيْهَا فَتَقُولُ : قَطُّ قَطُّ ، فَهِنَاكَ تَمْتَلِئُ ، وَيَبْزُورِي بَعْضُهَا إِلَى بَعْضٍ ، فَلَا يَظْلَمُ اللَّهُ مِنْ خَلْقِهِ أَحَدًا ، وَأَمَّا الْجَنَّةُ فَإِنَّ اللَّهَ يُنْشِئُ لَهَا خَلْقًا

The Hell and the Paradise fell into dispute and the Hell said: I have been distinguished by the proud and the haughty. And the Paradise said: What is the matter with me that the meek and the humble amongst people and the downtrodden and the simple enter me? Thereupon Allah said to the Paradise: You are (the means) of My Mercy whereby I show mercy to those of My servants whom I wish, and He said to the Hell: You are (the means) of punishment whereby I punish those of My servants whom I wish. Both of you will be full. The Hell will not be filled up until Allah puts down His foot in it. The Hell would say: Enough, enough, enough, and at that time it will be filled up, all its parts integrated together.²⁶

²⁶ Sahih Aj Jami'e 2919

People can only enter paradise by the Mercy of Allah and the hellfire is the punishment of Allah. He can punish whomever He wills according to His perfect knowledge and wisdom. He has promised both paradise and the hellfire will be filled.

Surah Qaaf 30

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾

On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"

The hellfire will be asked, "Are you filled?" and it will say, "Is there more?." This shows how the hellfire is demanding, but Allah will never oppress any of the creation. He will not create a creation to fill the hellfire. What will cause the hellfire to stop and not demand again? Allah will place His Feet on it until the hellfire will say, "Enough, enough."

From this we see the greatness of Allah, He never oppresses the creation and wants to take us to paradise. Also, we should not want to enter the hellfire or underestimate the punishment of Allah.



IMPACTS

1. We ask Allah to make our feet to go to what is pleasing to Him and to stop our feet from going to what is displeasing to Him.
2. A person enters the masjid with the right foot and exits with the left foot. And when entering the washroom, a person enters with the left foot and exits with the right foot.
3. We ask Allah for “truthful feet” (قدم صدق). This means all the steps taken are truthful and full of good deeds.

Surah Yunus 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ
الَّذِينَ ءَامَنُوا أَنْ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ
هَذَا السَّحَرُومِيُّنَ ﴿٢﴾

Is it a wonder for mankind that We have sent Our Revelation to a man from among themselves (i.e. Prophet Muhammad صلى الله عليه وسلم) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad صلى الله عليه وسلم) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad صلى الله عليه وسلم and the Qur'an)!"

4. We want our feet to walk to the pleasure of Allah. If we want to draw near to Allah then we should focus on our obligations first. If we want to take more steps, then we will perform the voluntary deeds. Then Allah will be our feet meaning Allah will protect us from going anywhere displeasing to Him and take us to what is pleasing to Him. Allah will be all the limbs taking the person to what is pleasing to Him and protecting him what is displeasing to Him- this is the manifestation of the Love of Allah.

Awliya Allah – Believing Slaves Of Allah Who Have Taqwa

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله تعالى قال: من عادى لي ولياً فقد آذنته بالحرب. وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني أعطيته؛ ولئن استعاذني لأعيذنه"

Messenger of Allah (ﷺ) said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him'".²⁷

²⁷ Riyadh As Saliheen, Al Bukhari, Book 1, Hadith 95



THE NOBLE
SHIN OF ALLAH
(ساق الله الكريمة)



KNOWLEDGE

We believe and confirm in the Noble Shin of Allah which suits His beauty and majesty. It does not resemble that of the creation.

The creations have a (ساق), but it is different. A tree has a (ساق) which means trunk. In Surah An Naml, Balqeas lifted her dress revealing her shin because she thought there was water.

Surah An Naml 44

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ
إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾

It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaiman (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit [in Islam, together with Sulaiman (Solomon)] to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)."

The shins will be joined when the person is shrouded.

Surah Al Qiyamah 29

وَالْفَتِّ السَّاقِ بِالسَّاقِ ۝٢٩

And one leg will be joined with another leg (shrouded).

The Noble Shin of Allah is mentioned in Surah Al Qalam. We cannot imagine it in this life, but we will see it on the Day of Judgement.

Surah Al Qalam 34 To 43

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ۝٣٤

Verily, for the Muttaqun (the pious - See V:2:2) are Gardens of delight (Paradise) with their Lord.

أَفَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۝٣٥

Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimun (criminals, polytheists and disbelievers, etc.)?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝٣٦

What is the matter with you? How judge you?

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۝٣٧

Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهِ لَمَا تَخْتَرُونَ ۝٣٨

That you shall therein have all that you choose?

أَمْ لَكُمْ أَيَّمَنُ عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

سَلِّمُوا أَيُّهُمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾

Ask them, which of them will stand surety for that!

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾

Or have they "partners"? Then let them bring their "partners" if they are truthful!

يَوْمَ يَكْشَفُ 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.

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not).

The theme of Surah Al Qalam is to have the highest and best manners. Manners are based on faith. When the foundation of faith is present then there will be true manners.

With the Shin of Allah, it will distinguish who is a believer and who is a hypocrite. Someone might show good manners from outside, but their inside is not truthful. There are people who show good manners from outside, and their inside is truthful.

This will be revealed on the Day of Judgement and it will show who is the believer and who is the hypocrite, who is truthful and who is a liar.

On the Day of Judgement, the mushrikeen and People of the Book will be eliminated through the different stations. Then the believers and the hypocrites will remain. May Allah keep us firm as believers.

It will be said to them, “Why do you remain while everyone else is gone?.” They will say, “We have been separated from others and we heard a caller saying, ‘Anyone who has a God then they are to follow Him and we are waiting for our Lord Allah to follow.’”

Allah will appear in a different form and say, “I am your Lord.” They will be asked, “How do you know it is your Lord?.” They said, “The Shin of Allah.” And this is what is mentioned in Surah Al Qalam.

Then Allah will reveal His Shin and the believers will immediately prostrate to Allah, but the hypocrites will be unable to because they did not truly prostrate to Allah in this life, but did it for the sake of people.

The Shin of Allah is a sign which distinguishes who truly worshipped Allah and who did not. For this reason belief in the Shin of Allah is great because only the believers will recognize it and be able to prostrate.

Allah Will Reveal His Shin On The Day Of Judgement

قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: هَلْ تَضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟ قُلْنَا: لَا. قَالَ: فَإِنَّكُمْ لَا تَضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ يَوْمَئِذٍ، إِلَّا كَمَا تَضَارُونَ فِي رُؤْيَيْهِمَا ثُمَّ قَالَ: يُنَادِي مُنَادٍ لِيَذْهَبْ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ، فَيَذْهَبُ أَصْحَابُ الصَّلِيبِ مَعَ صَلِيبِهِمْ، وَأَصْحَابُ الْأُوتَانِ مَعَ أُوتَانِهِمْ، وَأَصْحَابُ كُلِّ آلِهَةٍ مَعَ آلِهَتِهِمْ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ، مِنْ بَرٍّ أَوْ فَاجِرٍ، وَعُتْرَاتٌ مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُعْرَضُ كَأَنَّهَا سَرَابٌ، فَيُقَالُ لِلْيَهُودِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا: كُنَّا نَعْبُدُ عَزِيرَ ابْنِ اللَّهِ، فَيُقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةً وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ قَالُوا: نُرِيدُ أَنْ تَسْقِينَا، فَيُقَالُ: اشْرَبُوا، فَيَتَسَاقَطُونَ فِي جَهَنَّمَ، ثُمَّ يُقَالُ لِلنَّصَارَى: مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ: كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيُقَالُ: كَذَبْتُمْ، لَمْ يَكُنْ لِلَّهِ صَاحِبَةً، وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ فَيَقُولُونَ: نُرِيدُ أَنْ تَسْقِينَا، فَيُقَالُ: اشْرَبُوا فَيَتَسَاقَطُونَ فِي جَهَنَّمَ، حَتَّى يَبْقَى مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرٍّ أَوْ فَاجِرٍ، فَيُقَالُ لَهُمْ: مَا يَحْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ: فَارَقْنَاهُمْ، وَنَحْنُ أَحْوَجُ مِمَّا إِلَيْهِ الْيَوْمَ، وَإِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي: لِيَلْحَقْ كُلُّ قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ، وَإِنَّمَا نَنْتَظِرُ رَبَّنَا، قَالَ: فَيَأْتِيهِمُ الْجَبَّارُ فِي صُورَةٍ غَيْرِ صُورَتِهِ الَّتِي رَأَوْهُ فِيهَا أَوَّلَ مَرَّةٍ، فَيَقُولُ: أَنَا رَبُّكُمْ، فَيَقُولُونَ: أَنْتَ رَبُّنَا، فَلَا يَكْفِيهِمْ إِلَّا الْأَنْبِيَاءُ، فَيَقُولُ: هَلْ بَيْنَكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ؟ فَيَقُولُونَ: السَّاقُ، فَيَكْشِفُ عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ، وَبَقِيَ مَنْ كَانَ يَسْجُدُ لِلَّهِ رِئَاءً وَسَمْعَةً، فَيَذْهَبُ كَيْمَا يَسْجُدُ، فَيَعْبُدُ ظَهْرَهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ، قُلْنَا: يَا رَسُولَ اللَّهِ، وَمَا الْجَسْرُ؟ قَالَ: مَدْحَضَةٌ مَرَّلَةٌ، عَلَيْهِ خَطَا طَيْفٌ وَكَلَالِيبٌ، وَحَسَكَةٌ مُفْلَطَحَةٌ لَهَا شَوْكَةٌ عَقِيفَاءٌ، تَكُونُ بِنَجْدٍ، يُقَالُ لَهَا: السَّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرَّيْحِ، وَكَأَجَاوِيدِ الْخَيْلِ وَالرِّكَابِ، فَتَنَاجٍ مُسَلَّمٌ، وَنَاجٍ مَخْدُوشٌ، وَمَكْدُوشٌ فِي نَارِ جَهَنَّمَ، حَتَّى يَمُرَّ آخِرُهُمْ

يُسْحَبُ سَحْبًا، فَمَا أَنْتُمْ بِأَشَدَّ لِي مُنَاشِدَةً فِي الْحَقِّ، قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِ يَوْمَئِذٍ
لِلْجِبَّارِ، وَإِذَا رَأَوْا أَنَّهُمْ قَدْ تَجَوَّأ، فِي إِخْوَانِهِمْ، يَقُولُونَ: رَبَّنَا إِخْوَانُنَا، كَانُوا يُصَلُّونَ معنا،
وَيَصُومُونَ معنا، وَيَعْمَلُونَ معنا، فَيَقُولُ اللَّهُ تَعَالَى: اذْهَبُوا، فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ
دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ، وَيُحَرِّمُ اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَبَعْضُهُمْ قَدْ غَابَ
فِي النَّارِ إِلَى قَدَمِهِ، وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ، فَيَقُولُ:
اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ
يَعُودُونَ، فَيَقُولُ: اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ،
فَيُخْرِجُونَ مَنْ عَرَفُوا قَالَ أَبُو سَعِيدٍ: فَإِنْ لَمْ تُصَدِّقُونِي فَأَقْرَبُوا: [إِنَّ اللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضَاعِفْهَا] [النساء: 40]، فَيَسْفَعُ النَّبِيُّونَ وَالْمَلَائِكَةُ
وَالْمُؤْمِنُونَ، فَيَقُولُ الْجِبَّارُ: بَقِيَتْ شَفَاعَتِي، فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ، فَيُخْرِجُ أَقْوَامًا قَدِ
امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ، يُقَالُ لَهُ: مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ فِي حَافَتَيْهِ كَمَا
تَنْبُتُ الْجِبَّةُ فِي حَمِيلِ السَّيْلِ، قَدْ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ، وَإِلَى جَانِبِ الشَّجَرَةِ،
فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أبيضَ، فَيُخْرِجُونَ
كَأَنَّهُم اللَّوْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ، فَيَدْخُلُونَ الْجَنَّةَ، فَيَقُولُ أَهْلُ الْجَنَّةِ: هَؤُلَاءِ
عَتَقَاءُ الرَّحْمَنِ، أَدْخَلْنَاهُمْ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ، وَلَا خَيْرٍ قَدَّمُوهُ، فَيُقَالُ لَهُمْ: لَكُمْ مَا
رَأَيْتُمْ وَمِثْلَهُ مَعَهُ.

Narrated Abu Sa'id Al-Khudri: We said, "O Allah's Messenger (ﷺ)! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the companions of the cross will go with their cross, and the idolators (will go) with their idols, and the companions of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient

ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, "What did you use to worship?" They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). 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). Then the bridge will be laid across Hell." We, the companions of the Prophet (ﷺ) said, "O Allah's Messenger (ﷺ)! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (Hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is

found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)." The Prophet (ﷺ) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said: If you do not believe me then read the Holy Verse:--'Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.' (4.40) The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white.

*Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'"*²⁸

It is important to not misinterpret the Shin of Allah as being power or something else, it is His Shin and it will distinguish between the believers and hypocrites. It will distinguish between tawheed (belief in the Oneness of Allah) and shirk (associating partners with Allah), and it will distinguish between truthfulness and falsehood.

The hypocrites will want to prostrate but they will be unable to; their back will be stiff.

The Believers Will Be Able To Prostrate But Not Those Who Would Show-Off

يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، فَيَبْقَى كُلُّ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا.

*Narrated Abu Sa`id: I heard the Prophet (ﷺ) saying, "Allah will reveal His Shin, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back will be as stiff as if it is one bone."*²⁹

²⁸ Sahih Al Bukhari 7439

²⁹ Sahih Al Bukhari 4919

The hypocrites look good from outside, but their hearts are wicked. Belief in the Shin of Allah reflects belief in Allah and the Last Day, and this will affect our manners with others.

Notice every attribute of Allah is related to the hereafter. We long to see the Face of Allah in paradise, the Feet of Allah will make the hellfire to say “enough.” Our hearts are between the Fingers of Allah and we ask Him to keep it firm. The Hands of Allah are to make us aware of what we send forth from deeds.



IMPACTS

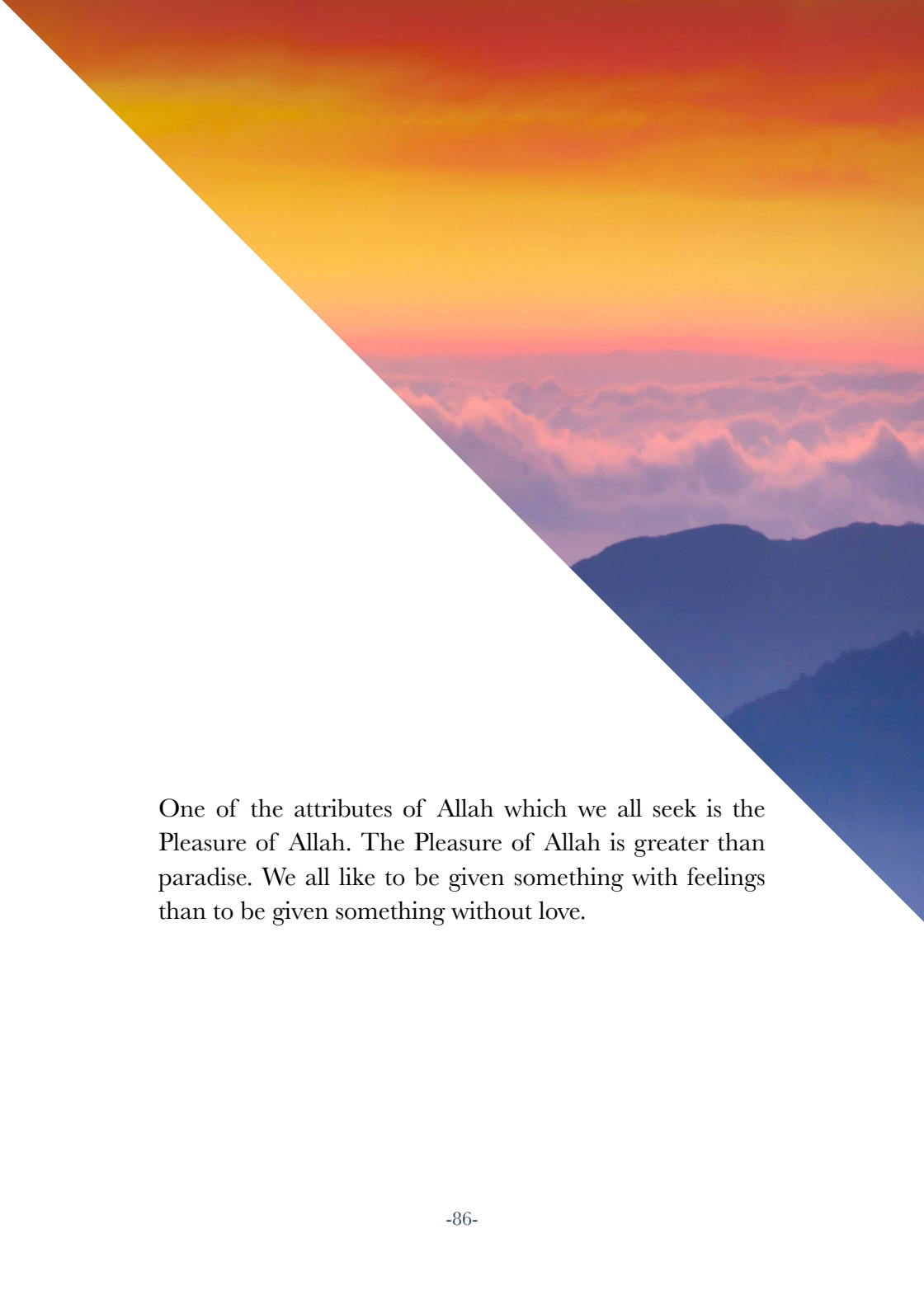
1. Belief in the Shin of Allah and to not misinterpret it.
2. Worship Allah with sincerity and not to show-off and be seen by others.
3. Do not seek fame and reputation from others, but be truthful.
4. Ask Allah to be protected from hypocrisy.

MAY ALLAH MAKE US AMONG THOSE WHO
WILL PROSTRATE WHEN WE SEE HIS SHIN.
AMEEN.





THE PLEASURE
OF ALLAH
(رضوان الله)



One of the attributes of Allah which we all seek is the Pleasure of Allah. The Pleasure of Allah is greater than paradise. We all like to be given something with feelings than to be given something without love.

Surah At Taubah 72

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ
وَرِضْوَانٍ مِّنَ اللَّهِ أَكْبَرَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

Allah has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success.

Human beings are flesh and feelings; they are sensitive to the pleasure and displeasure of others.

Surah Al Baqarah 207

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.

The actions of people can change according to the pleasure or displeasure of the people. For the believer, their actions are based on the Pleasure of Allah unlike the hypocrites whose actions are based on the pleasure of the people.



KNOWLEDGE

There are actions and utterances which Allah is pleased with, and there is Allah being pleased with the person himself.

Sometimes a person may do something, and Allah is pleased with that action. But if Allah is pleased with a person, then even if they make a mistake, Allah will still be pleased with them, similar to the Companions. “He is pleased with them and they are pleased with Him”.

Surah At Taubah 100

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ

And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

The Pleasure of Allah is not for all but according to His Will. He is All-Knowing of who deserves His Pleasure.



IMPACTS

MEANS TO ATTAIN THE PLEASURE OF ALLAH

What must we do so that Allah will be pleased with us? Before we think of which action or utterance to say, we need to be sincere and truthful to Allah. Anyone who is a liar or is committing shirk (associating partners with Allah) then Allah will not be pleased with Him.

TRUTHFULNESS

Surah Al Maeda 119

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).

SINCERITY

Anyone who is sincere in His actions and utterances for Allah alone then Allah will be pleased with him.

Surah Al Layl 19 To 21

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۖ (١٩)

And who has (in mind) no favour from anyone to be paid back,

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ (٢٠)

Except to seek the Countenance of his Lord, the Most High.

وَلَسَوْفَ يَرْضَىٰ (٢١)

He surely will be pleased (when he enters Paradise).

TO INVOKE ALLAH

Allah will not be pleased with us if we do not invoke Him.

Allah Will Be Angry With The One Who Does Not Ask Him

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ "

*The Messenger of Allah (ﷺ) said: "Indeed, he who does not ask Allah, He gets angry with him."*³⁰

GRATITUDE

Allah will be pleased with us when we are grateful to Him.

Surah Az Zumar 7

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.

³⁰ Sunan At Tirmidhi 3373, Authenticated by Al Albani as Hasan

TO PRAISE ALLAH WHEN EATING AND DRINKING

When we praise Allah for eating and drinking then He will be pleased with us.

Allah Will Be Pleased When We Praise Him When Eating And Drinking

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن الله ليرضى عن العبد أن يأكل الأكلة فيحمده عليها ، أو يشرب الشربة فيحمده عليها"

*The Messenger of Allah (ﷺ) said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks."*³¹

TO BE PATIENT AT THE TIME OF AFFLICTION

Whoever is pleased with the decree, then Allah will be pleased with him and whoever is displeased with the decree then for him is displeasure.

To Be Pleased With The Decree

عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَنَّهُ قَالَ " عِظْمُ الْجَزَاءِ مَعَ عِظْمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السُّخْطُ "

*It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: "The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath."*³²

³¹ Riyadh As Saliheen, Muslim, Book 1, Hadith 140

³² Sunan Ibn Majah 4031

TO FEAR ALLAH

The more we know about Allah, the more we will fear Him.

Surah Al Bayyinah 8

جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ. ﴿٨﴾

Their reward with their Lord is 'Adn (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they with Him. That is for him who fears his Lord.

OTHER ACTIONS TO ATTAIN THE PLEASURE OF ALLAH

- ▶ Pondering the Qur'an
- ▶ Using the siwak
- ▶ To say a word seeking the pleasure of Allah
- ▶ When our parents are pleased with us then Allah will be pleased with us.
- ▶ Running and hastening to do good deeds while seeking the pleasure of Allah.

MAY ALLAH MAKE US ALWAYS SEEK HIS
PLEASURE AND MAY HE TAKE US WHEN HE IS
MOST PLEASED WITH US. AMEEN





THE MOST
MERCIFUL ROSE
OVER THE THRONE
(الرحمن على العرش
استوى)



KNOWLEDGE

Surah Ta Ha 1 To 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه ١

Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ٢

We have not sent down the Qur'an unto you (O Muhammad صلى الله عليه وسلم) to cause you distress,

إِلَّا نَذِيرَةً لِّمَنْ يَخْشَىٰ ٣

But only as a Reminder to those who fear (Allah).

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَىٰ ٤

A revelation from Him (Allah) Who has created the earth and high heavens.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ ٥

The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty).

لَهُ، مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾

To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾

And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾

Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.

Surah Ta Ha tells us the Qur'an is the way to our happiness, how? By fearing the greatness and majesty of Allah. And by this reminder, it will make the Qur'an the way to our happiness. Allah is The Most Merciful and He rose over The Throne by His vast Name – Ar Rahman – The Most Merciful.

There can be nothing like the vast mercy of Allah. Everything belongs to Him and He is All-Aware of whatever we conceal or disclose. The mercy of Allah reaches all that is in His Dominion and this gives us so much hope.

الَّذِينَ يَمْجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ
وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً
وَعِلْمًا فَآغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْحَرِيمِ ﴿٧﴾

Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

Before knowing the attribute of rising over the Throne, we need to know Allah is The Most Merciful. We do not need to go deep into the attribute of how He rose over Throne. What is the Throne?

THE THRONE OF ALLAH

The Throne is the greatest creation and Allah rose over the greatest creation with the greatest and vastest attribute of mercy.

The Kursi is the place where Allah places His Feet. We cannot imagine it, but we believe in it.

Surah Al Baqarah 255

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Kursi extends over the heavens and the earth

The Kursi Is The Place Where Allah Places His Feet

الكرسيُّ موضعُ القدمين ، والعرشُ لا يقدرُ قدره إلا اللهُ تعالى

The Footstool (Kursi) is the place where Allah places His feet and no one can estimate the measurement of the Throne except Allah. ³³

The Kursi is so great, and its size relative to the heavens and the earth, is like a ring in a barren desert, the ring being the heavens and the earth, and the Kursi being the barren desert.

³³ At T'aleeq Ala At Tahawiyah 36 (Authenticated by Al Albani as Sahih)

And the Throne of Allah is greater than the Kursi, and the Throne relative to the Kursi, it is like a ring in a barren desert. So how great is the One Who rose over The Throne? Exalted and Glorified is He.

The Throne of Allah is kareem (كريم) and ‘adheem (عظيم) – it is honorable and great.

The Throne of Allah is the ceiling of paradise.

The Throne Of Allah Is The Ceiling Of Paradise

الجنة مائة درجة ، ما بين كلّ درجتين كما بين السماء والأرض ، و الفردوس أعلى الجنة ، و أوسطها ، وفوقه عرش الرحمن ، و منها يتفجّر أنهار الجنة ، فإذا سألتُم الله فاسألوه الفردوس

Paradise has one hundred grades, each of which is as big as the distance between heaven and earth. The highest of them is Firdaws and the best of them is Firdaws. The Throne is above Firdaws and from it spring forth the rivers of Paradise. If you ask of Allah, ask Him for Firdaws.³⁴

In paradise there are a hundred levels and the highest level is Firdaous Al ‘Ala. Between each level is a great difference and above Al Firdaous is the Throne of Most Merciful.

We magnify and exalt Allah because He is the Lord of the Great and Honorable Throne.

³⁴ Sahih Aj Jamie 3121 (Authenticated by Al Albani as Sahih)

The Mercy Of Allah Precedes His Anger Is Written On The Throne

لَمَّا قَضَى اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابِهِ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَفِي لَفْظٍ: إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ: إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ وَفِي لَفْظٍ آخَرَ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ كَتَبَهُ عَلَى نَفْسِهِ فَهُوَ مَرْفُوعٌ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي

When Allah completed creating the creation, He wrote in His Book which is with Him above the Throne, “Verily My Mercy precedes My anger.” And in another saying: verily wrote in The Book before creating the creation, “Verily My Mercy precedes My anger.” which is with Him, above the Throne. And in another saying: when Allah created the creation, He wrote in a Book that He prescribed upon Himself, written above the Throne, “Verily My Mercy overcomes My anger.”³⁵

A great statement is written over the Throne – “Verily My Mercy precedes My anger (إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي).” We should exalt Allah because by knowing The Throne, we should have great hope in the mercy of the One Who rose over The Throne.

The attribute of Allah is (استواء). He rose over the Throne in a manner that suits His majesty. We cannot go further in asking how.

³⁵ Mukhtasar Al A'ulu 21 (Authenticated by Al Albani as Sahih)

Allah tells us about the Throne so that we know His greatness and majesty. Allah does not need the Throne, but the Throne needs Him. Imagine the greatest creation needs Allah, the Carriers of the Throne need Allah, so what about us?

Knowing this makes us humble to Allah and in great need of Him and His mercy.

THE CARRIERS OF THE THRONE

Surah Al Haaqah 17

وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ﴿١٧﴾

And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

The Carriers of the Throne are eight angels and one of them is Israfeel. Allah is in no need of them, but they are in need of Him and it is an honor for them to carry The Throne of the Most Merciful.

The higher and closer one is to Allah, the more he feels in need of Him. The Carriers of the Throne are greatly in need of Allah.

Surah Az Zumar 75

وَتَرَى الْمَلَائِكَةَ حَافِيَةً 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 be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

The angels surround the Throne, glorifying the praises of their Lord. The higher one is, the more one glorifies because one can see the greatness of his Lord.

The more Allah shows us about His names and attributes, the more we need to seek forgiveness and glorify Him.

Description Of A Carrier Of The Throne

أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ حَمَلَةِ الْعَرْشِ ، رَجُلَاهُ فِي الْأَرْضِ السُّفْلَى ، وَعَلَى قَرْنَيْهِ الْعَرْشُ ، وَبَيْنَ شَحْمَةِ أُذُنَيْهِ وَعَاتِقِهِ خَفَقَانُ الطَّيْرِ سَبْعِمِائَةِ عَامٍ ، يَقُولُ ذَلِكَ الْمَلَكُ سُبْحَانَكَ حَيْثُ كُنْتَ

*I have been permitted to speak of the angels of the carriers of the throne, his feet is in the lowest earth and between his ear lobe and shoulder are birds flying a distance of seven hundred years, the angel says “Glory be to You wherever You may be”.*³⁶

The Carriers of the Throne are great in size. The Prophet (صلى الله عليه وسلم) was permitted to speak of them. One foot is in the lowest earth and between the ear lobe and shoulder are birds flying a distance of 700 years and the angel says, “Glory be to You wherever You may be.” Exalted and great is Allah. This shows the greatness of Allah and that we should always glorify Him.

³⁶ Sahih AjJami 853 (Authenticated by Al Albani as Sahih)

Whoever Says (لا إله إلا الله) Truly The Gates Of Heaven Will Open For It And It Will Reach The Throne

ما قال عبدٌ : (لا إله إلا الله) قطُّ مخلصًا : إلا فتحت له أبواب السماء حتى يفضي إلى العرش ؛ ما اجتنبت الكبائر .

No worshipper has ever said: None has the right to be worshipped but Allah (Lā ilāha illallāh)' sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.³⁷

Anyone who says (لا إله إلا الله) truly and sincerely from his heart, then all the gates of the heavens will open for him until it reaches the Throne.

³⁷ Sahih At Targheeb 1524 (Authenticated by Al Albani as Hasan)

Tasbeeh, Tahleel And Tahmeed Will Buzz Like Bees Around The Throne

إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ ؛ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ ، يَنْعَطِفْنَ حَوْلَ الْعَرْشِ ،
لَهُنَّ دَوِيُّ كَدَوِيِّ النَّحْلِ ، تُذَكِّرُ بِصَاحِبِهَا . أَمَّا يَحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ أَوْ لَا يَزَالُ لَهُ مَنْ
يُذَكِّرُ بِهِ .

What you mention of glory of Allah, of Tasbih (Subhan-Allah), Tahlil (Allahu-Akbar) and Tahmid (Al-Hamdu lillah), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allah)?³⁸

When we say tasbeeh, tahleel and tahmeed, then it will go up to the heavens, and it will have a buzzing sound like a bee. The name of the person who said it will be mentioned. Surely we want to be mentioned before Allah.

³⁸ Sahih At Targheeb 1568 (Authenticated by Al Albani as Sahih)

Whoever Gives Respite Will Be Shaded Under The Throne

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ ، أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade.³⁹

When we are kind to others, especially those in debt by forgoing it or giving more time then Allah will shade us under His Throne on the Day of Judgement.

When Visiting The Sick

مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ ، فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ : أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ ، إِلَّا عَافَاهُ اللَّهُ

If anyone visits the sick whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him.⁴⁰

³⁹ Sahih At Targheeb 909 (Authenticated by Al Albani as Sahih)

⁴⁰ Sahih At Targheeb 909 (Authenticated by Al Albani as Sahih)

If someone visits a sick person and says seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you

Allah will cure the person if the time of death is not written for him. When we believe in the Lord of the Great Throne then truly He is able to cure.

In Times Of Difficulties

قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عِنْدَ الْكَرْبِ " لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ "

The Prophet (ﷺ) used to say at the time of difficulty,

'La ilaha il-lallah Al-`Alimul-Halim. La-ilaha illallah Rabul- Arsh-al-dhzim, La ilaha-il-lallah Rabus-Samawati Rab-ul-Ard; wa Rab-ul-Arsh Al- Karim.'

None has the right to be worshipped except Allah The All-Knowing, The Most Forbearing. None has the right to be worshipped except Allah Lord of the Great Throne. None has the right to be worshipped except Allah Lord of the heavens and Lord of the earth, Lord of the Honorable Throne.⁴¹

In times of difficulties, the Lord of the Throne can fix all our problems, issues and trials. The Throne, which is the biggest creation is being taken care of and reformed by Allah, so surely He will fix any distress we are facing.


⁴¹ Sahih al-Bukhari 7426



IMPACTS

1. We are at rest when we know Allah The Most Merciful rose over The Throne.
2. We have hope in Allah, think good of Him and magnify Him.
3. To be kind to others.
4. Glorify Allah and always remember Him.
5. Ask Allah for Firdaous Al 'Ala.
6. To never despair from the mercy of Allah especially in times of illness and calamities.





LAUGHING
OF OUR LORD
(ضدك ربنا)



KNOWLEDGE

One of the actions and attributes of Allah is laughing, yet it is a restricted attribute. Thus it is not all the time, but He laughs whenever He wills.

His laughing is connected to wisdom, and it is not random. Unlike the human who can laugh without wisdom, or laughs for something praised or dispraised.

We need to believe and accept that Allah laughs, but without resembling it to anyone else or denying it.

Two People Who Fought Each Other Enter Paradise And Allah Laughs At This

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَضْحَكُ اللَّهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ
يَدْخُلَانِ الْجَنَّةَ: يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ، فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عَلَى الْقَاتِلِ، فَيَسْتَشْهَدُ.

It has been narrated on the authority of Abu Huraira that the Messenger of Allah (صلى الله عليه وسلم) said: God laughs at the two men both of whom will enter Paradise (though) one of them kills the other. They said: Messenger of Allah (صلى الله عليه وسلم), how is it? He said: One of them fights in the way of Allah, the Almighty and Exalted, and dies a martyr. Then God turns in mercy to the murderer who embraces Islam, fights in the way of Allah, the Almighty and Exalted, and dies a martyr.⁴²

⁴² Sahih Al Bukhari 2826

Allah laughs at two people where one kills the other, but both enter paradise. Allah laughs at this and this shows the great mercy of Allah.

The one who was fighting in the way of Allah was killed and thus entered paradise. The other person killed the one fighting in the way of Allah ended up embracing Islam and also fought in the way of Islam and died, thus entering paradise as well. As a result, both are in paradise, and Allah laughs at this. Surely the Laugh of Allah does not resemble that of the creation.

Imagine if you have two children fighting and then after five minutes, they are laughing and hugging each other. You would laugh at this and see the great mercy of Allah.

We see how Allah brought means for both of them to enter paradise. There are no mistakes in the actions of Allah. It is from His generosity, kindness and wisdom.

Allah is above what we think, and there are different ways people can repent and different means to enter paradise. Anyone who embraces Islam will have all his past sins expiated and Allah will deal with him as if he never committed those sins.

Preferring Others Over Oneself

أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ: مَا مَعَنَا إِلَّا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَضُمُّ أَوْ يُضِيفُ هَذَا، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا، فَأَنْطَلَقَ بِهِ إِلَى امْرَأَتِهِ، فَقَالَ: أَكْرَمِي ضَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوتٌ صِبْيَانِي، فَقَالَ: هَيَّيْ طَعَامَكَ، وَأَصْبِجِي سِرَاجَكَ، وَتَوَيَّمِي صِبْيَانَكَ إِذَا أَرَادُوا عَشَاءً، فَهَيَّأْتُ طَعَامَهَا، وَأَصْبَحْتُ سِرَاجَهَا، وَتَوَمَّتُ صِبْيَانَهَا، ثُمَّ قَامَتْ كَأَنَّهَا تُصْلِحُ سِرَاجَهَا فَأَطْفَأَتْهُ، فَجَعَلَا يُرِيَانِهِ أَنَّهُمَا يَأْكُلَانِ، فَبَاتَا طَائِفَيْنِ، فَلَمَّا أَصْبَحَ غَدَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: ضَحِكَ اللَّهُ اللَّيْلَةَ، أَوْ عَجِبَ، مِنْ فَعَالِكُمَا فَأَنْزَلَ اللَّهُ: {وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَّاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ} [الحشر]:

A man came to the Prophet. The Prophet (صلى الله عليه وسلم) sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allah's Messenger (صلى الله عليه وسلم) said, "Who will take this (person) or entertain him as a guest?" An Ansar man said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allah's Messenger (صلى الله عليه وسلم) She said, "We have got nothing except the meals of my children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So she prepared her meal, lighted her lamp and made her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them pretended to be eating, but they really went to bed hungry. In the morning the Ansari went to Allah's Messenger (صلى الله عليه وسلم) who said, "Tonight Allah laughed or wondered at your action." Then Allah revealed: "But give them (emigrants) preference over themselves even though they were in need of that And whosoever is saved from the covetousness Such are they who will be successful." (59.9)⁴³

⁴³ Sahih Al Bukhari 3798

A man came to the Prophet (صلى الله عليه وسلم). He did not have food to give him except water so he sent him to someone else. This shows that it's fine if we do not have something as long as we direct to someone who does have. We should also give our guest some food and not just water.

Then a man from the Ansar said he would take this man. This teaches us that he was quick to take the opportunity to do a good deed, without checking if he has food or not. He went to his wife and said to honor the guest of the Prophet (صلى الله عليه وسلم). Notice he did not say, “This is my guest, but the guest of the Prophet (صلى الله عليه وسلم)”, and this shows respect to the Prophet (صلى الله عليه وسلم).

His wife said we do not have any food except for myself and the children. He told her to prepare the food, switch off the light and let the children sleep without eating that night. This shows the preference of the hereafter over the dunya. He did not want to let go of the opportunity of doing a good deed. Someone might think family takes precedence over guest, but this is an opportunity that does not always appear which is to have a guest of the Prophet (صلى الله عليه وسلم).

They also switched off the light to show they had already eaten so the guest does not feel he has to eat less.

The Prophet (صلى الله عليه وسلم) does not know what they did, but he said, “Allah laughed and is amazed with what they did.” And surely the amazement of Allah is not like that of the creation. Then the ayah in Surah Al Hashr was revealed:

Surah Al Hashr 9

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

Allah accepted their action and made them remembered in the Qur’an and Sunnah.

From this hadith, we learn to honor the guest because it shows faith as the Prophet (صلى الله عليه وسلم) has said: “Whoever believes in Allah and the Last Day then let him honor the guest.”

To prefer others over oneself is a praiseworthy quality. We also see the great generosity and mercy of Allah when He laughs. The Laughing of Allah is restricted to when there is good.

Allah Laughs At The Last One To Enter Paradise

أَجْرٌ مِّنْ يَدْخُلُ الْجَنَّةَ رَجُلًا، فَبَوَّأَ يَمِينِي مَرَّةً، وَيَكْبُو مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فإِذَا مَا جَاوَزَهَا التَّمَّتْ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكَ، لَقَدْ أُعْطَانِي اللَّهُ شَيْئًا مَا أُعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، فَتَرَفَّعَ لَهُ شَجَرَةٌ، فَيَقُولُ: أَيُّ رَبِّ، أَدْنِي مِنْ هَذِهِ الشَّجَرَةِ فَلَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ، لَعَلِّي إِنِّي أُعْطَيْتُكُمَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ: لَا، يَا رَبِّ، وَبُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَغْذِرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِبُهُ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تَرَفَّعَ لَهُ شَجَرَةٌ هِيَ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيُّ رَبِّ، أَدْنِي مِنْ هَذِهِ لِأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلَّ بِظِلِّهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا، فَيَقُولُ: لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلَنِي غَيْرَهَا، فَبُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ يَغْذِرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُذْنِبُهُ مِنْهَا فَيَسْتَظِلُّ بِظِلِّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تَرَفَّعَ لَهُ شَجَرَةٌ عِنْدَ بَابِ الْجَنَّةِ هِيَ أَحْسَنُ مِنَ الْأَوَّلِيَيْنِ، فَيَقُولُ: أَيُّ رَبِّ، أَدْنِي مِنْ هَذِهِ لِأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، لَا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنْ لَا تَسْأَلَنِي غَيْرَهَا، قَالَ: بَلَى يَا رَبِّ، هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، وَرَبُّهُ يَغْذِرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهَا، فَيُذْنِبُهُ مِنْهَا، فإِذَا أَدْنَاهُ مِنْهَا فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ، فَيَقُولُ: أَيُّ رَبِّ، أَدْنَيْتَنِي، فَيَقُولُ: يَا ابْنَ آدَمَ مَا يَصْرِيحُنِي مِنْكَ؟ أَيْرِضِيكَ أَنْ أُعْطِيكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ قَالَ: يَا رَبِّ، أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَضَحِكَ ابْنُ مَسْعُودٍ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكَ فَقَالُوا: مِمَّ تَضْحَكُ، قَالَ: هَكَذَا ضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالُوا: مِمَّ تَضْحَكُ يَا رَسُولَ اللَّهِ، قَالَ: مِنْ ضَحِكِ رَبِّ الْعَالَمِينَ حِينَ قَالَ: أَتَسْتَهْزِئُ مِنِّي وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَيَقُولُ: إِنِّي لَا أَسْتَهْزِئُ مِنْكَ، وَلَكِنِّي عَلَى مَا أَسَاءُ قَادِرٌ.

Verily the Messenger of Allah (صلى الله عليه وسلم) said: The last to enter Paradise would be a man who would walk once and stumble once and be burnt by the Fire once. Then when he gets beyond it, he will turn to it and say: Blessed is He Who has saved me from it. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised up for him and he will say: O my Lord bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised up before him and he would say: O my Lord! bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask You for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He would see something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised up for him at the gate of the Paradise, more beautiful than the first two. He would say: O my Lord! bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! did you not promise Me that you would not ask Me anything else? He would say: Yes, my Lord, but I shall not ask You for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your

requests to Me? Will it please you if I give you the whole world and a like one along with it? He will say: O my Lord! You are mocking at me, though You are the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (صلى الله عليه وسلم) laughed. They (the companions of the Prophet (صلى الله عليه وسلم)) asked: Why do you laugh. Messenger of Allah (صلى الله عليه وسلم)? He said: On account of the laugh of the Lord of the universe, when he the desirer of Paradise said: "You mocking at me though You are the Lord of the worlds?" He would say: I am not mocking at you, but I have power to do whatever I will.⁴⁴

The last to enter paradise is the one who struggled on the Sirat, the fire touched him and then when he was saved from the fire, he said, "Blessed is He Who has saved me from it. Allah has given me something He has not given to any one of those in earlier or later times."

Look at how Allah takes care of the feelings so that no one will feel he has less in paradise.

Then a tree would be raised up for him and he will say: O my Lord bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No. my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He

⁴⁴ Sahih Al Bukhari 2826

would bring him near it, and he would take shelter in its shade and drink of its water.

The man then asks to be under a tree that he sees to drink from it. Then the man sees a better tree and asks to be under its shade. Allah allows him, but He tells him not to ask again. Then he sees another tree that is nearer to paradise, and asks Allah to be under it.

When he goes to that tree, he can hear people laughing, so he felt so happy that paradise is nearer. He asked Allah, make me enter paradise. Then Allah asks “Do you want this and better?”

He (Allah) would bring him near to it, and when He would bring him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a like one along with it?

This shows it is human nature to always want better, but we always want the best from the akhira (hereafter), and we ask Allah to grant us Firdaous Al ‘Ala.

Then the person said to Allah, “Do you mock me and You are the Lord of the Worlds?” And this shows the simplicity of this man.

Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (صلى الله عليه وسلم) laughed. They (the companions of the Prophet (صلى الله عليه وسلم)) asked: Why do you laugh. Messenger of Allah (صلى الله عليه وسلم)? He said: On account of the laugh of the Lord of the universe, when he the desirer of Paradise said: “You mocking at me though You are the Lord of the worlds?” He would say: I am not mocking at you, but I have power to do whatever I will.

When the narrator of the hadith Ibn Mas'ood (may Allah be pleased with him) laughed, he laughed because the Prophet (صلى الله عليه وسلم) laughed. The Prophet (صلى الله عليه وسلم) laughed because Allah – Lord of the Worlds laughed.

Then Allah told the man I do not mock you, but I have the power to do whatever I will.

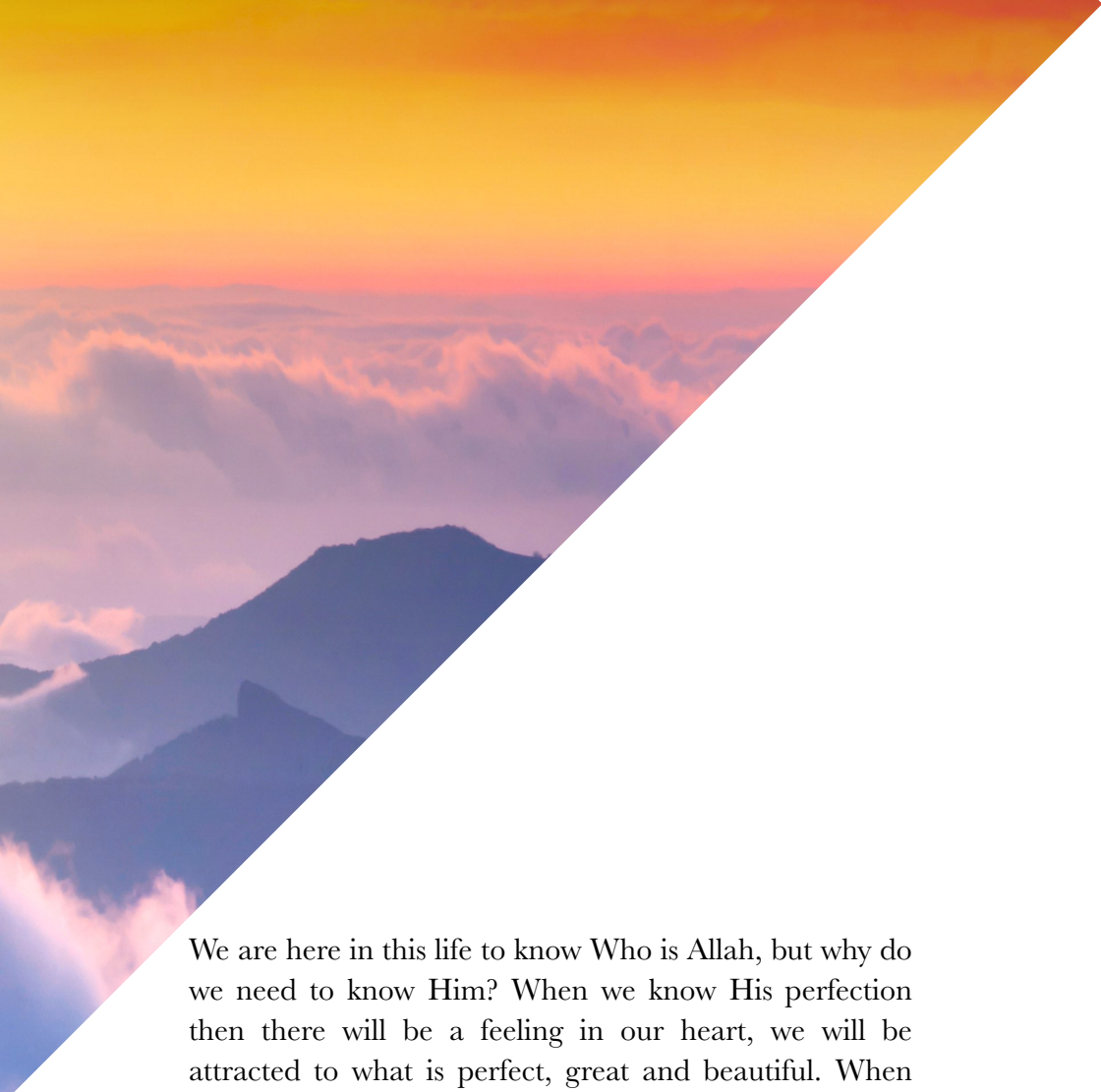


IMPACTS

1. To believe Allah laughs in a manner that suits His majesty
2. To hasten to do good deeds
3. To always ask for what is better from the akhira
4. To prefer others over ourselves
5. To repent and supplicate to Allah
6. To never despair from the mercy of Allah and seek His mercy and generosity
7. To react with the hadith because it shows the love of Allah to laugh when He laughs
8. To not make fun or laugh at people
9. To do deeds purely for Allah



LOVE OF ALLAH
TO THE SLAVE
(محبة الله للعبد)



We are here in this life to know Who is Allah, but why do we need to know Him? When we know His perfection then there will be a feeling in our heart, we will be attracted to what is perfect, great and beautiful. When we have this feeling then we will love Allah. We all love Allah and we cannot survive without loving Him.

What is love? Love is a deep feeling inside our heart which we cannot resist. We see beauty and perfection when there is love, and then we will submit and obey.

Love is more than justice. If we love someone, we will not be selfish or harbour jealousy towards them. As humans, if we do not love, then we cannot live or enjoy anything. Life revolves around love, and if there is no love then people will be unable to survive. They will become like machines with no feelings. But when there is love in the heart, then it makes everything around us colorful. We will not see the thorn, but we will see the rose. We will not see closure, but we will see opening. We will not find difficulty, but we will find ease. An essential feeling in order to do our best and to keep going in life is the feeling of love.

Some people might say love is not everlasting, but knowing Allah makes everything beautiful and everlasting. It makes us fulfill our purpose. Life without love is like a barren desert.

As we are talking about Allah, we cannot live without loving Him and it makes us love everything that will take us to Him. It makes us love our life and the people around us because we love Allah.

Our purpose in life is to love Allah because this will make us fulfill our purpose (لا إله إلا الله), and obey and submit to Him. The purpose of our creation is to know Allah and when we know Him then we will love Him. When we love Allah then we can worship Him.

Allah does not only want outer worships, but He created us for (لا إله إلا الله), the ultimate condition of which is the love of Allah.

We do not attach to Allah to only get things from Him, but we attach to Him because we love Him. We are humans and Allah gave us feelings to love Him, and to have love for whatever Allah loves.

Allah gave us many things to love in this life and if we do not have love then we are not living. If we do not have this feeling or do not express it, we cannot survive in this life. We will be deceived with our life and what we are doing.

Allah always stretches His Hands to the people. Before we receive anything, He is The First and The Last, and before we love, He loves. We are unable to generate feelings of love by ourselves or by our might and power. People try to initiate it, create it or feel love, but only Allah is Al Qaabidh Al Baasit (The Restrainer and The Expander) and in His Hands are the keys and treasures of love which He stretches it to whomever He wills.

Love is a circle and not a one-way track. Love flows and circulates.

With people it can be difficult, that is why we need to know that love comes from above. Allah loves the slave and the slave loves Him.

The One Who is worthy of all love is our Creator. He is the One Who gave us everything full of love. Allah does not force His love on us and He is gentle to show us Who He is.

Allah created parents, children and spouses so that we know what is love and so that we can love Him. The love from our Creator penetrates every cell of our body. When Allah loves us, He makes the way easy for us. He will protect us from anything that can bring us down.

The love of Allah is a means for firmness in the religion. What can keep us firm in our work and in our relationships? Love. To have love for what we do and love for others. If there is love between us and Allah, this is a means of firmness in our religion. When we face trials, we need love to remain firm.

When we search for “love of Allah” in the Qur’an, we find that it is mentioned the most in Surah Aal Imraan. The theme of Surah Aal Imraan is firmness in the religion. It is important to see who are the groups of people whom Allah loves and whom He does not.

The more we know about Allah, the more we will love Him, and the more we love Him, the more we will strive to do everything for His Sake. Surely, Allah will love us more.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْمَلَائِكِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ
مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidence, signs, etc.) for people of understanding.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.

How can we love what we do not see? By knowing who Allah is.

All that we see from the heavens and earth, the ships and seas, the creatures and all that is subjected to us are to make us think and reflect. This leads us to believe in Allah only and love Him – (لا إله إلا الله).

When our love for Allah is strong, we will love Him completely and our love for other things will be in line. Greater than our love for Allah is His love for us

When we are asked if we love Allah, we would say yes. However people's love for Allah is different, some might love Him less, some might love Him more and some might not be truthful. We love Allah because we have to love Him, but more importantly we want Allah to love us.

Whom Allah loves is an exclusive attribute and He will place His love to whomever He wills from His creation. Imagine how our lives and the universe around us will be, how provision and guidance would come to us and protection will surround us when Allah loves us.

Someone in a lower position might love the one in a higher position but does the one in the higher position love him? It is complete when the love is reciprocated and not one-sided. Human beings always want their love to be reciprocated.

We talk about the Love of Allah, but does Allah love us? We should always hope and have the intention to be loved by Allah. The Love of Allah is greater than anything else.

There are signs to indicate the Love of Allah for us. If we see or feel these signs, then it means Allah loves us.

Supplication For The Love Of Allah

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

O Allah! I ask You for Your Love, the love of those who love You, and deeds which will cause me to attain Your Love.⁴⁵

We all want Allah to love us and this is our goal. We want to feel, see and hear the Love of Allah.

Allah is The Most Exalted, The Most Compassionate, The Most Merciful and The Most Loving. He did not make attaining His love difficult. That is why it is important to think good of Allah. Only He can take care of us and remember us all the time.

⁴⁵ At Tirmidhi Book 17, Hadith 1490

Surah Aal Imraan 31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
عَفُورٌ رَحِيمٌ ﴿٣١﴾

Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."

SIGNS OF THE LOVE OF ALLAH TO THE SLAVE (علامات محبة الله للعبد)



First, who does Allah love the most? The prophets and messengers and among them, the Prophet Mohammed (صلى الله عليه وسلم) the most.

Surah Ash Sharh 1

بسم الله الرحمن الرحيم

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ

Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?

The meaning of (شرح) is opening and expansion. Allah loves the Prophet (صلى الله عليه وسلم) and would always take care of him and his feelings; He will not leave him. When we love someone, we always care for them and their feelings.

Allah not only cares for his food, drink and accommodation, but He also cares for his internal, mental and emotional health.

Nowadays, people are facing different trials in their life, and what we all need is (شرح) – opening of the chest. And surely Allah will take care of our mental and emotional health.

The Prophet (صلى الله عليه وسلم) was afflicted with trials, but Allah granted him richness and console inside his heart. Surah Ash Sharh gives us vast opening, even if we see or hear something that backs us up in a corner.

With Allah, there are always many openings. Therefore do not fear and do not be sad because Allah is with you. He will make your heart vast so you can move forward, and nothing can open the hearts except belief in Allah.

It is not about changing the outside, but taking care of our connection to Allah and He will take care of us.

The Prophet (صلى الله عليه وسلم) was facing an outer challenge with the people, and at the same time he has a responsibility and mission to convey the message to the people. How did Allah support him?

Allah expanded and opened his heart and chest. When our chest is open then there is no place for sorrow, disappointment or fear. Having restrictions and tightness in our chest stops us from going forward.

The opening of the chest shows the great care and love of Allah towards the Prophet (صلى الله عليه وسلم) to help him in fulfilling his mission. Surely the one who exalts the Name of Allah will be given the greatest support.

Even Musa (عليه السلام) invoked Allah to expand his chest since he had to face Firaoun.

Surah Ta Ha 25

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

[Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

Allah will dispose our affairs by opening our chest so that we have more capacity, tolerance and reliance. We think love of Allah is to make all evil disappear, but the love of Allah is to be surrounded with harm, but Allah will not allow us to be touched by harm.

Now the greatest fear is fear itself which tightens the chest. May Allah love us all so that our heart opens and we can enjoy our life. But if our heart is restricted, can we eat or drink in peace? Surely not.

No one faced greater trials than the Prophet (صلى الله عليه وسلم), but that surely does not mean Allah hates him.

Surah Al Maeda 67

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ

Allah will protect you from mankind.

A sign of the love of Allah is that no harm can touch us. Allah took care of the Prophet (صلى الله عليه وسلم) before he was born.

We sin and make mistakes, yet we ask Allah to forgive us and accept our repentance.

Surah Ash Sharh 2 To 3

وَوَضَعْنَا عَنكَ وِزْرَكَ ۝

And removed from you your burden.

الَّذِي أَنْقَضَ ظَهْرَكَ ۝

Which weighed down your back?

Sometimes there are outer influences and sometimes it is our sins which burden us. And when Allah loves someone, He will bring means to expiate the sins. Allah will remind us to recite the Qur'an, to perform wudhu and so forth. He will bring means to remove the load on us. And surely we do not want our sins to be expiated through problems.

We want Allah to deal with us in the most gentle and easiest way, and this is a sign of the Love of Allah.

Surah Ash Sharh 4

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

And have We not raised high your fame?

Allah brought good companions to the Prophet (صلى الله عليه وسلم) while he was in Makkah, and was supported when he went to Medina. Everyone knew about him, even his enemies knew about him, but Allah cast fear in their hearts.

To this day, when the name of the Prophet (صلى الله عليه وسلم) is mentioned, we send salat and salam upon him.

Surah Ash Shu'ara 84

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

And grant me an honourable mention in later generations.

When Allah loves someone, He will place the acceptance for him on earth. Allah will call on Jibreel (عليه السلام) to love so and so, so he will love him. Jibreel (عليه السلام) will then call on the angels and say, “Allah loves so and so, so love him” and the angels love him.

When Allah Loves A Slave, He Commands The Angels To Love Him And Places Acceptance For Him On Earth

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيْلَ إِنَّ اللَّهَ يُحِبُّ فَلَانَا، فَأَجِبَّهُ. فَيَجِبُهُ جِبْرِيْلُ، فَيُنَادِي جِبْرِيْلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فَلَانَا، فَأَجِبُّوه. فَيَجِبُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ

*Narrated Abu Huraira: The Prophet (صلى الله عليه وسلم) said, "If Allah loves a person, He calls Gabriel saying: 'Allah loves so and so; O Gabriel, love him.' Gabriel would love him, and then Gabriel would make an announcement among the residents of the Heaven, 'Allah loves so-and-so, therefore, you should love him also.' So, all the residents of the Heavens would love him and then he is granted the pleasure of the people of the earth."*⁴⁶

When Allah loves someone, He will care for him in the best way and He will place acceptance for him on earth.

Surah Ash Sharh 5 To 6

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٥

Verily, along with every hardship is relief,

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

⁴⁶ Sahih Al Bukhari 6040

With hardship, there is ease, and we all need emotional support in trying times. This is confirmation from Allah that there is glad tidings of support and consolation with any hardship.

What is the sign of the love of Allah? He will give support whether through a spouse, child or the advice of someone.

When we see someone facing a problem, we might think Allah hates him, but this is not the case. He will give support which the person did not have before. Allah never leaves the believers.

Allah gave the Prophet (صلى الله عليه وسلم) support every time through his grandfather and then his uncle and when Allah took him to Isra'a and Mi'raj.

It is important to think good of our Creator and that He will give us consolation from where we cannot imagine. If we want the love of Allah then we should never think bad of Him.

We should never be sad or afraid because we have a Lord that will always take care of us and console us. Therefore, do not give up, do not despair and do not fall. Sometimes we think the love of Allah is given through wealth and treasures, but the love of Allah is to be drawn closer to Him, to obey Him more, to rely on Him more and to love whomever He loves.

A sign of the love of Allah is that you will be reminded to remember Him, the angels, the messengers, to return to the Book, to remember the Last Day and that everything is a decree from Allah.

The love of Allah is to guide us to do what is most pleasing to Him and to be kept away from anything that will distance us from Him.

We want Allah to love us, to love those whom He loves and to love the deeds that will bring us closer to His love.

Allah Gives The Dunya To Whom He Loves And Does Not Love, But Gives Faith To The One He Loves

عَنْ عَبْدِ اللَّهِ قَالَ: إِنَّ اللَّهَ تَعَالَى قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ، كَمَا قَسَمَ بَيْنَكُمْ أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ تَعَالَى يُعْطِي الْمَالَ مَنْ أَحَبَّ وَمَنْ لَا يُحِبُّ، وَلَا يُعْطِي الْإِيمَانَ إِلَّا مَنْ يُحِبُّ

'Abdullah said, "Allah Almighty shared out your character between you as He divided your provision between you. Allah Almighty bestows wealth on those He loves and those He does not love. He only gives faith to those He loves."⁴⁷

The dunya is not a measure of the love of Allah because He gives the dunya to all – those whom He loves and does not love. But a measure of the love of Allah is when He causes us to believe, to do good deeds, to love Him, to pray, to be granted the best manners, to be patient, to be grateful, to smile and to say salam.

The love of Allah is about faith.

⁴⁷ Al Adab Al Mufrad, Book 1, Hadith 275

فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

So when you have finished (your occupation), devote yourself for Allah's worship.

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾

And to your Lord (Alone) turn (all your) intentions and hopes.

We do not want to feel tight, but we want to enjoy talking about Allah, remembering Him and believing in Him.

When we are done with our duties and responsibilities, then we should always have great hope in Allah. And worship Him until we die, going from one worship to another until we die on a good end.

When Allah loves a slave then He will guide him, and “sweeten” him to do the best of deeds and take his soul upon it.

Love Of Allah Is To Make A Person Die On A Good End

إذا أراد الله بعبدٍ خيرًا عَسَلَهُ ، قِيلَ : وما عَسَلَهُ ؟ قال : يَفْتَحُ لَهُ عمَلًا صالحًا قبل
مَوْتِهِ ، ثُمَّ يَقْبِضُهُ عَلَيْهِ

If Allah wants the good for a person, He ‘sweetens’ him: They said, O Messenger of Allah (صلى الله عليه وسلم) and what is it to be ‘sweetened’? He said: Allah will open for him righteous good deeds before his death and take his soul upon it.⁴⁸

The love of Allah is not about the dunya, but anything that will bring us close to Him, that will keep us firm, guided and to be a good inspiration for others.

In conclusion, the signs of the love of Allah are more than just points, His actions and His love cannot be encompassed.

⁴⁸ Sahih Aj Jami'e 307, Authenticated by Al Albani as Sahih

THE LOVE OF ALLAH TO THE SLAVE (محبة الله للعبد)



Surah Al Maeda 54 To 56

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا مِنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ ۗ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ
وَيُحِبُّونَهُ ۗ أَذَلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ
اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ

عَلِيمٌ ﴿٥٤﴾

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ ۗ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ

وَهُمْ رَاكِعُونَ ﴿٥٥﴾

Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they are Raki'un (those who bow down or submit themselves with obedience to Allah in prayer).

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَرْبَ اللَّهِ هُمْ الْعَالِمُونَ ﴿٥٦﴾

And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.

These ayat are from Surah Al Maeda and the word “maeda” means a table full of food. Allah provided the maeda in order to increase their faith in Him.

The theme of Surah Al Maeda is to fulfill the covenants that Allah has ordained upon us. What is important is that when we fulfill a covenant, it is not about just fulfilling it, but loving Allah. For example, to pray the five obligatory prayers out of love towards Allah is a higher level than praying to only fulfill the obligation.

When we are in the religion, lack of love can cause us to turn back. It can make us quit and escape. Love is a connection that keeps us going. For example, why does someone quit a job? Because there is no connection. Why would a husband and wife separate? Because there is no love between them.

Allah did not create us to only fulfill a covenant and then just turn back.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people

Allah addresses the believers, and when Allah gives us religion then that is a sign of His Love. If someone leaves it, it shows there are no feelings. If we turn away, then surely Allah will bring a group better than us. Anyone who turns away is harming himself and Allah will replace him with better people. Allah is the Most Rich. Allah does not mention that they are great in worship, but what are their qualities? Allah loves them and they love Him.

يُحِبُّهُمْ وَيُحِبُّونَهُ

whom He will love and they will love Him;

If we take this example with people, we want a relationship that is not only alive with limbs, but with feelings from both sides.

We are imperfect and we are incomplete, but the love between us and Allah is what brings perfection and beauty in our life so that we can enjoy and taste the sweetness of this life.

There are many people worshipping Allah, but feelings are what gives true value to any worship. This feeling of love begins with Allah.

When Allah loves us then it will fill our entire body and we will express that love, and He will love us more and this continues to be reciprocated.

This is a reminder to the believers that the priority is the love of Allah to the slave and that is the greatest blessing. If Allah loves a slave then He will make his way easy, He will forgive his many sins, He will make the people love him, and he will live a good life with acceptance. If Allah loves someone then everything will be accessible to him and everything will come to him.

When Allah loves someone, it is not a mysterious or complicated equation, but the impact can be seen in the opening of the path of good for him. We cannot love if Allah does not love us and that is why we need Allah to love us.

This is an admonition to the believers to want the love of Allah foremost. With the love of Allah we can live, breathe, taste and see. Then we can enjoy everything around us, but if there are no feelings of love then we cannot survive or enjoy anything.

The love of Allah is not one way. When Allah loves a slave, then he will feel it and show it.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
عَفُورٌ رَحِيمٌ ﴿٣١﴾

Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."

If we love Allah then we should follow the Prophet (صلى الله عليه وسلم) and love him. When we love him then we will follow his example and teachings in all conditions.

We will not attain full love if we do not love the Prophet (صلى الله عليه وسلم). To love Allah is great and we need to love the Prophet (صلى الله عليه وسلم).

If we love someone then we always want to draw near to them. If we love Allah, then we will draw ourselves closer to Him.

Awaliya Allah – Close Companions Of Allah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ: "مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِنْمَا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ".

*The Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily Allah ta'ala has said: 'Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.'"*⁴⁹

If we love Allah then we will draw ourselves closer to Him through the obligations. Then we will do voluntary good deeds to draw even closer to Him. When Allah loves us then He will be our sight with which we see, He will be our hearing with which we hear, He will be our hands with which we strike and our feet with which we walk. What does this mean?

⁴⁹ Sahih al-Bukhari 6502

He will be our sight by making us see what He loves, He will make us hear what He loves, He will make us use our hands for what He loves and to walk and to go where He loves.

When Allah loves someone, then everything he will do will be for Him and that is complete love. We do not want partial love or partial feelings.

If Allah loves someone then he is wali Allah – the companion of Allah. Allah does not need companions because He is The Most Praiseworthy.

A sign that we love Allah is that we always want to talk about Him, learn about Him and hear about Him. If we love Allah then we will never get bored of talking about Him and knowing about Him. If we do not feel this then it is just a claim that we love Allah.

Supplication To Remember Allah, Be Grateful To Him And Worship Him In Excellence

"يا معاذ، والله إنني لأحبك، ثم أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني على ذكرك وشكرك، وحسن عبادتك"

The Messenger of Allah (صلى الله عليه وسلم) held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)".⁵⁰

⁵⁰ Riyadh As Saliheen, Abu Dawud and An-Nasa'i, Book 1, Hadith 384

Someone might think, it is enough to just love Allah and disregard everyone else but that is being arrogant and selfish. We are in this life with good and bad people. What is important is one's level of faith or disbelief which is what determines the impact of the love of Allah.

The ones that Allah loves and they love Him – how do they conduct themselves with believers and disbelievers?

أَذَلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ

humble towards the believers, stern towards the disbelievers,

They love the believers and they are humble to them; they are not arrogant. They are (أَذَلَّةٌ) to them because they love them so much. If we love someone, then surely we will be humble to them and not arrogant.

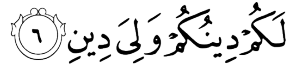
They will be gentle, compassionate and easy-going with them. When they ask them for anything, they give them. They show so much mercy and gentleness towards them.

They are not hard, stubborn, jealous or arrogant to each other. There is no ego. They do not react or think negatively about the believers. For example not saying salam because the other person has not done so. They are not waiting for anything from them.

If Allah loves someone and they love Allah then imagine how they are with others.

How do they conduct themselves with the disbelievers?
Someone who loves Allah is firm with those who deny
and disbelieve in Allah. They do not flatter them or
accompany them.

Surah Al Kafiroon 6



"To you be your religion, and to me my religion (Islamic Monotheism)."

The believers invite to Islam with goodness. They are not bad towards them, but they are dignified and are confident in their belief in Allah. They do not show that they do not like what they believe.

Thus those whom Allah loves and they love Him are balanced and deal in the best way with all types of people. Not everyone is dealt with the same way, and with the believer it is (أَذْلَّةً) and with the disbeliever it is (أَعَزَّةً).

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

fighting in the Way of Allah,

They always strive against their own selves and the shaitan. They struggle against their desires, doubts and they struggle against the whispers of the shaitan. They struggle for the right purpose which is for Allah because they want to keep this love.

If we love Allah then we struggle for His love and we will struggle to overcome ourselves and the shaitan. The best of striving is to seek knowledge and those who love Allah always want to know about Him.

وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۖ

and never fear of the blame of the blamers.

The pleasure and love of Allah is their priority so they do not fear the blame of the blamers. Fearing the blame of the blamers can cause us to associate with Allah.

We think we should or should not do certain things because we are afraid of what others say. This is fear of earning the blame of others. When we love someone, even if someone blames us for it, we will not consider it.

And to Allah belongs the highest example, the one who loves Allah will not fear the blame of the blamers. They are clear and strong people.

All of their feelings are for Allah and everything returns back to Him. Unlike the one who is worshipping besides Allah then they are always looking at the people, and if people praise them or not. This is a weak heart. Those who love Allah will not look for the approval of people.

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

That is the Grace of Allah which He bestows on whom He wills.

After Allah praises them with goodness, He protects them from feeling amazed by themselves by reminding them it is the Favor of Allah, thus they are not deceived with themselves.

It is the favor of Allah when He loves us and we love Him, and it is the favor of Allah when we can have the mentioned qualities.

It is not our choice, but Allah gives it to whomever He wills and we ask Allah of the favor of His love.

We always want to feel this love and we do not want to leave this life without it.

Without the love of Allah and the love of the Prophet (صلى الله عليه وسلم) we cannot taste the sweetness of faith. We will taste the sweetness of faith when we love others for Allah and hate to go back to disbelief.

أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ طَعْمَ الْإِيمَانِ - وَقَالَ بُنْدَارٌ حَلَاوَةَ الْإِيمَانِ - مَنْ كَانَ يُحِبُّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ. وَمَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا. وَمَنْ كَانَ أَنْ يُلْقَى فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجَعَ فِي الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ مِنْهُ "

*It was narrated from Anas bin Malik that the Messenger of Allah (صلى الله عليه وسلم) said: "There are three things, whoever has them has found the taste of faith (One of the narrators) Bundar said: 'The sweetness of faith; When he loves a man and only loves him for the sake of Allah. When Allah and His Messenger are more beloved to him than anything else; and when being thrown into the fire is dearer to him than going back to disbelief after Allah has saved him from it.'"*⁵¹

وَاللَّهُ وَاسِعٌ عَلِيمٌ

And Allah is All-Sufficient for His creatures' needs, All-Knower.

Allah is The Most Vast and All-Knowing; we do not know how or when or what decree we will go through to have the love of Allah. He will bring different decrees and ways to bring this love.

We all want the love of Allah more than anything in life and when we have this, then we will have everything. It is important to show our love to Allah so that He shows us more of His love. Remember that Allah is never bored until we are bored.

⁵¹ Sunan Ibn Majah 4033



SUMMARY OF THE SIGNS OF THE LOVE OF ALLAH TO THE SLAVE

- ▶ Allah will take care of all his matters and affairs in the best way (حسن التدبير لعبده)
- ▶ Allah will deal with him with gentleness (الرفق)
- ▶ Allah will place acceptance on the earth for him (القبول في الأرض)
- ▶ Allah will make it easy for him to do good deeds and draw closer to Him (رزقك الله الايمان والعمل الصالح)
- ▶ Allah will protect him from harm (الحفظ من الضرر)
- ▶ Allah will make him die on a good end by opening a righteous good deed for him (الموت على العمل الصالح)

*Surah Al Baqarah And Surah Aal Imraan Will Come As Clouds
On The Day Of Judgement*

يَقُولُ حَدَّثَنِي أَبُو أُمَامَةَ، الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ أَقْرَأُوا الزُّهْرَاوَيْنِ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَابَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنَ أَصْحَابِهِمَا أَقْرَأُوا سُورَةَ الْبَقْرَةَ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ "

Abu Umama said he heard Allah's Messenger (صلى الله عليه وسلم) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite It. Recite the two bright ones, al-Baqara and Surah Al 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqara, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it.⁵²

⁵² Sahih Muslim 804

THE LOVE OF ALLAH TO THE SLAVE (محبة الله للعبد) – MEANS TO REMAIN FIRM ON THE RELIGION



FOLLOW THE MESSENGER (ﷺ)

Surah Aal Imraan 31 To 32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ
عَفُورٌ رَحِيمٌ ﴿٣١﴾

Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful."

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ط فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

Say (O Muhammad صلى الله عليه وسلم): "Obey Allah and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allah does not like the disbelievers .

If we truly love Allah then we will follow the Prophet (صلى الله عليه وسلم) and this is a measure of our love for Allah. We are to follow the messenger which Allah chose for us.

When the Companions were in the Battle of Uhud, what caused them to slip? When they were commanded by the Prophet (صلى الله عليه وسلم) to stay in their places, they got distracted by the booty thus leaving their places and ultimately getting attacked by the disbelievers.

We will never go wrong when we follow the Prophet (صلى الله عليه وسلم) because he is Khalil Allah – he is loved by Allah. When we follow him then Allah will love us and forgive us.

Thus, if we want to be firm on the religion then we should follow the Prophet (صلى الله عليه وسلم). However, the one who does not love Allah will not follow the Prophet (صلى الله عليه وسلم).

BELIEVE AND PERFORM RIGHTEOUS GOOD DEEDS

Surah Aal Imraan 57

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong-doers).

It is important to take the means of firmness and to remain firm on the Straight Path which is to believe and do good deeds. We do not want to be deviated from the straight path.

Allah says He does not love the dhalimeen – the wrong-doers, referring to those who do not do believe or perform righteous good deeds.

HAVE TAQWA, SPEND IN EASE AND DIFFICULTY, SUPPRESS ANGER, PARDON AND SEEK FORGIVENESS

Surah Aal Imraan 133 To 136

❦ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا

السَّمَوَاتِ وَالْأَرْضِ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun (the pious).

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

Those who spend (in Allah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers).

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ

فَأَسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا

عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know.

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا
 الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿١٣٦﴾

For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).

We will show our love for Allah when we want to do everything for His sake, and this will keep us firm. Allah tells us the characteristics of those who are firm and do not pause in any situation in their life. We will slip when we follow our desires and do not have taqwa.

What are the qualities of those who love Allah?

1. They spend in both times of ease and difficulties. They are not afraid to spend because they know Allah will give them the best.
2. They suppress the (الغَيْظُ) – extreme anger – in their heart. It is not easy to hold and suppress our anger.
3. They pardon the people. If someone wronged them then they will pardon and not talk about it.

The messengers have all of these qualities especially the Prophet (صلى الله عليه وسلم). After he opened Makkah, the disbelievers were afraid of what he might do to them due to their great wronging towards him. However, he told them to go.

Allah loves the muhsineen – those who do the best – they do everything as if they see Allah and not the people.

If we truly love Allah then we will do everything for Him, we will spend for Him, pardon for Him and suppress our anger for Him.

Then Allah mentions that they can mistakes and this is to show we cannot be perfect and are always in need of Allah.

What do they do when they make mistakes? They remember Allah and seek His forgiveness. They do not intentionally want to sin, but we make mistakes, and this makes us humble when we return to Allah.

Allah will accept us when we remember Him and ask for forgiveness. This shows the great love and kindness of Allah.

In conclusion, the love of Allah is shown by following the Prophet (صلى الله عليه وسلم), believing in Allah, doing righteous good deeds, guarding ourselves from following our desires and to be easy on ourselves if we make a mistake and return back to Allah.

Allah is the One Who guides and He will guide us to knowledge and application. There are two groups of people – those who believe and those who do not. Those who are truthful and those who are not.

Who will make this distinction? Allah is Ar Raqeeb (The Ever-Watchful) and Ash Shaheed (The Witness), thus we should be truthful in fulfilling the covenants.

Those who are truthful and fulfill the covenants are the ones loved by Allah. The theme of Surah Al Maeda is fulfilling the covenants. The word “Maeda” means a table spread with food, since Al-Hawaryun (the disciples of ‘Isa) asked for a table spread. Other names of Surah Al Maeda include (العقود) – the covenants and (الأخيار) those who do the best.

Why are there rules and covenants? For the protection and benefit of humanity.

Surah Al Maeda is not only about halal and haram, but to preserve the rights of people.

Allah gives us rules to understand that He wants the best for us. Anything regarding the religion is:

- ▶ To preserve the faith of the people
- ▶ To preserve the souls of the people
- ▶ To preserve the minds of the people
- ▶ To preserve the wealth of the people
- ▶ To preserve the chastity of the people

These are the jewels of the people – their faith, body, mind, wealth and chastity.

Surah Al Maeda is to bring the best from the people by showing them what is halal (lawful) and haram (unlawful).

There are people whom Allah loves because they fulfill the covenants, and the truthfulness of fulfilling is shown in times of difficulty, facing rejection and rebellion.

There are two groups of people mentioned in Surah Al Maeda whom Allah loves, they are:

1. The muhsineen (doers of excellence) (الْمُحْسِنِينَ): ‘Allah loves the muhsineen’ is mentioned twice. Ihsan is to worship Allah as if we see Him and if we cannot see Him, to know that He sees us.
2. The muqsiteen (just ones) (الْمُقْسِطِينَ): in Surah Al Maeda, the just ones are the ones whom if faced with someone who does wrong, they are still fair in judgement.

ALLAH LOVES THE MUHSINEEN



Surah Al Maeda 13

فِيمَا نَقَضُوا عَلَيْهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً
يُخَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهَا وَتَسُوا حَظًّا مِمَّا ذُكِّرُوا
بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ
وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun (good-doers).

When there are rules, we need to follow them. Allah says if the rules are not followed, it will cause hardness in the heart. Hardness of heart means we will see wrong as right and right as wrong. There will be deception and ultimately betrayal.

These are the consequences for not following the covenant of Allah which is fulfilling what He has said.

The Prophet (صلى الله عليه وسلم) is in a position of authority, but there are those who breach the covenant. Allah says to pardon and overlook, and this is ihsan (excellence).

When we are in a situation where we have the upper-hand and we can act, it is ihsan to pardon and overlook. This shows one is doing it for Allah. The muhsineen are those who pardon and overlook the mistakes of others.

Surah Al Maeda 93

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا
وَاللَّهُ يُحِبُّ الْحَسِنِينَ

Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers.

In the previous ayah, Allah loves those who pardon and overlook others, and these are the muhsineen. This ayah is about the believers who made a mistake unintentionally or ate something wrongfully. Yet they try their best to have taqwa and do good deeds, and again to have taqwa (consciousness of Allah) and believe, and again to have taqwa and do ihsan.

Notice that taqwa is always needed when focusing on deeds, then faith, and finally, ihsan. Ihsan is the highest level of the religion.

Where is ihsan in this ayah? Sometimes we may commit a slight violation unintentionally nevertheless, we should continue to try to do our best and not stop ourselves from doing ihsan (excellence).

We are tested to see who will do the best.

Surah Al Mulk 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

الْغَفُورُ ﴿٢﴾

Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;

We should not stop doing ihsan because of a wrong we did. Thus we can attain ihsan when we pardon and overlook those who breach the covenant, and when doing a violation, we are to continue to have taqwa, do good, believe and have ihsan.

Allah Prescribed Excellence In Everything

وعن أبي يعلى شداد بن أوس رضي الله عنه، عن رسول الله صلى الله عليه وسلم قال:
"إن الله كتب الإحسان على كل شيء،"

Abu Ya'la Shaddad bin 'Aus (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "Verily Allah has prescribed Ihsan (kindness) for everything"⁵³

⁵³ Riyadh As Saliheen, Muslim, Book 1, Hadith 640

ALLAH LOVES THE MUQSITEEN



Surah Al Maeda 42

سَمَّعُونَ لِلْكَذِبِ أَكْالُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad pbuh), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.

Another group which Allah loves are the just ones. The one who is in a position of authority is the one who judges. There are those who eat what is forbidden and listen to falsehood, yet they still come to the Prophet (صلى الله عليه وسلم) to judge between them. The Prophet (صلى الله عليه وسلم) has a choice to judge between them or not. If he chooses to not judge between them then they will cause him no harm, but if he judges, then Allah loves those who act justly.

Imagine someone who listens and eats wrongly and it shows that they are doing bad, yet they come and ask you to judge. It is important to look at both sides and not be affected by what we see of others. This is a difficult situation where a person needs to remain just. Yet Allah says He loves those who are just.

Surah Al Hujurat 6

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَاءَكُمْ فَاسِقٌ بِنَبَاٍ فَتَبَيَّنُوْا اَنْ تُصِيبُوْا قَوْمًا
بِجَهْلَةٍ فُضِّحُوْا عَلٰٓى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿٦﴾

O you who believe! If a Fasiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.

In conclusion, we all want Allah to love us. He places rules to preserve us, loves those who pardon and overlook, and those who continue to do ihsan despite violation. Allah loves those who are just, especially when faced with someone who is already showing rebellion.

Those Who Are Just Will Be On Platforms Of Light

إِنَّ الْمَقْسِيْطِيْنَ عِنْدَ اللّٰهِ يَوْمَ الْقِيٰمَةِ عَلٰٓى مَنَابِرٍ مِّنْ نُّوْرِ عَنِ يَمِيْنِ الرَّحْمٰنِ ، وَ كَلَّمَا يَدِيْهِ
يَمِيْنٌ : الَّذِيْنَ يَعْدِلُوْنَ فِيْ حُكْمِهِمْ ، وَ أَهْلِهِمْ وَ مَا وَّلُوْا

Behold! the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.⁵⁴

Those who are just will be on platforms of light and who else? Those who love each other for the sake of Allah.

Those Who Love Each Other For The Sake Of Allah Will Be On Platforms Of Light

إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ ، يَغِيظُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ قِيلَ : مَنْ هُمْ ؟ لَعَلْنَا نَحْبُهُمْ ؛ قَالَ : هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ ، مِنْ غَيْرِ أَرْحَامٍ وَلَا أَنْسَابٍ ، وَجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ ، ثُمَّ قَرَأَ : (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)

There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."⁵⁵

⁵⁴ Narrator: Abd Allah bin 'Amr | Reviewer: Al Albani | Source: Sahih Aj Jam'ie | Number: 1953 | Reviewer's Ruling of Hadith: Sahih

⁵⁵ Sahih Abi Dawud 3527

We all want Allah to love us, but how do we know whom He loves? Allah teaches us whom He loves through His Words, the Qur'an.

The entire Qur'an is guidance, after invoking Allah to guide us to the Straight Path in Surah Al Fatiha, the response is the entire Qur'an which is guidance to the Straight Path. Immediately after Surah Al Fatiha, we find the longest surah which is Surah Al Baqarah. This shows the generosity of Allah.

Surah Al Baqarah is about the divine curriculum and the main part of it is belief in the unseen, and this will lead to succession on the earth. Those who follow the divine curriculum are the muttaqeen – who do not follow their desires. They are the ones who believe in the unseen.

Surah Al Baqarah goes through the entire curriculum, yet the surah ends with the simple command to listen and obey. Thus, the surah begins and ends with the topic of taqwa. Who are the groups of people mentioned in Surah Al Baqarah whom Allah loves? They are the ones who follow the divine curriculum in the best way.

ALLAH LOVES THE MUHSINEEN



From the entire Qur'an, the first group of people mentioned whom Allah loves are the muhsineen – the excellent doers.

When we submit, listen, believe and do not ask too many questions, then we will do our best. We think the muhsineen are those who do too much that they end up neglecting themselves, and this is not the case.

Surah Al Baqarah 195

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ
الْمُحْسِنِينَ

And spend in the Cause of Allah and do not throw yourselves into destruction, and do good. Truly, Allah loves Al-Muhsinun (the good-doers).

Allah loves the muhsineen and this ayah came in the context of spending. Surah Al Baqarah is not only about knowledge, but acting on it and this is shown through giving.

Giving for the sake of Allah is to be done with a good heart, not by force or with hardship or to prove ourselves. This is what Allah accepts. When we do something, we should not put ourselves in danger or destruction, that we end up neglecting ourselves or not doing it for the sake of Allah.

Allah then says (أَحْسِنُوا): to do ihsan. Ihsan is the soul and perfection of faith. And as mentioned in Surah Al Mulk, Allah tests us to see who will do their best.

Surah Al Mulk 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

الْغَفُورُ ٢

Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;

When we are following the curriculum, it is not about doing too much but about doing it with ihsan (excellence).

Ihsan is not simply a belief in the heart, but it is reflected in our worship and manners. Doing good and helping others should be done for the sake of Allah. Ihsan is to love and magnify Allah, to worship Allah as if we see Him and if we cannot see then know that He sees us.

Definition Of Ihsan

قَالَ يَا رَسُولَ اللَّهِ، مَا الْإِحْسَانُ قَالَ " الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ
فَإِنَّهُ يَرَاكَ "

What is Ihsan?" The Prophet (ﷺ) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (know that) Allah sees you."⁵⁶

The one doing ihsan is not looking at the faces of people, but he does everything as if he sees Allah and this is inner-motivation for him.

Allah loves the muhsineen, those who do things in excellence without harming themselves. They perform worship in the best way, but without showing-off or wanting any kind of praise or reward from anyone.

The muhsineen are always alert and aware. The fuel of ihsan is belief in Allah, the angels, books, messengers, Last Day, paradise, hellfire, the resurrection and decree.

The more one believes, the more he will do ihsan. The muhsineen do their best in every situation. Their acts of ihsan(excellence) are unique to situations because they rely and depend on Allah. They are mutwakileen.

The muhsineen are those who do the best without causing any harm. These are the ones whom Allah appreciates and loves.

⁵⁶ Sahih al-Bukhari 4777

In Surah Al Baqarah, Banu Israel were asking too many questions, but this is not ihsan (excellence).

Those who follow the curriculum do not want the praise of anyone. The hypocrites might impress others with their actions but they cause destruction and spread mischief. Ihsan means to make matters better and not cause ruin.

The muhsineen are truly mukhliseen – sincere to Allah.

ALLAH LOVES THE OFT- REPENTING ONES AND THOSE WHO PURIFY THEMSELVES



Surah Al Baqarah 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَذَىٰ فَأَعْتَزِلُوا النِّسَاءَ فِي
الْمَحِيضِ ۗ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطَّهَّرْنَ ۗ وَإِذَا نَطَّهَّرْنَ فَأْتُوهُنَّ مِنْ
حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

When following the divine curriculum, it is important to take care of our relationships, especially with our spouses and families.

Sometimes there is a pause in our life when we are unable to do what we are supposed to do. However, when we return to Allah, we return with better feelings.

Allah loves those who always repent. The repentant ones are those who have wronged themselves, or did somethings which they could have done better. When they remember Allah, they return to Him, by seeking forgiveness, believing in Him and doing good deeds.

When following the divine curriculum, we should not question why a certain decree took place in our life or think it stopped us and we cannot be like we were before. We should repent and return to Allah.

When we turn back to Allah, it makes us humble. Who else does Allah love? Allah loves those who purify themselves. We should never underestimate water, cleanliness and repentance.

We always need to repent and purify our thoughts, hearts, body and place so that we become good examples. What is the point of giving and doing, but the heart is impure and unclean?

We want to avoid falling into destruction by showing-off for others like the hypocrites. When we slip or make mistakes, we can always repent and turn back to Allah. Thus, we should never feel discouraged or hopeless. Allah loves ihsan (excellence) and for us to repent and purify ourselves.

Supplication For Taqwa

اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها

O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend.⁵⁷

Only Allah can grant us taqwa (consciousness of Allah) and purify us. Allah is The Wali and Mowla (The Loving Companion, The Guardian) of our nafs to take care of it and guard it.

Why do we begin with taqwa? Because (إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ) – Verily Allah loves the muttaqeen. Allah does not love those who follow their desires.

To have taqwa of Allah is to put a barrier from the anger of Allah, and not from Allah Himself.

For example, when we are scared of something, we guard ourselves from it. We want the love of Allah and are cautious not to earn His Wrath.

We want Allah to always be pleased with us, we love Him and hope the best for the best from Him. We also fear His wrath so we have taqwa (consciousness of Allah).

Allah loves the muttaqeen. When we are cautious not to earn the displeasure of Allah, then we will truly enjoy our connection with Him. What does Allah give to the muttaqeen? His Love.

⁵⁷ Riyadh As Saliheen, Muslim, Book 17, Hadith 1479

The place of taqwa is in the heart. It is a battle in the heart of whether to follow our desires or to seek the pleasure and love of Allah. It is to seek to do what pleases Allah in every situation. For example, to speak or to refrain or to act or hold back. This is done by seeking guidance from Allah.

People mistake taqwa thinking they need to look pious and humiliated, but this is not the case because the Prophet (صلى الله عليه وسلم) pointed that taqwa is in the heart.

Taqwa Is In The Heart

التَّقْوَى هَا هُنَا". وَبُشِيرٌ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ "

The piety is here, (and while saying so) he pointed towards his chest thrice.⁵⁸

Taqwa is based on Light from Allah. This means we need “light” – guidance from our Lord. Guidance is based on knowledge and evidence that comes from the Qur’an and sunnah which we act upon.

Taqwa is not about doing what we desire, but it is based on guidance from our Lord. Taqwa is the best gown to present ourselves before our Lord.

⁵⁸ Part of longer hadith: Sahih Muslim 2564

Surah Al Araaf 26

يَبْنِيءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤْرِي سَوْءَ تِكُمْ وَرِيشًا وَ لِبَاسٍ

النَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth).

Taqwa is the best provision to take so that we can travel to Allah and do our best.

Surah Al Baqarah 197

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ النَّقْوَى وَاتَّقُونِ يَأْتُوا لِي

الْأَلْبَابِ ﴿١٩٧﴾

And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

Taqwa makes us survive in our journey to Allah. Those with taqwa are Awliya Allah – the close companions of Allah who believe and have taqwa.

Surah Yunus 62 To 63

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

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.

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

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).

What makes people the most honorable? It is not their wealth, lineage or looks but the ones with the most taqwa.

Surah Al Hujurat 13

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. he is one of the Muttaqun (the pious)]. Verily, Allah is All-Knowing, All-Aware.

After understanding what is taqwa, we will look further at ayat in the Qur'an which mention that Allah loves the muttaqeen. It is mentioned three times, once in Surah Aal Imran and twice in Surah At Tawbah. In these three places, Allah mentions the specific situations where taqwa is needed in order to stay firm.

ALLAH LOVES THE MUTTAQEEEN



Surah Aal Imraan 75 To 76

وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ
إِن تَأْمَنَهُ بِدِينَارٍ لَّا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ قَائِمًا ذَلِكَ بِأَنَّهُمْ
قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّةِ سَكِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ
يَعْلَمُونَ ﴿٧٥﴾

Among the people of the Scripture is he who, if entrusted with a Qintar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates." But they tell a lie against Allah while they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqun (the pious).

Taqwa is to fulfill the covenants with others and not follow our desires. People can especially slip in this situation.

When people deal with those who are wealthy, educated or high-ranking, then they will be keen on fulfilling their rights; however this is not where the test of taqwa comes. Taqwa is when a person deals with those who are illiterate or of lower ranking and still fulfills their rights. He does not take it easy or follow his desires because they are illiterate.

Taqwa is to fulfill the covenants with all people, even if someone is illiterate. We need to avoid sins with all people. It is not about looking at a person and then thinking if it's okay or not to wrong them.

Surah At Tawbah 4

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Except those of the Mushrikun with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al- Mattaqun (the pious).

Surah At Tawbah is about repenting and returning to Allah, and to make others return to Allah and leading others to return to Allah by our good example. We want to do good and abstain from sins, and not put someone in a difficult situation.

In this ayah, there are those who associate with Allah and do not believe in Him. As for the ones who believe in Allah, this does not mean they do not fulfill the covenant with the disbelievers.

Even contracts with those who associate with Allah have to be abided by. The taqwa is not to betray the mushrikeen. Someone might think, “they believe in Allah and that it doesn’t matter if they betray the mushrikeen” and this is not correct. Taqwa is to fulfill the contract and that is a true believer. One who does not betray and who sets a good example for the religion. Verily Allah does not love the betrayers.

Surah At Taubah 7

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا
أَسْتَقِيمُوا لَكُمْ فَأَسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

How can there be a covenant with Allah and with His Messenger for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjid-al-Haram (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allah loves Al-Muttaqun (the pious).

It is important to deal with everyone with goodness and be true to those who are true with us.

Islam teaches us to do our best with all and not act according to our desires. Allah will account each for their actions.

In conclusion, in these three ayat, Allah makes it clear in which places taqwa is required and is critical. If we act with taqwa in these situations, then surely Allah will guide us to act with taqwa in all other situations.

Supplication For Moderation

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّيْ إِذَا
عَلِمْتَ الْوَفَاةَ خَيْرًا لِي اللَّهُمَّ وَأَسْأَلُكَ خَشْيَتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي
الرِّضَا وَالْعُضْبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْعِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْقُذُ وَأَسْأَلُكَ قُرَّةَ
عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ
النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَبِيَّةِ
الإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ

Allahumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahyini ma 'alimtal-hayata khairan li, wa tawaffani idha 'alimtal-wafata khairan li. Allahumma as'aluka khashyataka fil-ghaibi wash-shahadati wa as'aluka kalimatul-aqua fir-rida'i wal ghadab, wa as'alukal-qasda fil faqr wal-ghina, wa as'aluka na'iman la yanfadu wa as'aluka qurrata ainan la tanqati'u wa as'alukar-rida'i ba'dal-qada'i wa as'aluka bardal 'aishi ba'dal-marwti, wa as'aluka ladhatan-nazari ila wajhika wash-shawqa ila liqa'ika fi fitnatin mudillatin, Allahumma zayyina dizinatil-imani waj'alna hudatan muhtadin

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of

wealth and poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.⁵⁹

We all want Allah to love us and to guide us to all that He loves. In this supplication, it shows moderation by wanting a good life. Only the One Who knows the unseen and is able to create can grant us a balanced and good life. We want every part of our life to be a pleasure and to be constant in goodness.

Allah can create the means and we are asking Allah to keep us alive as long as we become better and draw closer to Him. We want comfort, happiness, coolness of eyes and pleasure. But if life will affect us and take us away then we ask Him for death.

We ask Allah to be able to fear Him at all times and to speak the truth in times of happiness and anger. And to be just in all times.

We also ask Allah for pleasure and coolness of eyes that will never cease. What causes something to be cut-off? When there is exaggeration and extremes.

⁵⁹ Sunan an-Nasa'i 1305

Before we can be just with others, we have to be just with Allah and focus on fulfilling His rights upon us. We ask Allah to be pleased after judgement and to have coolness of life after death. We not only ask for our dunya, but also our akhirah. We will not do our best in this life and the next if we do not ask Allah to guide us to the best behavior and actions.

Verily Allah loves the just ones (إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ).

Who are the muqsiteen? They are fair and just. They are on the middle path. They do not respect or disrespect others out of desire. It is not about what they feel, love or hate, but about doing what is pleasing to Allah.

The muqsiteen are the most truthful people in their behavior. They are on the truth and want to apply the truth in whatever situation they may be in. They do not call to themselves, but they call to the truth and what is pleasing to Allah. The muqsiteen are muttaqeen – they do not follow their desires. A person cannot be fair and just unless he is a muttaqee. Taqwa means to not follow our desires but do what is pleasing to Allah.

The muqsiteen always overlook, suppress their anger and do their best. The muqsiteen are those who always connect to their families and do not cut anyone off. They are best with their parents and family first. How can a person be just with others, if they do not even connect with their parents and families?

The measure of a person is according to how he deals with those close to him and when the muqsiteen are with others, they deal with justice. The muqsiteen are those who fulfill the covenants, uphold their contract and give the rights of others. The muqsiteen do the best to anyone who does good to them. When someone does them a favor, they return it with that which is better. Allah loves the muqsiteen.

ALLAH LOVES THE MUQSITEEN (THE JUST ONES)



The muqsiteen are mentioned three times in the Qur'an. In Surah Al Maeda, Surah Al Hujuraat and Surah Al Mumtahina.

Surah Al Maeda is about covenants between us and Allah and between us and the people. Thus we need to fulfill the covenants in order to be from the muqsiteen.

Surah Al Hujuraat is about manners as they are an essential part of building a society. The best manners are those of the muqsiteen.

Surah Al Mumtahina is about loyalty to whomever Allah loves, so it is not about desires.

To be from the muqsiteen is vast, yet in these three places it is significant and not easy.

سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad pbuh), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.

It is not easy to deal with a group of people who show bad behavior (listening to falsehood and eating the unlawful), and then judge between them.

In such a situation, if a person is asked to judge between people who are difficult to deal with and their evil is so obvious, a person must still deal with justice.

Surah Al Hujuraat 9

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ
إِحَدَهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنَّ
فَاءَتَ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٩﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.

Surah Al Hujuraat is about manners. Our manners show when we are with others and also when we are by ourselves. And our true manners will be shown when there are issues with others, and not when everyone is good and respectful. Our true manners will show when there is disturbance.

In a situation where there are two believers who have a problem, the third party needs to be on the side of the truth. If one exaggerates and oppresses the other, one does not take the side of the oppressor, but helps him to overcome himself.

The believer wants to help others to come back to balance and return back to Allah.

If the person returns to Allah after committing oppression, one deals justly even if they might have a bad impression of that person. However, if there is still oppression, then a person does not judge between them.

It is not easy to deal with such matters and someone might say, “I will not deal with this”, but such people are needed to fix relations but with justice and in the right time, and not in the heat of the moment.

The oppressor must return to Allah and this takes time.

Surah Al Mumtahina 8

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.

The word “mumtahina” means to test and it is a test for those who say they believe.

This ayah is about non-believers who are good people. This can be parents or relatives. Allah tells us to be fair and just, even if they are not of the same belief. They are not harming us or driving us out of our homes.

A person does not stop his goodness, kindness and justice to those who are not of the same faith. Islam teaches us to be peaceful and fair. Allah will always be on the side of those who are just and fair.

The Muqsiteen Will Be On Pulpits Of Light On The Day Of Judgement

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلَّمَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُّوا ."

*The Messenger of Allah (ﷺ) said, "Those who act justly will be with God on pulpits of light at the Right of the Compassionate One, and both His Hands are right. They are those who are just in their jurisdiction, towards their people and what is under their charge.".*⁶⁰

The Just Ruler Will Be Shaded Under The Shade Of Allah On The Day Of Judgement

وعن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله تعالى، ورجل قلبه معلق بالمساجد، ورجلان تحابا في الله اجتمعا عليه وتفرقا عليه، ورجل دعت امرأته ذات منصب وجمال، فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه، ورجل ذكر الله خالياً ففاضت عيناه"

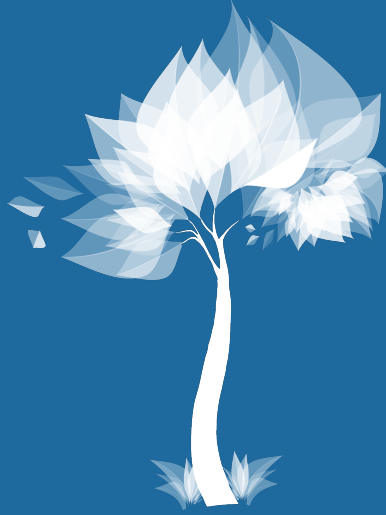
The Prophet (ﷺ) said, "Seven are (the persons) whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and

⁶⁰ Sahih Muslim 1827

*high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): 'I fear Allah'; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.*⁶¹

In conclusion, we ask Allah to make us among those who magnify Him, love Him and worship Him in the way pleasing to Him. May He love us and be pleased with us.

⁶¹ Riyadh As Saliheen, Al Bukhari and Muslim, Introduction, Hadith 658



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