

Relation With ALLAH

LOVE | RIGHTS | REWARDS

BASED ON QURAN AND SUNNAH ACCORDING TO THE UNDERSTANDING OF THE SAHABAH

COMPILED BY ABU SAHL AL ANSARI

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Abu Sahl Al Ansari is his Pen Name, he prefers to remain anonymous;
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Chapter 1

KNOW YOUR LORD

Who do you Worship? Who do Bow to? Who do you Prostrate to? Now the answer to all of them is Allah but then what else do we know about Allah? Now think if we know more about Him then how much would enjoy our ibaadah, we wouldn't do it just because it is fard but because we would want to.

The greatest, most excellent and most honourable knowledge is that of Allaah, Most High, His Names, Attributes, and Actions, the knowledge of His deen and of His Messenger ﷺ with love and magnification, being pleased with it all.

The ranks of people with respect to this knowledge varies to a great extent. Some people know of Allaah by virtue of His Generosity, Bounties, and Favors, others know of Him through His Forgiveness, Clemency, and Pardoning, others through His Knowledge and Wisdom, others recognize Him by His Might and Majesty, others by His Mercy, Goodness, Kindness, and Courtesy, others by His Subduing and Sovereignty, and others by the fact that He answers their supplications, and fulfills their needs, and relieves their grief.

The one who is most comprehensive in his knowledge of Allaah, knows of Him by means of His own Words. He knows a Rabb to whom belongs the Most Majestic and Perfect Attributes. Far is He removed from having anything comparable to Him or any equal; free from all kinds of defects and imperfections; qualified with every beautiful Name and every perfect Attribute; Doer of what He intends (wills); Above everything [istawaa (ascended) upon the 'arsh above the seven heavens] and with everything [He encompasses everything with His Knowledge, Ability, Authority, and so forth from the meanings of His ruboobiyyah, while He is the Most High, above everything]; the One who is Able to do everything; the One Who manages the affairs of everything. He commands and forbids. He speaks the legislative and universal words. He is Greater than everything, and He is the Most Beautiful. the Most Merciful, the All-Able, the All-Wise.

How do we Learn about our Lord?

The scholars have mentioned that there are two ways from Quran & Sunnah to learn about Allah: -

1. Pondering over His Creations.
2. Asma was Siffaat (His Names & Attributes).

Pondering over Allah's signs in the universe

Verily, the signs of Allah in the universe never manifest themselves clear except to those who possess pious hearts that constantly remember their Lord. This is because these hearts are introduced and connected with the marvellous universe through the Qur'an. This kind of connection exhorts the human heart to ponder over the visible book of Allah (i.e. the universe). The Qur'an establishes the connection between knowledge and the people who possess insight. Therefore, it is stated in the Qur'an that the ones who find guidance in the signs of universe are a certain category of people as in the words of Allah:

"Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire". [Qur'an 3:190-191]

Allah also says in the Quran – 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, evidences, signs, etc.) for people of understanding." [Al-Baqara 2:164]

The people mentioned in the above verse(s) are the ones who really benefit from the signs of the universe. This is because they do not restrict their thinking to the apparent scenes or views they see but they extend this by thinking in the Maker and the Might through which He created this. They perfectly utilize their senses [sight, hearing, and intellect] to reach this conclusion along with the help of the Qur'anic verses that enable such senses acquire this knowledge which is the best ever. Allah Almighty says about His signs in the universe:

"And among His Signs is this, that He created for you mates from among yourselves, that you may find tranquility in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge. And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen. And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its

death. Verily, in that are indeed signs for a people who understand". [Qur'an 30:12-24]

The signs of Allah are only revealed to those who have intellect which leads to knowing the truth [Allah]. However, the disbelievers do not put what they see in the universe beyond the realm of watching—i.e. they do not think about the Maker and the Creator. They even do not realize the wisdom behind this creation as in the words of Allah: "They know only the outside appearance of the life of the world". [Qur'an 30:7]

Therefore, such category of people does not heed or benefit from the signs of Allah in the universe since they do not put it to the Qur'anic perspective: "Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not" [Qur'an 10:101]

Hence, the Qur'an denies and condemns the act of the disbelievers who renounce pondering over the signs of Allah: *"Do they not look in the dominion of the heavens and the earth and all things that Allâh has created, and that it may be that the end of their lives is near. In what message after this will they then believe?"* [7: 185] question then is that how much time do you spend in knowing Allah? When observing his creation, do you recognize the power that created this creation and holds it together? Do you recognize who

controls your affairs? Do you spend enough time reading Quran? More than that do you then spend time pondering over the verses of Quran? The noble Qur'an is the most evident witness on the greatness and will of Allah since it includes the news of all creations and unveils the facts that humans ignore.

Here, we will point out one of the miracles mentioned in the noble Qur'an:

- Exploring the deep seas, marine geologists discovered that all the details pertaining to the descriptions of the seas are stated in the Qur'anic verse in which Allah Almighty says:

Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light. [Al-Noor: 40].

Professor Shridar, one of the greatest marine geologists in West Germany commented on the above verse saying: this is a fact which has been proved through building dozens of arsenals and taking pictures through satellites. These words can never be of humans.

Professor Dorgaro, a marine geologist, explained the scientific authenticity of the above verse saying: "man in the past could not dive more than 20 meters beneath the

sea without the help of equipments. However, in the present, we use modern equipments to dive 200 meters beneath the deep sea where we find great darkness as it was perfectly described in the noble verse "unfathomable sea". Marine researches explained the meaning of the saying of Allah "darknesses, some of them upon others"; it is known that the rainbow colors are seven, including red, yellow, blue, green, orange...etc. when we go deeper towards the bottom of the sea, each of these colors disappear gradually and each leaves darkness. The red disappears, then the orange, yellow and finally blue at 200 meters deep. Each of these colors disappears leaving darkness until it reaches its highest degree at the depth of 200 meters. As for the saying of Allah "waves, upon which are waves", it was scientifically proved that the bottom and top of the seas are separated by numerous waves which are placed above each other. This is as if the bottom of the sea is bordered by waves which are invisible to us while that on its top are visible, so they are like waves upon waves as stated in the verse. That is why Professor Dorgaro asserted that these verses can never be of humans.

"This is Allah!! If you still do not know Him,

Ponder over His signs and creations;

Think of the heavens and how they are erected;

How He stretched the earth beneath your feet;

Think who controls your breath in ever inhale and exhale.

He is Allah the One and the Ever-Sustainer.



Chapter 2

Names of Allah

KNOW ALLAH BY HIS NAMES AND ATTRIBUTES

The Messenger of Allah (peace be upon him) said: *Allah has ninety-nine names; anyone who memorizes them will enter Jannah (Paradise).*

This Hadith urges us to consider carefully, ponder over, memorize and learn the Names of Allah, so that we can benefit from their great meanings, gain Khushu` (the heart being submissively attuned to the act of worship), obey Allah and fulfill our duty towards

Him (Glorified and Exalted be He). Anyone who memorizes the Names of Allah, fulfills their duties towards Him, and shuns the major sins will be admitted to Jannah.

1- Allaah: *The One Who is truly venerated and worshipped.* The One deserving that He be singled out with all worship because of His Perfect Attributes of Divinity.

2- Al-Ahad: *The Unique.* The One Who is Alone and Unique in every sense. The One Alone in His Oneness, in His Self, and His Attributes. Alone in His Divinity.

3- Al-A'laa: *The Most High.* The One Who is above everything, having power

and control over everything. And The One Who is Exalted above every deficiency.

4- Al-Akram: *The Most Generous.* The One unequalled in His Perfect Generosity.

5- Al-Ilaah: *The One Who Alone deserves to be worshipped.*

6- Al-Awwal: *The First Who was before everything without any beginning.*

7- Al-Aakhir: *The Last.* The One Who remains after everything else, without any end.

8- Adh-Dhaahir: *The Uppermost One.* The One such that nothing is above Him. He is above everything, and He encompasses everything with His Knowledge.

9- Al-Baatin: *The Innermost One,* The One Who encompasses and knows the innermost secrets of everything.

10- Al-Baari`: *The Originator.* The One Who - by His Power - originated and created and fashioned the created beings upon their separate forms without any prior example to follow. And Who created and fashioned the souls in the wombs.

11- Al-Barr: *The Most Benign and Kind.* The One Who treats the creation in an excellent and kind manner, Who does not interrupt His fine treatment of them, and Who rectifies their affairs for them.

12- Al-Baseer: *The All-Seeing.* The One Who sees everything, such that nothing whatsoever is hidden from Him.

13- At-Tawwab: *The one Who guides His servants to repent, and accepts their repentance.* The One Who guides the servants that they should repent to Him, grants to them that they should repent, and accepts their repentance again and again.

14- Al-Jabbaar: *The Exalted and Almighty Compeller.* The One to Whose Might everything in the creation submits. The Exalted One Who rectifies the affairs of His creation for them, and Who restores the weak and the broken-hearted.

15- Al-Haafidh: *The Protector.* The One Who Alone guards and protects the heavens and the earth and whatever they contain, and Who protects His servants from destruction and from evil.

16- Al-Haseeb: *The Reckoner Who suffices.* The One Who preserves the deeds of the creation and will bring them to account for them. And The One Who suffices and protects His servants.

17- Al-Hafeedh: *The Guardian.* The One Who protects the servants from harm. And Who perfectly preserves whatever deeds His servants have done - not losing any of their deeds. And The One Who preserves and protects His beloved servants from falling into sins and from Satan.

18- Al-Hafee: *The Benevolent.* The One Who is ever kind to His servants and ever responding to supplication.

19- al-Haqq: *The True One.* The One True and Certain in His existence, in His

Self, in His Attributes, in His Sayings, and in His Actions.

20- Al-Mubeen: *The Clear and Manifest One.* The One Whose sole Lordship and right to worship is clear and manifest.

21- Al-Hakeem: *The All-Wise.* The One completely Wise in everything He decrees, and completely Wise in His Sayings, and in His Actions. There is no deficiency in anything He decrees, says or does.

22- Al-Haleem: *The Forbearing.* The One Who does not immediately punish His servants for their sins, their Shirk or their Kufr. But rather, He gives them the opportunity to repent.

23- Al-Hameed: *The One Who is deservedly praised.* The One Who is praised and completely deserves to be praised for His Self, His Perfect Names and Attributes, and for His Perfect Actions.

24- Al-Hayy: *The Ever-Living* Who always remains without any beginning or any end, with Perfect and Ever-Lasting Life, Who never dies nor passes away.

25- Al-Qayyoom: *The Self-Subsisting One upon Whom everything depends.* The One Who sustains everything that exists. The One Who has no need whatsoever of anything but rather everything in existence has total need of Him.

26- Al-Khabeer: *The All-Aware.* The One knowing completely everything that is, has been, or will be. Knowing whatever will bring harm or benefit. Knowing the true

condition of everything and the outcome of everything.

27- Al-Khaaliq: *The Creator and Maker of everything.* The One Who brought everything into existence after it had previously not existed.

28- Al-Khallaq: *The Creator Who creates again and again.* The One for Whom it is not difficult to create anything.

29- Ar-Raaf: *The Compassionate and Kind.* The One Who is Kind and Compassionate to His servants.

30- Ar-Rahmaan: *The Extremely Merciful.* The Merciful One Who has Mercy as His attribute. The One possessing tremendous and extensive Mercy.

31- Ar-Raheem: *The Bestower of Mercy.* The One Who has mercy upon the creation. The difference between Ar-Rahmaan and Ar-Raheem is Ar-Rahmaan is with regards to the attribute of Allaah's Self, the attribute He has of extreme Mercy. Ar-Raheem is His bestowing mercy upon the creation, with regards to His action.

**** 32- Ar-Razzaaq: *The Great Provider.*** The One Who provides extensively for the whole of creation, whatever they need. And Who also provides the provision of beneficial knowledge and Eemaan for the hearts of His obedient servants, indicating a Rizq that is general that which is for the whole creation, that He provides whatever the whole creation needs as regards to provision and sustenance.

33- Ar-Raqeeb: *The Ever Watchful Guardian.* The One Who misses nothing whatsoever, aware of all deeds and whatever thoughts are contained in the hearts of the creation.

34- As-Salaam: *The Flawless One, without any fault.* The One free from all imperfections and deficiencies, because of His Perfection in His Self, His Attributes and His Actions, and The One Who renders His creation safe from punishing anyone who does not deserve punishment, and Who renders the creation safe from His oppressing them.

35- As-Samee': *The All-Hearing.* The One Who has perfect hearing as His attribute. The One Who hears everything within the creation - even that which is most quiet and secret.

36- Ash-Shaakir: *The Appreciative.* The One Who rewards a small deed with a great reward, as mentioned by At-Tabaree and Ibn Katheer in their tafseers in explanation of it.

37- Ash-Shakoor: *The One Most Ready to appreciate and reward abundantly.* The One Who rewards abundantly and multiplies the rewards of His obedient servants for their deeds - deeds which He Himself favored them with, deeds which He Himself granted to them. The One Who does not allow any of their deeds to be lost.

38- Ash-Shaheed: *The Witness.* The One Who witnesses everything - that which is apparent and that which is hidden.

39- As-Samad: *The Perfect Lord and Master upon Whom all of creation depends.* The Lord and Master Whose control is complete. Upon Whom the whole of creation depends for its needs, because of His Perfection in His Self, His Names, His Attributes and His Actions. The One Who remains and never passes away. The One Who neither eats nor drinks. Free of all needs.

40- Al-'Aalim: *The All-Knower of the seen and unseen.* The Knower of whatever is hidden and whatever is manifest, clear, apparent.

41- Al-'Azeez: *The Almighty. The Invincible.* The Almighty One Whom nothing can overcome. The One Mighty in vengeance when He punishes His enemies. The All-Powerful One Who overcomes all, and before Whose Might all submit, and Who has no need of anyone.

42- Al-'Adheem: *The Tremendous One, or The Magnificent.* The One Tremendous in Greatness, and The Only One deservingly held in awe and venerated by the creation for His Greatness in every sense.

43- Al-'Afuww: *The One Who pardons again and again.* The One Who continues to pardon the sins of His servants, and leaves off punishment for them. The One Who pardons His slaves so that they do not suffer the consequences of their sins if they repent.

44- Al-'Aleem: *The All-Knowing.* "The One Who knows everything in the seven heavens and the seven earths and whatever is between them and whatever is

beneath the ground and whatever is in the depths of the oceans and who knows the places where every hair grows and every tree and the place where every leaf falls and the number of stones there are and the number of the grains of sand and the number of grains of soil and the weight of the mountains and all of the actions of the servants and the traces they leave behind and their speech and every breathe they take. He knows everything. Nothing is hidden from Him while He is above the Throne, above the seven heavens. He, The Perfect and Most High." So He knows whatever was, whatever is, and whatever will be before it occurs, and He knows the true and hidden reality of everything, and He knows whatever is not going to be, and how it would be if it were to exist. He has always been The All-Knowing, Perfect in His knowledge.

45- Al-'Alee: *The Exalted One.* Exalted in His Attributes and His Greatness, High above what the wrongdoers say. The One Who is Himself above the creation, ascended above the Throne, and The One Who has ascendancy over the creation by His Might.

46- Al-Ghaffaar: *The Oft-Forgiving.* The One Who forgives the sins of His servants again and again whenever the servant repents, and Who hides the sins of His servants, and does not expose them.

47- Al-Ghafoor: *The One Who forgives extensively.* The One Who covers up the sins of the servants to an extent that cannot even be comprehended, and Who forgives them so that He does not punish them for their sins.

48- Al-Ghane: *The Independent One Who is free of all need.* The One Who has no need whatsoever of the creation. The One Who is free from any poverty or need. The One in Whose Hand are the treasures of the heavens and the earth, and of this world and the hereafter.

49- Al-Fattaah: *The Judge and Opener Who distinguishes the truth from falsehood.* The Judge Who judges between His servants with the truth and with justice with His legislation and with His decree. And Who is never unjust, and The One Who opens the gates of mercy and provision and whatever is closed to His servants. And Who opens the eyes and hearts of His servants for them to see the truth. And The One Who aids and grants victory to His believing servants. And Who distinguishes the truth from falsehood.

50- Al-Qaadir: *The Completely Able One.* The One completely able to do anything He wills. Nothing renders Him incapable or wearies Him..

51- Al-Qaahir: *The Invincible Subduer.* The One Who subdues His creation from above. The One to Whom everything submits. None can repel what He ordains or depart from what He decrees.

52- Al-Quddos: *The Pure and Perfect.* The Pure and Exalted One. High above every impurity.

53- Al-Qadeer: *The All-Powerful.* The One Who is able to do all things; nothing renders Him incapable or wearies Him. The One Perfect in His Power. The One Who - by His power - created everything in

existence. And with His power, He controls them, completes them and gives life and death to them. And with His power, He will resurrect His servants, and reward and punish them.

54- Al-Qareeb: *The One Who is Near.* The One Who is Near to the servants. He draws nearer to those who perform acts of worship and seek nearness to Him, And He is close to their hearts. He is near to everyone who makes supplication to Him. In addition, He is near to the people with His knowledge and awareness, witnessing and encompassing everything while He is above the Throne ('Arsh).

55- Al-Qawee: *The One Perfect in Strength.* The One completely able to do anything. None can overcome Him. None can repel His decrees.

56- Al-Qahhaar: *The Overwhelming Subduer Who is never overcome.* The One Who alone subdues the whole of the creation with His sovereign authority and Power. Nothing occurs except with His permission. Everything submits to Him.

57- Al-Kabeer: *The Incomparably Great.* The Tremendous One Who is greater than everything. Everything else is insignificant before Him. He is greater than anything imagined by the creation. Whatever they imagine, He is greater than that.

58- Al-Kareem: *The Bountiful, The Generous One.* The One so generous that He even bestows favors upon those who reject His favors, and use them as a means to disobey Him.

59- Al-Lateef: *The Subtle and Kind.*

Who is kind to them, and causes that which is good for them to reach them by a means which they had no expectation of.

60- Al-Mu`min: *The True and Trustworthy. The Granter of security.* The One Who is true in His words and true in His promise which He has made to the servants, and Who does not disappoint His believing servants. The One Who safeguards His servants in this world and the hereafter, and Who renders His believing servants safe from His punishment, and Who renders the whole of the creation safe from His oppressing them.

61- Al-Muta'aali: *The Supreme and Exalted One.* The One supremely Exalted above everything by His power. The One Exalted above His creation in His being above them, having power over them, and His subduing them.

62- Al-Mutakabbir: *The One Supreme in Glory.* The Justly and Rightfully Proud. The One Who is Alone, truly High and Mighty, Exalted in glory above everything. The One Who disdains - and is Exalted above - all evil and oppression against His servants, and above everything not befitting Him.

63- Al-Mateen: *The Strong.* The One Mighty in strength. The Powerful One Whose strength does not end, and Who does not experience any difficulty in His actions. Nor does He experience any tiredness.

64- Al-Mujeeb: *The Responsive.* The Who responds to supplications of those

who call upon Him wherever they are and whatever situation they are in - no matter how many they are in number. And Who responds in particular to those who submit to Him and those in dire need.

65- Al-Majeed: *The One Perfect in Glory and Honor.* The One Great in Honor. The One greatly extolled and praised. The Magnificent One, having the attributes of glory, majesty, greatness, and splendour. The One greater, more tremendous, and more exalted than everything. The One glorified and venerated in the hearts of His beloved servants.

66- Al-Muheet: *The All-Encompassing.* The One Who encompasses everything with His power and His knowledge, and has completely enumerated everything. And The One Who encompasses everything with His mercy and His subjugation.

67- Al-Musawwir: *The Bestower of forms.* The One Who forms and fashions His creation however He wills. The One Who gives form to everything in existence, giving each created thing a particular form and appearance which distinguishes it from all other created things.

68- Al-Muqtadir: *The Omnipotent.* The One Whose power is absolute. The One for Whom nothing is impossible. He is completely able to do whatever He wills.

69- Al-Muqet: *The All-Powerful Maintainer.* The All-Powerful. The Guardian Who witnesses everything. The One Who provides each created being with the sustenance it requires.

70- Al-Malik: *The King. The sole, absolute and true sovereign King.* Complete and Perfect in His Kingship. The One Who there is no kingship above His Kingship, nor anywhere near it. The King of all kings.

71- Al-Maleek: *The Omnipotent Sovereign.* The Sovereign Who is completely able to do whatever He wills. The Tremendous King Who created and decreed everything.

72- Al-Mawla: *The Patron Lord, or The Master and Supporter.* The One Who supports and aids the creation, supporting all of them in general and aiding the believers in particular. The Lord and Master Who aids the believers against their enemies. The One Who causes whatever will benefit His believing servants to reach them.

73- Al-Muhaymin: *The Trustworthy and Ever Watchful Witness.* The One Who witnesses all the deeds and sayings of the creation. The One Who sent down His Book, and is a Witness to His Truth. The Trustworthy One Who confirms the Truth of everything He says. And The Ever Watching Guardian over His creation.

74- Al-Naseer: *The Helper.* The One Who aids the believers against their enemies, and makes their feet firm when they face their enemy, and Who casts terror into the hearts of their enemies.

75- Al-Waahid: *The One and Only.* The One Who always has been and always will be One and Alone with regards to His Self (Dhaat). The One Who has no partner, no sharer, and no equal.

76- Al-Waarith: *The Inheritor.* The One Who remains forever. The One Who remains after everything else perishes. The One Who inherits the earth and everything upon it. The One Who remains forever and never passes away.

77- Al-Waasi': *The Vast One.* The One vast with regards to His Attributes, such that none encompass and fulfill the praise due to Him. The One vast and tremendous in His greatness, His authority, and His sovereignty. And The One Who encompasses the whole of creation with His generosity, His blessings, and with the tremendous good that He grants to them, and with His mercy.

78- Al-Wadood: *The Loving One, and The Beloved One.* The One Who loves His believing servants, and The One Who is loved by them. The One Who loves His Prophets and Messengers, and their followers, and is loved by them such that nothing is more beloved to them than Him.

79- Al-Wakeel: *The Trustworthy Disposer of affairs.* The One Who is depended upon and is true to His promise. The All-Encompassing Guardian Who suffices those who place their trust and reliance in Him. The One Who takes care of the affairs of His creation with His perfect knowledge and power, and so is the finest disposer of their affairs.

80- Al-Walee: *The Guardian Lord.* The One Who aids, assists, guides and grants success to the believers. The Guardian. The Master of everything, in control of everything.

81- Al-Wahhaab: *The Bestower.* The One Who bestows His bounties universally and perpetually, giving them freely for no compensation. The One Who gives His bounties throughout the ages to all the inhabitants of the heavens and the earth. The One Who alone grants health, wellbeing and strength. The One Who grants guidance, successful attainment of what is correct, tawfeeq, and firmness upon His Religion to the believers.

82- Al-Jameel: *The Beautiful One.* The One beautiful in His Self, His Names, His Attributes, and His Actions. The One such that everything beautiful in existence is a result and an effect of His beauty. The One so beautiful that when the people of Paradise see Him, they forget all the delights and bliss which they enjoy in Paradise because of His beauty. The One perfect in beauty such that nothing is like Him.

83- Al-Jawwaad: *The Munificent.* The One Whose generosity covers everything in existence. The One Who gives liberally and generously to those in need - even when they reject and disbelieve in Him. The One Who - from His generosity - has prepared in Paradise for His believing servants that which no eye has ever seen, no ear has ever heard of, and which has never been imagined by anyone.

84- Al-Hakam: *The Judge.* The One Who judges between the creation in this world by His Revelation, and Who judges between them in the Hereafter with His knowledge, and Who establishes justice for those Who have been wronged by others.

85- Al-Hayiyu: *The One Who honorably disdains anything unbecoming His mercy and generosity.* The One Who honorably disdains to leave the servants who supplicate to Him empty-handed. The One Who covers up the sins of the servants, and does not expose them. The One Who does not do anything unbecoming His extensive mercy, His perfect generosity, and His forbearance. Rather, He pardons the faults of the servants and He covers them.

86- Ar-Rabb: *The Lord and Nurturer.* The Lord and Master Who has none like Him in His Lordship. The One Who nurtures and rectifies the affairs of the creation by the favors which He showers upon them. The sovereign Owner Who alone creates and commands. The One Who controls the affairs and grants blessings. The One Who nurtures. The Creator. The Provider. The One Who aids. And The One Who guides.

87- Ar-Rafeeq: *The Gentle.* The One Who is gentle with His servants, gentle in His actions, having created the creation in stages in accordance with His wisdom and gentleness.

88- As-Subooh: *The Venerated and Perfect.* The One Venerated and declared free of every deficiency. The One Who the angels venerate.

89- As-Sayyid: *The Lord and Master.* The Owner of the whole creation. All of the creation are His slaves. The Lord Whom all of the creation is in total need of.

90- Ash-Shaafee: *The One Who cures.* The One Who alone removes from

the servants that which causes harm or pain to their hearts and their bodies. The One Who cures whomever He wills, such that none can cure except Him.

91- At-Tayyib: *The Pure One.* The One Perfect and The One rightly declared free of all deficiencies and shortcomings. [It is befitting to mention the next two Names together:]

92- Al-Qaabid: *The Withholder.* The One Who withholds His Provision and other than it from the servants in accordance with His wisdom and subtle kindness. And The One Who takes the souls at the point of death.

93- Al-Baasit: *The Granter of Ample Provision.* The One Who grants ample and extensive provision to His servants. And The One Who defuses the souls of the living in their bodies. [It is befitting to also mention the next two Names together:]

94- Al-Muqaddim: *The One Who gives precedence.* The One Who gives precedence to whatever He loves should be given precedence to - with regards to their status and order - in accordance with His wisdom.

95- Al-Mu`akh-khir: *The One Who puts back.* The One Who puts back whatever He wills, whatever wisdom and rectitude necessitates should be put back.

96- Al-Muhsin: *The One Who acts in a good and fine manner.* The One such that all His Actions are perfect.

97- Al-Mu`tee: *The Giver.* The One Who gives to whom ever it is fitting should be given.

98- Al-Manaan: *The Beneficent Bestower of Bounties.* The One such that all favors and blessings originate from Him. He is The One Who granted them and favored the creation with them.

99- Al-Witr: *The One.* The One Who has no partner nor anyone like Him. He Who is One in His Self. One in His Attributes. One in His Actions, Having no partner and no helper.

Note

The Names of Allaah mentioned in the Qur'aan and Sunnah number over one hundred, as several scholars have agreed. Among these are ninety-nine names which, if one learns them and acts in accordance with them, will bring a great reward, as is indicated in the hadeeth.



Chapter 3

Rights of Allah

Allah's Rights on His Servants

Allah's Rights upon His creation are the rights that must be kept the most. Allah is the sole Creator and Sustainer of the universe. He is the Almighty who created everything with absolute wisdom. Allah is the One who initiated every being from nothing. He is the One who protects humans in their mothers' wombs, as infants, as children and as adults. He, alone, sustains all humans and provides them with food and every aspect of life.

Allah said, what translated means, "And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight and hearts that you might give thanks (to Allah)." [16:78] If Allah refuses sustenance to anyone he will be instantly destroyed. Allah's mercy is what keeps humans and everything else alive. Allah's control over his slaves is perfect. His bounties are countless. If this is His role in the life of humans, then His rights are what one must keep the most. Allah does not need sustenance from His slaves. He said, what translated means: "We ask not of you a provision. We provide it for you. And the good end is for the Muttaqeen (the ones who fear Allah)." (20:132)

RIGHTS OF ALLAH: -

Believing in Allah

Worshipping Allah (alone)

Shukr

Having Fear & Hope

Loving Allah

In this chapter we will look into the details of Belief in Allah. We will cover Worshipping Allah and the other topics in upcoming chapters InShaAllah.

BELIEVING IN ALLAH

A. Testify that “None has the right to be worshipped but Allah” “La Illaaha Ill Allah” & having Tawheed

Saying and believing in the Kalimah is the first Pillar of Islam and also the Right of Allah. Every Muslim knows that the key to Paradise is the statement, "There is none worthy of worship except Allaah." Yet too many Muslims simply rely upon this statement and believe that as long as they have made this statement, nothing will harm them. The statement of la ilaaha illa Allaah is the key to Paradise, but every key has ridges. If you come with the key that has the right ridges, the door will open for you. Yet if you do not have the right ridges the door will not open for you.

The conditions of La ilaha illallah are the ridges of this key, and they are: -

Al-'Ilm - (Knowledge of the meaning of the shahadah, its negation and affirmation)

Al-Yaqeen - (Certainty – perfect knowledge of it that counter-acts suspicion and doubt)

Al-Qubool - (Acceptance that contradicts rejection).

Al-Inqiad - (Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure)

Al-Sidq - (Truthfulness that permits neither falsehood nor hypocrisy)

Al-Ikhlaas - (Sincerity which negates shirk)

Al-Mahabbah - (Love of the shahadah and its meaning, and being happy with it)

B. Having Tawheed

The types of Tawheed are three:

- i) Tawheed ar-Ruboobiyyah,
- ii) Tawheed al-Ilaahiyyah and
- iii) Tawheed al-Asmaa was-Sifaat.

Tawheed ar-Ruboobiyyah is singling out Allaah the Exalted with (the actions of) creation, providing sustenance, giving life, causing death, and all of the types of regulation and administration of the dominion of the heavens and earth, and (also) singling Him out, the Exalted, with (the right to) judgement and legislation and sending of the Messengers and revealing

of Books. Allaah the Exalted said, "*Verily, to Him belongs the creation and the command, blessed be Allaah, the Lord of the worlds*" (al-A'raaf 7:54).

Tawheed al-Uloohiyyah is singling out Allaah with worship so that none besides Him is worshipped, so that none besides Him is called upon, so that no one is sought for rescue, or aid except Him. So that no one is sacrificed to or slaughtered for, or made an oath for, except Him. Allaah the Exalted said, "*Say: My prayer, my sacrifice, my life and my death are for Allaah, the Lord of the worlds. He has no partner. This is what I have been commanded with and I am the first of those who submit (to him with Islaam and Tawheed)*" (al-An'aam 6:162), and He said, "*Therefore turn in prayer to your Lord and sacrifice (to Him only)*" (al-Kawthar 108:2).

And *Tawheed al-Asmaa was-Sifaat* is describing Allaah the Most High and naming Him with whatever He described and named Himself with, and with whatever His Messenger (sallAllahu `alayhi wa sallam) described and named Him with in the authentic narrations - and to affirm that for Allaah without resemblance (to the creation) or likening (to the creation), and without (false) interpretation (of any of that) or negation (of any of that). There is nothing like Him and He is the All-Hearer, the All-Seer. And may Allaah send prayers and salutations upon our Prophet Muhammad, his family and his companions.

C. LEVELS OF FAITH

Omar R.A. narrated, "One day when we were with the Messenger of Allaah ﷺ, there appeared before us a man whose clothes were exceedingly white and his hair was exceedingly black, and there were no signs of travel on him.

No one among us recognized him. He came and sat down by the Prophet ﷺ and rested his knees against his and placed the palms on his hands on his thighs.

He said: "O Muhammad, tell me about Islam."

The Messenger of Allaah ﷺ said: "Islam is to testify that there is none worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, to establish regular prayer, to pay zakaah, to fast Ramadaan and to go on pilgrimage to the House if you are able to."

He said: "You have spoke the truth."

And we were amazed at his asking that and saying that he had spoken the truth.

Then he said: "Tell me about eemaan (faith, belief)." He ﷺ said: "It means believing in Allaah, His angels, His Books, His Messengers, and the Last Day, and believing in al-qadar (the divine will and decree), both good and bad."

He said: "You have spoken the truth." He said: "Tell me about ihsaan." He ﷺ said: "It means worshipping Allaah as if you can see Him, and although you cannot see Him, He can see you."

He said: "Tell me about the Hour." He ﷺ said: "The one who is being asked does not know more about it than the one who is asking."

He said: "Then tell me about its signs." He ﷺ said: "The slave-girl will give birth to her mistress, and you will see the barefoot, naked, destitute herdsmen competing in constructing lofty buildings."

Then he departed and I stayed for a while. Then he said to me: "O 'Umar, do you know who the questioner was?" I said: "Allaah and His Messenger know best." He ﷺ said: "That was Jibreel, who came to teach you your religion."

(Sahih Muslim)

So as defined in the Hadeeth, Islam has three stages: Islam, Iman, and Ihsan.

Islam: The meaning of Islam is as defined by the Prophet ﷺ when he was asked by the Angel Jibreel (Gabriel) A.S: *"To testify that none has the right to be worshipped but Allah and that Muhammad is His Prophet (ﷺ), to establish the prayers, to give the Zakat, to fast the month of Ramadan, and to make pilgrimage to Makkah, if one is able to do so."* [Reported by Muslim and others]

Iman: The Prophet (ﷺ) said that Iman is, *"To believe in Allah, His Angels, His Books, to believe in meeting Him, to believe in His Messengers, the Resurrection and the predestination."* [Reported by Al-Bukhari, Muslim and others]

This is the meaning of Islam and Iman if they are mentioned in one context. However, if only one of them is mentioned,

then each one encompasses the meaning of the other one. If the word Islam only is mentioned, it includes the meaning of Iman, and vice-versa.

By the definitions of Islam and Iman, we notice that Iman is about inwardly actions, and Islam is about outside actions.

Ihsan: Ihsan is exclusively the highest status of religion, its meaning is: "*To worship Allah as if you see Him, and if you do not see Him, He sees you.*" This is the definition of Ihsan as stated by the Prophet (ﷺ).

That's to say that Ihsan has two stages: the highest one is to worship Allah as if you see Him; if you cannot attain this status of worship, then worship Him being certain that He sees you and that He is All-Aware of your actions and deeds.



Chapter 4

LOVE OF ALLAH

Love in Islam is all-encompassing, comprehensive and sublime, rather than being restricted to one form only, which is love between a man and a woman. Rather, there are more comprehensive, wider and sublime meanings. The first of them is the love for Allah The Almighty, then the love for the Messenger of Allah, (ﷺ), the Companions, may Allah be pleased with them, and the love of good and righteous

people. There is love of the religion of Islam, and the love of striving for the sake of Allah The Almighty as well as other forms of love.

A Man has to love Allah with all of his heart; a love that knows no equal. That Allah is more beloved to him than anything else. A sincere love, which demands obedience to Him and leaving off disobedience to Him.

Al-Hassan Al-Basri : "Oh Son of Adam, Love Allah! Allah will love you, and know that you will not love Allah until you love obeying Him".

He also used to say, "*He who knows Allah, loves Him.*"

The love of Allah should occupy man's heart and get total possession of it; and if it does not seize it entirely, it should at least outweigh the love of all other things in it. *Allah Says about the believers, (what means): "He loves them and they love Him," [Quran 5:54] and the Prophet ﷺ said: "A man would not have attained faith until and unless he loves Allah and His Messenger more than anything else."* (Al-Bukhari)

The Prophet ﷺ taught the following supplication to his Companions, "O Allah, allow me to love You and to love those who love You, and to love whatsoever brings me nearer to Your love, and make Your love more precious to me than cold water to the thirsty." (At-Tirmithi)

So he who truly loves Allah, loves Him above everything and more than anything else. Then he loves the Messenger (ﷺ) with a sincere love, after the love

of Allah. He loves him for Allah's sake, because he is the Messenger of Allah.

A Comprehensive Definition

Ibn Taymiyyah (d.728H) – *rahimahullâh* – says: “There cannot be clearer recognition of *mahabbah* than this, and this recognition in itself increases love for Allâh. And people have discussed (at lengths) about *mahabbah* – its causes, its signs, its fruits, its supports and its rulings. The most comprehensive of what has been said about this is what Abû Bakr al-Katânî relates from al-Junayd (d.297H):

Abû Bakr al-Katânî said: A discussion about mahabbah took place in Makkah, during pilgrimage season. The Shaykhs who were present spoke about this topic, and al-Junayd being the youngest of them. They said to him: What do you say, O 'Irâqî? So al-Junayd lowered his head and tears were gushing from his eyes, then he said:

*“A servant should overcome his soul,
And be continuous in the remembrance of
his Lord, Establishing the rights of his Lord,
Focusing upon Him with his heart, The
light of fear setting ablaze his heart, Whilst
drinking from the vessel of pure love, And
certain hidden realities being unveiled for
him. So when he talks, it is due to Allâh,
When he speaks, it is from Allâh, When he
moves, it is by the Command of Allâh, And
when he is serene, then it is from Allâh, He
belongs to Allâh, is for Allâh and is with
Allâh.”*

Upon hearing, the Shaykhs all started weeping, and they said: There is nothing left to add to that, may Allâh reward you O Crown of the Knowledgeable Ones.”

Causes of the love of Allah

The first cause is man's love for himself and his drive to perfect his own creation. This leads directly to loving Allah because man's very existence and attributes are but the gift of Allah whose grace and kindness have brought man from behind the curtain of non-existence into this visible world. Man's preservation and eventual attainment of perfection are also entirely dependent upon Allah's grace. It would indeed be a wonder if one should take refuge from the heat of the Sun under the shadow of a tree and not be grateful to the tree, without which there would be no shadow at all. On precisely the same way, were it not for Allah, man would have neither existence nor attributes at all.

The second cause of this love is that man loves his benefactor, and in truth, his only Benefactor is Allah, for whatever kindness man receives from fellow-creatures is due to the immediate instigation of Allah. Whatever the motive that may have prompted the kindness he receives from others, Allah is the One who set that motive to work.

The third cause of man's love of Allah is his contemplation of the beautiful Attributes of Allah, His Power and Wisdom, of which human power and wisdom are but the feeblest reflections.

Signs of the love of Allah

He should not dislike the thought of death, for no friend shrinks away from going to see a dear and beloved friend. The Companion Abu Moosa Al-Asha'ri, may Allah be pleased with him, narrated that the *Prophet Muhammad ﷺ said, "Whoever wishes to meet Allah, Allah wishes to meet him."* (Al-Bukhari). It is true, one who sincerely loves Allah may shrink away from the thought of dying before he is fully prepared to meet his beloved One in the Next World, but one would think, he should work diligently to prepare for that sure meeting ahead of time.

One should be willing to sacrifice his own will to Allah's; should cling to what brings him nearer to Him; and should shun all that distances him from Allah. One's commission of sins is no proof that one does not love Allah at all, but it proves that he does not love Him with his whole heart. Al-Fudhayl Ibn 'Iyaadh R.A. once said, "If any one asks you whether you love Allah, keep silent; for if you say, 'I do not love Him,' you are a nonbeliever; and if you say, 'I do' your deeds may contradict your claim."

They strive in the Path of Allâh with the soul, the hand, the tongue, and with wealth and property. This is the characteristic by which the true *muhabbah* is ascertained.

The remembrance of Allah should always remain fresh in one's heart, for what one loves, one constantly remembers; and if that love is perfect, one would never forget it.

He will love worshipping him, his heart is attached to the Masjid and he loves the Quran, he waits to offer prayer and enjoys it and not just offer prayers because they are an obligation on him.

Worshipping Allah becomes easy.

He loves those who obey Allah and detest those who disbelieve in Him and disobey Him. *Allah the Almighty Says (what means): "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah is the successful."* [Quran 18:22]

They are not afraid of the blame and reproach of the blamers. This being the truest characteristic of *muhabbah*. If the one claiming *muhabbah*, whilst loving his beloved, fears the blames and reproaches or others, then this is in reality, not considered to be true *muhabbah*.

When Allah Loves someone

Narrated Abu Huraira: *Allah's Messenger (ﷺ) said, "If Allah loves a person, He calls Gabriel, saying, 'Allah loves so and so, O Gabriel love him' So Gabriel would love him and then would make an announcement in the Heavens: 'Allah has loved so and-so therefore you should love him also.' So all the dwellers of the Heavens would love him, and then he is granted the pleasure of the people on the earth."* (Sahih Bukhari)

What Allaah has mentioned in the hadeeth qudsi of the great virtues of those whom He loves. It was narrated that Abu Hurayrah said: *The Messenger of Allaah ﷺ said:*

"Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, 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 ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him." Narrated by al-Bukhaari, 6502.

This hadeeth qudsi includes a number of benefits of Allaah's love for His slave:

a) "I am his hearing with which he hears" i.e., he does not listen to anything but that which Allaah loves.

b) "his seeing with which he sees" i.e., he does not see anything but that which Allaah loves.

c) "his hand with which he strikes" i.e., he does not do anything with his hand but that which Allaah loves.

d) "and his foot with which he walks" i.e., he does not go towards anything but that which Allaah loves.

e) "Were he to ask [something] of Me, I would surely give it to him" i.e., his du'aa's (supplications) are heard and his requests are granted.

f) "and were he to ask Me for refuge, I would surely grant him it" i.e., he is protected by Allaah from all things...

We ask Allaah to help us to please Him.



Chapter 5

WORSHIP ALLAH

WORSHIP

La Ilaaha Ill Allah None has the Right to be Worshipped but Allah

Ibaadah (Worship), Its general meaning is as I have indicated earlier, namely the submission to Allaah, the Mighty and Majestic, with love and awe by doing that which He commands and avoiding that which He has forbidden, and in the manner set forth by His legislations. This is the general meaning.

The specific meaning, i.e. its meaning in detail, then, as Shaykh-ul-Islaam ibn Taymeeyah said,

"It is a comprehensive name covering whatever Allaah loves and is pleased with, both sayings and actions, the apparent and the hidden, such as fearing (Khawf), having awe (Khashyah), having true trust and reliance (Tawakkul), Prayers (Salaat), Zakaat (obligatory charity), Fasting (Siyaam) and the like, from the ordinances of Islaam."

The submission and obedience of man to His Creator is the essence of Islam. The Name "Islam" is chosen by God (Allaah) and not by man. It is the same message revealed to all the prophets and Messengers by Allaah and which they spread amongst their respective nations. In its final and universal form it was revealed to Muhammad (ﷺ).

Allaah is the identifying name or title of the Majestic, sole and True God. This noun which is the name of Allaah applies to none other than Him. He, Most Majestic and Most High, has other names all of which follow on from His name Allaah. The meaning of the name Allaah is the ma'looh (that which is worshipped out of love, magnification, deification, and longing). He is the Creator: to Him belongs the Commandment. No worship is worthy of being given to a stone, statue, saints, priests, kings, emperors, or the sun or the moon or anything that is created, not even the Prophets and Messengers.

The name Allaah is not chosen by man and it is not named after a prophet, saint or any famous man. The name "Allaah" was referred to by all prophets including Adam, Jesus, Moses, and by the last and final Prophet, Muhammad (ﷺ), as the One true God who deserves to be worshipped alone.

Allaah, the One free of all imperfection and the Most High, did not create the creation in play (without any purpose). Indeed they were brought to exist only due to a great wisdom, embracing within its folds the secrets of happiness for this life and for the next. *Allaah, the Most High, said: Did you think that We created in play (without any purpose), and that you would not be brought back to Us (for requital)? [Qur'aan, soorat al-Mu'minoon (23): 115].*

Allah has made clear the purpose behind Creating the Jinn and Ins (mankind), who are duty bound to act in accordance with His Statement: I did not create the jinn and mankind except that

they worship Me. [Qur'aan, soorat ath-Thaariyaat (51): 56].

This noble Aayah directs us to the established fact upon which life is based, that there is a specified objective behind the existence of mankind and Jinn. This is signified in the execution of a noble task, the one who undertakes it has indeed accomplished the purpose behind his existence, and the one who fails to achieve this objective his life becomes aimless and devoid of its pure and genuine meaning. This specified objective is the worship of Allaah alone in the manner which Allaah has prescribed for His slaves to worship Him.

We recite the Ayah "*You Alone we Worship*" atleast 17 times a day (by reciting Surah Fatiha in our 5 daily prayers). But there are rules for the worship to be accepted, they are: -

It should be done only for the Sake of Allah

It should be in the way of the Prophet ﷺ (as per Sunnah)

Types of Worship

Ibnul-Qayyim (d.751H), rahimahullaah, said: "Worship revolves around fifteen principles. Whosoever completes them has completed the stages of 'uboodyyah (servitude to Allaah). The explanation of this is that 'ibaadah is divided between the heart, the tongue, and the limbs. And that for each one of these three come five types of rulings, covering all actions: waajib (obligatory), mustahabb (recommended), haraam (prohibited),

makrooh (disliked), and mubaah (permissible)." Madaarijus-Saalikeen (1/109).

Worship is a noun covering everything which Allaah has commanded, so doing whatever Allaah has commanded in obedience to Allaah, and leaving whatever Allaah has forbidden in obedience to Allaah, this is worship, and its types cannot be enumerated, its types are many, everything which Allaah has commanded is worship, and everything that Allah has forbidden, then leaving that thing is worship, whether it is something outward on the limbs or something inward in the hearts it is worship, because worship can be upon the tongue and it can be within the heart and it can upon the limbs.

It can be upon the tongue such as saying, "*Subhaan Allaah*", and remembrance of Allaah and saying, "*Laa ilaaha ill Allaah*", and stating the two declarations of faith, all the legislated statements of the tongue from the remembrance of Allaah are worship.

And likewise, everything which is within the heart, from that which draws a person closer to Allaah the Mighty and Majestic, then it is worship, such as *al-khawf* (fear) and *ar-rajaa* (hope) and *al-khashyah* (awe) and *ar-raghbah* (fervent desire) and *ar-rahbah* (dread) and *at-tawakkul* (trust and reliance) and *al-inaabah* (turning repentantly) and *al-isti'aanah* (seeking aid) all of these are actions of the heart. Turning for refuge to Allaah with the heart, and having *khashyah* (awe) of Allaah and fearing Him and having fervent desire for him and having *hubb* (love) of Him, He the Perfect and making one's actions purely

and sincerely for Him and having intention which is true and sincere for Allaah the Mighty and Majestic, everything within the hearts from these types is worship.

And likewise worship can be upon the limbs such as the *rukoo* (bowing in the prayer) and the *sujood* (prostration) and striving in Allaah's cause, all of these are acts of worship of the body and fasting is an act of worship of the body, it is apparent on the limbs.

So therefore worship can be upon the tongue, and in the heart and upon the limbs. Then worship is divided into acts of worship performed bodily and acts of worship performed through the giving of wealth.

And all of these are to be only for the Sake of Allah

Worship is the right that Allaah has over His creatures, however, its benefits return back to them. So whoever refuses to worship Allaah, he is an arrogant rejecter. And whoever worships Allaah but also worships someone else besides Him, he is a *polytheist*. And whoever worships Allaah alone based on that which He did not legislate, he is an *innovator*. And whoever worships Allaah alone according to what He has legislated, he is a *monotheist believer*.

The best deed to perform

The greatest type of worship is to perform that which Allah makes obligatory on His servants and to refrain from all that He forbids. Abu Hurayrah narrated that *Prophet ﷺ said: "Allah says: 'The most*

beloved deeds with which my slave comes nearer to me are what I have enjoined on him.'" (Al-Bukhari)

Ibn Al-Qayyim said: "Since the righteous predecessors lived their whole life in worship, it is then necessary for us to know with which type of worship they started, and which one have they given priority." He then answered: "The best acts of worship are the most pleasing to Allah in that particular time. The best act of worship during the presence of a guest is to take care of him and not to be distracted from that by other recommended acts of worship. This is also in performing one's duties towards one's wife and family. The best act of worship in the night is to be occupied with prayer, reciting the Quran, supplication and Thikr. The best thing during the time of the Athaan (i.e. the call for prayer) is to leave whatever worship one is doing and answer the Mu`aththin (i.e. the one calling the Athaan) by repeating what he says. The best thing during the time of the five obligatory prayers is to exert one's efforts in their prompt performance. The best thing when the poor is in dire need of assistance is to assist him and give that preference over supererogatory Thikr. The best thing to do when your brother is sick or dead is to visit him, attend his funeral, and give that priority over your supererogatory Thikr. And the best thing to do when you are afflicted and suffer people's harm is to be patient and not to run away from them." [End of quote]

SubhaanAllah a beautiful advice by the sheikh, this is something we generally miss out on, as one of the tricks of

Shaitaan to steal from one who is busy with Ibaadah is to get us busy in something is least beneficial.

Worship is part of our Daily life

Some people restrict the concept of worship to rituals only. Whenever this set of people works, they abstain completely from worship and whenever they worship, they keep away completely from work. This is unfortunately the most common belief. It is the people who hold this concept who say, "What does religion have to do with our personal behaviour?" or "What does religion have to do with a woman's dressing and her work?" Their purpose is to remove religion from one's life and confine it only to the mosque. That is why you see someone who prays, fasts, and reads Quran, yet he cheats, bribes, takes bribes and wrongs others. You also see a woman who prays yet she disobeys laws of Allah by dressing immodestly and mingling with men.

Deeds which one performs habitually become acts of worship through good intentions. The farmer in his farm, the labourer, the trader, or the practitioner of any other profession is capable of turning his occupation into an act of worship, provided that he does not tarnish it with cheating, lying, tricking etc. This is the concept of worship in its wider sense. To have a full imagination of acts of obedience makes a Muslim full of good, mercy, and benefits for his fellow human beings, thereby encouraging him to do more acts of worship and assist his nation.

It is possible for you to add a viable brick into the structure of this nation and add to your scale of good deeds weighty works, which may appear insignificant to you.

WHAT INVALIDATES WORSHIP

One should fear Allah and beware of all things that invalidate worship or remove its reward.

Associating partners with Allah and showing off. Allah says (what means): "If they had joined in worship others with Allah all that they used to do would have been of no benefit to them." [Quran 6:88].

Innovation. The Prophet ﷺ said: "Whoever does a deed upon which there is no order from us will have it rejected."

Doing injustice to others. The Prophet ﷺ said: "The bankrupt among my Nation is the one who comes on the Day of Resurrection with prayer, charity and fasting and yet has abused someone, slandered someone, taken someone's money illegally, shed someone's blood and beaten someone. Each of these people will be given for his good deeds (by way of compensation). If his good deeds however finish before judgement is passed on him, parts of their sins will be thrown on him, and he will then be cast into Hell." (Muslim).

Filthy words or saying things disliked things. The Prophet S.A.W. said: "A man may utter a word (carelessly) which displeases Allah without thinking of it's gravity and because of that he will be thrown into the Hell-fire." (Ibn Maajah). The Prophet ﷺ also told us of a man who said: "By Allah! Allah will not forgive so and so." Allah then said: "Who is that person swearing by Me that I will not forgive so and so? I have indeed forgiven him and render your own deeds fruitless!" (Muslim).

THE FRUITS OF WORSHIP:

Worship has many praiseworthy and beneficial results, such as:

Making the entire life of the Muslim for the sake of Allah and in His service.

Resulting in one leading a prosperous life, as Allah Says (what means): "Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do." [Quran 16:97]

Worship is a training for the soul and the source of its satisfaction and so helps in attaining tranquillity.

Freeing the person from being enslaved to other than Allah.

Purifying the believer.

Reforming the community.

Entitling the person to the protection of Allah; Jundub bin 'Abdullaah, may Allah be

pleased with him, reported that the Messenger of Allah ﷺ said: "When anyone offers the Fajr (dawn) prayer, in congregation, he is under the protection of Allah." [Muslim]

The angels supplicate for the worshiper.

Entitling the person to the love of Allah.

Relieving the person during times of hardship, as in the story of the three men who were trapped in a cave and received relief from Allah due to their righteous deeds.

Elevating one's rank in Paradise.

May Allah make us all amongst those who worship Him in a way that pleases Him, May Allah overlook our mistakes and accept all our Ibaadah. May Allah by His Mercy make us all inhabitants of Jannah



Chapter 6

WHAT ALLAH LIKES & DISLIKES IN HIS SLAVES

THE QUALITIES THAT ALLAH LOVE

1. Tawbah (Repentance)

" For Allah loves those who turn to Him constantly in repentance " (Surah Al Baqarah 2:222)

Repentance is a form of detoxification – Sincere repentance cleanses and beautifies the Iman (faith).

We all commit sins but Allah loves those who after committing sins, seek forgiveness with deep sorrow and regret.

This is the only way by which the past can be set right. Allah has a concern for those He loves, therefore each time we slip and relapse into the abyss of desires and sincerely repent, He (exalted be Him) leads us out of it to the summit of forgiveness and further relieves us of hardship and provides for us.

2. Taharah (Purification)

" Allah loves those who keep themselves pure and clean ". (Surah Al Baqarah 2:222)

This is the external purification. The secret to this is performing the acts with the intention of following the example of the Prophet (peace and blessings be upon him).

The removal of filth from the body by performing wudhu (ablution) and ghusl (ritual bath) and removal of filth from the garment, body and place of prayer. They are acts that purify the body and radiate the Iman. It is a means by which Almighty Allah will wipe out our sins and raise our ranks.

3. Taqwa (Piety)

" for Allah loveth the righteous (the pious) " (Surah Al Tawbah 9:4)

The fear of Allah is the source of a pure soul – it is borne out of love and obedience. Thus, a pious person is constantly driven to do good only.

He/She is humble and does not flaunt piety in front of others. The fear of Allah beautifies the Iman and is the origin of all good as one continues to strive to do only what pleases Allah and stay away from the things that would displease him.

Piety is an internal quality as the Prophet (peace and blessings be upon him) said, *" The piety is here, (and while saying so) he pointed towards his chest thrice "*. (Sahih Muslim, Book #032, Hadith #6219) and it is a quality that puts us above others in the sight of Allah.

4. Ihsan (Goodness & Perfection)

"for Allah loves those who do good..."
(Surah Ali 'Imran 3:134)

Prophet Muhammad (pbuh) says, "*Ihsan is to worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.*" (Sahih Bukhari, Book #2, Hadith #47)

Ihsan goes beyond a noble trait; it is an integral part of Islam. It is the secret to an attentive heart – knowing that Allah is watching everything. This fills the heart with respect and veneration and one becomes too embarrassed to go against Allah's commands. It promotes performance of good deeds for the sake of Allah and not for show-off or to gain praise or fame.

5. Tawakkul (Trust in Allah)

"For Allah loves those who put their trust (in Him)." (Surah Ali 'Imran 3:159)

The secret and reality of trust in Allah is the reliance of the heart on Allah alone. Therefore trusting in Allah by word of mouth is different from trusting in Him by the heart.

Reliance is doing and hoping; doing everything necessary within one's capability to achieve one's aim and hoping with tranquility of heart and soul and putting one's trust in Allah with firm belief that whatever the outcome might be, it is as a result of the Will of Allah and His Decree.

One should never feel that too much time has passed by without supplications being answered; rather we should always place our hope on the One who is able to do all things. Prophet Muhammad (peace and blessings be upon him) says, "*If you all depend on Allah, with due reliance, He would certainly give you provision as He gives to birds who go forth hungry in the morning and return with full bellies at dusk*" (At-Tirmidhi)

6. Qist (Justice)

"for Allah loveth those who judge in equity." (Surah Al Ma'idah 5:42) "*for Allah loves those who are fair (and just).*" (Surah Al Hujurat 49:9)

Justice is a prerequisite to peace which is missing in our contemporary society. It involves giving other people the right we give ourselves, treating people the way we would like to be treated.

Justice sounds like a word meant for the leaders alone but rather it affects us all.

It means: - To be equitable in speech and in actions. - With no degree of discrimination or false testimony. - It involves being fair with regards to one's family and those who are in our custody. - Justice between children by not giving one preference over the other. - By not committing wrong against oneself such as engaging in sinful practices and immoral acts. - Justice with Allah in not associating any being with Him in worship and obedience.

7. Sabr (Patience)

" *And Allah Loves those who are firm and steadfast* (As-Sabirin (the patient))." (Surah Ali 'Imran 3:146)

Patience is one of the most noble of virtues and traits. It is to endure what one dislikes with a sense of acceptance and submission and anticipating Allah's reward.

Ali (may Allah be pleased with him) said: "patience to Iman is like the head to a body: if the head is cut off, the body perishes as well." (Gems and jewels – wise sayings, interesting events & moral lessons from the Islamic history, compiled by Abdul-Malik Mujahid (Darussalam))

Muslims should adhere to patience when afflicted with calamity and should not yield either to desperation nor despondence because if we are patient, everything that was destined and preordained for us will occur and we will be rewarded. If we complain and are hopeless, then all that was destined for us will still occur, but we will be blamed for our impatience at Allah's Will.

8. Kindness

Ayesha (RA) narrated: The Messenger of Allah ﷺ said: " *Allah loves kindness in all matters.* " (Bukhari)

9. Humility of the Rich

Sa'd Ibn Abi Waqqas (RA) said: Allah's Messenger (SAW) said: " *Allah loves the believer who is pious and rich, but does not show off.* " (Muslim)

10. Belief and Work

Al-Tabarâni narrated: Allah's Messenger (SAW) said: " *Allah loves the slave who believes and acquires a career (or work).* "

11. Virtuosity

The Messenger of Allah ﷺ said: " *Allah loves the believer who is poor but virtuous enough to refrain from begging though he has many children.* " (Muslim and Ahmed)

12. Strength

Allah's Messenger (SAW) said: " *The strong believer is better and more loved by Allah than the weak one, but they are both good.* " (Muslim) So we should try and stay fit for the Sake of Allah and encourage our children for sports more than play-station.

13. Love for the Sake of Allah

Abû Hurayrah relates that the Prophet (peace be upon him) said: " *Allah will ask on the Day of Judgment: 'Where are those who loved each other for the sake of My glory? Today, - on a day when there is no shade but mine – I shall shade them with My shade.* " [Sahîh Muslim (2566)] . "

14. Continuous Performance of Righteous Deeds

Allah's Messenger ﷺ said: " *The best loved deeds to Allah are the ones that are continuous even if they are not very many* ." (Bukhari and Muslim)

15. Good Manners and Conduct

Al-Tirmidhi narrated: Allah's Messenger ﷺ said: " *The best loved by me and the nearest to me on the seats on the Day of Resurrection are those who have the best manners and conduct amongst you...* " .

16. Dua (Will be studied in detail in next class)

Allaah loves to be asked, and He encourages that in all things. He is angry with the one who does not ask of Him and He encourages His slaves to ask of Him. Allaah says (interpretation of the meaning): " *And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation) "* [Ghaafir 40:60]

Du'aa' is very important in Islam, so much so that the Prophet ﷺ said: " *Du'aa' is worship* ." (Narrated by al-Tirmidhi, 3372; Abu Dawood, 1479; Ibn Maajah, 3828)

THE QUALITIES THAT ALLAH HATES/DISLIKES

1. Israaf (extravagance)

" *But waste not by excess: for Allah loveth not the wasters (Al-Musrifun (those who waste by extravagance))* ." (Surah Al An'am 6:141)

Excessive spending and lavishness in everything is the core of evil and leads to greater evil. It makes one forget the hereafter and preparing for it. Such acts would be a cause of humiliation and disgrace on the Day of Judgment.

That is why Almighty Allah has prescribed zakah (obligatory alms) and sadaqah (voluntary charity) in order to bless the wealth and to curb extravagance in eating, drinking, clothing and in everything we do.

2. Istikbaar (Pride)

" *verily He loveth not the arrogant (proud)* ." (Surah Al Nahl 16:23)

And the Prophet says, " *Pride is to completely disregard the truth and scorn (looking down upon) the people* " (Muslim)

Sometimes a person might be deceived by his/ her knowledge, wealth and property, lineage and ancestry, or worship and be arrogant and boastful.

Al-Hasan Al-Basri advised that: "*Do not become proud merely because you worship often, for consider what happened to Iblis after he spent a great deal of time worshipping*" (Gems and jewels – wise sayings, interesting events & moral lessons from the Islamic history, compiled by Abdul-Malik Mujahid (Darussalam))

Pride is among the greatest means of damage to a person's wealth and circumstances. It distances one away from Allah's love and "He who has in his heart the weight of a mustard seed of pride shall not enter paradise." (Sahih Muslim, Book #001, Hadith #0166)

3. Mukhtal fakhoor (Arrogant boaster)

"for Allah loveth not any arrogant boaster." (Surah Luqman 31:18)

Being arrogant and boastful are a deadly combination – beauty, knowledge, wealth and noble lineage should be taken as gifts from Almighty Allah and one should be humble and grateful for them rather than make them a means of pride and oppression.

Servants of Allah cannot be true to themselves as long as they are flattering themselves, walking in an arrogant manner and looking down on people who are inferior to them and not mix with them. The one who is arrogant in this world will be disgraced on the Day of Judgment.

Prophet Muhammad says, "*The arrogant will be gathered on the Day of Judgment in the form of small ants.*

Humiliation will surround them from everywhere." (At-Tirmidhi)

4. Udwaan (Transgression)

"for Allah loveth not those given to excess (Transgression)." (Surah Al Ma'idah 5:87)

Human characteristics have limitations, which if surpassed would be transgression and if one falls short of it, it would be a defect – for example, generosity has a limitation, when surpassed, it becomes extravagance, when courage is surpassed, it becomes rashness; when ibadah (worship) is surpassed, one falls into the risk of adopting bid'ah - some of the Companions almost fell into this trap. Narrated by Anas bin Malik: "A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "*Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers) ."*" (Sahih Bukhari, Book #62, Hadith #1)

Therefore, moderation is the best way to deal with all matters – it is not to exaggerate and make it hard for ourselves by prohibiting the permissible things. And not to transgress the limits by excessively indulging in the permissible matters but rather we should only use what satisfies our need and not fall into extravagance.

5. Zulm (Evil, wrongdoing)

"but God loveth not those who do wrong (Zalimun (oppressors, polytheists and wrong doers))." (Surah Ali 'Imran 3:57)

This is a reprehensible trait whose existence spoils the Iman and darkens the heart. The wrongdoers are those who have chosen the tempting transient life instead of the hereafter. All acts of wrongdoing such as stealing, breach of trust, embezzlement, usurping the rights of others, and bribery, have serious consequences in the hereafter. In a Hadith, Abu Dharr reported Allah's Messenger (may peace be upon him) as saying that Allah, the Exalted and Glorious, said: *"My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another."* (Sahih Muslim, Book #032, Hadith #6246)

6. Khiyaanah (Treachery)

"for Allah loveth not the treacherous." (Surah Al Anfal 8:58)

The treacherous one is two-faced and inconsistent in words and deeds. Acts of treachery lead to betrayal, disloyalty,

perfidy, deception and hypocrisy which in turn soil the Iman.

7. Ifsaad (Mischief-making)

"And Allah loveth not those who do mischief." (Surah Al Ma'idah 5:64)

This is a comprehensive term which includes great crimes, sins, oppression, carrying false tales, hypocrisy, tyranny and all kinds of mischief. All these acts are despicable and stain the Iman.

Hasten today to adopt the qualities that Almighty Allah loves and don't rest until they become second nature to you; hasten today to abandon all the qualities Allah does not love and don't relent until you hate them with all your heart. The Prophet said: *"Faith wears out in the heart of any one of you just as clothes wear out, so ask Allah to renew the faith in your hearts."* (Al-Haakim in Al-Mustadrak and Al-Haythami in Majma Az-Zawaa'id) Therefore the key is supplication, resorting to Allah and sincere desire to please Him followed by action, so we say, *"O Allah make Iman beloved to us and beautify it in our hearts."*

8. Publicity of Evil

"Allah does not like that evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower." (4:148)

This is very common in our Ummah now, people commit sins openly and also

when they do certain sins people don't know about they come and announce it with pride these people call upon Allah's wrath is a dangerous thing to do.

Abu Hurayrah said: I heard the Messenger of Allaah ﷺ say: *"All of my ummah will be forgiven except those who sin openly. It is a part of sinning openly when a man does something at night, then the following morning when Allaah has concealed his sin, he says, 'O So and so, I did such and such last night,' when all night his Lord has concealed him and the next morning he uncovers what Allaah had concealed."* (Narrated by al-Bukhaari, 5721; Muslim, 2990).

whoever loves contentment and satisfaction and this is one of the graces of Allah in this world. Allah's Messenger (pbuh) said: *"If Allah loves someone He calls Gabriel (the angel) and says: I love so-and-so, so you love him. Gabriel loves him, and calls the other angels in Heaven to love that person. They love him, then his love will be made upon earth, and he becomes loved. And if Allah hates someone He calls Gabriel and says: I hate so-and-so and you hate him. Gabriel hates him and calls the angels in Heaven and says: Allah hates so-and-so, so you all hate him. They all hate him, and his hatred is made upon earth and he becomes hated."* (Muslim)



9. Obscene words and acts

Ahmed narrated: Allah's Messenger (pbuh) said: *"Allah hates obscene words and acts."*

Again one of the most common disease our Ummah is suffering from. They use obscene language and think they are cool or just for fun.

10. Exultance for Worldly Desires

"Verily, Allah likes not those who exult (with riches, being ungrateful to Allah)." (28:76)

The remedy for all these diseases is the love of Allah Almighty, His Messenger (pbuh) and the Pleasures of the Hereafter. Allah's love has many fruits and positive consequences, namely, Allah gives

Chapter 7

TAQWA

Taqwa is to obey Allah and His Messenger and to refrain from whatever Allah and His Messenger prohibited out of devotion and sincere belief in Him, His Messenger, and the Message of Allah which His Messenger (peace be upon him) conveyed in order to obtain the Reward of Allah and avoid His Punishment. In their explanation of the meaning of Taqwa, some of the righteous predecessors said: *"Taqwa is that you act in obedience to Allah, and hope in His Mercy, upon a light from Him; and to leave the acts of disobedience to Allah out of fear of Him, upon a light from Him."*

The great Companion and scholar, `Abdullah ibn Mas`ud (may Allah be pleased with him) explained the meaning of Taqwa, saying: *"The real meaning of Taqwa is for Allah is to be obeyed, and not disobeyed; remembered at all times, and not forgotten; and to be thanked, and not to be ungrateful towards."*

The Messenger of Allah, sallallahu 'alayhi wasallam, said: "Fear Allah wherever you may be; follow up an evil deed with a good one which will wipe (the former) out, and behave good-naturedly towards people." [Al-Tirmidhi]

Taqwa is also Being Mindful of Allah

'Abdullah bin 'Abbas, *radiyallahu anhu*, reported: One day I was behind the *Prophet, sallallahu 'alayhi wasallam, and he said to me:*

"O young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried." [Al-Tirmidhi]

In a version other than that of al-Tirmidhi it reads:

"..Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."

If we are “mindful of Allah”, i.e. we observe and fulfil His obligations/commandments, “Allah will protect us”. There are two kinds of protection from Allah:

1. Allah will protect or look after His servants in this world / in worldly matters. For example, our health and our senses. We will be enjoying Allah’s mercy and bounty for our sight, hearing and speech all of our lives – even as we grow old, Allah will still allow us to see and hear properly, or he will take care of our intellect and mental health.

Another example is Allah will protect our family and our property, belongings and money. Also, if one is mindful of Allah during his youth, Allah will protect him during his adult years.

2. Allah will protect His servants’ *deen* (religion) and *iman* (faith). He will protect us from misunderstandings and being misled or influenced by misconceptions and self-desires. He will help us and give us guidance so that we are protected from negative influences.

Allah will also protect our *deen* when we leave this world. When we leave this world, we will leave with *iman* for being a *mua'min* (believer). We will be protected from *shaitan*’s influence to lead us astray right at the very last moment in our life.

We may not be aware of when Allah is protecting our *deen*. It may even cause us to be unhappy. There may be a situation where Allah prevents us from doing something (something which we want to do) – this is actually a protection from

Allah, preventing us from a disaster or problem or from committing a sin.

If we are mindful of Allah, we will find Him close to us or beside us or in front of us. Allah is close to His servants (the *mua'minin*) by giving them guidance, support, help, protection, victory, etc.

And hence by realization of Taqwa a Muslim is granted many bounties and blessings which he/she may gain. Among them are: the Love of Allah, a criterion by which to judge and distinguish between right and wrong, a way out of difficulties, matters will be made easier for him/her, sins will be remitted, guidance, help to acquire beneficial knowledge, prosperity and success.

We ask Allah to set right the affairs of all Muslims, fill their hearts with Taqwa, and guide their rulers. May Allah bestow on us sincere Tawbah (repentance to Allah) of all our sins and to help us follow Islam.

Worshipping Allaah out of Love, Fear and Hope

One of the most beautiful things about the concept of worship in Islaam is the truly unique way in which it incorporates the feelings of love, fear and hope within the hearts of the worshippers of Allah. Understanding how to combine these three qualities into the worship (*ibaadah*) of Allah is one of the most essential things that every Muslim must grasp, not least because every sect which has drifted from the Straight Path has strayed in this aspect of worship. The deviation of the other

Religions in this regards is clear for all to see: "God is Love! Jesus is Love!" say the Christians, denying the fact that God should be feared too. As for the Jews, then their hearts are filled only with hope – hope in the belief that the Fire will not touch them since they are the "Promised People".

In Islaam however, no worship is complete without the presence of all three qualities: LOVE of Allah, Hope in His Mercy and FEAR of His Punishment.

May Allah Subhaanahu wa Ta'aala grant us what we hope for and protect us from what we fear. Aameen.



Chapter 8

DUA'A

Allaah loves to be asked, and He encourages that in all things. He is angry with the one who does not ask of Him and He encourages His slaves to ask of Him. Allaah says (interpretation of the meaning):

"And your Lord said: 'Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)" [Ghaafir 40:60]

THE ETIQUETTE OF DU'AA

1. Sincerity towards Allaah alone in making du'aa

Allaah says (interpretation of the meaning): "And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)" [al-Bayyinah 98:5]

Du'aa' is worship, as the *Prophet ﷺ said, so sincerity (ikhlaas) is a condition of it being accepted.*

2. We should ask of Allaah by His most beautiful names

Allaah says (interpretation of the meaning): "And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names" [al-A'raaf 7:180]

3. We should praise Allaah as He deserves before we call upon Him

Al-Tirmidhi (3476) narrated that Fadaalah ibn 'Ubayd (may Allaah be pleased with him) said: Whilst the Messenger of Allaah ﷺ was sitting, a man came in and prayed and said, "O Allaah, forgive me and have mercy on me." The Messenger of Allaah (S) said, "You have been too hasty, O worshipper. When you have prayed and are sitting, praise Allaah

as He deserves to be praised, and send blessings upon me, then call upon Him."

According to another version (3477): "When one of you prays, let him start with praise of Allaah, then let him send blessings upon the Prophet ﷺ, then let him ask whatever he likes after that." Then another man prayed after that, and he praised Allaah and sent blessings upon the Prophet ﷺ. The Prophet ﷺ said: "O worshipper, ask and you will be answered."

4. Sending blessings upon the Prophet

صلى الله عليه وسلم

The Prophet ﷺ said: "Every du'aa' is kept back until you send blessings upon the Prophet ﷺ." Narrated by al-Tabaraani in al-Awsat, 1/220.

5. Raising the hands

Abu Dawood (1488) narrated that Salmaan (may Allaah be pleased with him) said: The Messenger of Allaah ﷺ said: "Your Lord, may He be blessed and exalted, is Kind and Most Generous, and He is too kind to let His slave, if he raises his hands to Him, bring them back empty."

The palm of the hand should be raised heavenwards, in the manner of a humble beggar who hopes to be given something. Abu Dawood (1486) narrated from Maalik ibn Yasaar (may Allaah be pleased with him) that the Messenger of Allaah ﷺ said: "When you ask of Allaah, ask of Him with

the palms of your hands, not with the backs of them."

Hands Should be kept together without a Gap between them

6. Having certain faith that Allaah will respond,

Having certain faith that Allaah will respond, and focusing with proper presence of mind, because the *Prophet ﷺ* said: *"Call upon Allaah when you are certain of a response, and remember that Allaah will not answer a du'aa' that comes from a negligent and heedless heart."* Narrated by al-Tirmidhi, 3479.

7. Asking frequently

A person should ask his Lord for whatever he wants of the good things in this world and the Hereafter, and he should beseech Allaah in du'aa', and not seek a hasty response, because *the Prophet ﷺ* said: *"The slave will receive a response so long as his du'aa' does not involve sin or severing of family ties, and so long as he is not hasty."* It was said, *"What does being hasty mean?"* He said: *"When he says, 'I made du'aa' and I made du'aa', and I have not seen any response,' and he gets frustrated and stops making du'aa'."* Narrated by al-Bukhari, 6340; Muslim, 2735.

8. Beseeching, humility, and not out loud

Allaah says (interpretation of the meaning): "Invoke your Lord with humility and in secret" [al-A'raaf 7:55] "And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings and in the afternoons" [al-A'raaf 7:20]

9. Saying du'aa's three times

Al-Bukhaari (240) and Muslim (1794) narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: and "...when he made du'aa' or asked of Allaah he would repeat it three times..."

10. Doing good deeds and asking Allah by one's good deeds

Qasim bin 'Abd said: "I said to Anas bin Malik: 'O Abu Hamzah pray to Allah for us.' He said: 'Du'a is elevated by good deeds.'"

Bukhari and Muslim relate the hadith of the Prophet (may Allah praise him) of the story of three men, who each supplicated to Allah by (mentioning) a good deed they had done earlier in their lives. "Three persons of a people before you were on a journey when they were overtaken by a storm; therefore, they took shelter in a cave. A rock slipped down from the mountain and blocked the exit of the cave. One of them said, 'The only way for deliverance is to beseech Allah and (to

mention) some virtuous deed (he did purely for His sake).'"

One of the men mentioned a good deed which they had done for Allah, and supplicated, "O Lord, if I did this thing seeking only Thy pleasure, then do Thou relieve us of the distress wrought upon us by this rock."

The rock moved, but not enough to free the men. So, the other two made similar supplications while mentioning their good deeds until the rock moved enough to free them.

11. Making du'a for others

The Prophet, (may Allah praise him) said: "Whenever you make a supplication for another believer and he is not present, an angel will say 'and same to you.'"

Abdallah ibn 'Amr ibn al-'As reported that the Prophet (may Allah praise him) said: "The supplication that gets the quickest answer is the one made by one Muslim for another in his absence." (Abu Daw'ud and Tirmidhi)

12. Asking Allah in times of ease

The Prophet (may Allah praise him) said: "Whoever is pleased that Allah answers his prayers during hardships and difficulties let him make much supplication during times of ease." (at-Tirmidhi)

Other Etiquettes

Facing towards the qiblah – (From a Hadeeth mentioned in Muslim)

Memorizing the Authentic Supplications and du'as of the Prophet ﷺ

TIMES & PLACES WHERE DUAA IS ANSWERED

1. Laylat al-Qadar

It was narrated that 'Aa'ishah asked the Prophet ﷺ: *"If I know what night is Laylat al-Qadar, what should I say during it?"* He said: *"Say: Allaahumma innaka 'afuwwan tuhibb ul-'afwa fa'fu 'anni (O Allaah, You are forgiving and love forgiveness, so forgive me)."*

2. Du'aa' in the depths of the night, the time before dawn

This the time when Allaah descends to bestow His bounty upon His slaves, to meet their needs and to relieve their distress, when *He says: "Who will call upon Me, that I may answer Him? Who will ask of Me, that I may give him? Who will seek My forgiveness, that I may forgive him?"* narrated by al-Bukhaari, 1145.

3. After the final Tashahud in the Prayers

Abu Umaamah, it was said: "O Messenger of Allaah, which du'aa' is heard?" He said: "In the last third of the night, and following the prescribed prayers." Narrated by al-Tirmidhi, 3499; Shaykh al-Islam Ibn Taymiyah and his student Ibn al-Qayyim were of the view that it is before the salaam. Ibn Taymiyah said: "The word dabr refers to something that is part of a thing, like dabr al-haywaan (the hindquarters of an animal)." Zaad al-Ma'aad, 1.305. Shaykh Ibn 'Uthaymeen said: "What has been narrated of du'aa' following the prayer is before the salaam and what has been narrated of dhikr following the prayer is after the salaam."

4. Between the adhaan and the iqamah.

Prophet ﷺ said: "A du'aa' offered between the adhaan and iqamah is not rejected." Narrated by Abu Dawood (521) and al-Tirmidhi (212).

5. When rain falls

Sahl ibn Sa'd that is attributed to the Prophet ﷺ: "There are two which will not be rejected: du'aa' at the time of the call (to prayer) and when it is raining." Narrated by Abu Dawood

6. A certain time on Friday. (Between Asr & Maghrib)

The Messenger of Allaah ﷺ mentioned Friday and said: "During it there is a time when a Muslim slave does not stand and pray and ask Allaah for something, but He will give it to him," and he gestured with his hand to indicate how short that time is. Narrated by al-Bukhaari, 935; Muslim, 852.

7. When drinking Zamzam water

The Prophet ﷺ said: "Zamzam water is for that for which it is drunk." Narrated by Ahmad

8. When prostrating

The Prophet ﷺ said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of du'aa' then." Narrated by Muslim, 482.

9. When hearing the crowing of a rooster

"When you hear the crowing of a rooster, ask Allaah of His bounty, for he has seen an angel." Narrated by al-Bukhaari, 2304; Muslim, 2729.

10. When saying the du'aa', "Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen"

The Prophet ﷺ said: "The prayer of Dhu'l-Noon (Yoonus) which he said when he was in the belly of the whale: 'Laa ilaaha illa anta, subhaanaka, inni kuntu min al-zaalimeen ([none has the right to be worshipped but You (O Allaah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers.' No Muslim recites this du'aa' concerning any matter but Allaah will answer him." Narrated by al-Tirmidhi

11. If a calamity befalls him and he says, Inna Lillaahi wa inna ilayhi raaji'oon, Allaahumma ujurni fi museebati w'ukhluf li khayran minha

The Messenger of Allaah ﷺ say: "There is no calamity that befalls one of the Muslims and he responds by saying 'Innaa Lillaahi wa innaa ilahi raaji'oon, Allaahumma ujurni fi museebati w'ukhluf li khayran minha (Truly, to Allaah we belong and truly, to Him we shall return; O Allaah, reward me in this calamity and compensate me with something better than it),' but Allaah will compensate him with something better than it". Muslim 918.

12. Du'aa' for one who is sick

The Messenger of Allaah ﷺ said: "When you visit a sick person, say good things, for the angels say Ameen to whatever you say..." Muslim (919)

13. The prayer of the one who has been wronged

In the hadeeth the Prophet ﷺ says: "Fear the prayer of the one who has been wronged, for there is no barrier between it and Allaah." Narrated by al-Bukhaari, 469; Muslim, 19. And He ﷺ also said: "The prayer of the one who has been wronged will be answered, even if he is an evildoer, for his evildoing is only against himself." (Narrated by Ahmad).

14. The du'aa' of a father for his child, the du'aa' of a fasting person and the prayer of the traveller

Prophet ﷺ said: "There are three prayers that are not rejected: the prayer of a father for his child, the prayer of the fasting person and the prayer of the traveller." Narrated by al-Bayhaqi

15. The du'aa' of a righteous person for his parents

"When the son of Adam dies, all his good deeds come to an end except three: ongoing charity, a righteous son who will pray for him, or beneficial knowledge." Muslim (1631)

16. Du'aa' when going to bed at night

The Prophet ﷺ said: "Whoever goes to bed at night and says Laa ilaaha ill-Allaah wa Allaahu akbar wa laa hawla wa laa

quwwata illa Billaah (There is no god but Allaah and Allaah is Most Great and there is no power and no strength except with Allaah), then he says: Allaahumma ighfir li (O Allaah, forgive me), or he makes du'aa', his prayer will be answered, and if he does wudoo' and prays, his prayer will be accepted." Narrated by al-Bukhaari, 1154.

WHY DOESNT ALLAH ANSWER OUR DUAS?

1. When the du'aa' is weak or the person is weak, because it involves something inappropriate, or involves bad manners towards Allaah, may He be exalted, or it is inappropriate, which means asking Allaah for something which it is not permitted to ask. *The Messenger of Allaah ﷺ said: "A person's du'aa's will continue to be answered so long as he does not pray for something sinful or for the breaking of family ties." Narrated by Muslim*

2. Consuming haraam wealth.

This is one of the major reasons why du'aa's are not answered. *The Messenger of Allaah ﷺ said: "O people, Allaah is Good and only accepts that which is good. Allaah commanded the pious to follow the same commandments as He gave to the Messengers. He says (interpretation of the meaning):*

'O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (lawful) foods which Allaah has made lawful (meat of slaughtered eatable animals, milk

products, fats, vegetables, fruits)] and do righteous deeds. Verily, I am Well-Acquainted with what you do' [al-Mu'minoon 23:51]

'O you who believe (in the Oneness of Allaah — Islamic Monotheism)! Eat of the lawful things that We have provided you with' [al-Baqarah 2:172]

3. Trying to hasten the response.

The Messenger of Allaah ﷺ said: "The du'aa' of any one of you will be answered so long as he is not impatient and says, 'I made du'aa' but it was not answered.'" Narrated by al-Bukhaari and Muslim.

4. Making the du'aa' conditional, such as saying, "O Allaah, forgive me if You will" or "O Allaah, have mercy upon me if You will." . *The Prophet ﷺ said: "Let not any one of you say, 'O Allaah, forgive me if You will, O Allaah, have mercy on me if You will.' Let him be resolute in the matter, whilst knowing that no one can compel Allaah to do anything." Narrated by al-Bukhaari and Muslim.*

In order for du'aa's to be answered, it is not essential to adhere to all of these points and be free of all that could prevent one's du'aa's from being answered. That is something which happens very rarely. But one has to try hard and strive towards achieving this.

Another important point is to realize that the response to the du'aa' may take different forms:

either Allaah will respond and fulfil the desire of the person who made the du'aa',

or He will ward off some evil from him because of the du'aa', or He will make something good easy for him to attain because of it,

or He will save it with Him for him on the Day of Resurrection when he will be most in need of it.

And Allaah knows best.



Chapter 9

TESTS FROM ALLAH

TESTS AND TRIALS

Al-Hamdulillaah (all praise is due to Allaah), the Most High, the One who said (in the translation of the meaning): And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones. Who, when afflicted with calamity, say: "Truly! To Allaah we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. Surah al-Baqarah (2:155-157)

It is clear that this life is filled with calamities, tests, and trials and that every believer will be subjected to many of these. Sometimes these trials are within himself, sometimes with his wealth and sometimes with his loved ones. These preordained trials and calamities, from the One who is All-Wise, will touch the believer in many ways and manners; if the believer does not have the correct view regarding the matter of testing, then he may err seriously, especially since some of the calamities are painful and profound.

Many people are negligent about the wisdoms behind trials and testing; they may not understand that Allaah (سبحانه و تعالیٰ) does not test us as a punishment, but

rather as a mercy. The believer should look at the matter of ibtilaa' (testing and trials) through the textual proofs in the Qur'aan and authentic Sunnah of the Prophet (صلی اللہ علیہ وسلم) so that he can stand on a firm ground regarding these matters.

Yes, life is a test and a trial; we are tested everyday in this life. Our wealth is a test; the spouse is a test; the children are tests; poverty and wealth are tests, and likewise health and illnesses are tests. We are tested in everything we possess and in that which we encounter in this life until we meet Allaah, the Most High.

Allaah (سبحانه و تعالیٰ) said (in the translation of the meaning): Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned. – Surah al-Anbiyaa' (21:35)

In addition, Allaah (سبحانه و تعالیٰ) stated (in the translation of the meaning): Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allaah knows all that before putting them to test). – Surah al-Ankabut (29:2-3)

Even the one who is healthy is tested, and also, the one who is ill is tested. The one who is healthy may not know this until he is touched by a trial, and the one who is ill will may not feel that he is in a testing situation until he is cured. No one is safe from trials because of their prestige or

status; such things do not safeguard us from the tests as proven by the hasan (good) hadith in which the *Prophet (ﷺ)* said: *"The people who receive the severest trial are the Prophets, then those most like them and then those most like them."* (at-Tirmidhi and ibn Maajah)

Response of the Believer to Tests and Trials

Amongst us, there is no one who possesses the ability to reject the tests, but there are those who are tested and succeed through good faith in Allaah, patient persevering, and by anticipating Allaah's reward. Also, amongst us are those who are tested but fail because of weak faith and objection to Allaah (سبحانه و تعالی); we seek refuge in Allaah from that.

al-Fudayl ibn 'Iyaad (rahimahullaah) said: *"As long as people are in a state of good welfare, then once they are tested, they will return to their reality. The believer will go to his faith, and the hypocrite will go to his hypocrisy."*

Calamities and disasters are a test, and they are a sign of Allaah's love for a person, because they are like medicine: even though it is bitter, despite its bitterness you give it to the one whom you love – and for Allaah is the highest description. In the saheeh hadeeth it says: *"The greatest reward comes with the greatest trial. When Allaah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath."* Narrated by al-Tirmidhi (2396) and Ibn Maajah (4031).

Calamities are good for the believer in the sense that reward is stored up for him the Hereafter thereby; how can it be otherwise when he is raised in status thereby and his bad deeds are expiated? The Prophet (peace and blessings of Allaah be upon him) said: *"When Allaah wills good for His slave, He hastens the punishment for him in this world, and when Allaah wills ill for His slave, he withholds the punishment for his sins from him until he comes with all his sins on the Day of Resurrection."* Narrated by al-Tirmidhi (2396).

Al-Hasan al-Basri (may Allaah have mercy on him) said: "Do not resent the calamities that come and the disasters that occur, for perhaps in something that you dislike will be your salvation, and perhaps in something that you prefer will be your doom."

Al-Fadl ibn Sahl said: "There is a blessing in calamity that the wise man should not ignore, for it erases sins, gives one the opportunity to attain the reward for patience, dispels negligence, reminds one of blessings at the time of health, calls one to repent and encourages one to give charity.

Through calamity the believer seeks reward, and there is no way to attain it but patience, and there is no way to be patient except with resolute faith and strong will.

Remember the words of the Messenger (peace and blessings of Allaah be upon him): *"How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to*

him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him." (Narrated by Muslim, 2999).

So if calamity befalls a Muslim, he must say *Inna Lillaahi wa inna ilayhi raaji'oon* (Verily to Allah we belong and unto Him is our return), and say the du'aa's that have been narrated from the Prophet (peace and blessings of Allaah be upon him).

How wonderful are those moments in which a person turns to his Lord and knows that He alone is the One Who grants relief from distress. How great is the relief when it comes after hardship. Allaah says (interpretation of the meaning):

155. "but give glad tidings to As- Saabiroon (the patient).

156. Who, when afflicted with calamity, say: 'Truly, to Allaah we belong and truly, to Him we shall return.'

157. They are those on whom are the Salawaat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones" [al-Baqarah 2:155-157]

Shaykh al-Islam [Ibn Taymiyah] (may Allaah have mercy on him) said: A calamity that makes you turn to Allaah is better for you than a blessing which makes you forget the remembrance of Allaah."

Sufyaan said: What a person dislikes may be better for him than what he likes,

because what he dislikes causes him to call upon Allaah, whereas what he likes may make him heedless.

EXAMPLES OF BEAUTIFUL PATIENCE AND THEIR REWARDS

Umm Salamah when Abu Salamah Died.

Muslim (918) narrated that Umm Salamah (may Allaah be pleased with her) said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say:

"There is no Muslim who is stricken with a calamity and says what Allaah has enjoined (the below Dua) but Allaah will compensate him with something better."

انا لله وانا اليه راجعون؛ اللهم اجرني في مصيبي - واخلفني خيرا منها

"Inna lillahi wa Inna Ilaihi Raji'un.
Allahumma ajurni fi musibati wakhlu' li khayran minha."

"Indeed, we belong to Allah, and indeed to Him we will return. O Allah! Reward me for my calamity, and replace it for me that which is better."—

She said: When Abu Salamah died, I said: Who among the Muslims is better than Abu Salamah, the first household to migrate to join the Messenger of Allaah

(peace and blessings of Allaah be upon him)?

Then I said it, and Allaah compensated me with the Messenger of Allaah (peace and blessings of Allaah be upon him).

The Prophet ﷺ on His son (Ibraheem) passing away.

Anas bin Malik reported that: The Messenger of Allah (ﷺ) entered the room and we accompanied him... And Ibrahim breathed his last. The eyes of Allah's Messenger (ﷺ) were filled with tears. Abdur Rehman Ibne Auf said: 'you are weeping, O Messenger of Allah (ﷺ)'. He (ﷺ) replied: "Ibne Auf, This is mercy". Then he (ﷺ) said: "Our eyes shed tears and our hearts are filled with grief, but we do not say anything except that by which Allah is pleased. O, Ibrahim we are sorrowful due to your separation." (Agreed upon).

The Amazing Patience of Prophet Ayoub A.S.

Allah's Praises of Ayoub A.S. Allah the Almighty praised His worshipper Ayoub in His Glorious Quran: "Truly! We found him patient. How excellent a slave! Verily, he was ever oft returning in repentance to Us!" (Ch 38:44)

The Prophet Ayub (peace be upon him) was a prosperous man with firm faith in Allah. He possessed vast farms, enormous wealth, many cattle and valuable property

but these things did not make him arrogant. His wealth provided him with a medium by means of which he sought Allah's grace.

Allah (Glory be to Him) tested him with poverty and diseases until he reached a bad state of sickness, poverty and isolation. Prophet Ayyub (peace be upon him) provided great example of unbelievable situations in infinite patience and immense satisfaction of Allah's destination.

When the test went for long his wife said to him: "How long are you going to bear this torture from our Lord? Are we to remain without wealth, children or friends forever? Why don't you call upon Allah to remove this suffering?"

Ayoub A.S. sighed, and in a soft voice replied "Iblis must have whispered to you and made you dissatisfied. Tell me how long did I enjoy good health and riches?" She replied: "eighty years."

Then Ayoub replied: "How long am I suffering like this?" She said: "seven years." Ayoub then told her: "In that case I am ashamed to call on my Lord to remove the hardship, for I have not suffered longer than the years of good health and plenty. It seems your faith has weakened and you are dissatisfied with the fate of Allah.

Ayoub A.S. was repentant, remembering Allah with thankfulness, patience, and steadfastness. This was the cause of his rescue and the secret of Allah's praising him.

Lessons from the Stories

Allah will test a man with the things that are dearest to him. His wealth, health and children. We must remember that Allah has given us all of that and to him it belongs. He can take it away whenever he wants.

Do not despair and lose hope in Allah. Indeed everything he takes away from us will bring us closer to Jannah if we accept his decree and be patient.

Our sincerity and worship of Allah should not be dependent upon His blessings on us.

suffering from a high fever. I said, 'You have a high fever. Is it because you will have a double reward for it?' He said, 'Yes, for no Muslim is afflicted with any harm but that Allaah will remove his sins as the leaves of a tree fall down.'" (al-Bukhaari).

The reward is affirmed regarding every kind of harm or hurt, tangible or intangible, if the believer is patiently persevering and anticipates the reward. It was reported by *Anas ibn Maalik (radiya Allaahu 'anhu)* that he heard the Prophet (ﷺ) say: "Allaah said, 'If I deprive my slave of his two beloved things (i.e. his eyes) and he remains patient, I will let him enter Paradise in compensation for them.'" (al-Bukhaari)

Rewards Associated with Tests and Trials

Raise one to a higher degree in Paradise

Sins are Removed

The sins will be removed as the leaves of a tree fall down, as the Prophet (ﷺ) said: "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim even if it were the prick he receives from a thorn but that Allaah expiates some of his sins for that." (al-Bukhaari)

The Prophet (ﷺ) said: "Allaah (سبحانه و تعالی) says to His angels when they take the soul of a person's child, 'You took the fruit of his heart.' They (the angels) say, 'Yes.' So Allaah says, 'What did My slave say (upon that)?' They say, 'He praised you and made istirjaa' (meaning he said, Innaa lillaahi wa inna ilayhi raaji'oon' – verily to Allaah we belong and to Him we shall return). So Allaah (سبحانه و تعالی) says, 'Build for My slave a house in Paradise and name it the house of praise.'" (Imaam Ahmad).

Rewarded for patience

'Abdullah ibn 'Umar (radiya Allaahu 'anhu) narrated: "I visited the Prophet (ﷺ) during his ailments, and he was

Furthermore, the Prophet (ﷺ) said in the authentic hadith: "No Muslim is hurt by a thorn or something greater than a thorn except that Allaah

elevates him in rank or effaces his sins because of that." (Muslim)

The believer's degree will be raised until he reaches his final degree in Paradise; this will be due to his patience and more importantly because of the favor of Allaah (سبحانه و تعالیٰ). Allaah, the Most High, said (in the translation of the meaning): "Only those who are patient shall receive their rewards in full, without reckoning." – Surah az-Zumar (39:10)

It is a sign of Love of Allah

Calamities, trials, and tests are signs of Allaah's love for the believer. Indeed, they are like a cure; although it may be bitter, we accept them since they are from the One whom we love, and to Allaah belongs the best example. *The Prophet (صلی الله علیه وسلم) said: "The greatest reward comes with the greatest trial. When Allaah loves a people, He tests them. Whoever accepts that wins His pleasure, but whoever is discontent with that earns His wrath."* [at-Tirmidhi (2396) and ibn Maajah (4031)]

Saved from the Punishment in the Hereafter

Certainly, the affliction by test and trials is better to the believer than punishment in the Hereafter, and in that, there is an elevation of his rank and expiation for his sins. Therefore, it is better for him. *The Prophet (صلی الله علیه وسلم) said: "When Allaah wills good for His slave, He hastens the punishment for him in this world, and*

when Allaah wills ill for His slave, he withholds the punishment for his sins from him until he comes with all his sins on the Day of Resurrection." (at-Tirmidhi 2396)

Lessons from the Tests and Trials

Beneficial to one's Tawheed The tests and trials are beneficial to the believer's tawheed, imaan (Faith), and tawakkul (reliance upon Allaah). They force mankind to examine the reality that they are in fact a weak creation who has no power or strength, except in their Lord, Allaah. As such, we should resort to Him and depend upon Him, at which point arrogance, false pride, puffing, and negligence will be removed.

The tests unravel the reality of this life. They show that this life is a temporal stay for amusement, and the perfect life is the one after that

We are reminded of Allah's favour upon us and how this is only a transitional existence.

Puts a Check on our behaviour as remind us that we should not be in such a state of joy that we feel arrogant. Likewise, we should not be in such a state of sadness and grief that one feels despair.

Gives one a chance to Repent of his shortcomings and defects so that he can repent from them and hence given a chance for repentance before the greater torment may occur.

Learns Patience. We cannot stand on the truth and obedience, except with patience, and we cannot stay away from falsehood, except with patient perseverance.

I ask Allaah (سبحانه و تعالیٰ) to make us from those who when afflicted with a calamity, truly remember and manifest the saying of Allaah, "Innaa lillaahi wa inna ilayhi raaji'oon," asking Him to help us with the calamities, testing, and trials, to persevere patiently, to overcome, to ask Him for reward, to anticipate the reward from Him (سبحانه و تعالیٰ), and to compensate us with that which is better.

All Praise is due to Allaah, and may the salaah and salaam be on Prophet Muhammad, his household, the noble companions and those who follow them until the Day of Resurrection.



Chapter 10

Promises of Allah

It should be borne in mind that when Allah promises something, then Allah(swt) means it, and that thing will happen, *as Allah(swt) says "(such is) the promise of Allah, never does Allah fail in His promise" (Al Qur'an 39:20) and in another verse "The promise of Allah is true, and He is Exalted in Power, Wise." (Al Qur'an 31:9)*

So if anybody does not see these promises being fulfilled in their life, either now or in the future, then one should not question the promise of Allah, rather one should question one's own iman (faith). The problem is not with the promise of Allah but the problem is with iman.

ALLAH'S PROMISES TO THE BELIEVERS

1. Allah will be with you

Allah, the Most High, says "...for verily Allah is with those who believe." (Al Qur'an 8:19)

When Allah says that "Allah is with the believers", it means that the believers don't need anyone else. Rasullulah(ﷺ) has said "Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him before you."

Allah will be with us and will give us according to what we are doing, i.e. our actions and our deeds.

2. Light – Noor

Allah, the Most High, says: "One Day shall you see the believing men and the believing women, how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day, gardens beneath which flow rivers, to dwell therein for forever. This is indeed the highest Achievement" (Al Qur'an 57:12)

On the Day of Judgement it will be dark and we will be asked to cross over a bridge that is thinner than hair and sharper than a razor blade, and there will be no light, so it will be impossible unless we're given light by Allah. This light that Allah will give us, the power of the light, will depend on how much light was in our heart in the Dunya. So this light which is in the heart, which is not a physical light, but a spiritual light, will come on the Day of Judgement in a physical form.

Depending on how much Iman (faith and belief) was in the heart. Iman will come on the Day of Judgement in the form of light. Some people will have so much light that they run over the bridge so fast like a breeze. While some run. Some walk, some will take a step then stop until they get their light back again. Some will start but will not reach the end because of insufficient light.

3. The grace and kindness of Allah – Fadl

Allah, the Most High, says, "...for Allah is full of grace to those who believe." (Al Qur'an 3:152)

The grace of Allah is vast. Allah(swt) is more graceful to us than we deserve. At times we want something from Allah, yet Allah gives us more. This is the grace and kindness of Allah upon the believers.

4. The protection and friendship of Allah

Allah, the Most High says, "Without doubt, amongst men, the nearest of kin to Ibrahim, are those who follow him, as are also this Messenger and those who believe: And Allah is the Wali [protecting friend] of those who have faith." (Al Qur'an 3:68)

Wali means a friend, a protector. So Allah is saying that He is the Wali of the believers. So a believer doesn't need anyone else besides Allah, because if Allah is your Wali, then who else do you need. Allahu Akbar!!!

5. Victory

Allah, the Most High says, "We will, without doubt, help our Messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth" [Al Qur'an 40:51]

And Allah, the Most High also says, "...and it was due from Us to aid (give victory) those who believed." [Al Qur'an 30:47]

When we get our belief right, then Allah will grant us victory. However we should be patient, as the believers will go through many tests before victory is granted.

If we look at the lives of the Sahaba we see stories of great patience, they endured so much, the story of Bilal R.A., and many more such stories where the companions were persecuted. What have we gone through? We live comfortable lives. We have gone through nothing compared to what the sahaabah went through.

Victory of Allah is on its way, this is the promise of Allah. If it doesn't happen in our lifetime it will happen in our children's lifetime, but it will happen.

And in the Hereafter, "And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promise d us to be true. Have you found what your Lord promise d to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers." (Soora aaraaf 44)

6. Protection from Shaitaan

Allah, the Most High says, "No authority has he (i.e. Shaitaan) over those who believe and put their trust in their Lord." [Al Qur'an 16:99]

Put your trust in Allah and Allah will protect you from Shaitaan. Allah has given us many weapons to defeat the Shaitaan. A believer uses these weapons that Allah has given him. Like Ayat al Kursi, Daily Adhkaar, Duas are all weapons that Allah has given to the believers as a protection against the Shayateen (army of devils), both from amongst the Jinn and from amongst Mankind.

7. Allah will save you

"In the end We deliver Our Messengers and those who believe (to safety) Thus is it fitting on Our part that We should deliver those who believe." [Al Qur'an 10:103]

Prophet Yunus(as) was in the stomach of the fish. Yet when he called out to Allah saying, "Oh Allah there is no God but you, glory be to you, I have wronged myself" [Al Qur'an 21:87] Allah heard his plea.

8. Protection

Allah the Most high, says, "Verily Allah will defend (from ill) those who believe, verily, Allah loves not any that is a traitor to faith or shows ingratitude." [Al Qur'an 22:38]

Allah will protect the believers If you are a believer then Allah will protect you. This is the promise of Allah. Be mindful of Allah and He will protect you.

ALLAH's PROMISES TO THOSE WHO FEAR HIM

1. Paradise

But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter]. (Soora Zuma 73)

2. Blessings – Barakah

Allah the Most high, says, "If the people of the towns had but believed and feared Allah, we should indeed have opened out to them (all kinds of) blessings from heaven and earth, but they rejected (the truth), and We brought them to book for their misdeeds." [Al Qur'an 7:96]

We should not believe in Allah and His messenger ﷺ in order to seek the blessings of this world, rather we should seek the blessings of the hereafter. However at times Allah will bless this Ummah.

Sins also have an effect on blessings. An individual who sins can be deprived of many blessings in his life. The Fear of Allah stops one from sinning.

3. Allah is with them

Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers). (An-Nahl, Verse #128)

4. Reward of Allah

Satan threatens you with poverty and orders you to immorality, while Allah promise s you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing. (Soora al baqarah 268)

And the reward of the Hereafter is better for those who believed and were fearing Allah . (Soora Yousuf 57)

Verily, he who fears Allah with obedience to Him, and is patient, then surely, Allah makes not the reward of the Muhsinun to be lost." (Surah Yusuf, Verse #90)

ALLAH's PROMISES TO GOOD DOERS

1. Paradise -Jannah

Allah, the Most High says, "Give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therein, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy), and they abide therein (for ever)." (Al Qur'an 2:25)

And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed. (Soora an Nisa a 124)

This promise of Allah is sufficient. One does not even need to think of the other promises, as this promise of Paradise is sufficient and is in fact more than what we deserve.

In Jannah are things an eye hasn't seen, the ear hasn't heard, the mind has not imagined and language cannot express. However one has to earn this, as the Paradise is not cheap.

2. The mercy of Allah – Rahmah

Allah, the Most High says, "Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy. That will be the achievement for all to see." (Al Qur'an 45:30)

3. Allah will erase the evil

Allah, the Most High says, "Those who believe and work righteous deeds, from them shall We blot out all evil (that maybe) in them, and We shall reward them according to the best of their deeds." [Al Qur'an 29:7]

Jannah is pure, so it can only admit someone who is pure. Jannah and impurity cannot go together. There is no one who is free from sin. We are all contaminated, every one of us, so how can we wash away these sins. Allah promises that with the believers he shall wash away their sins. This is done through the following ways: Taubah (Repentance), Istigfaar (seeking forgiveness), illness

wipes away sins if borne patiently, hardship, trials and tribulations etc

4. Love for them

Allah, the Most High says, "Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them." [Al Qur'an 19:96]

If you draw your heart closer to Allah, then Allah will draw the hearts of the believers closer to you. If you displease Allah by pleasing the creation, then Allah will be displeased with you and will make the creation also displeased with you and if you please Allah by displeasing the creation, then Allah will be pleased with you and will also make the creation pleased with you.

This is what we should want, for the hearts of the believers to love us. So love Allah and Allah will make the servants of Allah love you. This love is only from the sincere believers, but such love is not to be expected from the disbelievers and from the insincere believers.

5. No effort will be wasted

Allah the Most High says, "As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed." [Al Qur'an 18:30]

Also Allah the Most high, says, "As to those who believe and work righteousness, Allah will pay them (in full) their reward, but Allah loves not those who do wrong." [Al Qur'an 3:57]

Sometimes you might feel that you are wasting your time. For instance you are giving Dawah (calling towards Islam), but nobody is listening, or you can't see a change in the people. You should know that your reward is with Allah and none of your effort will be wasted, as success is not about numbers.

Rasullullah ﷺ says that when I was taken to the heavens – "I saw a prophet with 10 followers, a prophet with 5 followers, a prophet with 2 followers, some with 1 follower and some with no followers." However these Prophets did not fail, rather it was the people who refused to believe. In fact Allah will pay you back with more than what you did

6. A good ending

Allah, the Most High says, "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return." (Al Qur'an 13:29)

Allah promises a good ending for the believers. Don't worry about all the difficulties that are being experienced now, as the happy end is for the believers.

7. Guidance – Hidayah

Allah the Most high, says, "Those who believe, and work righteousness, their Lord will guide them because of their faith, beneath them will flow rivers in gardens of bliss." [Al Qur'an 10:9]

And this is what we need most. Just because we are believers, it doesn't mean that we don't need guidance. We need guidance in every moment of our lives.

The most frequent dua that one makes is in Surah Al-fatihah – "Oh Allah guide us to the straight path." [Al Qur'an 1:5]

So Allah will guide them because of their iman We cannot live without the guidance and tawfiq (ability to do good) of Allah

8. No fear and no grief

Allah the Most high, says, "Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord. On them shall be no fear, nor shall they grieve." [Al Qur'an 2:277]

You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

9. A good life – Hayaatan tayyibah

Allah the Most high, says, "Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions." [Al Qur'an 16:97]

10. A Good place in Paradise

Gardens of perpetual residence, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous (Soora an Nahl 31)

The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire. (Soora ar ruaad 35)

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines? (Soora Muhammad 15)

And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of

the [righteous] workers. (Soora an kaboom 58)

But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position] (Soora at taha 75)

"But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward." (Al-Ahzaab, Verse #29)

They shall have all that they will desire with their Lord. That is the reward of Muhsinun. (Az-Zumar, Verse #34)



Chapter 11

WAYS TO GET CLOSER TO ALLAH

Seeking Nearness to Allah

Seeking nearness to Allah, isn't that our ultimate gain. To be Loved by Allah so He has Mercy on us on the Day of Judgement, so He by His Mercy grants us Jannah but not just that when we Allah loves us He makes the people of the world love us. Now think about what all people do to make other people love them especially in today's age of social media where people go to extremes over mere likes and followers. When it is clear to us that the only way we can earn honor is by Islam and it by Loving Allah that we will be successful in this world and the Hereafter!

Therefore, it is essential to exert effort in seeking closeness to our Creator. To begin with, the prescription to getting closer to Allah requires a few things:

Strong intention to get closer to Allah

Patience

Consistency

Avoid doing nothing

We need to struggle to achieve great things. The harder the struggle is, the better the outcome becomes. Getting close to Allah takes time. We cannot expect everything to magically fall into

place by doing a righteous deed. You need to depend on Allah and trust that what He has planned for you is the best you can have, for this life and the hereafter.

Ways to get Closer to Allah

1. Seeking Nearness through His Word (the Qur'an)

We need to build a strong relationship with the Quran. Unfortunately not many people actually ponder over the fact that the Quran is the Word of Allah! It is His way of communicating with us. He had sent the Quran down as guidance for us. And hence a strong relation with the Quran is essential.

The Quran would be an intercessor on the Day of Judgement, there are great rewards mentioned in the Hadeeth about the one who recites Quran during day and night, it saves us from the Evil in this world, puts Barakah in our lives.

The virtues of reciting the Qur'an are too numerous to list. In order to get closer to Allah we need to recite the Qur'an, understand it and implement it in our daily lives.

We should make a target of reading at least a chapter a day. If one can't manage that then at least half a chapter. If one still can't manage that then recite at least quarter of a chapter or even a page a day. However much we can manage we should try to recite each day with its meanings and implement what we learn into our daily lives.

Reading a little each day is better than reciting a lot once in a while. We should build a close relationship with the Qur'an which is in fact building a close relationship with Allah! *"Verily Allah raises nations by this book (the Qur'an) and puts down (i.e. destroys) others by it."* [Muslim]

2. Abiding by the Laws of Allah (fulfilling the obligations & staying away from the Haraam acts) + Doing optional acts of Worship

The Prophet ﷺ explained the way that will bring us closer to Allah, may He be glorified, in the most concise and clearest terms. Al-Bukhaari (6502) narrated that Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah ﷺ said: "Allah says: '... My slave does not draw closer to Me by anything more beloved to Me than that which I have made obligatory upon him, and My slave continues to draw closer to Me by doing naafil (supererogatory) deeds until I love him...,"

This hadith clearly and concisely highlights the way to become a close friend of Allah, may He be exalted, for the one who wants to be one of His close friends.

So the Muslim must strive hard, first of all, to establish the obligatory duties that Allah has enjoined upon him, such as the five daily prayers, which are the most important of the practical obligatory duties, as well as giving zakaah, fasting Ramadan, performing Hajj (if he is able to do so), and all the other obligatory practical duties,

such as honouring one's parents, upholding ties of kinship, fulfilling the rights of one's wife and children, enjoining what is right and forbidding what is wrong, to the best of one's ability, and other significant acts of worship which only draw one closer to Allah. One must also do acts of worship of the heart, such as being sincere to Allah, may He be exalted, alone, and loving Him, loving His Messenger and His law, loving the believers, putting one's trust in Allah, fearing Him, and other acts of worship of the heart that have been enjoined.

He must also strive hard to fulfil the rights of Allah, may He be exalted, with regard to the second type of obligatory duty, which is the obligation to refrain from that which Allah has instructed us to refrain from. This includes refraining from zina (unlawful sex), riba (usury, interest), alcohol, stealing, wrongdoing, backbiting, malicious gossip and other prohibited actions. If he does do any of these things, then he must hasten to repent and mend his ways.

After that the believer must do a lot of supererogatory actions, by means of which he may attain a lofty status before Allah and attain the love of Allah, may He be exalted, as mentioned above in the hadith.

There are many of these supererogatory actions; like optionals fasts, the regular Sunnah prayers (*as-sunan ar-rawaatib*), qiyaam al-layl (voluntary prayers at night) etc.

Voluntary fasting for the pleasure of Allah

The Messenger of Allaah ﷺ said that: "Allaah said: 'Every deed of the son of Adam is for him except fasting; it is for Me and I shall reward for it...'" [al-Bukhaari (1761) and Muslim (1946)]

Fasting is not restricted to Ramadhan, but it is an act of worship that can be [and should be in some cases] performed at any time and at any place except when not recommended. Indeed, it is a worship that draws the believer closer to Allah and closer to perfection.

"Fasting and the Qur'an will intercede for the slave on the Day of Resurrection. Fasting will say: 'O My Rabb! I prevented him from food and desires, so accept my intercession for him.' And the Qur'an will say: 'I prevented him from sleep during the night, so accept my intercession for him.' He ﷻ said: 'And they will (be allowed to) intercede.'" [Ahmad, at-Tabarani, Al-Hakim, Sahih]

The voluntary Fasts: -

Fasting Mondays and Thursdays: (as those days the Deeds of a person are presented to Allah)

Fasting 3 days (13th, 14th, 15th) of a Lunar Month (Equal to fasting the full Month)

6 Fasts of Shawaal along with Ramadan is equal to Fasting the Full Year

Fasts of Ashura (Expiates sins of the year)

Fasting on Arafah

Fasting in the Month of Sha'baan .

3. Dua'a (Supplication)

This is us asking and putting our troubles in front of our Lord, the Lord of the Universe. We need Allah's help and strength to guide us. We need to ask Him for His help, even if it is to get closer to Him, or become better at worshipping Him. We need to seek refuge in Allah in everything. It could be negative thoughts we have, our lack of productivity or even our lack of faith. We need to ask Allah to help us and guide us to the Straight Path. Allah says in the Qur'an:

"And when My servants ask you, [O Muhammad], concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided" (2:186).

4. Dhikr (Remembrance of Allah)

A person may ask, 'How can we do Zikr all the time whilst we have so many things to do in life such as we go to work, feed the family, pay bills, etc.? Well, the answer to this is that, firstly, it is the Sunnah of Allah's Messenger to work and feed the family which is rewarded by Allah and, secondly, that when a person is working or at school or wherever a person may be this does not mean that he should stop remembering Allah while he is working, while he is serving his customers or while he is programming his computer.

In fact the heart of the believer should be attached to Allah's remembrance

throughout his day to day activities such that he protects himself from falling in love with the materials and temptations of this world and that his love for Allah and his Messenger becomes stronger and stronger as time goes by. When a person begins to remember Allah all the time it is then that he becomes conscious of his actions. *"... And the men and the women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e., Jannah)." (33:35)*

Allah's Messenger [SAW] said: "Whenever some people gather in one of Allah's houses (mosques) to recite the book of Allah and study it among themselves – then calmness (tranquility) descends upon them, the angels surround them, mercy covers them, and Allah mentions them to those who are with Him." (Sahih Muslim)

5. Follow the Sunnah of Prophet Muhammad

By following the Sunnah of our prophet we will gain the love of Allah . When you gain the love of Allah, you will get closer to him. Following the sunnah of the Prophet makes you a better person. You will have better manners and ethics. Read more about the Prophet ﷺ; fall in love with your Messenger. After all, he was a mercy to all mankind. Allah says so in the *Qu'ran*: *"Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful. (3:31)"*.

6. Keeping good company

One of the most important things we must do, which sadly many people neglect, is that we should avoid bad company. People we should avoid taking as friends those who speak too freely, who miss Salah, who do not dress modestly, who backbite, slander etc.

The company of such people is poison; just even sitting and talking with them will lead one to commit sins. Just as a person who sits for a long time with a perfume seller begins to smell nice, and a person who sits by a gutter cleaner begins to smell awful, similarly a person who spends time in the company of the wicked eventually gets affected badly by them.

Rather, we should seek out pious friends who fear Allah taala and who have the qualities of humility, charity, compassion, modesty and knowledge. If we sit with them we will always benefit and they will be a means for us to get closer to Allah taala!

The Prophet ﷺ said, "The case of the good companion and the bad companion is like that of the seller of musk and the blower of the bellows (iron-smith). As for the seller of musk, he will either give you some of the musk, or you will purchase some from him, or at least you will come away having experienced its good smell. Whereas the blower of the bellows will either burn your clothing, or at least you will come away having experienced its repugnant smell." [Al-Bukhaaree and Muslim]

Remember: "All friends will be enemies of one another on that Day (Day of Judgment) except those of the virtuous." (al-Qur'an 43:67)

7. Sincerely repenting to Allah

The concept of **tawbah** is amazingly beautiful and unique in Islam. We don't confess to any intermediary; we turn to our Creator directly. Allah **al-Ghaffaar** opened the gate of repentance to Himself and commanded us to turn to Him. This is an amazing combination! The fact that we can repent at **any time** and the fact that Allah gave us the knowledge of **how** to repent is a great **rahmah** (mercy). **Tawbah** is an opportunity!

Allah loves those who Repent

Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves. [Quran, 2:222]

The Prophet ﷺ said: By the One in Whose hand is my soul, if you did not commit sin Allaah would do away with you and bring people who would commit sin then pray for forgiveness. [Muslim]

8. Having good manners, character and being kind

Ayesha (RA) narrated: The Messenger of Allah ﷺ said: "Allah loves kindness in all matters". (Bukhari)

9. Being Mindful of Allah

Ibn 'Abbas (R.A.) reports: "One day I was riding (a horse/camel) behind the Prophet ﷺ, 'Young man, I will teach you some words. Be mindful of God, and He will take care of you.

Be mindful of Him, and you shall find Him at your side. If you ask, ask of God. If you need help, seek it from God. Know that if the whole world were to gather together in order to help you, they would not be able to help you except if God had written so. And if the whole world were to gather together in order to harm you, they would not harm you except if God had written so. The pens have been lifted, and the pages are dry.' " (Related by Tirmidhi)"

Be mindful of Allah, He will be mindful of you..." This hadith reveals core truths about the nature of our relationship with Allah. If you take care of your relationship with Him, He will take care of you.







To conclude, make firm intention to get closer to Allah, strive to get there, seek knowledge and take action. The more you love Allah , the more you will do to get closer to Him. The more you get closer to Him, the more He will get closer to you. The more you will want to learn about the sunnah and the Qur'an and want to get even closer to Him, the closer you will become to reaching the level of ihsan. When you reach that level you will feel Allah's love and you will be satisfied with everything He gives you. You will be using the time to do make your hereafter better because you won't want to waste time without pleasing Allah . You will be confident in anything that you do in your life, because you will have full trust in Allah . May Allah guide us to the path that takes us closer to Him. Ameen.



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Please remember us and the Whole Ummah in your Prayers!

JazakAllah Khair...
As Salam Alaikum Wa Rahamtullaahi Wa Barakaatuhu

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