

من
الأحاديث القدسية
(The HOLY HADITHS)

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PREFACE

“The Sacred Hadiths” means sacred exalted sayings as the source of them is **Allah**, Praise and Glory be to Him, and He announced them to the Prophet, **Allah**’s Prayers and Peace be upon him, through Gabriel, **Allah**’s Peace be upon him, by inspiration, or during sleep. So, the Prophet, **Allah**’s Prayers and Peace be upon him, expressed them by his wording, attributing them to **Allah**, Praise and Glory be to Him,.

As for the Prophet’s Hadiths, he did not attribute them to **Allah** as the wording and the meaning are by the Prophet, **Allah**’s Prayers and Peace be upon him,.

The difference between the Sacred Hadiths and the Holy Qur’an is that the descent of the Qur’an must be through Gabriel and restricted to the wording descending from the Preserved Tablet. The wording of the Qur’an is a miracle, as for the Sacred Hadiths, their wording is not a miracle though the Prophet, **Allah**’s Prayers and Peace be upon him, was endowed with the most perfect ability of speech and was the most eloquent of all Arabs. That’s why **Allah**, Praise and Glory be to Him, challenged the heathens with the Holy Qur’an and not with the Prophet’s Hadiths.

In addition, we worship Allah by reciting verses of the Holy Qur'an in our prayers and only the purified are allowed to touch or recite it. Anyone who negates anything that comes in the Holy Qur'an is heathen; moreover it's kept and saved from change and alteration; all this does not apply to the Sacred Hadiths. Furthermore, the Holy Qur'an is the legislation, (*al-shari'a*); it includes orders and prohibitions, and events and stories; it is divided into *sûrahs* and verses by inspiration from Allah and was not set by the Prophet, Allah's Prayers and Peace be upon him,.

The *sûrahs* and verses are organized in a restricted manner. i.e. Gabriel, Allah's Peace be upon him, restricted the Holy Prophet, Allah's Prayers and Peace be upon him, to its specific order.

As for the Sacred Hadiths they include no order or prohibition, and no legislations. They are advices and wise sayings, in them are guidance, teachings, and purification. They have great light that could benefit the worshipper if he understood them and could act according to them.

People are rewarded by recitation of the Qur'an whether they understand the meaning or not. When one reads verses of the Qur'an one is rewarded ten fold for every letter of course the record of reading Qur'an

during prayer is more, and **Allah** multiplies His Bounty for whom He pleases.

We ask **Allah**, Praise and Glory be to Him, to deliver us the boons of those Hadiths, to endow us with Paradise and its Grace, and to endow us with the Grace of looking at His Face and gather us with Prophets, truthful, martyrs and the righteous.

YASSIN ROUSHDY



Satisfaction With Sufficiency

(1) [O son of Adam, you have your sufficiency yet you ask for what will tyrannize you.. Never have you been satisfied with scantiness nor have you been gratified with abundance.. If you enter upon the morning healthy in your body, safe in your throng of people having victuals for this day then let annihilation befalls this world](1)

Explanation:

This Hadith draws the attention of the human being to his traits:[...**you have your sufficiency..**]:Because **Allah**, Praise and Glory be to Him, gave every human being his sufficiency, since eternity, **Allah** had preordained our sustenance before the creation of heavens and earth for He says: *﴿Say (O Muhammad Allah's Prayers and Peace be upon him): Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of*

(1) As Ibn Adiy, Al-Bayhaqi narrated that Ibn ‘Umar (may Allah be pleased with them) said.

the 'Alamîn (mankind, jinn and all that exists). He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation). Then He rose over (Istawâ) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly". They both said: "We come willingly"» (Fussilat "They are explained in detail", 9-11).

The human being always wants more and more, always yearns for the surplus and for more grants and favours without ever knowing what will these grants do with him. When **Allah** chooses luxury or poverty for someone then he's opted for his welfare and goodness.

The Hadith proves that there are three very significant favours **Allah** granted to us, if we know them very well then we will bother about nothing, and these three things are:

1. If the human being enters upon the morning healthy and sound.
2. [**..safe in your throng of people ..**]:If he is safe in his way of life among his people; imagine that we are a minority of Muslims among a majority of

pagans, then we can be fully aware of the meaning of "being safe" **﴿...and the hearts reached to the throats, and you were harbouring doubts about Allâh. There, the believers were tried and shaken with a mighty shaking﴾** (Al-Ahzâb "The Confederates",10-11).

Then safety and security have tremendous significance nobody can know its value except those who savoured the taste of fear: **﴿Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers)in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me....﴾**. (An-Nûr "The Light",55).

3. If he possesses his means of living for the day, so he does not pass the night hungry, for tomorrow's livelihood accords with **Allah's** Will; in **Allah's** Hand is all good. If the human being possesses his livelihood for his day this suffices him because may be in the morning he will depart this life; for

death is not far away from us, on the contrary it is too near to be forgotten by us **﴿And no moving (living) creature is there on earth but its provision is due from Allâh....﴾**.(Hûd "Prophet Hûd",6).

So if the human being feels the availability of these three favours, he must, thankfully, say: **[...Let annihilation befalls this world]:**

Allah, Praise and Glory be to Him, says in other Hadiths: [O son of Adam, devote yourself to worshipping Me; and I will enrich your heart and suffice your poverty; but if you do not do so, I will fill your heart with preoccupation and I will not suffice your poverty]:

[O My Worshipper, I created you to worship Me so do not act with levity and I have allotted your livelihood so do not toil; if it decreases do not grieve over it and if it increases do not rejoice. And if you are content with your portion then you will relieve your body and mind and in the sight of Me, your Lord, you will be raised and be one of the praised.. and if you are not content with your portion I will exhaust your body and mind and in the sight of Me, you will be debased and be dispraised.. By My Exaltedness and Sublimity, I will give this world

mastery over you, and you will race therein like the wild beast in the open space, then you will not obtain except what I had allotted for you].

In the Holy Qur'an, **Allah** says:﴿...*We ask not of you a provision (i.e. to give Us something: money): We provide for you....*﴾ (Tâ - Hâ, 132).

﴿...*and to Him return all affairs (for decision). So worship Him (O Muhammad Allah's Prayers and Peace be upon him) and put your trust in Him. And your Lord is not unaware of what you (people) do*﴾. (Hûd "Prophet Hûd",123).

And this means that the worshipper has only to worship **Allah** sincerely then put his trust in Him in all worldly affairs and matters.

A Great Tiding

(2) [My Exalted Self, the jinn and mankind are in a great tiding: I create and they worship and ascribe equals to Me and I sustain them and they praise others than Me] ⁽¹⁾

Explanation:

Allah, Praise and Glory be to Him, says: *﴿What are they asking (one another) about?. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad, Allah's Prayers and Peace be upon him brought and the Day of Resurrection)﴾*. (An-Naba' "The Great News", 1-2).

So when Allah says: **[My Exalted Self, the jinn and mankind are in a great tiding...]**: And mentions the two words: **[great tiding]**: then the matter is very serious, and it can be summed up in two points:

1. **Allah**, Praise and Glory be to Him, is the Creator, but others than His Exalted Self are worshipped.

⁽¹⁾ As Al-Bayhaqi, Al Hâkim narrated that Mu'âdh (may Allah be pleased with him) said, and Daylami, Ibn 'Asâkir narrated that Abi Dardâ' (may Allah be pleased with him) said.

2. **Allah**, Praise and Glory be to Him, is the Great Sustainer yet others than His Exalted Self are praised.

Worshipping means (humiliation, submission, obedience, acknowledgement of monotheism and praying).

In the Hadith, the phrase [**..they worship and ascribe equals to Me..**]:Encompasses all sorts of worship: Prostration to idols and obedience to anyone save **Allah**, Praise and Glory be to Him, for He says:﴿**O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way)...**﴾(Al-Ahzab “The Confederates”,59).This is **Allah's** Order, yet women of our time do not obey it but they have obeyed designers of fashion and go around wearing dresses yet they are well nigh bare of them, they are robed yet well nigh disrobed, trying to attract to them passers-by,.. this is worship in the sense of obeying **Allah**.

As for monotheism, so people have appointed partners of **Allah** and falsely attributed to Him sons and daughters without any knowledge-Holy is He and Exalted far above that which they attribute to Him-

The Jews say: “*Uzayr (Ezra) is the son of Allâh,*” and the Christians say: “*Messiah is the son of Allâh,*” and the Atheist Arabs say: Angels are the daughters of **Allâh**, Holy is He and Exalted far above that which they attribute to Him.

As for worship in the sense of calling on **Allah**, this has been neglected by many people: ﴿*Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient*﴾ (Al-‘Alaq “The Clot”,6-7).

Even calling on **Allah** is neglected, for some people think that power and glory help in carrying out their affairs.

As for [**.I sustain them and they praise others than Me**]: **Allah** is the Sustainer, Lord of Power, the Strong ﴿*...We ask not of you a provision (i.e. to give Us something: money): We provide for you..*﴾ (Tâ-Hâ,132).

Let's have a look at the various kinds of sustenance and bestowments: **Allah** is the Creator of them all; in the very start **Allah** created water then he made it the basic composer of every alive thing. ﴿*Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We the Grower?*﴾ (Al-Wâqî‘ah “The Event”,63-64).

Water and land are created by **Allah**; cattle that provide milk and meat are created by **Allah**, Praise and

Glory be to Him, not to mention fish and all marine creatures; gold (the base of all financial dealings), petroleum. In a word, everything in the universe is created by **Allah**, and He is the One and Only Sustainer. He granted us intellectual powers so have we ever praised our Lord for all these bestowments?!

That's why: We find the saying: (Man will be accounted for his high intellectual faculties in his subsistence!). It is not only to say:(Praise be to **Allah**), but all your acts should bespeak this praise and gratitude for **Allah** says:﴿...*Work you, O family of Dâwûd (David), with thanks!...*﴾(Saba "Sheba",13). Some people, when abundantly provided by **Allah**, become miser on the pretext that they had laboured and exerted strenuous effort to be well-off, so do they ask themselves: Why many people toiled and laboured yet they achieved nothing?!. People are sustained yet they neglect the Great Sustainer: ﴿...*And Allâh is the Owner of Great Bounty*﴾(Al-Hadid "Iron",21).

A man might ask: Why does **Allah** ask those who worship idols and praise partners with Him and put them in the domain of His Forbearing and provide for them?!

[If it were not for worshippers bowing, and babies lactating, and cattle grazing, then annihilation would be poured down on earth (or on people)]:

The Prophet, Allah's Prayers and Peace be upon him, said: *"The righteous man makes Allah has Mercy on the people of his house, neighbours and his people and he intercedes for seventy individuals from his relatives and neighbours" ..*

The existence of some people on earth is a mercy, for grievous sins might be committed in broad daylight and we might think that people do not deserve a drop of rain. But because of the presence of a man calling on **Allah** by night, **Allah** has Mercy on all people in the area.

Some say on calling on **Allah**: O my Lord, eyes have slept, stars are set, yet you are the Ever-Living, the All-Sustaining has Mercy on us.

So **Allah** has Mercy on people. The Prophet, Allah's Prayers and Peace be upon him, said: *"Perhaps a worshipper disheveled, dust-coloured neglected by everybody- if he swears by Allah on something, Allah will not fail him"*. How many righteous people!!

The Accepted Prayer

(3) [Surely I accept the prayer of anyone who humbles himself to My Exaltedness and never lifts a hand against My Creatures.. and does not pass the night persisting knowingly in that of which he has been guilty.. and spends his day in remembrance of Me.. having mercy on the poor, the wayfarer, the widow, and the afflicted..

Whoever does so has light that resembles the light of the sun.. I will preserve him by My Sublimity, My Angels will protect him.. And in every darkness, light will encompass him.. And in every ignorance forbearing will embrace him..

And amongst My Creation, he resembles Paradise in heaven].⁽¹⁾

⁽¹⁾ As Bazzar narrated that Ibn Abbâs (may Allah be pleased with them) said.

Explanation:

There are very significant things underscored by the Hadith: The great significance of praying -the second pillar of Islam- it is the practical core of Islam because the first pillar is the profession:(**There is no god but Allah, Muhammad is the Messenger of Allah**)..It is the belief and what follows is the practical pillar because monotheism is an acknowledgment uttered by the tongue, and a belief settled deeply in the heart and the first practical pillar is praying.

[**..I accept the prayer..**]:The Hadith puts a very important stipulation so that **Allah** accepts the worshipper's prayers and that is: He never lifts a hand against any of **Allah's** Creatures, he must humble himself to **Allah** and put the most noble part of man - i.e. his face- on the meanest thing on earth -that is dust- to debase himself to **Allah** and it is the most honourable thing in the world a worshipper can ever do and the one who humbles himself to **Allah** will be raised and honoured by Him.

There are some people who are actually prayers but disrespect others, and although praying is the pillar of Islam whoever observes it has observed religion, and whoever disrespects them disrespects religion but no

one knows what is folded in the secret of days.. ﴿...and say not to anyone who greets you (by embracing Islâm):“You are not a believer” seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm),...﴾(Al-Nisâ’ “The Women”,94).. Praying is the pillar of Islam and if you didn't observe prayer before, and did not observe it at its appointed time, then **Allah** has guided you, then He has the power to guide others than you. Similarly, if you today observe prayer at its appointed time, you do not know what **Allah** will do with you tomorrow; the praying worshipper has to call on **Allah** to endow him forever and ever with the blessing of being able to pray and never let him lift a hand against any of **Allah's** Creatures.

Others might pride themselves on people by their knowledge and learning so they should not get conceited **Allah** says: ﴿...and taught you that which you knew not...﴾(Al-Nisâ’ “The Women”,113). So knowledge is granted by **Allah**, the ability to pray is bestowed by **Allah**.

[..And does not pass the night persisting knowingly in that of which he has been guilty..]: If the worshipper committed a sin, then he repented and asked for Allah's Forgiveness, he will be forgiven even if he re-committed the same sin the Sacred Hadith says: **[If the worshipper committed a sin then asked for his Lord's forgiveness, Allah, Praise and Glory be to Him, would say: My Worshipper knows that there is a Great Lord punishes for sins and forgives sins: O My Angels, I have forgiven him; so if the worshipper sinned again then asked for his Lord's forgiveness, Allah, Praise and Glory be to Him, says: My Worshipper knows that there is a Great Lord punishes for sins and forgives sins .. O My Angles, bear witness I've forgiven him]:** So the only stipulation is that he does not persist knowingly in his sins, this persistence means that he does not repent and passes the night forgetting that he has committed a sin and intending to re-commit it again.

The youth who watches closely the erring women who do not wear the Islamic style of dress and they represent a great charm and trial for him at the same time,.. For the Prophet, Allah's Prayers and Peace be upon him, said: *“Never have I left after me a trial more harmful for*

men than women". He darts his glances though he knows for sure that a glance is one of *Iblis's* venomous arrows he who deserts it will savour the sweetness and bliss of faith in his heart, so he asks for his Lord's Forgiveness and intends persistently that he will never repeat it again then he watches them again, even if he does so for a hundred times: Every time he looks, repents and asks for his Lord's Forgiveness and intends with a sincere heart never to repeat it again, then **Allah** Willing, every sin will be forgiven so long as he intended never to repeat it. ***﴿And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful﴾*** (Al-Nisâ' "The Women",110).

And on seeing another youth lies in wait for young women and heads for certain specific places, then he persists in committing sins.

Then both youths commit the same sin, yet the former repents and asks forgiveness of **Allah**, but the latter does not repent and does not ask forgiveness of **Allah**, that's why the Prophet, Allah's Prayers and Peace be upon him, says: *"Observing one prayer after another is an expiation for sins"*. That is because if the worshipper has finished performing the noon prayer and commits

minor faults then comes the appointed time for performing ablution to ready himself for the afternoon prayer, he remembers, at this moment, his faults henceforth those minor faults fall down with the drops of water that drop from the cleansed parts of his body, then on standing before the *Qiblah* (The direction to which Muslims turn in praying i.e. towards the *Ka'bah*) he stands pure and cleansed. So, as prayer is the mirror of the worshipper, on standing between the Hands of his Lord, he remembers the rest of his sins and feels ashamed of himself. On bowing and prostrating before his Lord, his faults and minor sins fall down and hence forth he leaves his prayer as if he has committed no faults. i.e. pure of his faults.

As for those who perform their prayers without remembering their sins and minor faults and hence do not ask forgiveness of **Allah** then his praying is not an expiation for his sins because **Allah** says: ﴿...*Verily, As-Salât (the prayer) prevents from Al Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)...*﴾ (Al-'Ankabût "The Spider",45).

[..And spends his day in remembrance of Me..]:This does not mean that he spends his entire day praising

Allah but during the vicissitudes of life he calls **Allah** to remembrance, feeling His Favours: Food for instance, the power to chew and digest; it is one of **Allah's** sundry favours. On finishing one's meal and feels satiated he should praise **Allah** -this is one of the manifestations of calling **Allah** to remembrance-. On seeing an exquisite beautiful thing in the universe he remembers **Allah** and says (Praise be to **Allah**), and on seeing a disabled man he will glorify and praise **Allah** for preserving him from what He has afflicted others with. On seeing a disobedient sinner he will thank **Allah** for the favour of his being obedient. Then any time and all the time he remembers **Allah** in his heart and soul.

[**..Having mercy on the poor, the wayfarer, the widow and the afflicted..**]: After performing prayers and calling on **Allah**, mercy emerges because praying, first of all, appears on one's face, secondly: It gives the heart the stamp of compassion and mercy and this description is conspicuous in the Holy Qur'an: *(**..And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer),..**)* (Al-Fath "The Victory",29). So mercifulness (i.e.mercy)

is linked with bowing and prostrating in this Qur'anic verse; for prayers have two impacts: One overt and the other covert, the overt is the light that beams on one's face; the covert is the compassion and mercifulness. The Prophet, Allah's Prayers and Peace be upon him, says: "**Allah** has mercy on the merciful of His Worshippers".. "*Have mercy on those (creatures) on earth, Allah, (the Lord of heavens), will have mercy on you*". The Prophet, Allah's Prayers and Peace be upon him, was compassionate and merciful with the believers as Holy Qur'an describes him.

As far as the Prophets are concerned, mercy is all-prevalent more in the friends of **Allah**, most then the pious, then the pious. The more the worshipper become pious, the more he acquires more moral excellences and has mercy on his relatives, neighbours then on his people. In the hereafter, those merciful people intercede for their relatives and people.

[..Having mercy on the poor, the wayfarer, the widow and the afflicted..]:We must have mercy on the poor and the wayfarer because the wayfarer might become short of money during his journey and so needs help. The widow: A woman whose husband is dead she may be rich or poor, for the Hadith does not

specify the financial status of the widow. A married man should fear **Allah** because may be next morning his wife becomes a widow so he has to be God-fearing: *﴿And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words﴾* (An-Nisâ'

"The Women",9).

[**..The afflicted..**]: He might be afflicted in his body, his money or his son so he needs condolence and support. No one knows what might afflict us tomorrow. [**..Whoever does so has light that resembles the light of the sun..**]: That is to say, in this life his light attains the seven heavens, till angels see his light on earth as you see the sunlight and this will continue after his death in his grave and when resurrected on Doomsday: *﴿...their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise),...﴾* (Al-Hadid "Iron",12).

[**..I will preserve him by My Sublimity, My Angels will protect him..**]: That is to say, **Allah** appoints a guard from amongst angels, **Allah**, Praise and Glory be to Him, says: *﴿For him (each person), there are angels*

in succession, before and behind him. They guard him by the Command of Allâh...)(Ar-Ra'd "The Thunder",11).

The Prophet, Allah's Prayers and Peace be upon him, was guarded by his companions at the beginning of the revelation till the following verse descended on him: ***{O Messenger (Muhammad, Allah's Prayers and Peace be upon him)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind...}***(Al-Mâidah "The Table spread with Food",67). So he, Allah's

Prayers and Peace be upon him, dismissed the guards, so if they walked behind him guarding him, the Prophet, Allah's Prayers and Peace be upon him, used to say to them: *"Leave me, my back is guarded by angels"*, and the angels are the most honoured guards they never disobey **Allah** and obey all orders.

[..and in every darkness, light will encompass him..]: Light is overt and covert; as for the covert light: It is the ability to see in the darkness as it happened with some of the companions of the Prophet, Allah's Prayers and Peace be upon him, as Osaid Ibn Hudair and Abad Ibn Bishr, may Allah be pleased with them, as light used to be emitted from the staff of everyone when walking in the darkness. As for the covert aspect of light: Nothing

blinds their insight no matter how false things increase, and things become concealed and incomprehensible for them and **Allah**, Praise and Glory be to Him, said: *﴿Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by Knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men-like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out..?﴾* (Al-

An'âm "The Cattle", 122). It is Divine Light of Insight.

[..And in every ignorance forbearing will embrace him..]:

[..And amongst My Creation, he resembles Paradise in heaven.]: Creation: Means the righteous people. Paradise: Is the highest place in heaven, rivers will spurt there from in other gardens, its roof is the Throne of the Most Gracious; its fruits are ever- yielding.

Blame Yourself

(4) [I have forbidden Myself to be unjust, and made injustice forbidden amongst you, so do not be unjust to each other..

O My Servants, you are all straying save whoever I guide to the right way; so ask for My Guidance and I will guide you to the right way..

O My Servants, you are all hungry save whoever I feed so ask for My Nourishment and I will feed you..

O My Servants, you are all naked save whoever I clothe so ask Me to clothe you and I will clothe you.. O My Servants, you do sin by night and by day and I forgive all your sins except associating partners with Me.. so ask for My Forgiveness and I will forgive you ..

O My Servants, you will never be able to inflict any harm on Me nor will you be able to grant Me any benefit..

O My Servants, if the first and the last of you, mankind and jinn have the faith that lurks in the heart of the most pious man, this will never increase the dominion of My Sovereignty..

O My Servants, if the first and the last of you: Mankind and jinn have the heresy that lurks in the heart of the most debauched man, this will never decrease the dominion of My Sovereignty..

O My Servants, if the first and the last of you: Mankind and jinn are gathered in the same time and ask for My Endowments, and to everyone I give his need, this will never decrease what I do have just as the needle will not decrease the sea if it's plunged therein then taken away..

O My Servants, it is your deeds that I count for you and give you your due in full for them, so whoever finds good then he has to praise Allah and whoever finds otherwise then he has to blame no one save himself].⁽¹⁾

Explanation:

When **Allah** had forbidden Himself to be unjust, this was one of His Endowments and favors: ***He cannot be***

⁽¹⁾ As Muslim, Abû Owana, Ibn Hibban, and Al-Hâkim narrated that Abi Zar (may Allah be pleased with him) said.

questioned as to what He does, while they will be questioned.) (Al-Anbiyâ' "The Prophets",23) . Injustice meant here is that: The human does good deeds and then he is not granted a reward, or he commits a sin and then he is not given his due, or in other words: To add the sinner more sins he has not committed, or add to the righteous sins he has not perpetrated. Though **Allah**, Praise and Glory be to Him, is the Strong, the Accomplisher of whatever He likes, yet as an equity from Him, He wants to prove that He will reward the righteous and punish the sinner.

So **Allah**, though He cannot be questioned concerning what He does, has forbidden Himself to be unjust, so it is an undisputed truth that injustice is forbidden amongst mankind. There are different kinds and grades of injustice; whatever the individual commits against himself then his repentance will obliterate his sins. As for grievances: Such as for instance, flogging or insulting someone or stealing someone's money then asking for **Allah's** Forgiveness doesn't suffice but he has to be paid back; that is why we find the Holy Qur'an mentions repentance in different manners: *«Except those who repent and believe (in the Oneness of Allâh and His Messenger Muhammad*

*Allah's Prayers and Peace be upon him),...﴾(Maryam "Mary",60). So here disobedience is related to faith so he has to repent and declare his faith.﴿**Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds;...﴾(Al-Furqân "The Criterion",70).***

Here repentance is for sins related to himself so he has to do righteous deeds to obliterate those sins.

*﴿**Except those who repent and do righteous deeds, and openly declare (the truth which they concealed)...﴾(Al-Baqarah "The Cow",160).***

So here they have to throw light upon the truths they make the truth known, the truth they once hid as a condition for repentance.

*﴿**And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerfull, All-Wise. But whosoever repents after his crime and does righteous good deeds (by obeying Allâh),...﴾(Al-Mâidah "The Table spread with Food",38-39).***

So here what is dictated is reforming oneself by giving back the stolen thing. So only asking for **Allah's** Forgiveness is not enough.

Then the most serious of sins and grievances is man's injustice (iniquity) towards human beings and the Hadith: “*All of you are guardians and all of you are responsible for his subjects*”. This shows that injustice is graded, for the responsible man's injustice is more serious than a common man's injustice, so the grade of injustice is according to each person's status in this world.

Then **Allah**, Praise and Glory be to Him, tells us of a very significant matter: [**.O My Servants, you are all straying save whoever I guide to the right way..**]: Then primarily, man is straying away from the right path because he could never see **Allah**, angels nor the hereafter. Straying has many manifestations: There is the one whom the Messengers' messages have not reached him; and another who contemplates and thinks and reaches part of the truth on his own; and a third one who listens to Messengers and is rightly guided so **Allah** has bestowed on him guidance, and a fourth one who listens to Messengers and does not follow them hence he incurs **Allah's** Displeasure: *(...those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians))* (Al-Fâtiha h“The Opening”, 7).

The only way out is expounded here in this Hadith:
[..so ask for My Guidance and I will guide you to the right way..]:So it is very simple, we have to ask **Allah** sincerely to guide us to the right way.

[..O My Servants, you are all hungry save whoever I feed, so ask for My Nourishment and I will feed you..]:Here both the rich and the poor are being addressed, the rich person has to know that what he owns is endowed to him by **Allah**; as for the poor person he has to know that this rich person was hungry and has been fed by **Allah**; so the poor person should ask **Allah**, Praise and Glory be to Him, to feed him and not the rich. Nourishment here means: All benefit one gains and **Allah** is the Benefit-Giver to whom we have to resort.

[..O My Servants, you are all naked save whoever I clothe, so ask Me to clothe you and I will clothe you..]: This divine statement bears two meanings: A manifest meaning: That is, hiding the genitals and adornment, etc.. And an implicit hidden meaning: That is, shielding against harm as by wearing armours.

Then the Hadith elaborates on the nature of the human being:**[..O My Servants, you do sin by night and by day and I forgive all your sins except associating**

partners with Me.]:Allah mentioned night before day and this is worth contemplation; for daytime and broad daylight is transitory, that's why we find the mention of night always precedes that of daytime in the Holy Qur'an: *﴿Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on)....﴾* (An-Nûr "The Light",44). *﴿And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.﴾* (Al-Furqân "The Criterion",62)..Night always means silence and tranquility. Resorting to **Allah** is preferred at night and the constant the repentant pray all the night till dawn, hence committing sins by night is most grievous. Though we commit sins by day and by night **Allah**, Praise and Glory be to Him, expounds His Mercy.

[.I forgive all your sins..]: So He asks us to ask for His Forgiveness.

[.So ask for My Forgiveness and I will forgive you..]: This grants great hope for all sinners; we should never despair of **Allah's** Mercy.. That's why the most grievous of all sins is to think that your sin is too grievous for **Allah's** Mercy to encompass..

[..You will never be able to inflict any harm on Me nor will you be able to grant Me any benefit..]:

Neither the sinner's disobedience nor the obedience will affect **Allah**, Praise and Glory be to Him. Hence, **Allah** never commands us to do but what will benefit us then He gives us an example:

[..O My Servants, if the first and the last of you, mankind and jinn have the faith that lurks in the heart of the most pious man, this will never increase the dominion of My Sovereignty.. O My Servants, if the first and the last of you, mankind and jinn have the heresy that lurks in the heart of the most debauched man, this will never decrease the dominion of My Sovereignty..]: Then piety lurks in

the heart: The most pious man is Prophet Muhammad, Allah's Prayers and Peace be upon him, then nothing can benefit nor harm Him; nobody can ever affect **Allah's** Sovereignty.. Because **Allah** had been existing and there had been nothing created yet.. So we perceive from the aforementioned divine statement the Greatness of **Allah**, Praise and Glory be to Him.

[..If the first and the last of you, mankind and jinn, are gathered in the same time and ask for My Endowments, and to everyone I give his need, this

will never decrease what I do have just as the needle will not decrease the sea if it is plunged therein then taken away..]: Glory be to **Allah** concerning whom different voices do not blend, and languages don't matter, his treasure will never decrease, so if he gives everyone his demand his treasure will not decrease as the needle plunged in the sea then removed.

[..It is your deeds that I count for you and give you your due in full for them, so whoever finds good then he has to praise Allah and whoever finds otherwise then he has to blame no one save himself]: Whoever finds good should praise **Allah** Who has rightly guided him, and whoever finds otherwise has to blame none save himself because he should have said: (O my Lord.. O my Lord) for the Hadith draws our attention to the fact that all the affairs of this world and the hereafter are in the Hands of **Allah** and man has to pray and **Allah** will accept his prayers. Therefore, whoever finds good then it is granted by **Allah** and whoever finds otherwise has neglected asking and praying **Allah** and has to blame no one save himself.

The Deceptive Appearance

(5) [I do have worshippers who wear to people the fur of sheep, yet their hearts are more bitter than aloes; their tongues sweeter than honey, yet they deceive people into thinking they are pious.. Are they exalting themselves on Me? Or do they dare Me?! By My Exaltedness I swear, I will clad them in impiety and affliction that will baffle the forbearing] ⁽¹⁾

(6) [I have created worshippers whose tongues are sweeter than honey, yet their hearts are bitterer than aloes; so by My Exaltedness: I will encircle them in impiety and affliction that will make the forbearing baffled. Are they exalting themselves on Me? Or do they dare Me?!] ⁽²⁾

(1) As Ibn' Asâkir narrated that Â'ishah (may Allah be pleased with her) said.

(2) As At-Tirmidhi narrated that Ibn 'Umar, (may Allah be pleased with them) said.

Explanation:

The Hadith mentions people whose faces and words do not really reflect what lurk in their minds and hearts..

[..Yet their hearts are bitterer than aloes...]: The heart is the seat of faith, heresy and hypocrisy and even intentions. The intention of the worshipper can never be fixed nor deeply settled except in accordance with **Allah's Will.**

That's why the Prophet, Allah's Prayers and Peace be upon him, used to pray: *“O my Lord.. Thou alter the intentions of the hearts, strengthen my heart and plant it firmly in your religion”.*

Their hearts are more bitter than aloes because they are replete with hypocrisy, spite and envy.. Nevertheless, **[..their tongues sweeter than honey..]:** Because their tongues speak honeyed words, and golden gems; **Allah**, Praise and Glory be to Him, says: *﴿And of mankind there is he whose speech may please you (O Muhammad Allah's Prayers and Peace be upon him), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. And when he turns away (from you O Muhammad Allah's Prayers and Peace be upon him), his effort in the land is to make mischief therein and to destroy the*

crops and the cattle, and Allâh likes not mischief ﴿AL-

Baqarah "The Cow",204-205) .

[..They deceive people into thinking they are pious..]:

So they will nigh dazzle people with their speech and prevarication.

[.. Are they exalting themselves on Me?..]: So **Allah**, Praise and Glory be to Him, threatens those people who exalt themselves on life and their egoism blinds them; **Allah** knows what the treachery of the eyes unrevealed and what the minds conceal.

[..Or do they dare Me..]: If they are not fully aware that **Allah**, Praise and Glory be to Him, is the All-Knowing who knows every single detail in heaven and on earth, then they are self-conceited, and if they are aware of His Omniscience then they are deceiving His Worshippers hence they are daring **Allah**.

[..By My Exaltedness I swear, I will clad them in impiety and affliction that will baffle the forbearing]: **Allah** swears by His Exalted Self that He, alone will clad them in impiety, trial and affliction, that will leave the most considerate baffled.

So let no sham appearances deceive you, let behaviour bespeak the morality of the person. Sagacious men

used to say: (Know men through their truthfulness but not the other way round).

It was reported that a man went to 'Umar Ibn El-Khattâb, Allah be pleased with him, and told him: O commander of the faithful.. Judge my case.. So 'Umar told him: Get me a witness.. So he brought him a man; whom 'Umar asked: Do you know that man?.. The man said: Yes, I know him, O commander of the faithful.. 'Umar said: You accompanied him in a journey?.. He said: No, I did not.. 'Umar said: Then you dealt with him in financial affairs.. He said: No, I didn't.. 'Umar said: Then you are his neighbour, your door is beside his and you know who enters therein and who comes out.. He said: No, I live far from him.. So, 'Umar said: Then I think you have seen him in the mosque reciting verses from the Holy Qur'an.. The man said: Yes, I often see him in the mosque reciting the Holy Qur'an.. 'Umar said: Go away man, you do not know him. Then 'Umar said to the first man: Go and get me a man who knows you well.

Poverty And Richness

(7) Allah revealed to Moses:

[O Moses, amongst My Servants there is someone, if asks Me to be granted Paradise with all its lofty sides, I will grant it to him and if he asks Me to be given the cover of a whip I will not give him, not because of My Humiliation to him.. but I want to reward him in the hereafter and grant him from My Honour and deliver him from this world as the shepherd who saves his sheep from the hazards of harmful pastures..

O Moses, never have I made the poor resort to the rich because My Treasures are not ample for them nor that My Mercy cannot encompass them, but I marked off in the money of the rich what will enrich the poor and I meant to test the rich: How they will hasten to outdo each other in what I marked off for the poor in their money.. O Moses, if they do so I will complete My Favour unto them, and multiply for them in this world tenfold for the righteous deed..

O Moses, be a treasure for the poor, a fort for the feeble, and a succor for whoever seeks protection with you then, I will take your side in hardship and be your companion in loneliness and I will protect you by night and day] ⁽¹⁾

Explanation:

There are many aspects in the Hadith: Endowments in this world accord with a certain divine wisdom and luxury does not mean that **Allah** is pleased with the rich person. If certain people asked for any of the worldly pleasures they will be deprived of them but if they asked **Allah** to grant them Paradise, He, Praise and Glory be to Him, will grant them though they are protected by **Allah**.**[..Not because of My Humiliation to him..]**: So if **Allah** does not grant them the cover of a whip, this does not mean that they are humiliated by Him.**[..I want to reward him in the hereafter and grant him from My Honour..]**: But it is a hoard saved for them in the hereafter.

(1) As Ibn In-Najjar narrated that Anas (may Allah be pleased with him) said.

Why does **Allah** want to grant them of His Honour in the hereafter?!.. Why does He save all these prayers and grant good for them?!.. And why are they not granted a little part of it in this world?!.. That is because He protects them as He said: [**.. And deliver him from world as the shepherd who saves his sheep from the hazards of harmful pastures..**]:If for instance a shepherd grazes his cattle and all of a sudden he finds a poisonous spot cultivated with harmful plants then he will inevitably prevent his cattle from approaching this spot because they do not perceive and will head for the verdant plant so he rebukes them to protect them, because if they grazed in this place they will perish. Similarly, the worshipper who asks and prays **Allah** for worldly pleasures, if **Allah** accepts his prayers and grants him these pleasures, he will perish because he may misuse these endowments and they may spoil him.

In another Hadith **Allah**, Praise and Glory be to Him, says: [**We have descended wealth for the performance of prayers and almsgiving and if the son of Adam had a valley of money he would wish to possess another one, and if he had two valleys he would wish to possess three valleys and nothing can**

fill up the inside of the son of Adam except dust then Allah will relent to whoever repents]: Money may make us tyrants and power may allure us, consequently. **Allah** protects His Righteous worshipper in this world and deprives him of all pleasures so as not to utilize it in disobeying **Allah** or in committing sins and also so that he will not be called to account about this money: *“The son of Adam’s foot will not slip, till he will be called to account for four things: For his lifetime, in what things did he pass it?.. His money: From where did he earn it? And in what things did he spend it?.. And his knowledge: How far did he make use of it in his deeds?.. And his youth: In what things did he spend it?”*.

Allah, Praise and Glory be to Him, answers the question that baffled lots of people: Why has He made the poor resort to the rich?! [**.. never have I made the poor resort to the rich because My Treasures are not ample for them nor that My Mercy cannot encompass them...**]:

[**..But I marked off in the money of the rich what will enrich the poor..**]: Everyone in the *Omma* (world) of Islam has a share in the rich’s money and this share

will never complain of starvation nor poverty but **Allah** tests the rich.[..I meant to test the rich; how they will hasten to outdo each other in what I marked off for the poor in their money..]:Who will hasten to outdo each other in paying the poor their due. So paying the poor their due share does not suffice but it is mandatory to hasten to outdo one another in this payment. **Allah** says:﴿*And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others)*﴾^(Adh-Dhâriyât "The Winds that Scatter",19). It is a due share and not a favour. [O Moses, if they do so I will complete My Favour unto them..]: This means the perfect pleasure in this world and in the hereafter.[..and multiply for them in this world tenfold for the righteous deed..]: The Prophet, Allah's Prayers and Peace be upon him, says: "*Charity never depletes money*". So almsgiving is multiplied tenfold; and one's money will be increased tenfold. Then the Divine order is given. [..O Moses, be a treasure for the poor,..]: This means give the poor more than he expects and make him blissful and happy.[..a fort for the feeble and a succor for whoever seeks protection with you..]: This means utter protection and succor as **Allah** succors people

with rain.[..I will take your side in hardship and be your companion in loneliness and I will protect you by night and day]: If a blight afflicts him, **Allah** will be beside him, and will be his companion in his loneliness. What a perfect love?!.. It is beyond description, for when one is lonely he feels forlorn and isolated but those described in the Hadith do not feel lonely but feel the company of **Allah** and they will be protected by night and day.

The Prophet, Allah's Prayers and Peace be upon him, said: *“Fortify your money with almsgiving, and cure your sick with charity, and receive waves of hardship with praying and imploring”*.

And the Prophet, Allah's Prayers and Peace be upon him, said to Bilâl: *“O Bilâl die poor and do not die wealthy”*.. Bilâl asked: *“How could I attain this?”*.. *“Never hide what you have, never abstain from giving when you are asked”*.. So Bilâl asked: *How?*.. So the Prophet, Allah's Prayers and Peace be upon him, said: *“Either this or Hell”*.

The Grace Of Monotheism

(8) Allah revealed to Moses:

[If it were not for those who witness that: There is no god but Allah, I would set fire on the people of this world..

O Moses, if it were not for those who worship Me, I would not grant the disobedient a delay not even for a twinkle..

O Moses, the believer is most honoured by Me; O Moses, one word uttered by the filial impious equals all the grains of sand on earth..

Moses said: O my Lord, who is the filial impious?!

Allah said: He is the one who says to his parents: Fie on you] ⁽¹⁾

Explanation:

We understand from the Hadith the grace of the believers.

⁽¹⁾ As Abu Nu'aim narrated that Anas (may Allah be pleased with him) said.

[If it were not for those who witness that: There is no god but Allah, I would set fire on the people of this world..]:We have known that Hell had been set ablaze for a thousand years till it reddened, then it had been set ablaze for a thousand years till it whitened, then it had been set ablaze for a thousand years till it blackened so it became pitch-black; if it were not for a group of people who know **Allah**, Praise and Glory be to Him, and declare that there is no god but Him, then He would set Hell on all the people of this world and that Hell would incinerate them. Thereupon, the hour will not be established so long as there is a man on earth saying: (There is no god but **Allah**).. Someone may ask: Will atheism augment and will belief shrink and decrease gradually till no believer remains on earth, so then the hour of Judgment will be established?!. Answer: No.. But when **Allah**, Praise and Glory be to Him, wants the hour of Judgment to be established, He sends a wind that will pass over the earth and will take the lives of the believers all at once, so no one will remain on earth but pagans and atheists.

[.O Moses, if it were not for those who worship Me, I would not grant the disobedient a delay not even for a twinkle..]: Then the presence of the righteous is

a mercy, for their sake **Allah**, Praise and Glory be to Him, grants the disobedient a delay.

[..O Moses, the believer is most honoured by Me..]:Hence, the base of honour is faith; if the worshipper is a true believer, then he will be the most honoured to **Allah**, Praise and Glory be to Him, then what will be the upshot of his deeds in the hereafter?!.. When the majority of people are righteous and sincere believers, **Allah** conceals from them their lofty ranks so they remain God-Fearing for ever and ever, seeking His Mercy, fearing His Torture, so **Allah** Protects them from carelessness and vainglory.

From the Hadith, the grace of monotheism, the monotheists and their superiority over the rest of people are conspicuous.

[..O Moses, one word uttered by the filial impious equals all the grains of sand on earth..]: Sand has no value, but it is so heavy; if the grains of sand of the whole earth were gathered, how come they equal one single word uttered by the filial impious!!.. Moses wondered: What will be that word that equals the grains of sand of the whole earth?!.. So **Allah** informs him that it is the filial impious word, the word of that person who disobeys his parents saying:[**Fie on**

you]. Filial impiety is so dangerous, the Prophet, Allah's Prayers and Peace be upon him, said: *"Shall I inform you of the most grievous sins? His companions said: We're at your beck and call, O Messenger of Allah, he, Allah's Prayers and Peace be upon him, said: Joining partners with Allah, and filial impiety"*. Moreover, filial impiety is one of the grievous sins Allah, Praise and Glory be to Him, punishes us for during our lifetime and before one's death, in other words, it is a chastisement in one's lifetime and in the hereafter.

Allah, Praise and Glory be to Him, says: *﴿...on Al-A'râf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces)...﴾* (Al-A'râf "The Heights" or "The Wall with Elevations", 46). So who are the men on the heights?. It was said: They are martyrs, killed for the cause of Allah, yet during their lifetime, they perpetrated some sins, and were filial impious, so martyrdom made them deserve Paradise and impiety made them deserve Hell and they became evenly balanced on a partition between Paradise and Hell.

An episode took place at the time of the Prophet, Allah's Prayers and Peace be upon him, for people resorted to him, Allah's Prayers and Peace be upon him, and said that: *So-and-so is in the throes of death.. So he, Allah's Prayers and Peace be upon him, said: "Inculcate him with the profession of monotheism"* They said: *O Messenger of Allah, we did, but he could not utter it.. So he, Allah's Prayers and Peace be upon him, said: "Is his mother alive?!".. They said: Yes.. He, Allah's Prayers and Peace be upon him, said: "Let me see her".. So the man's mother came and he, Allah's Prayers and Peace be upon him, asked her: "Are you content with your son?!".. She said: No, O Messenger of Allah.. So he, Allah's Prayers and Peace be upon him, asked: "Why?!".. She said: I was staying with him, O Messenger of Allah, in one house and he used to satisfy and please his wife at the expense of me, and he feared to please me before her lest she might become jealous, so he took her away and lived in a remote place and he used to visit me very seldom.. So the Prophet, Allah's Prayers and Peace be upon him, contented her and asked her to be pleased with her son, so that he could utter the profession of monotheism that is, to say: (There is no god but Allah, Muhammad is the Messenger of Allah),.. but she refused, and he, Allah's Prayers and Peace be upon him, told her: "Threateningly that he*

would go to Hell,”.. But she refused. The Prophet, Allah's Prayers and Peace be upon him, Wanted to make her feel the danger of her son's situation, so he, Allah's Prayers and Peace be upon him, asked his companions to kindle fire and put her son therein before his mother, but she said: O Messenger of Allah, I've forgiven him.. So people came from the son's place and said: O Messenger of Allah, he's just uttered the profession of monotheism.

The Forbearing

(9) [The Prophet, Allah's Prayers and Peace be upon him, says: Allah revealed to my brother 'Uzayr: O 'Uzayr, when you are afflicted with a disaster, do not complain to My Creation about Me.. O 'Uzayr, disobey Me as far as you could tolerate My Chastisement.. And let your demands for My Favours be equivalent to your righteous deeds.. And never consider yourself secure against My Design except when you enter My Paradise.. So 'Uzayr wept and shuddered; so Allah revealed to him: Do not weep, O 'Uzayr, if you disobey Me according to your ignorance I will forgive you and overwhelm you with My Forbearance, because I am the Most Generous and I do not hasten to punish My Servants and I am the Most Merciful of all the merciful] ⁽¹⁾

⁽¹⁾ As Daylami narrated that Abu Hurairah (may Allah be pleased with him) said.

Explanation:

The Hadith explains what the worshipper has to do when afflicted with a disaster, he has to bear it patiently and tolerate with fate and destiny. He should not complain about his situation being ill-disposed towards life; so if he complains bitterly about his life then he is complaining about **Allah**, Praise and Glory be to Him, as if he is not content with His Preordained fate[..**when you are afflicted with a disaster, do not complain to My Creation about Me.**]:So how many sin the human being commits and **Allah** veils them. *﴿...and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad Allah's Prayers and Peace be upon him)﴾*(Ibrâhîm "Abraham",34). He wrongs himself ignoring **Allah's** Favours..

If he counts the indecencies he commits he will find that if **Allah** hastens to punish him he will be annihilated; and on counting his righteous deeds he will find them insufficient no matter how many they are, Nevertheless, he does not tolerate it when a

calamity befalls him, and never remembers **Allah's** Favour that cannot be counted..

It was reported that a man used to come to the mosque of the Prophet, Allah's Prayers and Peace be upon him, to pray and leave in a hurry, so the companions wondered at the man's behavior and went to the Prophet, Allah's Prayers and Peace be upon him, and told him about the man so when the Prophet, Allah's Prayers and Peace be upon him, asked the man about his unusual behavior, he said: O Messenger of **Allah**, I do not possess but this garb so I come to the mosque and pray with you and leave in a hurry, and put off this garb and give it to my wife to put on and perform the prayers in its appointed time; so the Prophet, Allah's Prayers and Peace be upon him, pitied him and put off his own garb and gave it to him so the man took it and went to his house jubilantly and gave his wife his own garb and told her about all what happened so she was surprised at him and said: Woe to you, have you complained about **Allah** to the Messenger of **Allah**?!

[O 'Uzayr, disobey Me as far as you could tolerate My Chastisement..]:This is a warning and a threat for the disobedient to think very well before committing a sin: Could he bear the consequences?!.. If the human being realized this truth he would never dare to

disobey **Allah**, for nobody can tolerate **Allah's** Chastisement, for He says: **﴿So on that Day none will punish as He will punish. And none will bind (The wicked, disbelievers and polytheists) as He will bind﴾**.(Al-Fajr "The Break of Day" or "the Dawn",25-26).

[.let your demand for My Favours be equivalent to your righteous deeds..]:So you can demand **Allah's** Favours on condition that you bear in mind your righteous deeds.. If a man ends the night praying, so he is a true Muslim whom **Allah** guided to Islam?!.. So it is an endowment of **Allah**.

Secondly, how was he taught how to pray?.. Who gave him a body sound to perform the prayer?.. Who waked him up at night to pray?!.. It is **Allah**, Praise and Glory be to Him, who says: **﴿It is Allâh who takes away the souls at the time of their death, and those that die not during their sleep,..﴾**(Az-Zumar "The Groups",42).. The same can be said about almsgiving: Who endowed him the money?.. Who informed him of the commandment of almsgiving?!.. Who created the poor people and made them resort to him?!.. In whose hands is the life of the donor, and who will accept this righteous deed?.. All these are the Favours of **Allah**. If it is so, then it is not man who favoured himself with all these things but he

is the one who would benefit from these donations in this life and in the hereafter. **Allah** says: *Whosoever does righteous good deed, it is for (the benefit of) his own self...* (Fussilat "They are explained in detail",46).

[...and never consider yourself secure against My Design except when you enter My Paradise ..]: Then the individual has to be overwhelmed by fears, and weeps for his sins and never consider himself secure till he enters Paradise.. It was reported that Abu Bakr Al-Sedik, may Allah be pleased with him, said: By **Allah**, I will not consider myself secure against **Allah's** Design even if one of my legs is in the Paradise.

Allah says: *Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.* (Al-A'râf "The Heights" or "The Wall with Elevation",99). The human being is always disobeying **Allah's** Order and if he is called to account he will be annihilated, as the Prophet, Allah's Prayers and Peace be upon him, said: *Whoever is called to account will be annihilated*.. Furthermore, entering Paradise accords with **Allah's** Mercy and not the worshipper's deeds. For all this, 'Uzayr shuddered all in tears because these things are beyond human tolerance: All sons of Adam are sinful, so 'Uzayr wept but **Allah**, Praise and Glory

be to Him, overwhelmed him with His Mercy and to tranquilize him said: [**..If you disobey Me according to your ignorance I will forgive you and overwhelm you with My Forbearance, because I am the Most Generous and I do not hasten to punish My Servants and I am the Most Merciful of all the merciful**]: So never despair of Allah's Mercy for He will never veil the worshipper's sins in this world and then expose him in the hereafter. So we should not declare openly our sins for the Prophet, Allah's Prayers and Peace be upon him, said: *“All my people will be secure except those who declare their evil deeds”*.

The Emblem Of The Righteous

(10) [Allah revealed to Moses: O Moses, be content with a crumb of bread made of barley to attain your satiety.. and a ragged piece of cloth to cover your nakedness.. and bear patiently calamities that befall you.. on seeing the world heading for you say: To Allah we belong, and to Him is our return; it is a punishment readily befalling me.. and on seeing life turning its back on you and poverty heading for you say: Welcome the emblem of the righteous] ⁽¹⁾

Explanation:

The Hadith underscores many things or let's say, many facts: Life is transient and very short, all merits on earth are meaningless. Most of the apostles and Prophets were deprived of worldly pleasures. **Allah**, Praise and Glory be to Him,, said to the Prophet, Allah's Prayers and Peace be upon him, that He could convert mountains of

(1) As Daylami narrated that Abuo-Dardâ' (may Allah be pleased with him) said.

Mecca into gold for him but he, Allah's Prayers and Peace be upon him, refused and said: "I starve one day and bear it patiently, another day I eat my fill so I praise (my Lord); O Allah let me live poor and die poor and bring me to judgment before You (on Doomsday) in the company of the poor" .

It was reported that the Prophet, Allah's Prayers and Peace be upon him, had never eaten his fill of bread made of barley for three consecutive days till he, Allah's Prayers and Peace be upon him, died, 'Aishah, may Allah be pleased with her, said: Three consecutive lunar used to pass in and no light was kindled in Prophet Muhammad's house because there was nothing to cook therein!. So she was asked: So what was your food, O people of the house of the Prophet, Allah's Prayers and Peace be upon him,?! So she said: We used to eat dates and drink water.

It was reported that the Prophet, Allah's Prayers and Peace be upon him, entered a garden, with Abu Bakr and 'Umar, may Allah be pleased with them, and he, Allah's Prayers and Peace be upon him, said to the owner of the garden: "*Give us food*".. So he brought him a bowl containing dates; so they ate them, then he brought them cold water so the Prophet, Allah's Prayers and Peace be upon him, drank it then said: "*This is one of the worldly favours you will be called to account in*

*respect of (on Doomsday)”. Then he, Allah’s Prayers and Peace be upon him, recited: **(Then on that Day you shall be asked about the delights (you indulged in, in this world)!)** (At-Takâthur “The Piling Up-The Emulous Desire”,8). So ’Umar said: Is this one of the worldly favours we will be called to account in respect of?. So the Prophet, Allah’s Prayers and Peace be upon him, said: “A crumb of bread to attain your satiety and a ragged piece of cloth to cover your nakedness and a cave to shelter you from hot and cold weather and anything that exceeds these things is part and parcel of worldly comforts”.*

At the moment of the death of Salmân AL-Fârîsi, may Allah be pleased with him, he wept!!. His Friends asked him: What makes you weep?.. Though the Prophet, Allah’s Prayers and Peace be upon him, said about you: “Salmân is one of us, people of the House of the Prophet”.. So salmân said: By **Allah**, I found when Mus‘ab Ibn ’Umayr, may Allah be pleased with him, was killed we found nothing to dress him for the grave except his garb which was not of adequate length so that if we cover his head then his legs will be exposed, and if we cover his legs then his head will be uncovered, and Mus‘ab was more righteous than me and here we have anything we need

available and I fear that our rewards are readily granted to us .

In many places in the Qur'an **Allah**, Praise and Glory be to Him, dispraised (condemned) this world, He says; *«Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire,...»*(Hûd "Prophet Hûd",15-16).. *«...The life of this world is only the enjoyment of deception (a deceiving thing)»*(Al-'Imrân "The Family of Imran",185).. *«Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter...»*(An-Nisâ' "The Women",134). *«...But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter»*(Al-Baqarah "The Cow",200).

Also in Sacred Hadiths: **Allah**, Praise and Glory be to Him, said:[**O this world, serve whoever dedicates himself to My Service, and use (and allure) whoever dedicates himself to your service..**]:And he, Allah's Prayers and Peace be upon him, says: **Allah**, Praise and Glory be to Him, said:[**O this world, be bitter to those who are**

obedient people and do not let them take a fancy to you so that they do not be charmed nor allured by you]:

Allah, Praise and Glory be to Him, says:[Approach Me, O My Lovers!.. So angels say: Who are Your Lovers?.. So Allah says: They are the poor Muslims, So they draw near to Him, Praise and Glory be to Him, and He says: I did not deprive you of pleasures of this world owing to My Humiliation to you but I intended to multiply (augment) My Honoured reward on this day (i.e. Doomsday) so ask for whatever you would,.. So they will all be escorted to Paradise before the well-off by forty years]:

The Prophet, Allah's Prayers and Peace be upon him, says: *"The poor of my people will enter Paradise before the well-off by five hundred years"*.

It was reported that once upon a time there were two Muslims deeply attached to each other by their love to **Allah**, one was rich and the other was poor, the poor entered Paradise and awaited his friend for a long time till the latter entered Paradise and so the former welcomed him and said: Why have you entered heaven so late?.. He said: O brother, by **Allah** I was facing a

situation that made me perspire so heavily that I can reckon that my sweat could have quenched the thirst of a hundred camel that were fed on *Khamt* (i.e. a bitter plant that provokes thirst). That meant that he was being asked to account for many things: As for instance.. How much money have you left?.. How did you obtain this money?.. And how have you spent it?. So we have to utilize money in obeying **Allah's** Orders.

[..and bear patiently calamities that befall you..]:To underscore the importance of patience we relate the following episode: The Prophet, Allah's Prayers and Peace be upon him, passed by a grave and then he, Allah's Prayers and Peace be upon him found a woman weeping so he, Allah's Prayers and Peace be upon him, told her: "*Fear Allah and be patient*". But the woman did not know that he was the Prophet, Allah's Prayers and Peace be upon him, and told him: Leave me alone for you are not afflicted with a calamity like mine. It seems that she had been wailing otherwise he, Allah's Prayers and Peace be upon him, would not have rebuked her, for shedding tears is not prohibited -the Prophet, Allah's Prayers and Peace be upon him, wept many times, for instance when his grandson died in his lap, tears trickled down his cheeks so it was said to him: Even you, O Messenger of **Allah**, are in tears!!.

So he, Allah's Prayers and Peace be upon him, said: *"This is a mercy Allah bestows on the heart of whoever He opts for among His worshippers"*. Moreover, the Prophet, Allah's Prayers and Peace be upon him, cried when his son Ibrahim died-. So when the woman realized that he was the Prophet, Allah's Prayers and Peace be upon him, she went to him immediately and said to him: O Messenger of **Allah**, I have not recognized you,.. But he, Allah's Prayers and Peace be upon him, did not rebuke her and he said: *"Patience should have overwhelmed you at the first shock"*. So the worshipper must fortify himself with patience in all calamities and say:(To **Allah** we belong, and to Him is our return).

[.On seeing the world heading for you say: To Allah we belong and to Him is our return; it is a punishment readily befalling me..]:When our life is prosperous, we do not remember death but we think of the best way of availing oneself of worldly pleasures. That is why, we should say:(To **Allah** we belong and to Him is our return), for you and all your possessions are in the Hand of **Allah** and one day you will return to Him so do not ever ignore death and use your life in this world in obeying **Allah** and give alms beneficently as **Allah** was Most Beneficent to you and join your

blood relationships and suffice the poor with their needs. How exquisite it is to avail yourself of this world and religion.

That's why, the poor of *emigrants* went to the Prophet, Allah's Prayers and Peace be upon him, and said: The well-off will be rewarded with high grades and lasting bliss: They pray as we do, they fast as we do and they have money more than us: So they make the pilgrimage and perform *Omra* (i.e. the minor pilgrimage), strive for the cause of **Allah** and give alms. So the Prophet, Allah's Prayers and Peace be upon him, said: *"Shall I teach you something that will let you keep up with those before you, and soar above those who will come after you and nobody will ever excel you except whoever does that you will do?"*. They said: Yes, O Messenger of **Allah**.. So he, Allah's Prayers and Peace be upon him, said: *"By glorifying, praising and invoking Allah's Greatness for thirty three times after every prayer"*. So they went back then returned and said: Our brethren the well-off have heard about what we have been performing and so they did likewise. So the Prophet, Allah's Prayers and Peace be upon him, said: *"This is the Grace of Allah; He sends down on whomsoever He pleases"*.

[..It is a punishment readily befalling me..]: This is because when prosperity reigns, this does not mean that **Allah** is pleased with you, for **Allah** grants worldly pleasures to any one, to those whom He loves and those whom He does not love and may be it is a trial and an allurements for us to make us tyrants and neglect the hereafter, and if this does not happen we will be called to account for them on Doomsday.**[..and on seeing life turning its back on you and poverty heading for you say: Welcome the emblem of the righteous]:** Yes, this is a perfect statement that underscores the Prophet's saying: *“By Allah, I do not fear for you from poverty but I fear from being overwhelmed by worldly pleasures as it had happened to those who were before you so you compete as they had done, hence you will be annihilated as they were annihilated”*.

Uterine Relations

(11) [I am Al-Rahman the Most Gracious, and I created the womb (or *The-Rahim*) and I derived its name from My Name.. So whoever keeps good relation with it, I keep good relation with him. And whoever severs good relation with it, I will sever good relation with him. Whoever well establishes his relations (uterine and consanguineous) I will give firmness to him; for My Mercy precedes My Wrath] ⁽¹⁾

(12) [Allah, Praise and Glory be to Him, says to the womb (Uterus): I had created you with My Hand, and I had derived to you a name from My Name, and neared your place to Mine.. By My Exaltedness and Sublimity: I will join whoever joins you and sever relations with

⁽¹⁾ As Ahmad, Bukhari, Abû Dawûd, Tirmidhi, Ibn Hibban, Al-Hakim and Al-Bayhaqi narrated that Ibn Ouf .(may Allah be pleased with him) said.

severs you and I Will never be pleased till you are pleased]

Explanation:

What do we mean by *Al-Rahim*?.. We symbolically mean kinship, uterine relationships. It is graded, for the brothers on the distaff side are the nearest relatives; similarly those who share the same uterus-as maternal or fraternal cousins because the father and his brother share the same uterus. Joining blood relationships is one of the most significant things that rests in the core of religion, it is one of the moral excellences Islam enjoins us to do.. And it follows in importance filial piety. Joining blood relationships is fulfilling every good deed and repelling all evil, consequently if the kindred is poor then we have to endow him with money; if he was being treated unfairly then one should help him against whoever is doing him wrong; if sick then one should visit him and if he is highhanded then one has to give advice to him and at last if he is erring then kinship dictates that one must advice, admonish and guide him to the right way and so on...

If this is the case, then each one of us is ordered to join uterine relationships; and we are all either obedient or disobedient to this order.

The first Hadith.[..Whoever well establishes his relations (uterine and consanguineous) I will give firmness to him..]:

The second Hadith.[..and I Will never be pleased till you are pleased..]:

This means that blood relationships have rights and a religious claim if they do not take them in this world they would reclaim in the hereafter.

Those who are most honoured by Allah, Praise and Glory be to Him, are those who join relationships with those who ill-treat (or even sever relations with) them, and forgive their oppressors; it is part of the moral excellence of the Prophet, Allah's Prayers and Peace be upon him, and

it is the moral excellence of all Prophets as Joseph said to his brethren, in spite of what they did to him as mentioned in the Holy Qur'an: **«No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!»** (Yûsuf "Prophet Joseph",92).

And on the day of the conquest of Mecca, all the atheists of Qoreish had stood against the Prophet, Allah's Prayers and Peace be upon him, and harmed him so when those atheists were addressed by him, Allah's Prayers and Peace be upon

him, said: *“What do you think I will do with you?!”*.. They said: You are a gracious brother and the son of a gracious brother.. So the Prophet, Allah’s Prayers and Peace be upon him, said: *“This situation of you and me resembles that of Yusuf (Joseph) and his brethren.. Go to any place you would, you are set free”*. At that moment, the Prophet, Allah’s Prayers and Peace be upon him, was powerful enough to behead them all. The Prophet's joining of his relationships extended to his foster-mother Halîma AL-Sa‘diyyah for he used to spread his cloak for her to sit on and to receive her hospitably and similarly he used to welcome his foster-sister AL-Sha'imâ'.

Severing relationships with uterine kins is not allowed except in one case and that is: If the relative is atheist and debauched and no advice can benefit him but harm is inflicted on his relatives by knowing him. But we ask forgiveness for them and pray for them to be guided to the right way. The Prophet, Allah’s Prayers and Peace be upon him, said: *“When Allah created Al-Rahim, it clung to the Leg of the Throne”, Allah said a word of rebuke meaning interrogation. Then Al-Rahim said: This is the position of whoever seeks refuge with you from those who sever relationships with him”*.. So Allah, Praise and Glory be to Him, said: **[Does it please you**

that I join whoever joins you, and sever relations with whoever severs you]:

The Prophet, Allah's Prayers and Peace be upon him, notifies us of the fact that a charity given to the poor relative will be rewarded as being multiplied twofold: As it is almsgiving and joining uterine relations.

Undoubtedly, there are some people who do not get along with their kindred for worldly matters (as matters of legacy and inheritance, for instance), so let's back down and exert strenuous efforts to put an end to any discord by overlooking others' defaults and pardoning other people. We have to bear in mind the futility of hatred and revenge and the necessity of bearing what comes. So if two Muslims meet and one of them welcomed and greeted the other one **Allah**, Praise and Glory be to Him, descends mercifulness on them, this mercy is multiplied hundred-fold; ninety-nine parts of it is given to the one who has made the initiative and welcomed his brother in Islam and one part of his mercy is the reward of the other man who received the greeting.

So we have to join our blood relationship whether we are the oppressed or the oppressor: For the oppressor has to ask for his Lord's Forgiveness and the oppressed

should overlook other's defaults because forgiving us will ultimately lead to **Allah's** Forgiveness. ﴿...*Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful*﴾ (An-Nûr "The Light",22).

We should know that the word [*Al-Rahim*] (i.e. the womb) is derived from **Allah's** two names: (*Al-Rahman*, i.e. the Most Gracious and *Al-Raheem*, i.e. the Most Merciful), and this underscores the honour of (*Al-Rahim*); hence we should understand how serious it would be if we do not grasp the meaning of the phrase.. [**My Mercy precedes My Wrath**]: So if there is hostility between you and your kinship then let your clemency and mercy supersede your wrath, and let goodness have the upper hand over evil.

Endurance Of Calamity

(13) [Whoever submits to My Fate, and is content with My Judgment and endures My Calamity, I will resurrect him on Doomsday with the righteous] ⁽¹⁾

(14) [O My Angels, go ahead to My Servant and pour on him calamity.. So they go pour on him calamity so that the God's Servant praises Allah; then the angles return and say: O our Lord, we have poured on him calamities as You ordered us.. Allah says: Go back to him for I like to hear his voice (praying to me)] ⁽²⁾

Explanation:

Faith is the belief in **Allah**, His Angels, His Books, His Apostles, the last day, fate and Divine Decree, the good and the evil of it. If we attempt to sum up faith

(1) As Dailami narrated that Ibn 'Abbâs (may Allah be pleased with them) said.

(2) As Tabarâni narrated that Abi Umama (may Allah be pleased with him) said.

and Islam, we will find that the core of Islam is the submission to the will and orders of **Allah**, Praise and Glory be to Him,.

The pillars of Islam are:

1. The profession of Islamic faith: Oneness of God and the messenger of Muhammad.- There is no god but **Allah**, Muhammad is the Messenger of **Allah**-.
2. The five daily prayer services (*salât*).
3. Fasting during the month of *Ramadan*.
4. Almsgiving (*Zakât*).
5. Pilgrimage to the Holy Mosque, the *Ka'aba* in *Mecca*, for those who are capable.

As for faith, it is the belief in the unseen world, and the submission to **Allah**, His Angels, His Scriptures, His Messengers and the last day, fate and Divine decree! We have not seen **Allah** yet we believe in Him and in His Existence. Angles are unseen by us and so are the previous Holy Books and the apostles, we have neither seen Noah, Abraham, Moses nor Jesus Christ. Nevertheless we believe in them, their messages and in all the apostles and their miracles without ever seeing them. As we believe in **Allah**, then all command and judgment must be His. **Allah**'s Authority is supreme, to Him alone is the execution of everything; all things

are issued from Him and accord with His Wisdom even if this is hidden from the perception of men of understanding.

If you believe in all these things, undoubtedly, you will be contented with everything that comes from **Allah**, Praise and Glory be to Him,.

Thereupon, faith is sorted out into different grades.

The Prophet, Allah's Prayers and Peace be upon him, said to his companions: "*Abu-Bakr doesn't outshine you in salat nor in fasting but in something that is deeply embedded in his heart*". All the companions of the Prophet, Allah's Prayers and Peace be upon him, were believers but Abu-Bakr had the highest grade of belief and faith.

In the Arabic language *Qadâ'* means: Decision and the execution of an affair, **Allah** says: **﴿Then He completed and finished from their creation (as) seven heavens,...﴾** (Fussilat "They are explained in detail",12). **﴿And your Lord has decreed that you worship none but Him...﴾** (Al-Isrâ' "The Journey by Night",23). That is to say, He ordained thus.

(*Qadar*) is the divine decree:It is the detailing of (*Qadâ'*) when?.. Where?.. How?.. **Allah**, Praise and Glory be to Him, decreed and ordained to create Adam as a successor on earth, this is a divine decree (*Qadâ'*).

As for (*Qadar*) it is the form of Adam, his length, where he was to be created, etc.

An example of this in our everyday life: If a resolution is issued for the establishment of a building, this is the decision (the *Qadâ'*), what the project needs:(As for instance: the substances, the equipments, manpower and the certain requirements the construction of the building needs), all these accord to accurate specifications and this is what we call (*Qadar*) or decree.

The word (*Qadar*) is mentioned in the Holy Qur'an to mean the details of the divine decree law, proportion, and measure, **Allah** says:﴿*Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees- Al-Lauh Al-Mahfûz)*﴾(Al-Qamar "The Moon",49).
﴿*And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth,...*﴾(Al-Mu'minûn "The Believers",18).

Submission to fate and divine decree of **Allah** means: To be content with any calamity that befalls you. This submission is mandatory, for instance what can a bereft father do?.. How can he alter the fate ordained by **Allah**?!. So he either submits to the divine decree of

Allah in defiance of himself, or he feels contented with and submits to the divine decree and says: It was a loan,.. To God we belong and to Him we shall return. So this is the true and willing submission to the will and divine decree of **Allah**. **Allah**, Praise and Glory be to Him, says: *﴿...The command (or the judgement) is for none but Allâh...﴾* (Yûsuf "Prophet Joseph",40). So everyone must have absolute faith in the previous verse, for **Allah** is the King who judges as He wills and everyone must submit and yield to everything that happens, if it is good then we praise **Allah**, and if it is evil we have to persevere.

(*Balâ'*) means: A trial and is mentioned in the Holy Qur'an to mean a test as in: *﴿...and We shall make a trial of you with evil and with good,...﴾* (Al-Anbiyâ' "The Prophets",35). *﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As - Sâbirûn (the patient). Who, when afflicted with calamity, say: (Truly! To Allâh we belong and truly, to Him we shall return)﴾* (Al-Baqarah "The Cow",155-156). This means uttering: (To **Allah** we belong, and to Him is our return), with true faith that dwells and settles in one's heart.

Endurance of calamity means to have deeply rooted faith in **Allah**, Praise and Glory be to Him, and be aware that He judges with justice: *(And Allâh judges with truth..)* (Ghâfir or Al-Mû'min "The Forgiver" or "The Believer",20).

One must believe that all the deeds of **Allah**, Praise and Glory be to Him, accord with divine wisdom and omniscience and that all good is attributed to what **Allah** has opted for us to Him is our return.

Thereupon, we must submit to the divine decree of **Allah**, and be contented with His Judgment and endure with all blights. If one can attain these attributes then he will be resurrected with the righteous (i.e. the devotees), who are the righteous (the lovers of truth). The lover of truth is the one who never lies nor suspects.. Abu-Bakr, may Allah be pleased with him, was called (the sincere lover of truth) because he believed in the Prophet, Allah's Prayers and Peace be upon him, and accepted this message as true from the very beginning till the end and never doubted anything. Then if you are resurrected with the sincere lovers of truth then this means that you have utter belief in the divine decrees of **Allah** because it is just and truthful. If a blessing befalls you, then this is **Allah's** Endowment that is not due to your merit; and if evil befalls you, then this

accords with **Allah**'s Justice. So if it is a blessing then say: Praise be to **Allah**'s for I do not deserve this and that is the Grace of **Allah** which He bestows on whom He pleases, and **Allah** is the Lord of grace abounding. If we are afflicted with a calamity (a catastrophe) we must know for sure that this accords with **Allah**'s Justice and **Allah**, Praise and Glory be to Him, never wrongs His Servants. Hence, we, as a result of attaining this grade of faith, will be endowed with perseverance, satisfaction and mental peace. This does not mean that every calamity one is afflicted with accords with one's merit, nay rather, one might have the highest rank in Heaven and this rank he could not have attained through his righteous deeds, so **Allah** afflicts him with a calamity and endows him with perseverance so he attains this high rank through perseverance and not through his deeds so **Allah** says: *﴿No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz) before We bring it into existence. Verily, that is easy for Allâh. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you...﴾* (Al-Hadîd "Iron", 22-23).

A true believer should not exult over favors nor despair over matters that pass him by but he must exult over his obedience and righteous deeds and grieve over his disobedience for everything that we miss is meaningless if it does not pertain to obeying **Allah**. **Allah** says:﴿Say: “*In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur’ân);- therein let them rejoice.” That is better than what (the wealth) they amass.*﴾(Yûnus “Jonah”,58). The Prophet, Allah’s Prayers and Peace be upon him, said: “*If you exult over (your) obedience and grieve over disobedience, then you are a true believer*”.

Forgiveness For The Forgiver

(15) [If you invoke us against someone who has wronged you, and a third person invokes us against you because you have wronged him, so if you would, we answer for you and against you, or if you would, we will respite you, till Doomsday, when Our Forgiveness encompasses you both].⁽¹⁾

Explanation:

No one of us was not ever wronged; the oppressed feels a very bitter feeling that forces him to invoke **Allah** against his oppressor.

The invocation of the wronged is very dangerous because when the wronged calls upon **Allah**, Praise and Glory be to Him, his call will be answered.

The Prophet, Allah's Prayers and Peace be upon him, said: *“Eschew the invocation of the wronged; for by Him in whose hands my soul is, there is no veil between it (i.e. the invocation of the wronged) and Allah; Allah raises it*

⁽¹⁾ As Al-Hâkim narrated that Anas (may Allah be pleased with him) said.

high above the clouds and says: By My Greatness and Exaltedness.. I will render you victorious, even after the passage of some time”.

Moreover, the Prophet, Allah's Prayers and Peace be upon him, said **Allah** said: **[My Wrath augments upon whoever wrongs the one who has no defender except Me]:**

It is not necessary that the wronged –whose invocation is answered– be pious and righteous; for the Hadith did not mention the piety of the wronged, whether he is a Muslim or disobedient to **Allah**, Praise and Glory be to Him! We are in the kingdom of the just who ordered us to be just in satisfaction and in wrath. He, Praise and Glory be to Him, says: *«...and let not the enmity and hatred of others make you avoid justice...»* (Al-Mâidah “The

Table spread with Food”,8).

To the wronged we say: Undoubtedly, one day you wronged someone even by having an evil thought of him. So there are two things for you to choose from: Either you raise your hands and invoke **Allah** against your oppressor, hence your invocation will be answered sooner or later: Sooner when **Allah** renders you victorious or later: As **Allah** gives you a respite till Doomsday when He will give you your rights from your oppressor and at the same time, **Allah** answers

the invocation of the one who was oppressed at your hands sooner or later: Or you forgive your oppressor and in that case **Allah** will make the one -whom you oppressed- forgive you too. So on Doomsday **Allah** will reward you both for your mutual forgiveness by forgiving both of you.

Allah says: *﴿...Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving Most Merciful﴾* (An-Nûr "The Light",22). *﴿...but whoever forgives and makes reconciliation, his reward is with Allâh....﴾*(Ash-Shûra "The Consultation",40). *﴿And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh﴾*(Ash-Shûra "The Consultation",43).

Righteous People

(16) [Allah, Praise and Glory be to Him, revealed to Dhul-Qarnain:

By My Exaltedness and Sublimity, I never created creation more beloved to Me than righteousness and I will make a sign for it.. So whoever you find righteousness endeared to him, and I made people like to ask him to confer righteous deeds on them, so love him and take charge of him for I love him and take charge of him.

And whoever you observe that I made him hate righteousness, and made people hate to seek his kindness, so hate him, and do not take charge of him for he is amongst the most evil I have created] ⁽¹⁾

⁽¹⁾ As Daylmi narrated that Bakr Al-Muzani (may Allah be pleased with them) said.

Explanation:

The Holy Qur'an mentioned *Dhul-Qarnain* (the king with the two horns), in *Surat Al-Kahf* (The cave), people differed about him: Was he a Messenger? A Prophet?. A righteous worshipper granted power and made able to rule over earth and people thereon? Someone like this needs no material power as weapons and soldiers but certain clues. For instance when Soloman knew about *Bilqis* (The Queen of Sheba) he said: **﴿...O chiefs! Which of you can bring me her throne..﴾**^(An-Naml "The Ants",38). One of the Jinn told him that he could bring it to him before he rose from his council (Soloman had two councils: One with the Jinn and another with mankind and both councils did not gather): **﴿A 'Ifrit (strong one) from the Jinn said: I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work ﴾**^(An-Naml, "The Ants",39). So when he moved on to the council of mankind, a human being said (it was said that he was a minister whose name was *Asif*): That he could bring it to him within the twinkling of an eye, said one who possessed knowledge of the scripture: **﴿...I will bring it to you within the twinkling of an eye! Then when he**

[Sulaimân (Solomon)] saw it placed before him, he said: “This is by the Grace of my Lord...” (An-Naml “The

Ants”,40).

What power could bring a throne within the twinkling of an eye?!.. It is one of the clues we have mentioned. This is similar to Jesus Christ who said: **﴿...I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh’s Leave;..﴾** (Al-‘Imrân “The Family of Imran”,49). How could he do so?! Similarly, *Dhul-Qarnain* (The king with the two horns) had power beyond imagination, but let’s stop for a while before his name *Qarn* which has several meanings:

1. A horn in the literal sense as in the case of a ram.
2. A horn in the metaphorical sense as in English is the horn of a crescent.
3. A summit, a lock of hair typifying strength,
4. It may refer to time and age meaning:
 - a) Is inapplicable to a great king, the other three meaning may be applicable as implying.
 - b) Lord of East and West, Lord to two kingdoms..
 - c) Lord of more than one epoch..

Dhul-Qarnain seized *Yajuj* and *Majuj* (Gog and Magog) and erected a barrier on them. This is one of the clues we have mentioned.

Dhul-Qarnain was a righteous man for his people asked him to erect a barrier between them and Gog and Magog who were doing great mischief on earth and said that they would render him tribute but he refused. **(He said: That (Wealth, authority and power) in which my Lord had established me is better (than your tribute)...)** (Al-Kahf “The Cave”,95). The Prophet, Allah’s Prayers and Peace be upon him said: **“Allah has created some people to accomplish the needs of people, people resort to them, in their needs, those people are secure from Allah’s Torture”**.. Imam Aly, may Allah bless his soul, said:**(Allah created righteousness and created its people and to them made people resort, and made their deeds beloved to them, for they resemble water to an arid land by this water the arid land is resuscitated and lives and so do its people).**Righteous people in this world will be righteous in the hereafter, they will intercede on Doomsday; they exert themselves in serving people, they promote accord between people and consume their time in making people happy. That’s why **Allah** created them and made people head to them. The

Prophet, Allah's Prayers and Peace be upon him, orders us to be righteous in many Hadiths among them the Hadith: *"Allah accomplishes the servant's needs as long as he accomplishes his brother's needs"*.

"Muslims are brothers, they do not betray, fail, charge with neither falsehood, nor contempt each other".

"Whoso dispels his brother's hardship of this world, Allah will dispel one of his hardships on Doomsday".

"Whoso veils the fault of a Muslim will be veiled by Allah in this world and in the hereafter".. To veil the sins of a Muslim is part of this kindness, you have to advise him covertly because you would scandalize him if you advised him overtly (in public) .

It was reported that when Al-Hassan and Al-Hussein were young they saw a man who did not perfect ablution. So they were confounded: How come they tell him so, while he was older than them?! ..So one of them told him: My brother and I differ as to which one can perform ablution better than the other, would you watch us, while we perform ablution, and judge between us?. So both of them performed ablution before him and the man said: How exquisite your moral excellence is.

There is no worldly reward for the righteous deeds. When the people said to *Dhul-Qarnain*: **﴿...Shall we then pay you a tribute...﴾** (Al-Kahf “The Cave”,94). He said:**﴿He said: That (Wealth, authority and power) in which my Lord had established me is better (than your tribute)...﴾** (Al-Kahf “The Cave”,95).

Every Messenger and Prophet said: **﴿No reward do I ask of you for it (my Message of Islâmic Monotheism);my reward is only from the Lord of the ‘Alamîn (mankind, jinn and all that exists) ﴾** (Ash-Shu‘arâ

“The Poets”,109-127-145-164-180).

Similarly no reward should be taken in return for teaching Islam and this is the moral excellence of the righteous people. If you want to do a righteous deed then do it and on Doomsday kindness will bear a sign or a banner.

The Prophet, Allah’s Prayers and Peace be upon him, said: “*A man passed by a thorn and so he removed it and so Allah praised him and hence forgave him*”.

In another Hadith: “*A man passed by a well and found a dog licking mud out of thirst so he lowered his slippers into the well, filled them with water and gave the dog water, so Allah praised him and hence forgave him*”.

Then a kind deed is so easy and **Allah** never neglects it. It is a kind deed to attempt to convey the feeble's needs to the high-handed and to try to find means of living for the needy and promote accord between people and intercedes for people: ***Whosoever intercedes for a good cause will have the reward thereof...*** (Al-Nisá' "The Women", 85). So when the Prophet, Allah's Prayers and Peace be upon him, distributed the spoils, he used to say: *"I'm a distributor but Allah is the Sustainer".." "Intercede and you will be rewarded"*. These were his words before distributing the spoils among his companions. Henceforth whenever you could mention your brother in Islam's good deeds (i.e. the good deeds of other Muslims), it is a righteous deed. Beware of hampering the administration of people's needs if you are a government official. Do kind deeds, my brother, and do not wait for a reward, even do not expect thanks because it may curtail your due reward in the hereafter and you must know for sure that those who resort to you are sent to you by **Allah**.

The Light Of The Face

(17) [Not everyone who stands to pray will be rewarded as a worshipper.. Surely I only accept the prayer of whoever: Humbles himself to My Exaltedness and restrains his lusts and never commits a sin I forbade, never persists in disobeying Me and gives shelter to strangers, (all those things he does) and by My Exaltedness and Sublimity, to Me his face is brighter than sunlight; I will deliver him from his ignorance and make him knowledgeable, for him I will convert darkness into bright light. When he calls on Me, I will respond to his call, whatever he asks I will fulfill his wishes; and when he swears by My Name I will never fail him.. I will guard him with My Omnipotence and will protect him with My Angels.. To Me his superior position resembles Paradise: Its fruits are never altered by the passage of time]⁽¹⁾ .

⁽¹⁾ As Daylami narrated that Haritha Ibn ‘Wahb (may Allah be pleased with him) said.

Explanation:

This Hadith underscores the significance of the accepted prayer.

﴿So woe unto those performers of Salât (prayers) (hypocrites). Those who delay their Salât (prayer from their stated fixed times)﴾ (Al-Mâ'ûn "The Small Kindnesses",4-5).

﴿...and those who perform As-Salât (Iqâmat-as-Salât...)﴾ (An-Nisâ' "The Women",162).. **﴿And those who strictly guard their (five compulsory congregational) Salawât (prayers)(at their fixed stated hours)﴾** (Al-Mu'minûn "The Believers",9).. **﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness﴾** (Al-Mu'minûn "The Believers",2).

This means that praying is not mere ritual performance without spiritual feelings. That's why some preachers 'Ulamâ says: The proclamation of **Allah's** Greatness that demarcates the start of praying is asking for a permission to stand before **Allah**, so on raising your hands so that they are just above your shoulders and at the same time say: "**Allah**" you have to feel at that moment that you are discarding away the whole world behind your back because existence belongs only to **Allah** and on lowering your raised hands and on saying (*Akbar*) you must feel that you are lowering and humbling yourself, your existence and

any existing thing to the Exaltedness of **Allah**, Praise and Glory be to Him.

It was reported that one of the jurists said to one of the hermits trying to examine him: What about the prostration performed in case of forgetting part of the prayer while performing it, and how is it corrected? The hermit answered that one opinion says that the prostration to correct a missing part of the prayer is done before the *tasleem* which ends the prayer, and after the *tasleem*, if it is to do for an extra part added to the performed prayer. Another opinion says that this prostration is always performed after the *tasleem* in both cases. A third opinion says that this is always performed before the *tasleem* in both cases. This prostration corrects the prayer of the worshipper, but not if the missing part is prescribed as one of the main and essential compulsory parts of the prayer. Also, the hermit said that this prostration should be performed twice. Then, he added: But my personal opinion is that he who forgets part of his prayer should be whipped!!. The jurist asked why?!, And the hermit answered: How is it possible that the worshipper forgets while he is in the presence of his Lord?!

Once, while our Messenger, Allah's Prayers and Peace be upon him, was sitting in the mosque, he perceived a man fiddling with his beard while praying, he pointed at him saying: *"If that man's heart had been humble, his limbs would have been also humble"*. That is why we find several descriptions for the worshippers in the Qur'an such as: **﴿...and those who perform As-salât (Iqâmat-as-Salât),...﴾** (An-Nisâ' "The Women",162). **﴿Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours)﴾** (Al-Mu'minûn "The Believers",1-2-9). **﴿Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer-'Asr) And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)]﴾** (Al-Baqarah "The cow",238).

The prayer is not just some acts performed while the person is absent minded or busy thinking about something else. The Messenger, Allah's Prayers and Peace be upon him, forbade (meaning that it is hated) to pray while you feel the urge to void urine, or to pray when you are hungry or when you feel cold or hot. Such reason makes you less solemn and submissive while praying.

He, Allah's Prayers and Peace be upon him, said: *"If you have your dinner ready, and at the same time the night prayer (Al-Ishaa) is due, it is better to start with the dinner"*. This explains the meaning of the sacred Hadith: **[Not everyone who stands to pray will be rewarded as a worshipper.. Surely I only accept the prayer of whoever: Humbles himself to My Exaltedness and restrains his lusts and never commits a sin I forbade..]**: Submission to **Allah** in the prayer means that the prayer is only meant for Him, and that the person knows **Allah** favours him with it, that he should be thankful for that, and not that he expects some reward for that. Also, he should not boast and brag about his praying between the non-praying persons because if **Allah** wills, He will make everyone a believer. Also, it is not right to pray and then commit evil and bad deeds that **Allah** forbids you to do. **Allah**, Praise and Glory be to Him, says in the Qur'an: **﴿...Verily, As-salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)..﴾**^(Al-Ankabût "The Spider",45). So, if the prayer is performed in the best way, it will -of course- forbid the person from the

aforementioned deeds because **Allah**, Praise and Glory be to Him, says only the truth. If the prayer makes the person refrain from the evil deeds, then it is correct; if not, then it is not correct. This does not mean that the person who prays never makes mistakes. Of course, he does that sometimes. [**..never persists in disobeying Me..**]: And he repents quickly. The Qur'an says: *«Verily, those who are Al-Muttaqûn (the Pious), when an evil thought comes to them from the Shaitân (satan), they remember (Allâh), and (indeed) they then see (aright)»* (Al-A'arâf "The Heights", 201).. *«And those who, when they have committed Fâhisha (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know. For such, the reward is forgiveness from their Lord,..»* (Âl-'Imrân "The Family of Imran", 135-136)

[**..gives shelter to strangers..**]: The stranger is he who is traveling and does not have shelter. Also, the stranger is the lonely person who has no family in the town where he lives. Our Messenger, Allah's Prayers and Peace be upon him, says: *"Islam started as a stranger, and will become a stranger in the end as it began. Blessed are*

the strangers". This does not mean that the stranger is the Muslim in a foreign non-Muslim country; he can be a Muslim in a Muslim country where the regulations of Islam are not followed, so he feels a stranger because of the evil deeds performed around him. This confirms the saying of our Messenger, Allah's Prayers and Peace be upon him, "*He who holds fast to his religion is like the person who is holding embers in his hands*".

[..all those things he does..]:Means all those things that he does, are beings done out of love to **Allah** and seeking his acceptance.**[..and by My Exaltedness and sublimity his face will emit lights more resplendent and brighter than sunlight..]:** **Allah**, Praise and Glory be to Him, swears by His Exaltedness and Sublimity, this oath is so great that the skies and earth are shaken by its solemnity. He swears that the face of this person holds light more than the sun. This light is actually present. It is not seen by the people, but is seen by the angels. When this person is resurrected, he also has this light: ***«On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise),..»*** (Al-Hdid "The Iron", 12).

[.I will deliver him from his ignorance and make him knowledgeable.]:Allah, Praise and Glory be to Him, promised to change the ignorance for him into knowledge. The most honourable knowledge at all is the knowledge of **Allah**, Praise and Glory be to Him,.

[.I will convert darkness to bright light.]: Another promise from **Allah** to illuminate his path and direct his steps and make all his deeds successful. All the acts of this person will be according to the guidance of **Allah**.**[.When he calls on Me, I will respond to his call.]:**How compassionate He is. When the person calls on Him, He responds to him. **[.whatever he asks, I will fulfill his wishes.]:**Also, whenever or whatever he asks, he will be given. Not only that, but there is another favour not given to all the people.

[.when he swears by My Name, I will never fail him.]:Meaning that if swears by **Allah** on something, He makes the events go according to what he swore on. As the Prophet, Allah's Prayers and Peace be upon him, says: *"There are some of the worshippers who if they swear in the Name of Allah, He will never fail them"*.

[.I will guard him with My Omnipotence.]:He is kept and guarded by **Allah** and is surrounded by his care.**[.and will protect him with My Angels.]:**So, he

is protected from any harm except if **Allah** wishes. The devils are kept away from him and receive good things and touches day and night from the angels.

[.To Me his superior position resembles Paradise: its fruits are never altered by the passage of time]:

Never alter means that time has no effect on them, and never change means that it never goes back or its rank never gets less, and that the light and brightness does not ever fade, but is always in progression and all that concerns him is always getting to be good. The Messenger, Allah's Prayers and Peace be upon him, said: *"The believer is always awe-inspiring. If something good happens to him, he is thankful, and if something bad happens to him, he forbears"*.

Supplicating And Hoping

(18) [O Son of Adam, whenever you supplicate to Me and entreat Me I forgive you despite all the (evil) things in you, and if you meet Me with such as much sins as the earth contains, I will meet you with such as much forgiveness as the earth contains, as long as you do not associate partners with Me...

And if your sins reach the firmament, then you ask for My Forgiveness I will forgive you].⁽¹⁾

(19) [I am more Generous and Forgiving than to shield and hide (the sins of) a Muslim in the life of this world, then uncover his sins after shielding them ...

Indeed I still forgive My Servant as long as he asks for My Forgiveness] ⁽²⁾

⁽¹⁾As Tabarâni narrated that Ibn Abbâs (may Allah be pleased with them) said.

⁽²⁾ As Al-Hakîm narrated that Al- Hasan (may Allah be pleased with him) said.

(20) [By My Exaltedness, Oneness, by the loftiness of My Place, and the need of My Creation to Me, by My Firm establishment on My Throne!

I Feel too diffident to face My Servants, both male and female that they become white-headed while embracing Islam, then I torment them]⁽¹⁾

Explanation:

The first Hadith: It is evident from it the importance of *istighfâr* (imploring **Allah**'s Forgiveness), *Istighfâr* has many versions:

The Prophet, Allah's Prayers and Peace be upon him, mentioned to us what he called: The master formula of *istighfâr* -asking **Allah**'s Forgiveness- that is: "*I ask for the forgiveness of Allah, the Great, there is no god but He the Living, the Self-Subsisting, the Eternal, and I turn towards Him in repentance*".

It is recommendable to say the afore-mentioned wording of *Istighfâr* thrice, after the performance of

⁽¹⁾ Narrated Abû Ya'li.

every prayer. Although the Prophet, Allah's Prayers and Peace be upon him, was infallible, he used to ask for **Allah's** Forgiveness for a hundred times every day. So how often should we ask for **Allah's** Forgiveness?.

Other wordings of *Istighfâr* were mentioned in the Holy Qur'an: **﴿They Said: Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾**(Al-A'râf "The Heights" or "The Wall with Elevations",23).

This was the formula Adam and Eve asked for **Allah's** Forgiveness so **Allah** forgave them. And during the absence of Moses on the Mount the people of Israel melted all their gold ornaments, and made the image of a calf then they asked for **Allah's** Forgiveness using this formula so He forgave them: **﴿And When they regretted and saw that they had gone astray, they (repented and) said: If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers﴾**(Al-A'râf "The Heights" or "The Wall with Elevations",149).

The Holy Qur'an mentioned the story of Yunus after being swallowed by the whale, and while in the depth of darkness, he cried to **Allah** and said: **﴿...Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) are You**

[above all that (evil) they associate with You]! Truly, I have been of the wrong-doers. So We answered his call, and delivered him from the distress. And thus We do deliver believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness)﴾

(Al-Anbiyâ' "The Prophets",87-88).

The Prophet, Allah's Prayers and Peace be upon him, taught us some of the versions of *istighfâr* as: "*O Allah, I wronged my soul very much and there is no one to forgive the sins but You, so bestow upon me forgiveness from You, and have mercy on me; indeed you are the Great Forgiver, the Most Merciful*".

[O Son Of Adam, whenever you pray to Me and entreat Me, I forgive you despite all the (evil) things in you,...]: This encompasses all mankind, true is the word of Allah when He says:﴿*...verily, Allâh forgives all sins...*﴾(Az-Zumar "The Groups",53).

Praying to Allah is recommendable, and it is almost the brain of worship and if the worshipper does not call upon Allah and pray to Him, then He will incur His Wrath on him.

[.if you meet Me with such as much sins as the earth contains...]: Virtually, man cannot commit such as much sins as the earth contains because the span of

his lifetime will not allow him to do so. So the Hadith assumes that a person committed as much sins as the earth contained,. Then **Allah** will meet him with as much forgiveness as the earth contains. Why? and how?.

Allah, All Perfection and Exaltedness be attributed to Him is never affected by sins, committed and forgiving them will never affect His Exalted Self. This complete forgiveness is on condition that no partners are associated with **Allah**. [**..as long as you do not associate Partners with Me..**]:Where this Hadith is addressed to those who hold fast to *a-shahada*- the Arabic version of the Islamic profession of monotheism, called in some references the oral testimony: i.e.(There is no god but **Allah**).

﴿Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills;...﴾(An-Nisâ' "The Women",48).

﴿Say: O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful﴾(Az-Zumar "The Groups",53).

Among the verses which give more hope in heart, **Allah's** saying: ***And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful*** (An-Nisâ'

"The Women", 110).

The human being should not despair of the mercy of **Allah**, for those who despair of the Mercy of **Allah** are those who go astray, furthermore despairing of **Allah's** Mercy is disbelief.

[.And if your sins reach the firmament..]:i.e. if your sins pile up not only horizontally such as much as earth contains, but vertically till they reach the sky then all these sins will be erased by saying: (*Astaghfiru Allah*) (i.e. I ask for **Allah's** Forgiveness).

In the Sacred Hadith **Allah** said:**[If My Servant knew that I'm the Forgiver (and capable of forgiving)and capable of punishing for committing sins, I would forgive him]:**

The Prophet, Allah's Prayers and Peace be upon him, said to his companions: *"There was, before you came, a man, and he had sons, then death appeared before him (i.e. the man) so he gathered his sons around him, and said: "What kind of father I have been to you?.. They Said: You have been such a good father.. So he said: No.. but*

*I have been such a bad father.. O sons, when I die, burn up my corpse then scatter it in the air...for by **Allah**, when **Allah** gets holds of me He will torment me.. So when he died, his sons burnt up his body, and scattered his dead body in the air, so **Allah** gathered him then said to him: What forced you to do what you did?.. So the man said: It is because of my fear of you.. **Allah** said: **I have forgiven you.**"*

The second Hadith:

[I am more Generous and Forgiving than to shield and hide (the sins of) a Muslim in the life of this world, then uncover his sins after shielding them... Indeed I still Forgive My Servant as long as he asks for My Forgiveness]:

The Muslim prays and says: (O **Allah**, do not uncover our faults among Your Creation nor before You, and save us from shame on the day when we will be brought before You).

To have **Allah**'s Shield even in this world the worshipper should ask for **Allah**'s Forgiveness wherever he commits a fault.

So if he says: (O **Allah**, forgive me) then it implicitly means: (O **Allah**! shield me and my sins).Because **Allah**, on forgiving a worshipper's sin, shields and

hides his sins and faults, hence on hiding them from people's eyes he will hide them also from the Honoured Recorders, then He, Praise and Glory be to Him, will erase them from the scrolls, then their place will be left blank to be filled up with good deeds.

Allah says: *﴿...for those, Allâh will change their sins into good deeds, and Allâh is the Oft-Forgiving, Most Merciful﴾* (Al-Furqân "The Criterion",70). As such **Allah** makes the limbs forget what man has committed of sins, as a result, they will not testify against him on the day of resurrection, so that he will not feel shame or fear while standing before **Allah**.

[They do not grieve when people grieve, and they do not fear when people fear]: (A Sacred Hadith).

And says: *﴿...there shall be no fear on them, nor shall they grieve﴾* (Al-Baqarah "The Cow",38). They do not fear from what will happen, and what befell them do not grieve them.

The third Hadith:

It bears all hope in **Allah**'s Mercy, so when the man looks in the mirror and sees himself gray-haired, then he should feel safe because of **Allah**'s Mercy.

[..by My Exaltedness Oneness..]: He is the Almighty, the Exalted, and He is the One and Only. All creation was created because of His Singleness.

[..by the Loftiness of My Place..]:A Sacred Oath, **Allah** had existed before the existence of time and place.

[..and the need of My Creation to Me..]:In every single moment, the slave feels his need to **Allah**, his breaths, his heartbeats, blood cells, hormones, enzymes, blood circulation, the work of all body organs and muscles all these things make the slave in earnest need of **Allah** to endow him with life. Things uncountable prove all this, then **Allah** swears.**[..by My Firm establishment on My Throne]:** This cannot be perceived mentally the modality is illogical, the establishment is not unknown, recognition of it stems from faith, and its repudiation is atheism, it's an establishment too high above any analogy in our mind, it is a thing only known to **Allah**.

[I Feel too diffident to face My Servants, both male and female that they become white-headed while embracing Islam, then I torment them]: To become gray-haired, (i.e. to spend your lifetime embracing Islam). Implicitly, if **Allah** is too diffident to torment

you when you are gray-haired, why don't you the gray-haired feel too diffident to commit a sin?. When you become gray-haired, abandon disobedience and sins for these are things not suitable for you, and remember that in this world you've loved a lot of people and things, and every love will have an end, yet your love for **Allah** has no end. Every lover hits the mark at one time, and misses the mark at another time yet **Allah** will never miss the mark. Every lover may well turn away from you and abandon you to another lover but if **Allah** loves you he will never abandon you. **Allah's** Love for you is too far above any purpose because you can neither benefit nor harm Him.

When you remember and mention your lover, he will remember you, and if you forget him he will forget you, but **Allah** remembers you when you call Him in remembrance, and when you forget Him He remembers you. In the sacred Hadith. [**If you remember Me I remember you, and if you forget Me, I remember you**]: Then where can you find a lover like Him?. **Allah's** Love is very facile, where people's love is difficult to obtain, and consequently His Love has no end.

Judging Others

The Prophet, Allah's Prayers and Peace be upon him, **said:**
“There were two men from the children of Israel fraternized; one of them was sinful, the other one striving hard in worship, the latter used to see the other one sinning and tell him “Abstain” and one day, he saw him sinning, So he told him “Abstain”.. The other one told him: “Leave me alone, by my Lord, were you sent to guard me?” So the man said: “by Allah, Allah won’t forgive you” (or: Allah won’t let you enter Paradise) So their souls were seized and they assembled in the presence of the Lord of the worlds..” So Allah told the one who had been striving hard in worship:

(21) [Were you well-conversant with Me? or were you able to grasp what has been in My Hands?.

And He said to the sinful: “go and enter Paradise according to My Mercy”. And He told

the other one: “O angels, go and take him to the Fire] (1)

Explanation:

This Hadith draws our attention to what many people do, it relates the story of two fraternized men of the children of Israel: (fraternized here means: Friends). One of them was sinful, disobedient, and used to commit faults.. The other one was a worshipper of **Allah**. The latter used to see the former sinning and to tell him to abstain from doing these sins.. One day he saw him doing a sin so he told him (Abstain) but the man became fed up with him and asked him to leave him alone! And leave him to the Lord of the Worlds, may be this is **Allah**'s Will and **Allah** is the One who judges people.. So the other man (i.e. the worshipper) was not satisfied with these words so he told him..[**..By Allah, Allah won't forgive you..**]: It is as if he sentenced the other man to perdition and **Allah**'s Wrath.

(1) As Ahmad and Aboû Dawûd, narrated that Abi Hurayrah (may Allah be pleased with him) said.

When they both died, they assembled in the presence of the Lord of the worlds, so **Allah** called them to account for their deeds. So he forgave the sinful and let him enter Paradise according to His Own Mercy. And He ordered the other one to go to the Fire.

What do we derive from this Hadith:

First: It is the end of one's life that decides his lot because the human being does not know what was preordained in the Book of Reckoning. The human being should never be satisfied with his deeds because he does not know (and cannot foresee) how his end will be.

Secondly: The worshipper, on advising people, should do so wisely and by gentle and benevolent advising. He should not sentence people to perdition because every single thing is entirely left to **Allah**'s Judgment. In the Holy Qur'an **Allah**, Praise and Glory be to Him, addressed the Holy Prophet, Allah's Prayers and Peace be upon him, and says: **﴿You are not a dictator over them﴾** (Al-Ghâshiyah

"The Overwhelming",22).

﴿...and I (Muhammad Allah's Prayers and Peace be upon him,) am not a watcher over you﴾ (Al-An'âm, "The Cattle",104).

﴿...And We have not made you a watcher over them nor are you a Wakîl (disposer of affairs, guardian, trustee) over them﴾ (Al-An'âm "The Cattle",107).

﴿...And you (O Muhammad Allah's Prayers and Peace be upon him) are not the one to force them (to Belief)...﴾ (Qâf,45).

﴿And if your Lord had so willed, He could surely have made mankind one Ummah [nation or community (following one religion i.e. Islâm)]...﴾ (Hûd

"Prophet Hûd",118).

﴿...So, will you (O Muhammad Allah's Prayers and Peace be upon him) then compel mankind, until they become believers﴾ (Yûnus "Jonah",99).

﴿It is not for any person to believe, except by the Leave of Allâh,...﴾ (Yûnus "Jonah",100).

This is the case with the Prophet, Allah's Prayers and Peace be upon him.. What's the case then of the believer?. On seeing others committing sins, the believer should never uncover their sins, and on admonishing them this should be done wisely and gently, if they respond then this would be good and if they do not then the believer should pray to **Allah** to guide them well, and he should never despair them of **Allah**'s Mercy but open all gates of hope before them.

Thirdly: It is evident from this Hadith that the human being -no matter how sinful he is-, should repent and turn to **Allah** in repentance even a few moments before his death then his repentance will be accepted by **Allah**. Then how come we make people despair of **Allah**'s Mercy? We should admonish and we have no authority to compel others.

Allah, Praise and Glory be to Him, says in the Holy Qur'an to the Holy Prophet, Allah's Prayers and Peace be upon him, who was charged with the Message: **﴿You (O Muhammad, Allah's Prayers and Peace be upon him) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's)﴾** (Fâtir or Al-Malâ'ikah

"The Originator of Creation" or "The Angels",23).

In this respect, we should mention two stories told by the Prophet, Allah's Prayers and Peace be upon him.

The first one: Is about two brothers, one of them spent his entire life in worshipping in his hermitage on the top of a mountain, and the other one spent his life in doing sins. The first one spent sixty years worshipping his Lord; the other one in the town spent sixty years in disobeying his Lord... One day, the worshipper said to him: I've spent sixty years worshipping **Allah**, why don't I descend the mountain and see what other

people are doing and do as my brother? My brother has spent his life sinning and no harm befell him..He descended the mountain. At the same moment, the other man said to himself: I've spent sixty years doing faults, and a large part of my lifetime has passed, why don't I obey **Allah**, as my brother, and ascend the mountain and try to be obedient at least for one day only?.. Ascending it, so the first man was descending the mountain while the other was ascending it. Before they attained their goals they both passed away. The worshipper entered Hell, and the disobedient entered Paradise. Because it is the intention of the human being that decided his end.

The second story: Is about a harsh-hearted man, who killed ninety-nine human beings and wanted to turn to **Allah** in repentance so he asked about the most pious man on earth so people guided him to a worshipper living in a hermitage.. So he went to him and told him: I killed ninety-nine men and now I want to turn to **Allah** in repentance, so what should I do?!.. So the worshipper told him: Do you want to repent after doing all this?!.. No, there's no hope left for you.. So the killer told himself: As there is no hope left, I should add to my victims this man.. And he killed the

worshipper. Next morning, he yearned to repent again, so he asked about the most knowledgeable man on earth, so people guided him to a preacher so he resorted to him and told him: I killed one hundred men and I want to repent, is this possible?.. So the preacher said: Yes, the gate of repentance is wide-open and **Allah** accepts the repentance of whoever turns towards Him in repentance, and He has Power over all things but let me advise you, the town you lived in was a town replete with evil and you should migrate. So, he guided the killer to another city where people were pious and righteous and admonished him to go there to dedicate his life to worshipping **Allah**, so the man migrated to that city and on his way, his soul was seized (i.e. he passed away).. So the angels disputed him, the angels of mercy and the angels of torture;. The angels of torture wanted to take him to Hell for he was a killer, and the angels of mercy wanted to take him to *'Illiyûn* (i.e. the place where is kept the reckoning of the righteous) because he repented. So **Allah**, Praise and Glory be to Him, sent down an arbitrator to decide between them so said: Measure the distance between the place of his death and the evil city, then measure the distance between the place of

his death and the righteous city so if he is nearer to the evil city, then the angels of torture should take him, and if he is nearer to the righteous city, then the angels of mercy should take him. The angels started measuring the distance; then **Allah** beckoned to the evil city: Go farther, and beckoned to the righteous city: Come near, so the angels of mercy took the man. From the aforementioned story, it is evident that the human being knows nothing about the future, neither his future nor someone else's.

One of the first of those who forsook their homes in *Mecca* was a man called: 'Uthman Ibn-Mazoun; he was received as a guest by one of the *Ansar* (The Helpers in *Medina*) and he died at that man's place. The Prophet, Allah's Prayers and Peace be upon him, went there and when he entered, he heard the wife of the host saying: Bear my witness, **Allah** has honoured you.

So the Prophet, Allah's Prayers and Peace be upon him, said: *“What makes you certain that **Allah** has honoured him? As for him, he has received the perfect truth- and I hope all Mercy for him, and by **Allah**, I am the Messenger of **Allah** and I know not what will befall me”.. So the woman said: *By Him who has sent you with all truth I won't recommend any one after him.**

That's why, the Prophet, Allah's Prayers and Peace be upon him, said:
"If anyone among you should recommend his brother, he should say: I think he's so and so.. And I think he is so and so.. And I should not claim sanctity for anyone".

Allah says: *«Have you not seen those (Jews and Christians) who claim sanctity for themselves. Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scallish thread in the long slit of a date-stone»* (Al-Nisâ'

"The Women",49).

And about the Jews and the Christians, the Holy Qur'an renounced their statements:

«And (both) the Jews and the Christians Say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all)» (Al- Mâidah "The Table spread with

Food",18).

Then, if you are pious to some degree this is part of **Allah's** Grace: And on seeing others sinning then bear

in mind that **Allah**, Praise and Glory be to Him, has not yet ordained His Repentance upon them, and may be one day his repentance will be accepted and may be his fate will be sealed with faith. We do not know what has been preordained since eternity and we should call to the way of **Allah** with wisdom and beautiful preaching. The worshipper may well ask: How come I and the sinful be equal?. So we tell him that the sinful who turns to **Allah**, on entering Paradise, will be in a rank lower than the one who spent a lifetime in obedience: This man is among seven who will be over shaded by **Allah**'s Shade on the Day when there will be no shade but His; and **Allah** will call him to account safe and secure. **Allah**'s Mercy encompasses all.

We should not call sanctity for ourselves and remember **Allah**'s Word: *﴿...so, were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm),...﴾* (Al-Nisâ' "The Women",94).

Bilqis was a pagan and so were her people and about her said the hoopoe as **Allah** says: *﴿I found her and her people worshipping the sun instead of Allâh, and Shaitân (Satan) has made their deeds fair- seeming to them, and has barred them from (Allâh's) Way: so they have no guidance﴾* (An-Naml "The Ants",24).

i.e. They were pagans and in spite of all this she embraced Islam and said:

﴿...My Lord! Verily, I have wronged myself, and I submit [in Islâm, together with Sulaimân (Solomon)] to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists)﴾_{(An-Naml “The Ants”,44).}

So was Khâlid Ibn Al-Walied, who had been the leader of the unbelievers’ armies in *Uhud* invasion and he had been the main cause of the Muslims’ defeat. Nevertheless he embraced Islam and became the (unsheathed sword of **Allah**). God only knows what will happen in the future.

Remembrance Of Allah

**(22) [Allah says on Doomsday:
Take out of Hell whoever called Me in
remembrance one day or feared Me in a
situation] ⁽¹⁾**

**(23) [Whoever calls Me in remembrance in
himself, I will remember him in Myself; and
whoever calls Me in remembrance in assembly,
I will remember him in assembly better and
more amiable than his]⁽²⁾**

**(24) [Whoever is distracted from asking My
Favours by calling Me in remembrance, I will
grant him before he asks Me] ⁽³⁾**

(1) As Tirmidhi narrated that Anas (may Allah be pleased with him) said.

(2) As Ibn Shahin narrated that Abu Hurayrah (may Allah be pleased with him) said.

(3) As Ibn Nu'aim and Daylami narrated.

(25) [Whoever is distracted from asking My Favours, by remembering Me, I will give him more than what I gave to the suppliants] ⁽¹⁾

(26) [Whoever is distracted by reciting the Holy Qur'an from calling unto Me and asking My Favours, I will give him the reward of the appreciating] ⁽²⁾

Explanation:

[Take out of Hell whoever called Me in remembrance one day or feared Me in a situation]:

One of the companions of the Prophet, Allah's Prayers and Peace be upon him, asked him: Advise me, O Allah's Prophet.

So the Prophet, Allah's Prayers and Peace be upon him, said: *"Still your tongue is moist and redolent with calling Allah in remembrance".. The Prophet, Allah's Prayers and Peace be upon him, said: "Nothing whatsoever is done (of good deeds) that will save the son of Adam from torture except*

(1) As Bukhari, Bazzar, Bayhaqi narrated that Ibn 'Umar (may Allah be pleased with them) said.

(2) As Ibn Hudhayfah Shahin narrated that Abi Sa'id Al-Khudri (may Allah be pleased with him) said.

*calling **Allah** in remembrance”.. He was asked: Not even striving in the cause of **Allah**?.. So the Prophet, Allah’s Prayers and Peace be upon him said: “Not even striving in the cause of **Allah** except if he stabbing with one’s sword till it is severed”.. The Prophet, Allah’s Prayers and Peace be upon him, said: “Verily I will inform you of the best deeds, and most virtuous (and pure) for your Lord of Sovereignty and highest in your grades, and the best for you and greater than spending out gold and money, and better for you than encountering your enemy so you smite their necks or they smite your necks”.. So his companions said: Yes, O **Allah**’s Prophet.. What is it?.. He, Allah’s Prayers and Peace be upon him, said: “It is calling **Allah** in remembrance”.*

A man asked the Holy Prophet, Allah’s Prayers and Peace be upon him,: Who will be the (worshippers) most delighted (and fortunate) with your holy intercession, O Holy Prophet?.. So he, Allah’s Prayers and Peace be upon him, said: “Whosoever professed (There is no god but **Allah**) sincerely from his own heart”.

Allah says in the Holy Qur’an: **﴿Verily, those who recite the Book of Allâh (this Qur’ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and**

openly, they hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense) (Fâtir or Al-Malâ'ikah "The Originator of Creation" or "The Angels",29-30).

Calling **Allah** in remembrance is by the heart, the tongue and in all postures.

The holy Mother of believers 'Âishah, may Allah be pleased with her, said: The Messenger of **Allah** used to call **Allah** in remembrance in all his affairs!.

«When you have finished As-salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides,...» (Al-Nisâ' "The Women",103).

If we follow the Holy Prophet's admonitions, advices and sayings, we can celebrate **Allah's** Praises and call Him in remembrance even when one is in a state of major ritual impurity. For then one is forbidden to recite the Holy Qur'an, and touch the Holy Book but he is not forbidden from saying: There is no god but **Allah**, there is no might nor power save in **Allah..** etc.

Our Notions Of Allah

(27) [I am in accord with My Servant's good judgment of Me, let him cherish his judgment of Me as he would]⁽¹⁾

(28) [I am in accord with My Servant's good judgment of Me, and I am beside him whenever he prays to Me] ⁽²⁾

(29) [I am in accord with My Servant's good judgment of Me, and I am with him whenever he calls Me in remembrance: So, if he calls Me in remembrance in himself,.. I will remember him in Myself; and if he calls Me in remembrance in a gathering, I will remember him in a gathering better than his] ⁽³⁾

⁽¹⁾ As Muslim, Al-Hâkim narrated that Wà'ilah (may Allah be pleased with him) said, and Abi Al-Donya narrated that Abu Hurayrah (may Allah be pleased with him) said

⁽²⁾ As Ahmad narrated that Anas (may Allah be pleased with him) said.

⁽³⁾ As Bayhaqi narrated that Abu Hurayrah (may Allah be pleased with him) said.

(30) [I am in accord with My Servant's good judgment of Me, whoever harbours good judgment of Me will see it, and whoever thinks evil of Me will see it]⁽¹⁾

(31) [I am in accord with My Servant's good judgment of Me, and I am beside him whenever he calls Me in remembrance] ⁽²⁾

(32) [I am in accord with My Servant's good judgment of Me, whoever thinks good of Me then it is good for him, and whoever thinks evil of Me then it is evil for him] ⁽³⁾

(1) As Ahmed, Muslim, Tabarâni and Ibn In-Najjar narrated that Abu Hurayrah (may Allah be pleased with him) said, and Tabarâni, Abû Nu'aim narrated that Wà'ilah (may Allah be pleased with him) said.

(2) As Muslim and Al-Hâkim narrated that Anas (may Allah be pleased with him) said

(3) As Tabarâni and Ibn Hibban narrated that Wà'ilah (may Allah be pleased with him) said.

Explanation:

(*AL-Zann*) has four denotations in AL-Qur'an:

(1) Certitude. (2) Suspicion. (3) Faith. (4) Accusation.

1. Certitude: **﴿Surely, I did believe that I shall meet my Account﴾** (Al-Hâqqah "The Inevitable",20).
2. Suspicion: **﴿...we do not think it but as a conjecture, and we have no firm convincing belief (therein)﴾** (Al-Jâthiyah "The Kneeling",32).
3. Faith: **﴿...but you thought that Allâh knew not much of what you were doing﴾** (Fussilat "They are explained in detail",22).
4. Accusation: **﴿...and you were harbouring doubts about Allâh.﴾** (Al-Ahzâb "The Confederates",10).

[I am in accord with My Servant's good judgment of Me, let him think of Me as he would]:

This is an all-inclusive Hadith for **Allah** says: **﴿...And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, the Most Merciful towards mankind﴾** (Al-Baqarah "The cow",143).

When you worship **Allah**, you feel afraid that your prayers might not be accepted by **Allah**, Praise and Glory be to Him, but if you are assured by the aforementioned verse then your prayers will be

accepted, and will never be refused.. If you pray to **Allah** while you are confident that your prayers will be accepted, then your prayers will be accepted; and if you think that **Allah** will not accept your prayers then **Allah** will not accept them, for the Prophet, Allah's Prayers and Peace be upon him, says: *“On begging and praying to **Allah** resolve upon your prayer and never say: O my Lord, if it pleases You, fulfil it, for **Allah** would never be compelled to do anything”*.

The Prophet, Allah's Prayers and Peace be upon him, says: *“let no one of you die till he has a wishful notion of **Allah**”*: That is to say, when a person is in the throes of death, he should have a wishful notion of **Allah** because whoever yearns to meet **Allah** will find that **Allah** yearns to meet him , and whoever hates to meet **Allah**, **Allah** hates to meet him.. How then will we all die, having a wishful notion of **Allah** whereas we all hate and fear death?.

So the whole thing needs full awareness of **Allah**, Praise and Glory be to Him, for nothing surpasses over **Allah**, Praise and Glory be to Him,.. He creates what pleases Him and chooses what pleases Him and does what pleases Him; for **Allah**, Praise and Glory be to Him, enlarges donations or grants by strict measure to

whoever He pleases. Asking for **Allah's** Pardon obliterates sin because **Allah** fulfils His Promises.

Death makes the human being scared for on seeking **Allah's** Right path, two wings bear us: The wing of fear and the wing of longing and hope: ﴿...and invoke **Him with fear and with hope...**﴾ (Al-A'râf "The Heights" or "The Wall with Elevations",56). The worshipper's great fear makes him desperate of **Allah's** Mercy, and great hope might annihilate the worshipper because he would not exert strenuous efforts in worshipping and he might neglect his sins.

You have not to be scared of death because the human being's transmission from this world to *Barzakh*⁽¹⁾ should not scare you as it's similar to the human being's conveyance from a mother's womb to life. What should scare us is sin and disobedience. So if we sin, we should seek **Allah's** Forgiveness, feeling certain that **Allah** is the Great Forgiver, Most Merciful. To attain the wishful notion of **Allah** we should know that:

⁽¹⁾ *Barzakh*: is the partition that separates death from resurrection. It starts the moment one passes away and continues till one will be resurrected on Doomsday.

1. **Allah** is never committed to anybody.
2. **Allah's** Promise is true.
3. **Allah** Forgives all sins save associating partners with Him.
4. Life will continue, and a human being is developing from one level to a superior level: You were conveyed from the backbone of your father to your mother's womb (which is wider), then you come to this world (which is far wider), then you'll be conveyed to the *Barzakh* (undoubtedly it is greater) then to the hereafter and **Allah's** Mercy embraces everything.
5. You should not depend on your wishful notion of **Allah**, but you have to obey **Allah** because the Prophet, Allah's Prayers and Peace be upon him, says: *“There were people who departed this life and they had not one righteous deed and they said: We had a wishful notion of Allah.. Indeed they lied because if they had a wishful notion of Allah then they would have done righteous deeds”*.

Fear Stands For Safety

(33) [Never have anyone drawn My Wrath on him as a worshipper who committed a sin and regarded it great if compared to My Forgiveness..

If I ever hastened to punish a sinner (i.e. hastening in punishing a sinner was ever one of My Attributes) I would hasten to punish those who despaired of My Mercy..

If I did not have Mercy on My Worshipers for anything but their fearing when standing before Me, I would praise them for this and make their reward for it in securing them against their fear] ⁽¹⁾

(34) [Never will I make two feelings of fear co-exist in the heart of My Worshipper and never will I make two feelings of safety co-exist in his heart: If he considers himself safe in this world I will make him fear on Doomsday; and if he

⁽¹⁾ As Râfi'i narrated that Najiyah Ibn Muhammad (may Allah be pleased with him) said.

**fears Me in this world I will make him safe on
Doomsday] ⁽¹⁾**

(35) [Never will I make two feelings of fear co-exist in the heart of My Servant and never will I make two feelings of safety co-exist in his heart: If he considers himself safe in this world I will make him fear (on Doomsday) when I gather My Servants.. And if he fears Me in this world I will make him feel safe when I gather My Servants]⁽²⁾

Explanation:

No matter how many sins the worshipper commits as he then asks for **Allah's** Forgiveness, **Allah** will forgive him. The most grievous sin a worshipper commits is to commit a sin then regard this sin as great if compared to **Allah's** Forgiveness, that is, to think that **Allah** will not forgive him. No matter how great

(1) As Ibn Il-Mubâarak narrated that Al-Hassan (may Allah be pleased with him) said.

(2) As Abû Nu'aim narrated that Shaddad Ibn AWS (may Allah be pleased with him) said.

sins are, **Allah**'s Mercy is greater than everything and can encompass all things.

Allah says in another sacred Hadith:

[If the first and the last of you, mankind and Jinn have the heresy that lies in the heart of the most debauched man, this will never decrease the dominion of My Sovereignty]:

[If I ever hastened to punish a sinner (i.e. hastening to punish a sinner was ever one of My Attributes) I would hasten to punish those who despaired of My Mercy]:**Allah** does not hasten punish the sinner but He gives him time and a chance to repent.. If **Allah** had hasten to punish (a sinner) He would not have hastened to punish those who committed the most grievous sins but those who despaired of the mercy of **Allah**, so **Allah** says:***(Say: O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins) ! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins Truly He is Oft-Forgiving, Most Merciful)***(Az-Zumar "The Groups",53).

[If I did not have Mercy on My Worshippers for anything but their fearing on standing before Me, I would praise them for this and make their reward for it is securing them against their fear..]:So the

servant's fearing to be called to account before **Allah** makes **Allah** have mercy on the servant and He will grant him safety and peace on the Day of Great Fright, So:

1. One should not be desperate of the mercy of **Allah**: as Jacob said to his sons: *«...and never give up hope of Allâh's Mercy...»* (Yûsuf "Prophet Joseph",87).. And as Ibrahim says: *«...And who despairs of the Mercy of his Lord except those who are astray?»* (Al-Hijr "The Rocky Tract",56).
2. The worshipper should fear **Allah**, there are two types of fear
 - Fearing punishment. - Fearing the Exaltedness and Sublimity of **Allah**..
 - a) Fearing punishment: It is the fear of the common people and those who disobey **Allah** and who fear **Allah**'s Punishment.
 - b) Fearing the Exaltedness and Sublimity of **Allah**: It is the fear of angels and Messengers and those near to **Allah**: Angels do not fear any failure in obedience for they never disobey **Allah**, yet they fear the Exaltedness and Sublimity of **Allah** that's why, the Prophet was the most liable to this type of fear.

But the negligent do not fear **Allah** and so do the tyrants and the disobedient because if they do fear **Allah** they will shun oppressing people. Whenever the worshipper commits a sin and fears **Allah**, his fear will lead him to fearing the Exaltedness and Sublimity of **Allah** and so he will be led to the right way, and so he will shun committing the slightest sin: **Allah** says: ***﴿If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴾*** (An-Nisá'

"The Women",31).

Undoubtedly when the worshipper fears **Allah**, he will shun anything that can draw **Allah**'s Wrath on him... and so he will be safe on Doomsday; and if he does not fear **Allah** in this world he will commit more sins, so on Doomsday he will be frightened, that's why never will two feelings of fear co-exist in the heart of a believer, the same also applies to two feelings of peace.. (They cannot co-exist in the heart of a believer).

Therefore, whoso fears in this world will feel secure on Doomsday; and whoso feels secure in this world will fear on Doomsday. So we have to resort to **Allah** and pray and call on Him.

It was reported that Gabriel said to the Prophet, Allah's

Prayers and Peace be upon him :

[O Muhammad, Allah will call me on Doomsday and tell me: I see so-and-so in Hell.. So I will say: O my Lord.. He never did a single righteous deed in his lifetime.. So Allah will say: I heard him one day saying: O the Most Compassionate, the most Bountiful.. O Gabriel, take him out of Hell and admit him to Paradise].

Spending Out Of The Surplus

(36) [Allah revealed to me words that entered my ears and deeply settled in my heart: I was ordered not to ask my Lord for forgiveness for whoever died unbelieving; and for whoever gives the surplus of his money it is best; and for whoever abstains it is worse; and Allah blames not for the scanty allowance] ⁽¹⁾

(37) [O son of Adam, if you spend what exceed your needs it will be best for you; and if you abstain, it will be worse for you and you won't be blamed for the scanty allowance. Give a priority to those whom you support, the upper (i.e. the donor's) hand is better than the lower hand (i.e. the hand of the recipient)] ⁽²⁾

⁽¹⁾ As Ibn Jarîr narrated that Qatadah (may Allah be pleased with him) said.

⁽²⁾ As Bayhaqui narrated that Abi Umamah (may Allah be pleased with him) said.

It was said the upper hand: Is that of whoso abstains from begging; and the lower hand is that of whoever stretches his hand begging.

It was said also that the upper hand: Is that of the giver and the lower one is that of the miser.

(38) [O son of Adam,.. give Me your treasures so I will preserve it from being burnt up, drowned or stolen.. I will retrieve it to you when you are in urgent need of it] ⁽¹⁾

(39) [O My Servants, I gave you what exceeded your needs and have asked you for a (beautiful) loan; so whoever gives Me of what I've given him willingly, I will give him immediate rewards in his lifetime, but other rewards will be preserved for him on Doomsday and whoever I take from what I granted him, unwillingly, and he bears patiently and waited My Reward, then he deserves the obligation of My Prayer and Mercy and I will write him

⁽¹⁾ As Bayhaqui narrated that Al-Hassan (may Allah be pleased with him) said

down among the rightly guided and I will allow him to look towards Me]⁽¹⁾

Explanation:

Allah, Praise and Glory be to Him, says:

[Anyone I give what exceeds his needs, then I am the Lord of donation. Anyone forgets himself then he is led astray]:And he is like the one we are told about by the Holy Qur'an: He said: ***«...This has been given to me only because of the Knowledge I possess...»*** (Al-Qasas "The Narration",78). What **Allah** grants us is his donation and not our worthiness or result of our ingenious.

[..and have asked you for a (beautiful) loan..]:The worshipper who gives alms and spends on the poor will be rewarded in his lifetime and on Doomsday; a righteous deed is rewarded as tenfold and it could be multiplied seven hundred times and **Allah** gives manifold increase to whom He pleases, not to mention, blessings that would be granted to him in his lifetime: *“Charity never decreases money”*.

(1) As Rafi'i narrated that Abu Hurayrah (may Allah be pleased with him) said.

If the worshipper lost anything of his money, glory or was bereft of his son and he bore patiently and said:(**Allah** suffices me, He is the Best Disposer of my affairs) and surrendered to **Allah's** Judgment, then he would be granted what **Allah** had promised him.

[..then he deserves the obligation of My Prayer..]:Allah's Grants are in countable.

[..and Mercy..]:It is **Allah's** Promise to endow His Worshipper with His Mercy in this life and in the hereafter.

[..and I will write him down among the rightly guided..]:Then he will never be misled nor wretched. **Allah** describes those who bear disasters with patience as He says:*(Who, when afflicted with calamity, say: Truly! To Allâh we belong and truly, to Him we shall return)*(Al-Baqarah "The Cow",156). And gives them glad tidings and says:*(They are those on whom are the Salawât (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 "The Cow"157).

Umar Ibn el-kattâb, may Allah be pleased with him, said:(What excellent sacks and surplus) He meant by sacks:

prayers and Mercy and by surplus: those who are rightly guided.

[..and I will allow him to look towards Me..]:That is to say looking towards **Allah's** Countenance on Doomsday because on that Day, **Allah**, Praise and Glory be to Him, will say to the companions of Paradise:**[Ask Me]..** So they will say: O our Lord, we ask You for Your pleasure with us.. So **Allah**, Praise and Glory be to Him, will say:**[My Pleasure has let you enter Paradise! O companions of Paradise, ask Me]:**So they will say: O our Lord, what shall we ask You?!.. So **Allah** will say:**[Ask Me for more and more]:**So they will say: O our Lord, we ask you for more and more.. So the veil will be unveiled, so they will see **Allah's** Countenance and this will be the greatest reward they have ever had and this is what the coming verse mentions:***﴿There they will have all that they desire- and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic -Most-Majesty﴾*** (Qaf,35).

Seeking Refuge With Allah

(40) [Allah revealed to David:

By My Exaltedness and Glory, whoever of My Worshippers resorts to Me, excluding anyone save Me and I am aware of that from his intentions, then all those in earth and in heaven plan against him I will make to him a way out.. and whoever of My Worshippers resorts to any one of My Worshippers-and I am aware of that from his intentions-then I will sever all means of help that may fall to him from heavens and create a precipice under his feet..

And any worshipper ever obeys Me I will grant him before he asks for My Favours...and accept his prayers even before he prays to Me.. and forgive him before he asks for My Forgiveness..] ⁽¹⁾

⁽¹⁾ As Abu Tamman, Ibn 'Asâkir, Daylami narrated that Abdel Rahman Ibn Ka'b (may Allah be pleased with him) said.

Explanation:

The Hadith aims at seeking refuge with **Allah** and depending on Him.. When **Allah** revealed to David, He swore by His Exaltedness and Glory...

[..Whoever of My Worshippers resorts to Me, excluding anyone save Me..]:To resort to means: To seek refuge with **Allah** and never depends save on **Allah** and resorts not to any might save **Allah's**.

[..and I am aware of that from his intentions..]:Then the good intention is needed on resorting to **Allah** and on seeking refuge with Him.. Intention is a secret between the worshipper and his Lord.. no angel knows it.. and no Satan can ever defile it.

[..all who are in earth and heaven plan against him..]:Plotting and planning might be good or evil.

﴿...Thus did We plan for Yûsuf (Joseph)...﴾ (Yûsuf

“Prophet-Joseph”,76).

This is **Allah's** Plan for the welfare of Joseph, but if the whole earth and heaven with all creatures therein gather to harm him, **Allah** says:**[..I will make to him a way out..]:**And this coincides with **Allah's** verse:

﴿...And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ (At-Talâq “The Divorce”,2).

As there is a sincere desire to be just and true **Allah** often provides a solution in the most unexpected ways. It is a way out, then the plotting of the plotters augments his power and might.

[..and whoever of My Worshippers resorts to any one of My Worshippers then I will sever all means of help that may fall to him from heavens and create precipice under his feet..]:

The worshipper who resorts to another worshipper has no right to pray to **Allah** and his prayers will not be accepted. **Allah** will never protect him, so he will neither be supported nor defended by anything; moreover enemies will plot against him and conquer him.

[..And any worshipper ever obeys Me I will grant him before he asks for My Favours.. and accept his prayers even before he prays to Me.. and forgives him before he asks for My Forgiveness]:An obedient worshipper is granted before supplicating, given before asking, and endowed with favours and all his prayers will be accepted and will be forgiven, he will be inspired to ask for **Allah's** Forgiveness for every sin so he neglects no sin of his whether grievous or small.. and in the sacred Hadith **Allah** said:[**Whoever never**

calls on Me will incur My Wrath on him]: So sincere prayers will be answered.

Ibn Abbas reported: I was behind the Prophet, Allah's Prayers and Peace be upon him, one day when I heard him saying: *“O lad, I'm teaching you (these) words: Fear Allah, He will protect you; fear Allah, then whenever you turn your face Allah will be towards you; on calling, call on Allah; and on seeking help, seek Allah's Help and know for sure: That if people gather to benefit you with something never will they benefit you with anything save what Allah has written down for you (i.e. preordained for you), and if they gather to harm you with something, never will they harm you with anything save what Allah has written down against you, pens are raised and sheets are drained”.*

Also Allah says: **﴿Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it;...﴾** (Fâtir or Al-Malâ'ikah “The Originator of Creation, or The Angels”,2).

So long as you believe in this you have to seek refuge with Allah because: **[whoever exalts himself over anybody save Allah he's debased; and his abasement will be at the hands of the one whom he exalts himself in]:**

If you believe that **Allah** is the Unconquerable, the All-Powerful who grants His Authority to whom He pleases; nothing will ever happen in His Kingdom except what pleases Him;.. He is the Accomplisher of whatever pleases Him; so don't fear but **Allah**;.. let no blame scare you, let no admonisher care for you. The Prophet, Allah's Prayers and Peace be upon him, said: *"A group of my people (i.e.Muslims) are still siding with the truth,.. none of their opponents will ever harm them till Doomsday"*.

What A Great Righteous Deed!

(41) [Allah revealed to David :

O David,.. A worshipper comes on Doomsday with a righteous deed he had done in his lifetime.. So I give him full authority in Heaven. David said: O my Lord, who is this worshipper?.. He said: A believer who took upon himself the assignment of fulfilling the demand of his fellow believer and he liked it to be fulfilled; whether it was fulfilled at his hands or not fulfilled] ⁽¹⁾

Explanation:

[A worshipper comes on Doomsday with a righteous deed he had done in his lifetime.. So I give him full authority in Heaven...]:It is one righteous deed and what an excellent deed it is.

Authorization: It is giving an official power to deal with and judge,.. for **Allah**, Praise and Glory be to

⁽¹⁾ As Al-Khatib and Ibn 'Asâkir narrated that Aliyy (may Allah be pleased with him) said.

Him,.. gives him the authority, with this single righteous dead in heaven to govern in heaven with whatever he would to himself and tells him:(Put yourself in whatever grade you would).

[..David said: O my Lord,.. who is this worshipper?..]:Notice that David himself was surprised at the whole matter for how come a single righteous deed leads to the full authorization of a worshipper in heaven.

[He said: A believer who took upon himself the assignment of fulfilling the demand of his fellow believer and he liked it to be fulfilled; whether it was fulfilled at his hands or not fulfilled]:Allah informed David about that worshipper who is but a believer. He believes in **Allah** and His Messenger, and took upon himself the assignment of fulfilling the wish of his fellow-believer sincerely and he exerted strenuous efforts on doing so and he liked to fulfill the needs and demands of his fellow believer,.. whether this demand would be fulfilled at his hands or not, then his reward would be preserved for him because fulfilling it was linked to **Allah's** Will. The Prophet, Allah's Prayers and Peace be upon him, said: *"The Muslim is the brother of the Muslim; he does not wrong nor fail him.*

*Whoever takes upon himself the fulfillment of his brother's need, **Allah** will fulfil his need, and whoever dispels the hardship of a Muslim, **Allah** will dispel one of his hardship on Doomsday and whoever veils the faults of a Muslim **Allah** will veil his faults on Doomsday”.*

Favours and righteous deeds will reward the donor during his lifetime and after his death. In one of the invasions, one of the captive ladies came to meet the Prophet, Allah's Prayers and Peace be upon him, and she was permitted to meet him, Allah's Prayers and Peace be upon him, and she said: I'm the daughter of Hâtim it-Tâ'iyy, so the Prophet, Allah's Prayers and Peace be upon him, said: *“Your father used to glorify moral excellences”*.. So he, Allah's Prayers and Peace be upon him, set her free, although her father died in the era of pre-Islamic paganism.

The Lovers Of Allah

(42) [Allah says on Doomsday: Draw near Me, My Lovers,.. so angels ask: Who are Your Lovers?!..

Allah says: They are the poor Muslims.. So they near Him, so He, Praise and Glory be to Him, says: Never had I deprived you of this world because I disdained you,.. but I wanted to augment and multiply My Honoured reward for you today, so wish whatever you would,.. so they will be ordered to be admitted to Paradise before the rich by forty years] ⁽¹⁾

In another Hadith:

(43) [Moses said: O my Lord, You deprive Your believing servant of this world,.. so Allah opened to him one of the gates of Paradise and said: This is what I prepared for him. Moses said: By Your Exaltedness and Sublimity the loftiness of Your Position, if he had his hands

⁽¹⁾ As Abul- Shaikh narrated that Anas (may Allah be pleased with him) said.

and legs amputated and he has been dragged on the ground on a prone position since he was born till Doomsday then this would be his destiny then it would be as if he would have never seen any calamity in his lifetime..

Then Moses said: O my Lord, You grant the unbeliever pleasures of life,.. so Allah opened to him one of the gates of Hell and said: This is what I prepared for him.

So Moses said: O my Lord, By Your Exaltedness and Sublimity, if you had granted him the pleasures of life since he was born till Doomsday then this would be his destiny, then it would have been as if he had never seen any good in his lifetime] ⁽¹⁾

Explanation:

In Paradise there will be pleasures ever unseen by any eye, unheard by any ear and never flashed on a person's mind.. In Hell there are many kinds of torture which a human being cannot tolerate.. and the

⁽¹⁾ As Dara Qutni and Daylami narrated that Abi Sa'îd (may Allah be pleased with him) said.

hereafter is Everlasting, it is the abode of reward or punishment but the life of this world is short, it lasts as long as the lifetime of a human being and the rise of the Hour. The endowments of this life are a trial and a test and so is the deprivation therein because the reward or the punishment will be in the hereafter. Money is a trial and so is power and authority.. The unbeliever might have done some righteous deeds in this world but he is not rewarded for them in the hereafter because of his heresy so **Allah** gives him his reward from the pleasures of this world, but on Doomsday he will not be rewarded, so **Allah**, Praise and Glory be to Him, said: *«On the Day when those who disbelieve (in the Oneness of Allâh–Islâmic Monotheism) will be exposed to the Fire,(it will be said): You received your good things in the life of the world, and you took your pleasure therein...»* (Al-Ahqâf

“The Curved Sand-hills”,20).

When Moses wondered that **Allah** deprived the believing worshipper of this world,.. **Allah** showed him His Reward as being spared for him on Doomsday by opening one of the eight gates of Paradise, so Moses swore: That if the believer, who was deprived of all the pleasures of life, had his legs and hands

amputated and nothing remained to him but his head and upper body and was dragged on the ground on a prone position since **Allah** created him till Doomsday then he was rewarded by what Moses saw, then it seemed as if he had savoured no calamities at all and he would forget all bitterness of life.

And similarly if the unbeliever was granted all the pleasures of life since he was born till Doomsday then he was doomed to Hell then he would forget all the bliss of life as if he had never experienced any good at all.

The worshipper, the moment he descends to his grave, sees part of this. If he is one of the righteous, an aperture will be opened for him through which he will look at Hell and it will be said to him: This is your position in Hell **Allah** has delivered you from it.. Then aperture will be opened for him through which he will look at Paradise and it will be said to him: This is your position in Paradise look at it to be resurrected thereto.. So he spends all the time in his grave looking at his place in Paradise.. And if he is one of the wrongdoers the opposite will happen to him, he will see his place in Paradise, it will be said to him: This is your place in Paradise you have lost it with your evil deeds, then an

aperture will be opened and he will be addressed: This is your place in Hell look at it until you resurrect.

«The Fire, they are exposed to it, morning and afternoon...» (Ghâfir or Al-Mû'min "The Forgiver or The Believer",46).

Feeling the passage of time is quite relative. The individual, who is waking-up feels the passage of time in a way different from the sleeping person. The happy person's sense of time is different from that of a sad one. Similarly, does the free person feel the passage of time as the Jailed one?!

Allah, Praise and Glory be to Him, is the Creator of place and time and this relative feeling of place and time. He is All-Powerful who can elongate or shorten time for whom it pleases Him. The same can be said about the grave: Time will be elongated for the unbeliever so that his torture will be augmented; and it will be shortened for the believer so that his anticipation will be shortened.

The Statement Of Monotheism

(44) [Moses said: O my Lord; teach me something I praise You with and call upon You with..

Allah said: O Moses say: There is no god but Allah.

Moses said: O my Lord, all Your servants say that..

Allah said,.. say: There is no god but Allah.

Moses said: There is no god but You,.. O my Lord,.. I do want something You favour me with..

Allah said: O Moses, if the seven firmaments and whoever populate them except Me and the seven earth are put in one scale, and (There is no god but Allah) is put in the other scale pan, then the scale pan bearing,.. (There is no god but Allah) will tip the scale pan against the other one].⁽¹⁾

⁽¹⁾ As Nasâ'i, Ibn Hibban, Al- Hâkim, Abû Nu'aim, Abû Ya'li, Al-Hakîm narrated that Abi Sa'id (may Allah be pleased with him) said.

In another sacred Hadith:

(45) [Moses said: O my Lord, I wish I could know whom You love of Your servants so that I could love him..

Allah said: If you see My Servant calling Me to remembrance again and again, then I permitted him to do so, and I do love him,.. and if you see My Servant not calling Me to remembrance then I've avoided him from doing so, and I loathe him].⁽¹⁾

The Prophet, Allah's Prayers and Peace be upon him, said: *"The best of remembering Allah is by saying (There is no god but Allah).. and the best prayer is (Praise be to Allah)"*.

Also the Prophet, Allah's Prayers and Peace be upon him, said: *"Professing that there is no god but Allah is the key to Paradise"*.

Abu Huraira asked the Prophet, Allah's Prayers and Peace be upon him, who will be the most fortunate people to have your intercession on Doomsday?.. So he, Allah's Prayers and Peace be

⁽¹⁾ As Dara Qutni and Ibn 'Asâkir narrated that Umar (may Allah be pleased with him).said.

upon him, said: *“I thought -O Abu Huraira- that no one would ever ask me about this but you because you are keen on knowing Hadith.. The one who will be mostly blessed with the bliss of my intercession is he who said: There is no god but **Allah** sincerely from his heart or Soul”*.

The Prophet, Allah's Prayers and Peace be upon him, said: *“The best calling on **Allah** is on the day of ‘Arafa, and the best that I and the Apostles before me have ever said was: There is no god but **Allah**, the One and Only, no partner has He, to Him belongs the dominion of heavens and earth and to Him belongs praise for **Allah** has power over all things”* .

Allah, Praise and Glory be to Him, said:

(46) [There is no god but Allah is My Word, and I am He, the one who will say it will enter My Fort and be safe from My Chastisement].

(47) [There is no god but Allah is My Fort and whoso enters My Fort will be saved from My Torture].

Explanation:

One day the people of (*Nisabûr*) heard about the advent of a man from people of the family of the Prophet, Allah's Prayers and Peace be upon him, and he was 'Ali AL-Rida so preachers and men of learning gathered to meet him and welcome his advent, so he passed them while mounting his gray mule covered by a dome with lowered curtains and veils so they stopped him and told him: O son of the honored men, we ask you to uncover the veil to see your face and to tell us about your forefathers. So Ali AL-Rida uncovered the veil and they looked at his resplendent face; he said: My father Abi Musa AL-kazim told me about his father Ja'far AL-sâdiq who reported from his father Muhammad AL Bâqir who reported from his father Ali, Ali Zein AL-'Abedeen who reported from his father AL-Hussein Ibn Ali who reported from his father Ali Ibn-Abitâleb who reported from the Prophet, Allah's Prayers and Peace be upon him, said: "*Gabriel the faithful said our Lord said: There is no god but Allah is My Fort, whoso says it will enter My Fort and whoso enters My Fort will be delivered from My Torture*".

The profession: (There is no god but **Allah**), is the profession of monotheism, anyone we will say it

sincerely from his own heart will enter Paradise ,when Mu'âdh Ibn-Gabal, may Allah be pleased with him, heard the Prophet's, Allah's Prayers and Peace be upon him, saying: "*Who says: There is no god but **Allah** will enter Paradise*",..he said: Shall I bring glad tidings to people?. The Prophet, Allah's Prayers and Peace be upon him, said: "*No, so that they may not rely on it*". So Mu'âdh concealed the Hadith till he was on death bed when he feared concealing knowledge from people so he informed them of the Hadith.

It is stipulated that whoso says: (There is no god but **Allah**), that the tongue should assert it and the heart should believe in it, then this will be reflected on organs and behavioral manifestations of whoso says: (There is no god but **Allah**) sincerely:

1. No blamer scares him.
2. He seeks no sustenance save from **Allah**.
3. He never relies save on **Allah**, and he never resorts save to **Allah**.
4. He entrusts his affairs to **Allah** alone.

The profession of (There is no god but **Allah**), lets the worshipper feels absolute freedom, power and might and the worshipper ascends ways of ascent of monotheism, so he feels that **Allah** is the Accomplisher of whatever pleases Him, and nothing

happens in the dominions of heavens and earth but what accords with His Will, so he is pleased with fate and destiny.

Allah, Praise and Glory be to Him, said *﴿And say: "All the praises and thanks are to Allâh, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)] ﴾*.(Al-Isrâ' "The Journey by Night",111).. knowing and believing in this requires perfect praise to **Allah** and makes the worshipper feel secure for pleasing **Allah** is so easy because He is the One and Only One and His Blessing is that he depicted the way that may lead to his pleasure: The Prophet, Allah's Prayers and Peace be upon him, said: *"Whoso gratifies Allah by incurring people's anger on him, then Allah will be pleased with him, and so will people,.. and whoso incurs Allah's Wrath on him by gratifying people, Allah will be wrathful with him, and so will people"*.

The Prophet, Allah's Prayers and Peace be upon him, said: *"When Allah loves a worshipper he will call Gabriel: O Gabriel, I love so-and-so; love him, so Gabriel loves him, then Gabriel calls the Highest Assembly and says:*

*O ye Assembly, **Allah** loves so-and-so love him, so they love him, then he will be liked and respected by all worshippers”.*

From Hadith:(45)

[Moses said: O my Lord,.. I wish I could know whom You love of Your Servants so that I could love him..

Allah said: If you see My Servant calling Me to remembrance again and again, then I permitted him to do so and I do love him]: If you are inspired to call **Allah** in remembrance then it is a blessing from **Allah** then take avail of it because **Allah** has opened a gate for you and will never close it in your face.

[..and if you see My Servant not calling Me to remembrance then I've avoided him from doing so and I loathe him]:

The Prophet, Allah's Prayers and Peace be upon him, said: *“The best of remembering **Allah** is by saying (There is no god but **Allah**) and the best prayer is Praise be to **Allah**”.*

The profession:(Praise be to **Allah**), is the first word that will be said on resurrection: **﴿On the Day when He will call you, and you will answer (His call) with**

(words of) His praise and Obedience,... (Al-Isrâ' "The Journey by Night",52).

And it is the first word said by the companions of heaven:***﴿...and they will say, "All the Praises and thanks be to Allâh, Who has guided us to this"...*** (Al-A'râf "The Heights" or "The Wall with Elevations",43).

And it is the end of the prayer of the inhabitants of Paradise :***﴿...and the close of their request will be: Al-Hamdu Lillâhi Rabb-il-'Alamîn [All the praises and thanks are to Allâh, the Lord of 'Alamîn (mankind, jinn and all that exists)]*** (Yûnus "Jonah"),10).

With these words creation had begun..***﴿All praise and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light,...*** (Al-An'âm "The Cattle",1).

With these words reckoning terminated: ***﴿...and they (all the creatures) will be judged with truth. And it will be said,: "All the Praise and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)*** (Az-Zumar "The Groups",75).

These words fill the balance and it is a supplication: ***﴿...so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's***

sake only, and not to show off, and not setting up rivals with Him in worship). All the praises and thanks are to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists).﴾. (Ghâfir or Al-Mû’min “The

Forgiver” or “The Believer”,65) .

And when your Lord warned: ﴿...If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings);...﴾ (Ibrâhîm

“Abraham”,7).

It is the key to blessings: The Prophet, Allah’s Prayers and Peace be upon him, said: “Augment and proliferate favours”,.. It was said: what will augment favours?!,.. He, Allah’s Prayers and Peace be upon him, said: “praise”.

Then he recited: ﴿...If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings);...﴾ (Ibrâhîm “Abraham”,7).

Beware Of The Righteous

(48) [Whoso contracts the enmity of a friend of Mine then I will wage war against him.. and there is no better way for a worshipper to draw near Me than by obeying and observing all what I ordered him to do,.. still My Worshipper comes close to Me by performing supererogatory religious services till I love him,.. when I love him: I will be his audition he hears with, his vision he sees with, his hand which he lays hold with, his leg he walks with, and if he asks Me I will grant him, and if he seeks refuge with Me I will give him My Shelter.. Never will I hesitate in doing anything than taking the life of the believer, he hates death and I hate to cause him harm]. ⁽¹⁾

(49) [Whoso harms a friend of Mine, deems warring against Me and there is no better way for a worshipper to be near Me than by

⁽¹⁾ As Bukhâri narrated that Abu Hurayrah (may Allah be pleased with him) said.

performing My Obligations,.. and still My Worshipper draws nears Me by performing supererogatory religious services till I love him, when I love him: I will be his eye he sees with, his ear he hears with, his leg he walks with, his heart and mind with which he rationalizes, and his tongue he talks with, and if he asks Me I will grant him, and if he calls on Me I will answer him.. Never will I hesitate in doing anything than taking his life because he hates death and I hate to cause him harm]. ⁽¹⁾

Explanation:

Al-Walî (protector)

Allah says: *«Allâh is the Walî (Protector or Guardian) of those who believe..»* (Al-Baqarah "The Cow", 257) .

«Verily, my Walî (Protector, Supporter, and Helper) is Allâh who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.» (Al-A'râf "The Heights" or "The Wall with Elevations", 196).. *«No doubt! Verily, the Auliya' of Allâh [i.e. those who believe in the*

(1) As Ahmad, Al-Hakîm, Abû Ya'li, Tabarâni, Abu Nu'aim and Ibn 'Asâkir, narrated that 'A'ishah (may Allah be pleased with her) said.

Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allâh- Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).﴾ (Yûnus "Jonah",62-63).

(*Al-Walî*) or the one whom **Allah** always guards is obedient to all the commandments and observes the supererogatory religious services.

The supererogatory religious services compensate for observing the commandments but the supererogatory services make the worshipper nearer to his Lord. (Whoso persists in knocking on the gate will have the gate almost opened for him). Observing the supererogatory religious services leads to **Allah**'s Love for the worshipper and as He Loves him He becomes his audition he hears with and the worshipper will be one of those referred to in this Qur'anic text:﴿*And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden)﴾ (Al-Mu'minûn "The Believers",3).. ﴿*Those who listen to**

the Word [good advice Lâ ilâha illallâh-(none has the right to be worshipped but Allâh)and Islâmîc Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût)...﴾ (Az-

Zumar "The Groups",18).

So -the friend of **Allah**- distinguishes between truthfulness and falsehood and so is the case concerning the hand, the leg, the sight, the tongue, the heart and mind. He does not use them but in obeying **Allah**. Harming -*Al-Walî*, the Friend of **Allah**- will expose the one who harms him to a war from **Allah**.

Can we know *Al-Walî*?!.. He may be known to people and he may be unknown to them. There are constant worshippers who underestimate themselves for their high position is hidden from them and from others so that they may not be conceited in this world.. *﴿And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning).﴾* (Al-Mu'minûn "The Believers",60).

There are -friends of **Allah**- who are informed by various ways: One of which is the true vision; because the Prophet, Allah's Prayers and Peace be upon him, said: "*Miracles*

have gone and heralds of glad tidings remain”.. It was said: What are these heralds?”. He, Allah’s Prayers and Peace be upon him, said: “It is the true righteous vision he sees or it is seen for him”.

Allah says: *﴿Verily, those who say: “Our Lord is Allâh (Alone),” and then they stand firm, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised”. We have been your friends in the life of this world and are (so) in the Hereafter....﴾.*(Fussilat “they are explained in detail”,30-31).

We think this will not be -and **Allah** knows best- after death but in this world because it is a glad tidings; the Prophet, Allah’s Prayers and Peace be upon him, says: *“Amongst those who were before you there were reciters, from my people it is ‘Umar Ibn El-Khattab”.*

Angels used to descend to listen to some of the companions of the Prophet, on reciting the Holy Qur’an, and hence he saw them as the chandeliers hanging down from the sky, but they never mentioned this to anyone because something like this should be concealed as it was a secret between them and **Allah**.

[. if he asks Me I will grant him and if he seeks refuge with Me I give him My Shelter..]:

If such people ask **Allah** for anything He, Praise and Glory be to Him, accepts their prayers.

Hesitancy mentioned in Hadiths (48) and (49) means that taking his life is done gradually.

The Prophet, Allah's Prayers and Peace be upon him, says: *"At the moment of the believer's death, he is brought glad tidings of a Paradise from Allah and His Honour.. Nothing will be more beloved to him more than what he sees before him, so he will look forward to meeting Allah and Allah will like meeting him"*.

May be the friend of **Allah** (*Al-Wali*) will be ill before his death and he may suffer from the stupor of death.

Lady *Â'isha*, may Allah be pleased with her, said: (Never had I envied any one but the one who suffers at the moment of death after I saw how the Prophet, Allah's Prayers and Peace be upon him, had passed away). Because he, Allah's Prayers and Peace be upon him, used to swoon then regain consciousness then swoon again and then said: *"At the moment of death there are death stupors"*.

From this Hadith we sum up: That we have to beware of harming the righteous, those who observe prayers regularly, for may be they are friends of **Allah**.

Therefore do not harm them by any way because if one of them is angered this will draw the wrath of **Allah** on you.

Firmness Of Stand

(50) [David said addressing Allah: O my Lord, who of Your Worshippers You most love so that I can love him?!

Allah said: O David, the most beloved of My Worshippers is whoso has a pious heart,.. pure palms untouched by bribes nor by usury,.. who never harms anybody,.. nor goes about with calumnies,.. mountains will be shaken, yet he is never shaken,.. he loved Me, and loved whosoever loved Me, and made My Worshippers love Me..

David said: O My Lord, surely You know that I do love you, and love whoever loves you then how can I make Your Worshippers love You?!

Allah says: Remind them of My Favours, Calamities and Wrath. O David, there is not a Worshipper who sides with an oppressed man or helps him in having his grievance taken back

**but I will establish his feet firmly on that day
(Doomsday) when others' feet stumble]⁽¹⁾**

Explanation:

The Hadith shows how David is keen to love **Allah** though **Allah** has granted him wisdom, sovereignty and through **Allah**'s Power hills and birds celebrated His Praises with David by day and by night, mountains sang back the praises of **Allah** with him and birds also. **Allah** has granted David the most exquisite voice and granted him the Psalms which contains much devotional poetry of a high order including preaches and wisdom. Despite this Divine endowment to David he wanted more, that is, **Allah**'s Love, and this is the greatest thing one can attain in his life because when **Allah** loves a worshipper every existing thing will love him.

[Who of Your Worshipper You most love so that I can love him?!..]:One of the companions of the Prophet, Allah's Prayers and Peace be upon him, was absent for several days, so the Prophet, Allah's Prayers and Peace be upon him, searched

⁽¹⁾ As Bayhaqi and Ibn 'Asâkir narrated that Ibn 'Abbâs (may Allah be pleased with them) said.

for him in the mosque but did not find him and hence asked his companions so they said: We know nothing about him except that he keeps to his house. So he, Allah's Prayers and Peace be upon him, sent for him. When he came the Prophet, Allah's Prayers and Peace be upon him, said to him: *"What detained you from coming to us?"*.

The man burst into tears and said: O Messenger of **Allah** now you are with us, we see you and listen to your words but in the future we will not be able to do so, because if we will be the companions of Hell then we are born losers and will never see you again; and if we will be companions of Paradise then our rank is different from yours and similarly we will not see you. When I remembered this I became sorrowful and kept to my house and had been weeping ever since.. So the Prophet, Allah's Prayers and Peace be upon him, said: *"You will be in the company of whoso you love and the human being will be resurrected and gathered with whoso he loves"*. Hence David wanted to know those whom **Allah** Loves so that he can love them.. **Allah** said:[**..The most beloved of My Worshippers is whoso has pious heart,..**]:The first moral excellence of them is piety. The Prophet, Allah's Prayers and Peace be upon him, pointed to his heart and said: *"Piety lies here"*. And **Allah** says:

﴿...then it is truly from the piety of the hearts﴾. (Al-Hajj “The Pilgrimage”,32). Similarly submission to **Allah** and God-Fearingness lurk in the heart when the Prophet, Allah’s Prayers and Peace be upon him, saw a man stroking his beard while he was praying, he, Allah’s Prayers and Peace be upon him, said: *“If his heart submits to Allah then his body will submit to Allah”*. And said: *“In the body there is a lump of flesh, if it is good then all his body will be good, and if it is spoiled, then all his body will be spoilt that is, the heart”*. And he also said: *“The two smallest organs, the heart and the tongue determine the nature of the soul of a man”*.. So the first moral excellence of those loved by **Allah** [**..has a pious heart..**]:The pious fears **Allah** covertly and overtly, calls **Allah** to remembrance and hides his yearning for **Allah** from people and hides charity he pays and the righteous deeds he does.

The second moral excellence is:[**..pure palms untouched by bribes nor by usury..**]:i.e. he does not stretch his hand and take ill-gotten money but his provisions and clothes are bought from money earned from lawful sources.. Pure palms can bear another meaning: i.e. pure from Muslims’ blood and money.

The third moral excellence is:[..never harms anybody..]:(Anybody):Means both the Muslim and the unbeliever; (harm) also encompasses any harm caused by hand or by tongue. He knows for sure that everyone is **Allah**'s Servant and He knows the final end of everyone and He, Praise and Glory be to Him, knows who will be wretched and who will be blessed.

The Holy Qur'an taught us about Jesus Christ, Mary's son when he will bear witness on Doomsday over his people: **﴿..Did you say unto men: 'Worship me and my mother as two gods besides Allâh?...﴾** (Al-Mâidah "The Table spread with Food",116). He (Jesus) will say: **﴿Never did I say to them aught except what You (Allâh)did command me to say :“Worship Allâh, my Lord and your Lord” And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, Verily You, only You, are the All-Mighty, the All-Wise.﴾** (Al-Mâ'idah "The Table spread with Food",117-118).

And this is the greatest rank of morality on addressing **Allah**, so when he was assured that those people

associated partners with **Allah** and that He was exasperated at them, he did not rebuke them but asked for **Allah**'s Mercy: *﴿If You punish them, they are Your slaves, and if You forgive them, Verily You, only You, are the All-Mighty, the All-Wise﴾* (Al-Mâ'idah

"The Table spread with Food",118).

He did not say (The Most Forgiving, Ever-Merciful) but he said: (The Almighty, the All-Wise) because **Allah**'s Judgment is just and bespeaks wisdom. So on seeing a worshipper doing righteousness then help him, and on seeing him disobeying **Allah** then veil his sins and advise him covertly and do not ever expose him: It was said:(Do not disgrace your brother because may be **Allah** will exempt and protect him from evil and test you with evil deeds).

The fourth moral excellence:[**..nor goes about with calumnies;..**]: Calumnies or backbiting is one of the grievous sins and equates with killing, usury, adultery and filial impiety.. but what does calumnies mean?!: It means: Sowing dissension between people by saying things to someone said or done by another one in a way that will harbour grudge and hatred in the former's heart and if you are saying the truth then it is calumny and if you are lying then it is a lie.

The fifth moral excellence is:[..**mountains will be shaken, yet he is never shaken.**]:He is steadfast and firm in his faith and piety and this faith never shakes .

The sixth moral excellence:[..**he loved Me and loved whosoever loved Me and made My Worshippers love Me**]:Your lover's beloved is your beloved,.. and to **Allah** we relate the Most Perfect Example. Whoso loves **Allah** loves everything **Allah** loves and makes his worshippers love Him by mentioning His Mercy and the Prophet, Allah's Prayers and Peace be upon him, said: *"Bring glad tidings to people and do not make them startle away"*.

[David said: How can I make Your Worshippers love You?!.. So Allah says: Remind them of My Favours , Calamities and Wrath..]:On reminding someone of **Allah's** Favours by telling him: (**Allah** has granted you a sound body and wealth), so he will feel too shy and bashful to commit a sin.

﴿Do people think that they will be left alone because they say: "We believe," and will not be tested﴾.(Al-Ankabût "The Spider",2).. And on reminding someone of **Allah's** Calamities he will yearn for **Allah's** Love to facilitate the infliction and **Allah** tests by evil and good: **﴿...and We shall make a trial of you with evil**

and with good...﴾ (Al-Anbiyâ' "The Prophets",35).. And on reminding someone of **Allah's** Wrath he will fear **Allah** and whoso fears, will be safe and secure.

[..O David, there is not a worshipper who sides with an oppressed man or helps him in having his grievance taken back but I will establish his feet firmly on that day (Doomsday) when others' feet stumble]:The feet will stumble on the *Sirât* (that is to say, the path):It is a bridge that extends between the two borders of Hell, it is finer than a hair and sharper than the sword, people pass thereon according to the rank of their righteous deeds: Some of them pass as swift as lightning, others as quick as the wind, others resemble the nimble rider, and there is on the right hand side and the left hand side of this path hooks that are emitted from Hell snatching people from the path and throw them in Hell... So whoso passes swiftly will flee these hooks but whoso stumbles in his walk is overturned on their faces and is snatched by the hooks. So whoso has a firm stand on the path is delivered and whoso stumbles will fall in Hell. How can a person attain a firm stand?.

[There is not a worshipper who sides with an oppressed man or helps him in having his grievance

taken back, but I will establish his feet firmly on that day (Doomsday) when others' feet stumble]: Grievance is a dilemma of darkness on Doomsday and **Allah** has forbidden Himself to be unjust and it is forbidden amongst us. Moreover we should back up the oppressed and if you could not do so then you have to think for a moment that this act of grievance is inflicted on you, hence you have to help him till his grievance is paid back and try to intercede for him and support him with acts and words and try to ask for other's help to support him. **Allah** said:[**My Anger augments with whoso acted unjustly towards anyone who has no helper but Me**]:And **Allah** said: [**Woe unto the one who sees an oppressed person and has the power to support him but does not do so**].

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