

19

Benefits & Principles From The Forty Ahadeeth Of Imam Nawawi –Rahimuhullaah–

The Prophet -sallAllaahu alayhi wa sallam- said:
'Young boy, I shall teach you some words [of advice]:
Be mindful of Allaah, and Allaah will protect you.
Be mindful of Allah, and you will find Him in front of you.
When you ask, ask of Allaah; when you seek help, seek help of Allaah.

Benefits & Principles

From

The Forty Ahadeeth

Of

Imam

Nawawi

-Rahimuhullaah-

Hadeeth No. 19

Be Mindful of Allaah

Translated & Compiled

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Hadeeth No. 19 – Be Mindful of Allaah

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Hadeeth No. 19 – Be Mindful of Allaah

"احفظ الله يحفظك"

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

"كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا، فَقَالَ: يَا عَلَّامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ يَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجُمِعَتِ الصُّحُفُ". رَوَاهُ التِّرْمِذِيُّ [رقم: 2516] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ: "احْفَظْ اللَّهَ يَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّحَاءِ يَعْرِفُكَ فِي الْبِدَادَةِ، وَاعْلَمْ أَنَّ مَا أَحْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُحْطِطَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا".

From Abdullaah bin Abbas *-Radi Allaahu anhu-*, who said: One day I was behind the

Prophet *-sallAllaahu alayhi wa sallam-* and he said to me:

‘Young boy, I shall teach you some words [of advice]: Be mindful of Allaah, and Allaah will protect you. Be mindful of Allah, and you will find Him in front of you. When you ask, ask of Allaah; when you seek help, seek help of Allaah.

Know that if the Ummah were to gather together to benefit you with anything, it would benefit you only with something that Allaah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allaah had already prescribed for you. The pens have been lifted and the pages have dried.’

[Collected by Tirmidhi, who said it is true and Hasan hadeeth]

In a version other than that of Tirmidhi:

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

Benefits

Status of the Hadeeth

Shaykh Albaani researched it in ‘Saheeh Silsilah’ No. 2382 and he declared its Isnad to be Saheeh.

1st Statement: ‘Be mindful of Allaah, and Allaah will protect you’

a) Imam Muhideen Abu Zakareeyah Yahya bin Sharaf Nawawi (d.676 A.H.) -

Rahimuhullaah- said:

‘It means be mindful of Allaah’s commands and implement them and keep away from what He has prohibited, then this will protect you in your ups and downs, in your worldly affairs and your Hereafter.

Allaah the Most High said:

« مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً »

« Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islaamic Monotheism) verily, to him We will give a good life »¹

¹ [Nahl: 97]

Whatever the slave of Allaah receives from trials and afflictions and problems is due to the reason of neglect of the commands of Allaah.

Allaah the Most High said:

« وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ »

« And whatever of misfortune befalls you, it is because of what your hands have earned. » [Shura: 30]²

b) Bandar bin Nafa' al-Abdali said:

‘The understanding of the hadeeth indicates that whoever neglects Allaah, whereby he neglects Allaah’s commands and carries out what Allaah prohibited, then Allaah neglects him, and causes the person to forget himself.

Allaah -the Mighty and Majestic- said:

« نَسُوا اللَّهَ فَنَسِيَهُمْ »

«They have forgotten Allaah, so He has forgotten them. »³

He said:

« وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا »

«and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.»⁴

² [ar-Riyadh an-Nadeeyah Sharh al-Arbaeen an-Nawawi p.112]

³ [Tawbah: 67]

⁴ [Khaf: 28]

Allaah said:

«فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ»

«So when they turned away (from the Path of Allaah), Allaah turned their hearts away (from the Right Path). And Allaah guides not the people who are *Fasiqoon* (rebellious, disobedient to Allaah). »⁵

Suffering and harm reaches a sinful person, so much so that it occurs from whom one hopes for a benefit from them, and them being his family and close ones. Some of the Salaf said: ‘Indeed when I disobey and sin against Allaah, I notice that in the behaviour of my servant and my riding beast.’⁶

c) Ibn Rajab al-Hanbali (d.795) -*Rahimuhullaah*- said:

‘Whoever is mindful of Allaah in his youth and strength, then Allaah is mindful of him during his old age and when his strength becomes weak, and Allaah lets the person enjoy his hearing and sight, his capabilities, his strength and his intellect.

Some of the scholars had reached over one hundred years in age while they were in possession of their strength and their intellect. One day an old man jumped from a high place and the people rebuked him for jumping, so he said to them:

⁵ [Saff: 5]

⁶ [taken from: ‘ad-Durrar as-Saneeyah bi Fawaid Arba’een an-Nawaweeyah’ p.78 point 4]

‘We protected these limbs from sinning when we were young and Allaah protected us in old-age. And the opposite of this, that some of the Salaf saw an old man so he asked the people about him, they said: This man is weak, he was neglectful of Allaah in his youth, so Allaah neglected him in his old age.’

Ibn Rajab continues:

‘Allaah may protect His slave after their death by making his offspring righteous, as is mentioned in the saying of Allaah the Most-High: «and their father was a righteous man »⁷ indeed they were corrected due to their fathers.

Sa’eed bin al-Musayyib said to his son: I will definitely increase my prayer due to you, hoping that it will protect you.’ Then he recited this Ayaah: «and their father was a righteous man » [Khaf: 82]

Then Ibn Rajab continued:

‘Whoever is mindful of Allaah, then Allaah protects him from every harm.

Some of the Salaf said:

‘Whoever fears Allaah then he has indeed protected him-self, whoever is neglectful of Allaah’s Taqwaa then he has neglected his own self and Allaah has no need of him.’

⁷ [Khaf: 82]

From the strange matters is that Allaah protects the one who is mindful of Allaah so that Allaah will make naturally harmful animals as protectors for that person from any type of harm, like what happened with Safeeynah the freed slave of the Prophet *-sallAllahu alayhi wa sallam-* whereby his boat was wrecked and he ended up on an island, where he saw a lion, who walked with him to show him the way and when it reached to a certain point, the lion began to make him aware, as if it was bidding farewell, then he returned from that place.’⁸

2nd Statement: ‘Be mindful of Allaah, and you will find Him towards you’

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) *-Rahimullaah-* said:

‘You will find Allaah with you by Him being mindful of you, protecting, aiding and helping you.’⁹

Where is Allaah?

1- Sources for Understanding the Aqeedah

The whole of the Deen is taken from the Book and the Sunnah and how it was understood upon the Manhaj of the Salaf as-Salih and not with the intellect.

⁸ [Jamia’ al-Uloom wal-Hikam – by Ibn Rajab (d.795 A.H.) 1/383-384]

⁹ [Riyad as-Saliheen p.73]

Evidence from the Qur’aan:

a) « Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember. »¹⁰

b) « It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. »¹¹

c) « O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered. » [Anfal: 24]

Evidence for following the Sunnah:

a) The Messenger *-sallAllaahu alayhi wa sallam-*, said:

‘No, by Him in Whose Hand is my soul, even if Moosa was alive today he would have no recourse except to follow me.’¹²

b) From Ma’adi Karib al-Kindi *-Radi Allaahu anhu-* in a narration from the Messenger:

¹⁰ [al-‘Araf:3]

¹¹ [Ahzab:36]

¹² Albaani declared it Hasan in ‘Irwaal-Ghaleel’ no. 1589 & ‘Tahreem alaat Tarab’ p.158

‘I hope that there is not a man to whom my hadeeth reach, while he reclines on his seat and he says: ‘between us and you is the Book of Allaah, whatever we found in it Halaal then we will regard that as Halaal, and whatever we find in to be Haraam then we will regard that as Haraam,’ Indeed what the Messenger of Allaah made Haraam is the like of what Allaah made Haraam.’¹³

c) From Abu Najeeh Al-Irbadh bin Sareeyah *-RadiAllaahu anhu-* who said the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

‘.....you must adhere to my Sunnah and to the Sunnah of the rightly-guided Khulafah - cling to them with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray.’

[Collected by Abu Dawud and Tirmidhi, who said that it was a Hadeeth which is Hasan Saheeh. Shaykh Albaani declared the hadeeth to have a Saheeh Isnaad in Silsilah Saheehah No.2735 & he also authenticated it in ‘as-Sunnah’ by Ibn Abi ‘Aasim.]

Evidence of understanding of the Salaf:

a) From Hudhayfah bin al-Yamaan (d. 36 A.H.) *-RadhiAllaahu anhu-* who said:

¹³ [Collected by Timidhi, authenticated by Shaykh Albaani in ‘Saheeh al-Jami’ no. 2657]

‘Follow our paths, because verily if you follow us then indeed you have truly advanced a lot. And if you oppose us then indeed you have become extremely misguided.’¹⁴

b) From Maalik ibn Anas (d. 179 A.H.) who said:

‘The Messenger of Allaah *-sallAllahu alayhi wa sallam-* established *Sunnan*, following them is following the Book of Allaah, and it is completion of obedience to Allaah, and strength upon the *Deen* of Allaah. It is not permissible for anyone to change it, nor to look into that which opposes the *Sunnah*. Whosoever seeks guidance by it, then he is guided.’¹⁵

c) Abdullah bin Mas’ood *-RadhiAllahu anhu-* (d. around 33 A.H.) said:

‘Limiting oneself to the *Sunnah* is better than striving in *Bida*’ (innovations).’¹⁶

d) Abdullah bin Mas’ood *-RadhiAllahu anhu-* (d. around 33 A.H.) that he said:

‘Follow and do not innovate because it is sufficient for you, and every *Bida*’ is misguidance.’

From Muhammad bin Muslim ibn Shihab Zuhri (d. 124 A.H.) that he said:

¹⁴ [From ‘al-Bida’ by Ibn Wadha/44]

¹⁵ [From: ‘Siyaar ‘Alaam an-Nubala’ 8/98]

¹⁶ [From ‘Zuhud’ by Ahmad/198]

‘Adhering to the Sunnah is success.’¹⁷

Therefore, we can only believe in what the Messenger believed in and how the Salaf implemented that belief.

-This hadeeth indicates to Ma’eeya [being together with] (معية)

-The understanding of Ma’eeya (معية) is in context with:

al-‘Aaloo [high up] (العلو),

al-Isteewaa [rose over] (الإستواء)

al-Fowqeeyah [being above] (الفوقية).

2- Proofs of al-‘Uloo

a) « لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ »

« To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great. »¹⁸

b) « سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى »

« Glorify the Name of your Lord, the Most High, »¹⁹

c) « فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ »

¹⁷ [From ‘Sharh Usool I’tiqaad Ahl-us-Sunnah’ al –Laalkae 2/56]

¹⁸ [Shura: 4]

¹⁹ [al-‘Aala: 1]

« So Exalted be Allaah, the True King, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne! »²⁰

3- Proofs of Isteewaa

a) إِنَّ رَبُّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ

« إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

« Surely, your Lord is Allaah Who created the heavens and the earth in six Days and then *Istawa* (rose over) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allaah, your Lord; so worship Him (Alone).

Then, will you not remember? »²¹

b) اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ

« وَوَلِيِّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

« Allaah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He *Istawa* (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Wali*

²⁰ [al-Mumineen: 116]

²¹ [Yunus: 3]

(protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)? »²²

c) The Salaf explained Isteewaa with the meaning of Irteefa' elevated, lofty, high as in Bukhari from Abul-'Aaleeyah regarding the saying of Allaah Ta'ala: «... Then He *Istawa* (rose over)...» he said: Irteefa' (elevated, lofty, high)²³

4- Proofs that things ascend up to Allaah

a)

« Whosoever desires honour, power and glory then to Allaah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allaah (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allaah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.»²⁴

b) « بَلَّ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا »

« But Allaah raised him [(Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allaah is Ever All-Powerful, All-Wise.»²⁵

²² [Sajdah: 4]

²³ [Narrated by Bukhari in 'Kitaab al-Tawheed' Chapter: His 'Arsh was on water]

²⁴ [Fatir: 10]

²⁵ [Nisa': 158]

« مِنْ اللَّهِ ذِي الْمَعَارِجِ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ »-3

« From Allaah, the Lord of the ways of ascent. The angels and the *RooH* [Jibra'eel] ascend to Him in a Day the measure whereof is fifty thousand years»²⁶

5- Proof that Things Descend

a) « قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ »

« Say (O Muhammad) *Ruh-ul-Qudus* [(Gabriel)] has brought it (the Qur'aan) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allaah as Muslims).»²⁷

b) « تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ »

« The revelation of the Book (this Qur'aan) descends from Allaah the All-Mighty, the All-Knower»²⁸

6 - Clear Proof that Allaah is above the Heavens

a) « أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا »

« فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ »

²⁶ [al-Ma'arij: 3-4]

²⁷ [An-Nahl: 102]

²⁸ [Ghafir: 2]

« Do you feel secure that He, Who is over the heaven (Allaah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allaah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning?»²⁹

Ahadeeth Regarding al-'Uloo

a) Hadeeth of Muwayyeyah bin al-Hakim as-Sulami *-Radi Allaahu anhu-* who said:

I used to have sheep between the place of Uhud and al-Juwaaneeyah (North of Madinah). I had a slave girl looking after them, and one day while out there a wolf took a sheep away. I am a man from the children of Adam, so I became distressed, and beat her severely then I went to the Prophet *-sallAllaahu alayhi wa sallam-* and mentioned that to him and he reprimanded me severely. So I asked O Messenger of Allaah should I not free her?

He *-sallAllaahu alayhi wa sallam-* said: 'Call her.'

So, I called her.

The Prophet *-sallAllaahu alayhi wa sallam-* asked her:

'Where is Allaah?'

She answered: 'Above the sky.'

Then the Prophet *-sallAllaahu alayhi wa sallam-*: 'Who am I?'

²⁹ [Mulk: 16-17]

She answered: ‘You are the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*.’

He *-sallAllaahu alayhi wa sallam-* said:

‘Free her for she is a believer.’

[Saheeh Muslim]

Shamsuddeen Muhammad bin Ahmad bin Uthmaan ad-Dhahabi (d.748 A.H.) *-*

Rahimuhullaah- said:

‘This hadeeth is authentic, collected by Muslim, Abu Daawood, Nisaa’ and many others from the Imaams in their collections.

They narrated this hadeeth as it was and did not object to it by interpolating it or by distorting it.

This is how we saw it, that when anyone was questioned: ‘Where is Allaah?’ he would hasten by his natural disposition and say: ‘above the sky.’

So in this narration there are two issues:

- 1- The legislation of the Muslim saying: ‘Where is Allaah?’
- 2- The saying of the one questioned: ‘Above the sky’

So, whoever denies these two issues, then indeed he has criticized and denied al-Mustapha *-sallAllaahu alayhi wa sallam-*.³⁰

b) Hadeeth of Abdullaah bin ‘Amr bin al-Aaass: that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* said:

³⁰ [From Muktasir al-‘Uloo li Alee al-Ghaffar p.8]

‘Ar-Rahman is Merciful to those who are merciful, have mercy on those on the earth, then **the One who is above the sky** will have mercy upon you.’³¹

c) The narration of Anas that Zainab bint Jahash used to feel honoured above the other wives of the Prophet *-sallAllaahu alayhi wa sallam-* and say:

‘Your families got you married, and Allaah got me married **from above the seven skies/heavens**’

And in a wording:

‘She used to say: Indeed, Allaah got me married **from above the sky.**’

And in a wording:

‘That she said to the Prophet *-sallAllaahu alayhi wa sallam-*:

‘Ar-Rahman married me to you **from above His ‘Arsh.**’

This hadeeth is Saheeh collected by Bukhari.³²

d) From Anas that the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* used to, when it rained, would uncover his garment from his shoulders so that he could attain some rain on himself, and he would say: ‘It has just recently **come from its Lord.**’³³

³¹ [Collected by Abu Daawood, Tirmidhi and Silsilah Saheehah no.922, From Muktasir al-‘Uloo li Alee al-Ghaffar p.83]

³² [From Muktasir al-‘Uloo li Alee al-Ghaffar p.84]

³³ [Collected by Muslim see Muktasir al-‘Uloo li Alee al-Ghaffar p.93]

e) From the narration of ‘Aeysha that Ibn Abbas visited her when she was dying and he said to her: ‘You were the most beloved of the women of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and he never used to love anything except that it was good, and Allaah revealed your innocence from above the seven heavens.’³⁴

Statements of the Companions regarding al-‘Uloo

a) Abu Bakr as-Siddeeq *-Radi Allaahu anhu-*:

It is narrated from Ibn Umar *-Radi Allaahu anhu-* that he said:

‘When the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* died, Abu Bakr *-Radi Allaahu anhu-* entered and leaned over and kissed the Messenger’s *-sallAllaahu alayhi wa sallam-* forehead and said: ‘May my father and mother be sacrificed for you, you are excellent dead and alive.’ Then he said: ‘Whoever used to worship Muhammad, then know that Muhammad has died, and whoever worshipped Allaah then know that Allaah is Above the Heavens and does not die.’³⁵

b) Umar bin al-Khattab *-Radi Allaahu anhu-*:

³⁴ [Collected by Uthmaan al-Darmi in ‘ar-Radd ala Bishr bin Gayaath al-Mareesi’ (p.105)

Albaani said: And it is also narrated in ‘ar-Radd ala al-Jahmeeyah’ (p.27-28) and its chain is Saheeh upon the conditions of Muslim, Muktasir al-‘Uloo li Alee al-Ghaffar (p.130)]

³⁵ [Muktasir al-‘Uloo li Alee al-Ghaffar by Dhahabi p.62/ ‘Ijteema al-Jayoosh’ by Ibn al-Qayyim 66/ see daweesh p.141]

It is narrated that Umar bin al-Khattab *-Radi Allaahu anhu-* met Khola bint Tha'labah while he was travelling with the people. She requested him to stop, so he stopped for her and came closer to her and leaned his head over to listen to her until she had finished from what she needed to talk to him about and then she left.

A man said to Umar *-Radi Allaahu anhu-*: 'O Ameer-ul-Mumineen you held back the men of Quraish due to this old woman?'

Umar *-Radi Allaahu anhu-* said: 'Woe to you! Do you know who this is?'

He answered: 'No.'

Umar *-Radi Allaahu anhu-* replied:

'This is the woman whom Allaah heard her complaint from above the seven heavens, this is Khola bint Tha'labah, I swear by Allaah, if she did not leave me until the night came in, I would not turn away from her until she had finished what she needed, except if the time for prayer came then I would return to her until she took care of her need.'³⁶

c) Narration of 'Aeysha that Ibn Abbas entered upon her when she was dying and said to her:

'You were the most beloved of the women of the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and he never used to love anything except that it was

³⁶ [Muktasir al-'Uloo li Alee al-Ghaffar by Dhahabi p.63/ 'Ijteema al-Jayoosh' by Ibn al-Qayyim 68/ see daweesh p.42]

good, and Allaah revealed your innocence from above the seven heavens.’³⁷

Sayings of the Imaams regarding al-‘Uloo

a) Abu Hanifa

(i) – It reached us from Abu Muteea’ al-Hakm bin Abdullaah al-Balki the author of ‘Fiqh al-Akbar’ who said: I asked Abu Hanifa about the one who says: ‘I do not know that if my Lord is above the heavens or on the earth.’

Abu Hanifa said:

‘Then he has disbelieved, because Allaah Ta’ala says: «ar-Rahmaan is Istawa upon the ‘Arsh» and His ‘Arsh is above the Heavens.’

So Abu Muteea’ said: ‘He says: ‘I say that He is Isteewa upon the ‘Arsh,’ but he said he does not know if the ‘Arsh is above the heavens or on the earth.’

Abu Hanifa said:

‘If he denies that Allaah is above the sky then he has committed Kufr (disbelief).’³⁸

³⁷ [Narrated by Uthmaan ad-Darmi in ‘ar-Radd ala Bishr bin Gayaath al-Mareesi’ (p.105) Albaani said: And it is also narrated in ‘ar-Radd ala al-Jahmeeyah’ (p.27-28) and its chain is Saheeh upon the conditions of Muslim, Muktasir al-‘Uloo li Alee al-Ghaffar p.130]

³⁸ [Muktasir al-‘Uloo li Alee al-Ghaffar p.136]

(ii) – Ma’dan said: I asked Sufyaan ath-Thawri (161 A.H.) about the saying of Allaah –Azza wa Jal: «He is with where ever you are» Sufyaan said: ‘It is His knowledge.’³⁹

B - Imaam Malik

(i) – Abdullaah bin Ahmad bin Hanbal narrated in the ‘Radd ‘ala al-Jahmeeya’: My father narrated to me (and he mentioned the chain from) Abdullaah bin Nafa’ who said: Malik bin Anas said: ‘Allaah is above the sky, and His knowledge is in every place, there is no place vacant without His knowledge.’⁴⁰

(ii) – Yahya bin Yahya at-Taymee and Jafar bin Abdullaah and a group of narrators said: ‘A man came to Malik and said: ‘O Abu Abdullaah «Ar-Rahmaan is Isteewa [rose above] upon His ‘Arsh» How did He Isteewa?’

The narrator mentions: ‘I never saw Malik get angry from anything except from the like of this man’s saying, he began to perspire due to his anger, he lowered his head then he finally turned to address the people, and said: ‘The Kayf (how) is not understood, and al-Isteewa is not unknown (i.e. it is known), and it is obligatory to have Eemaan about Isteewa, and questioning it is Bida’, I fear that you are a misguided person and he ordered him to be kicked out.’

³⁹ [Albani mentioned it is narrated by Abdullaah bin Ahmad, al-Ajurri and al-Laalkae, Muktasir al-‘Uloo li Alee al-Ghaffar p.139]

⁴⁰ [Muktasir al-‘Uloo li Alee al-Ghaffar p.140]

Imam Dhahabi said: ‘This is established from Malik, and this narration has preceded from Rabeeyah the Shaykh of Malik.

This is the statement of all the Ahl-ul-Sunnah completely without exception which is; that we cannot comprehend and understand ‘al-Isteewa’, rather, we are ignorant of it, but Allaah’s Isteewa is know just as Allaah mentioned it in His Book.

This Isteewa is how it befits Allaah Ta’ala, we do not delve into it or exaggerate about it, nor do we delve into what it necessitates it affirming or negating, rather we remain silent and stop where the Salaf stopped.

We know that if it was to be interpolated and interpreted, then the Companions and the Successors would have hastened to clarify it, because they would definitely had to affirm it, be continuous upon it and would have remained silent about it, and we know along with that with certainty that Allaah –the Mighty and the Magnificent- does not have any similitude in His Sifaat (Attributes), nor in His Isteewa, nor in His Nazool (Descending), Far is He from Imperfection and He is The Most High, away from what the oppressors say about Him, He is the Most-High and the Great.’⁴¹

C - Imaam Muhammad bin Idrees ash-Shafi’ aee

⁴¹ [Collected by ad-Darmi in ‘ar-Radd ala al-Jahmeeyah’ (p.33) and al-Laalkae (1/92/1), ‘al-Uloo p.142]

(i) – Shaykh ul-Islaam Abul-Hasan al-Hakaree and Hafidh Abi Muhammad narrated with their Isnaad to Abu Thawr and Abu Shuaib, both of them narrate from Imaam Muhammad bin Idrees ash-Shafi’ee (150A.H. – 204 A.H.) the supporter of Hadeeth *-Rahimuhullaah Ta’ala-* who said:

‘The statement of the Sunnah, which I am upon and from whom I saw were upon, like Sufyaan, Malik and other than them, which is the affirmation that ‘*La ilaha ‘illa Allaah*’ (There is none worthy of worship in truth except Allaah) and that Muhammad is the Messenger of Allaah, and that Allaah is on His ‘Arsh above His sky. He comes closer to His creation however He wants to, and He descends to the sky of the Duniya how He wants to and then Imam ash-Shafi’ee mentioned the rest of the ‘Aqeedah.’⁴²

D - Imaam Ahmad bin Hanbal [164-241 A.H.]

(i) – Yusuf bin Musa al-Qataan who is the Shaykh of Abu Bakr al-Khallal:

It was said to Abu Abdullaah: ‘Is Allaah above the seven heavens upon His ‘Arsh separate from His creation, and His ability and His knowledge is in every place?’

He answered: ‘Yes, He is upon His ‘Arsh and there is nothing vacant of His knowledge.’⁴³

⁴² [Muktasir al-‘Uloo li Alee al-Ghaffar p.176]

⁴³ [Muktasir al-‘Uloo li Alee al-Ghaffar p.189]

(ii)- Abu Taalib Ahmad bin Humaid said, I asked Ahmad bin Hanbal about a man who said: ‘Allaah is with us.’ And he recited « There is no secret speech between three people except that He is the fourth of them»’

Imaam Ahmad said: ‘He has become a Jahmee, they take the last part of the Ayaah and they leave the first part.’

So I recited to him «Do you not see that Allaah knows?»

He said: So Allaah’s knowledge is with them. And Allaah said in Soorah Qaf: «We know what a person speaks to his own self, and We are closer to him than his jugular vein» so Allaah’s knowledge is with them.’⁴⁴

In Conclusion:

Shaykh ul-Islaam Ahmad bin AbdulHaleem Ibn Taymeeyah (d.728 A.H.) -
Rahimuhullaah- said:

‘So here we have the Book of Allaah from the beginning to the end and here is the Sunnah of His Messenger *-sallAllaahu alayhi wa sallam-* from the beginning to the end, then the general speech of the Companions and the Successors, and then the speech of the rest of the Imaams, which is all full of either text or of that what is apparent, that Allaah *-far* is He from imperfection and the Most-High- is He that is the Highest of the high, and He is above

⁴⁴ [Muktasir al-‘Uloo li Alee al-Ghaffar p.190]

everything, and He is High above everything, and that He is above the ‘Arsh, and that He is above the Heaven.’⁴⁵

Muhammad Nasir- Deen Al-Albaani (d.1420A.H) *-Rahimullaah-* said:

‘Indeed having Eemaan that Allaah –Tabarak wa Ta’ala – is High above His creation, is something which is totally agreed upon between the Imaams of the Muslims and amongst them are the four Imaams.

As for those who –from amongst those who came later – who rejected this with the argument that this is making a similitude for Allaah –the most High– or this is specifying a place for Allaah, then this is neglect from him about the reality of the agreement of the Imaams regarding this issue.’⁴⁶

3rd Statement: ‘When you ask, ask of Allaah’

A - Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) *-Rahimullaah-* said:

‘Seeking aid combines two principles: Trust in Allaah and reliance upon Him.

Since a person may trust someone from the people but he does not rely upon him in his matters – even though he trusts him – since he is indispensable of him.

⁴⁵ [Sharh al-Fatwa al-Hamaweeyah al-Kubra (p.9) – and Shaykh and his Manhaj in affirming issues of ‘Aqeedah p.166]

⁴⁶ [Taken from: ‘Shaykh and his Manhaj in affirming issues of ‘Aqeedah’ p.167]

Perhaps he relies upon him – even though he does not trust him – due to his need of him.

There is none to take his place, and he needs to rely upon him, even though he does not trust him.⁴⁷

B - Ibn Daqeeq al-Eid (d.702 A.H.) said:

‘Here the Messenger *-sallAllaahu alayhi wa sallam-* advised Ibn Abbas to rely upon his Lord, and not to take another lord besides Him, and not to be attached to other than Him in all his matters, whether they are a little or a lot.

Allaah Ta’ala said:

« وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ »

« And whosoever puts his trust in Allaah, then He will suffice him » [Talaq: 3]⁴⁸

C - Muhideen Abu Zakareeyah Yahya bin Sharaf Nawawi (d.676 A.H.) *-Rahimullaah-* said:

‘Then if that need which one asks for, is not usually done at the hands of the creation, like requesting guidance, knowledge, understanding of the Qur’aan and the Sunnah, cure for the sick and achieving goodness from the worldly trials and punishment in the Hereafter, then he asks his Lord for that. And if the need that he asks for, and the usual practice is that Allaah

⁴⁷ [Mudarij as-Salikeen 1/78 – durrar p.80]

⁴⁸ [ar-Riyadh an-Nadeeyah Sharh al-Arbaeen an-Nawawi p.115]

-far is He from imperfection and the Most-High– fulfills it at the hands of His creation, like the needs which are connected to the needs of a skillful person, a worker, and the ruler, then he asks Allaah the Most-High to make their hearts compassionate towards him.’⁴⁹

D - Shaykh ul-Islaam Ibn Taymeeyah *-Rahimullaah-* said:

‘Requesting from the creation has three causes of evil:

- a) The causes of evil of wanting a need from other than Allaah, and this is a type of Shirk.
- b) The causes of evil of begging and this is a type of oppressing the creation and
- c) in it is being humble for other than Allaah and that is oppression of one’s own-self.’⁵⁰

4th Statement: ‘if you seek help, seek help of Allaah’

Muhammed bin Salih al-Uthaymeen (d.1421 A.H.) said:

‘If you need help and you requested help from someone, then do not request help except from Allaah, because the dominion of the heavens and the earth are in the hands of Allaah. He aids you if He wills and if you have sincerity in seeking aid from Allaah and if you rely upon Him then He aids you. And if you sought aid from the creation in that which they are able to

⁴⁹ [ar-Riyadh an-Nadeeyah Sharh al-Arbaeen an-Nawawi p.112]

⁵⁰ [Durar Saneeyah bifawaid 40 Nawawi p.79 point 6]

aid you in, and he should believe that the person aiding him is just a means of aid and that Allaah is the One who made him of service.⁵¹

Statement: ‘Know that if the Ummah were to gather together to benefit you with anything’

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ - : "إِنَّ أَحَدَكُمْ يُجْمَعُ خُلْفُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتْبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَمْ سَعِيدٍ؛ فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا".

رواه البخاري [رقم:3208]، ومسلم [رقم:2643].

From Abdullaah bin Mas’ood *-Radi Allaahu anhu-* who said: the Messenger of Allaah *-sallAllaahu alayhi wa sallam-*, and he is the truthful, the one believed, narrated to us:

‘Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm’s length between him and it, and that which has been written

⁵¹ [ar-Riyadh an-Nadeeyah Sharh al-Arbaeen an-Nawawi p.116]

over takes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Paradise and thus he enters it.'⁵²

Definition of al-Qadr and al-Qadaa'

'Al-Qadr is the 'ability of Allaah' where He knew, wrote, willed and created all things in due proportion before and according to a precise measure. Allaah knew all that will happen before bringing it to existence and according to predestined proportions and measures which Allaah had written in a Book called *al-Lowhal Mahfoodh* [the Preserved Tablet in the heavens].

Al-Qadaa' is the perfectly precise execution and accomplishment of all things predestined to occur exactly in accordance with Allaah's previous knowledge, Writing and Will.'⁵³

Evidences from the Qur'aan about the obligation of Eemaan in al-Qadr

A - Allaah Ta'ala said:

« Indeed We have created everything with Qadr»⁵⁴

⁵² [Collected by Bukhari and Muslim]

⁵³ [Majmoo al-Fatawa – al-Uthaymeen 2/79-80]

⁵⁴ [al-Qamr: 49]

Hafidh Ibn Katheer said:

‘The Imaams of the Sunnah use this Noble Ayaah as an evidence for the Qadr that Allaah had previously established for His creation, and that Allaah’s knowledge of things before they take place and Allaah wrote it before it was created.’⁵⁵

B - Regarding al-Qadr Ibn Abbas *-Radi Allaahu anhu-* said:

‘Al-Qadr is the organizing of al-Tawheed. So, whoever singles out Allaah Subhanahu Alone and belies al-Qadr, then his belittling al-Qadr is nullification of Tawheed, and whoever singles out Allaah Alone and believes in al-Qadr then this is a strong hand hold.’⁵⁶

C – Ubadah bin Samitt said to his son:

‘Indeed, you will not find the true taste of the reality of Eemaan until you know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying:

‘Indeed, the first thing that Allaah created was the pen then He said, ‘Write’.

⁵⁵ [Tafseer Ibn Katheer - taken from al-Mukhtasir Fee Aqeedat-ul Ahl-ul-Sunnah Fee l-Qadr p.12]

⁵⁶ [Collected by Abdullaah bin Ahmad in the book ‘as-Sunnah’ (2/422), al-Aajuree in ‘ash-Shareea’h’ (2/876-877) and al-laalikaee in ‘Sharh Itiqaad Ahl-ul-Sunnah’ (2/670). Taken from al-Mukhtasir Fee Aqeedat-ul Ahl-ul-Sunnah Fee l-Qadr p.5-6]

The pen asked, ‘O my Lord, what should I write?’

Allaah said, ‘Write the destiny of everything until the Day of Judgement.

O my son indeed I heard the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* saying, whoever dies upon other than this then he is not from me.’⁵⁷

D – Allaah the Most High said:

« Say: ‘Nothing shall ever happen to us except what Allaah has ordained for us. He is our *Maula* (Lord, Helper and Protector).’ And in Allaah let the believers put their trust. »⁵⁸

‘What Allaah *-Azza wa Jal-* wrote in al-Lawh al-Mahfooz due to the saying of the Messenger *-sallAllaahu alayhi wa sallam-*: ‘The Pens have been raised, the pages have dried.’

It has been mentioned in ‘Saheeh Muslim’ from the Prophet *-sallAllaahu alayhi wa sallam-*:

‘That Allaah wrote the destinies of all the creation before the creation of the heavens and the earth by fifty thousand years.’⁵⁹

E – The hadeeth of Sarraqaah bin Malik that he said:

‘O Messenger of Allaah, clarify for us our religion, it’s as if we have just been created, why should we do good deeds today? What should we be

⁵⁷ Sunnan Abu Dawood, Tirmidhi & Albaani graded it Saheeh.

⁵⁸ [Tawbah: 51]

⁵⁹ [Durar Saneeyah bifawaid 40 Nawawi p.81]

doing of deeds? Is it that with which the pens have dried and destinies have begun to operate, or that with what we confront?’

He *-sallAllaahu alayhi wa sallam-* said:

‘No, but rather with what the pens have dried and destinies have begun to operate.’

Sarraqah said: ‘Why should we do good deeds?’

The Prophet *-sallAllaahu alayhi wa sallam-* said:

‘Do good actions, since everyone has been created to do what is easy for them.’⁶⁰

Sayings of the Imaams

Imam Nawawi said:

‘. . .and indeed there is abundant solid proof from the Book, the Sunnah, consensus of the Companions, the rulers and the intellectual ones from the Salaf and those who came later about the Qadr of Allaah – *Subhanahu wa Ta’ala*.⁶¹

Shaykh-ul-Islaam Ibn Taymeeyah said:

‘As for the Salaf and the Imaams just as they are agreed upon Eemaan of al-Qadr, and that what Allaah Wills will be and that what Allaah does not

⁶⁰ [Collected by Muslim]

⁶¹ [Sharh Saheeh Muslim (1/1550)]

Will, will not occur. That Allaah is the Creator of everything from the actions of the slave's of Allaah and other than their actions. The Salaf and the Imaams are agreed upon the establishment of Allaah's orders and His prohibitions, His promise and His warning, and that there is no argument for one to leave what Allaah commanded and to implement the prohibitions, then they are agreed upon that Allaah is the Most wise and Most Merciful and that He is the Most Just of all rulers and the Most Merciful of those who show mercy.'⁶²

Statement: 'And know that victory comes with patience'

Aathaar about Patience

a) Shurayh al-Qadi said:

'Indeed I am trialed with afflictions, so I praise Allaah upon these four matters:

I praise Allaah that the affliction is not greater than it can be.

I praise Allaah that He provides me with having patience with it.

I praise Allaah that He has given the promise of what I hope of reward.

I praise Allaah that He has not afflicted me in my Deen.'⁶³

b) Sa'eed bin AbdulAzeez said:

⁶² [Majmoo Fatawa 8/466]

⁶³ [Taken from: 'Akhbaar Salaf' p.143, 'Seerah Ala'am' 4/105]

‘If you see a matter that you are not capable of changing then be patient and wait for the relief from Allaah.’⁶⁴

- c) From Abu Hamza ath-Thamaalee who said I heard Ali bin al-Hussain saying:
‘Whoever is satisfied with what Allaah has distributed for him then he is the richest of people.’⁶⁵

From Ibn Uyainya said I heard Abu Haazim saying:

‘If what you need is sufficient for you, then the least of what sustains you is sufficient for you, and if what you need is not sufficient for you then there is nothing in the Duniya will suffice you.’⁶⁶

Statement: ‘relief with affliction’ hadeeth # 19

Ibn Rajab al-Hanbali (d.795) *-Rahimullaah-* said:

‘If you controlled and mastered the issue of Yaqeen (certainty), the meaning of this is that the heart achieves Yaqeen (certainty) with the previous al-Qada and the Taqdeer of in the past, which means that the slave of Allaah strives to make himself pleased with what he is afflicted with.

⁶⁴ [Taken from: ‘Akhbaar Salaf’ p.143, ‘as-Sabr’ p.87]

⁶⁵ [Taken from: ‘Akhbaar Salaf’ p.144, ‘al-Hileeya’ 3/135]

⁶⁶ [Taken from: ‘Akhbaar Salaf’ p.144, ‘al-Hileeya’ 3/238]

Whoever can continue doing good actions with certainty with al-Qada and al-Qadr by being pleased with destiny (without good actions). Indeed, patience upon is a lot of good.

So, there are two grades for the believer with al-Qada and al-Qadr when faced with afflictions.

The first: that one is pleased with that affliction: and that grade is a very high and lofty one.

Allaah Azza wa Jal said:

«No calamity befalls, but with the Leave [i.e. decision and *Qadar* (Divine Preordainments)] of Allaah, and whosoever believes in Allaah, He guides his heart, and Allaah is the All-Knower of everything. »⁶⁷

‘Alqama said:

‘It is when a man is afflicted with an affliction and a problem and he knows that it is from Allaah, so he submits to it and accepts it without resentment.’

That which calls the believer to have acceptance with al-Qada is his implementing of his Eemaan and this is the meaning of the saying of the Prophet

-sallAllaahu alayhi wa sallam-:

‘Allaah does not place a judgement for a believer, except that it is good for him, when a good thing occurs to a person and he is thankful for it then

⁶⁷ [Taghabun: 11]

that is good for him. And when he is afflicted with harm and is patient and this is good for him and that is only for the believer.⁶⁸

The second grade is: that one is patient upon trials and this is for the one who does not have acceptance of al-Qada.

Therefore, this acceptance is an excellence which is recommended and Sunnah to fulfill. And patience has in it a lot of goodness and Allaah ordered us to have patience and promised the one who has it with a lot of reward.

Allaah -the Mighty and Magnificent- said:

« Say: ‘O My slaves who believe (in the Oneness of Allaah Islaamic Monotheism), be afraid of your Lord (Allaah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allaah’s earth is spacious (so if you cannot worship Allaah at a place, then go to another)! **Only those who are patient shall receive their rewards in full, without reckoning.** »⁶⁹

Allaah -the Mighty and Magnificent- said:

« but give glad tidings to *As-Sabireen* (the patient ones, etc.). Who, when afflicted with calamity, say: ‘Truly! To Allaah we belong and truly, to Him we shall return.’ They are those on whom are the *Salawaat* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they

⁶⁸ [Muslim (2999) from Suhaib -radiAllaah anhu]

⁶⁹ [Zumar : 10]

are those who) receive His Mercy, and it is they who are the guided-ones.>>^{70 71}

Ibn Rajab al-Hanbali (d.795) -*Rahimullaah*- said:

‘The greatest of adversities to befall a slave of Allaah in this Dunyaa is death, and what occurs after death is more severe if this slave’s path was not towards good.

So, it is obligatory upon the believer to prepare for death and for what occurs after it, he should prepare for it during his healthy state with Taqwaa and doing good actions.

Allaah -the Mighty and Magnificent- said:

« O you who believe! Fear Allaah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allaah. Verily, Allaah is All-Aware of what you do. And be not like those who forgot Allaah (i.e. became disobedient to Allaah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fâsiqoon* (rebellious, disobedient to Allaah).>>^{72 73}

⁷⁰ [al-Baqarah: 155-157]

⁷¹ [Taken from Tayseer ... p.307 -309 / Jamia al-Uloom ... I/p.399-401]

⁷² [Hashr: 18-19]

⁷³ [Taken from Tayseer ... p.301]

Supplicating to Allaah in times of ease

Shaykh AbdurRazzaq al-Abaad said:

‘From the important mannerisms of Dua’ is that the Muslim should not limit himself to supplicating to his Lord in difficult times alone, rather it is obligatory that one supplicates to his Lord in his good and bad times and times of difficulty and times of ease, health, in his success and in all his situations.

The Muslim being continuous upon making Dua’ at times of ease is a great means of his Dua’ being answered at times of hardship, difficulties and distress.

It has been mentioned in a hadeeth that the Prophet *-sallAllahu alayhi wa sallam-* said:

‘Whoever is pleased that Allaah answers his prayer at times of difficulty and distress then he should supplicate a lot in times of ease.’⁷⁴

Allaah criticized the Mushrikoon in many places in His Magnificent Book that they do not return back to Allaah and are not sincere for the Deen except in conditions of their hardships, as for instances of their ease and their comfort and prosperity, then they associate others with Allaah, and they turn to idols which do not possess anything for them, nor do they benefit them nor harm them, but they turn to the idols for help, and they seek aid from the idols, and they take their needs and requests to the idols.

Allaah *-the Most-High-* says:

⁷⁴ [Narrated by Tirmidhi, Hakim and other than them from the hadeeth of Abu Huraira *-RadiAllaah anhu-* and its Sanad is Hassan, Silsilah Saheehah No. 593]

« And when some hurt touches man, he cries to his Lord (Allah Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allaah»⁷⁵

Allaah Ta'ala says:

« And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him! »⁷⁶

Allaah Ta'ala says:

« When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: 'Only because of knowledge (that I possess) I obtained it.' Nay, it is only a trial, but most of them know not! »⁷⁷

Allaah Ta'ala says:

« And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications. »⁷⁸

There are many Ayaat with this meaning. They indicate very clearly the fault and blame of the one who does not know or turn to Allaah except in times of hardship

⁷⁵ [Zumar : 8]

⁷⁶ [Yunus : 12]

⁷⁷ [Zumar : 49]

⁷⁸ [Fussilat: 51]

and difficulties, as for times of ease then he stays away and opposition and amusement and neglect and not turning to Allaah Tabarak wa Ta'ala.

Therefore, it is not obligatory upon the Muslim to turn to Allaah in all his conditions, in ease and hardship, in prosperity and difficulties, in richness and poverty, in sickness and health, whoever knows or turns to Allaah while in ease then Allaah knows him in times of difficulty, then Allaah will help him and protect him, aid him and help him.

This is why the Prophet *-sallAllahu alayhi wa sallam-* said as is mentioned in the well-known hadeeth of Abdullaah bin Abbas *-radiAllaah anhu -*:

‘Get to know Allaah in times of ease, then He will know you in times of hardship.’⁷⁹

Isteekhara

Ibn al-Qayyim quoted Ibn Taymeeyah saying:

‘If you do not find sweetness and delight in your heart, then accuse your heart, because indeed Allaah *-the Most-High-* is Shakoor (the All-Thankful), that surely if a person sticks to his actions in the Dunyia, then he will find sweetness in his heart, strength, delight and the coolness of the eyes.

Then if he does not find this then his actions are weak and diseased.’⁸⁰

Shaykh-ul-Islaam Ibn Taymeeyah said:

⁷⁹ [Taken from ‘Fiqh al-Adeeya wal-Adhkaar’ – Shaykh AbdurRazzaq p.166]

⁸⁰ [Hadeeth Salaatul - Isteekhara by Dr. Aasim Qurutee p.44-45/ Mada'arij as-Salikeen 2/68]

‘The one who seeks guidance from the Creator and he consults the creation and is firm in his issue, will not have any regret.

Allaah Ta’ala said:

« and consult them in the matters. Then when you have taken a decision, put your trust in Allaah, certainly, Allaah loves those who put their trust (in Him).»⁸¹

Qatada said:

‘There is not a people who consult for an issue desiring the Face of Allaah except that they are guided to what leads them to their matter.’⁸²

Regarding the importance of *al-Istikharah*

The author: Abdullaah bin Muhammad al-Hamadi says:

‘Indeed, the human being has been created weak, and is in need of Allaah - Ta’ala- in all his matters and that is because a human does not know from where good and evil will occur in the future from incidents and events.

This is why, from the Wisdom of Allaah - Subhanahu - and from His Mercy to His slaves, He legislated for them this *Dua*’ so that they can come closer to their Lord and that they can seek refuge with Him, and that He will direct them to the path leading towards good and benefits.

Indeed, the Muslim slave of Allaah is upon certainty in which there is no doubt that the management of all matters and the execution of them is in

⁸¹ [3:159]

⁸² [Hadeeth Salaatul - Isteekhara by Dr. Aasim Qurutee p.50]

the Hand of Allaah -*Subhanahu wa Ta'ala* - and He is the One who destines and executes whatever He wills in His creation.

As Allaah Ta'ala says:

« And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allaah, and exalted above all that they associate as partners (with Him). And your Lord knows what their chests conceal, and what they reveal. And He is Allaah; *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). His is all praise, in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned. »⁸³

The scholar Muhammad bin Ahmad al-Qurtubi al-Maliki (d. 671 A.H.) -*Rahimullaah*- said:

‘Some of the scholars have said: It is not appropriate for anyone to precede upon a matter from the matters of the *Duniya* until he asks Allaah for guidance in the matter by praying two *Rakat Salaat -ul-Istikharah*.’⁸⁴

⁸³ [al-Qassas: 68-70]

⁸⁴ [al-Jamia' al-Hakaam al-Qur'aan (13/202)]

[al-Jamia' al-Hakaam al-Qur'aan (13/202)]

[Following the Sunnah & the Salaf]

Indeed the Salaf as-Salih understood this meaning and would seek guidance from their Lord in all their matters.

[The author brings an example of when Zaynab *-RadhiAllaahu anha-* married the Messenger of Allaah *-sallAllaahu alayhi wa sallam-* and she prayed *al-Istikharah*. The scholars mention that she did this fearing her shortcomings in fulfilling the rights of the Messenger of Allaah.]

Then he continues:

‘This is how the Companions *-RadhiAllaahu anhum-* were eager to follow the Sunnah and to rely upon Allaah *-Subhanahu wa Ta’ala-* and seek aid from Him in preceding with their matters.

And we follow the methodology of the Companions and those who came after them from the Salaf as-Salih that is why it is upon us to revive this Sunnah in our lives and rely upon our Lord *- Subhanahu -* for He is The Best Master and The Best Guardian, Disposer of affairs.’⁸⁵

Statement: ‘and ease with hardship’

After hardship comes ease

AbdurRahman bin Nasr as-Sa’adi (d. 1376 A.H.) said:

‘Regarding Allaah’s *-Ta’ala-* saying:

⁸⁵ [Taken from ‘Kashf as-Sitaarah an Salatul-Istikharah’ p.15-17]

« So verily, with the hardship, there is relief, Verily, with the hardship,
there is relief»

is great good news that every time there is hardship and difficulty, then ease is linked to it and accompanies it even if hardship was to enter into a lizard's hole, ease would also enter into it and push hardship out.

Just as Allaah –Ta'ala- said:

« Allaah will grant after hardship, ease. » [Talaq: 7]

And just as the Prophet *-sallAllaahu alayhi wa sallam-* said: 'Indeed relief is with affliction and ease with hardship.'⁸⁶

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance.

⁸⁶ [Taken from Tafseer as-Sa'adi 8/301 – from Soorat-ul-Sharh Ayah 5-6]