

المُوجِبَةُ لِمَحَبَّةِ اللَّهِ

THE LOVE OF ALLAH

Shaikh 'Adnān 'Abdul Qādir



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Adapted from a lecture by
Shaikh 'Adnan 'Abdul Qadir



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Introduction

All praise is due to Allah, and we seek refuge with Him in the evil which lies within our ourselves. Whoever Allah guides, there is none to lead him astray and whoever He leads astray, there is none who can guide him and I bear witness that there is none worthy of worship except Allah and I bear witness that Muhammad ﷺ is His Prophet and Messenger.

After this, know dear brothers, that Allah has said in His Qur'an,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I have not created the jinn and mankind except that they should worship Me (Alone).” [Surah al-Dhariyat (51) : 56]

What is the meaning of worship?

Is the meaning of worship to establish prayer only

Or to give *Zakah*?

Or to make *Hajj* to the house of Allah?

Or to fast?

Are these things only worship?

Or are these things mere signs of worship?

As explained by Shaykh ul-Islam, Ibn Taymiyah,

“Worship is an expression of love for Allah and it also expresses complete humility to Allah.”¹

¹ ‘*Tbadah*’ is a comprehensive term that encompasses everything that Allah loves and is pleased with, of both statements and actions, [both] the apparent and hidden.

For worship does not merely mean prayer but prayer is just a sign of worship, worship is love for Allah.

Many people claim that they love Allah and say; 'I have prayed, I have fasted, and I have performed the *Hajj* and I gave *Zakah*. After all of this, what does Allah want from me, I have done all these forms of worship? I have worshipped Allah.' Has this person really worshipped Allah?

Does Allah need our prayer?

Does Allah need our fast?

Does Allah need our *Zakah* and our *Hajj*?

Allah is High above all these things! In a *hadith*, the Prophet ﷺ said, in that which he conveyed from his Lord, the Blessed and Exalted;

“O My servants! I have forbidden oppression for Myself and I have made it forbidden for you, therefore do not oppress one another. O My servants! All of you are lost except for those whom I have guided, therefore seek guidance from Me and I will guide you. O My servants! All of you are hungry except for those whom I have fed, therefore seek sustenance from Me and I will sustain you. O My servants! All of you are naked except for those whom I have clothed, therefore seek clothing from Me and I will clothe you. O My servants! You sin by night and day and I forgive all sins, therefore seek forgiveness from Me and I will forgive you. O My servants! You will not be able to harm Me so as to bring about any harm to Me and you will not be able to benefit Me so as to bring about any benefit to Me. O My servants! If the first and last of you, the human and jinn of you, were as pious as the most pious heart of anyone amongst you, it would not add anything to My dominion. O My servants! If the first and last

of you, the human and jinn of you, were as wicked as the most wicked heart of anyone amongst you, it would not decrease anything from My dominion. O My servants! If the first and last of you, the human and jinn of you, were to gather together at one place and all asked of Me, and if I were to give everyone of them what he asked, that would not decrease what I have any more than a needle decreases what is in the ocean when it is pulled out. O My servants! It is but your deeds that I judge for you, then I recompense you for them. The one who finds good is to praise and thank Allah, the one who finds other than this has no one to blame but himself.”²

Can anyone take away from the Majesty of Allah? No one can decrease from the Majesty of Allah. He is Great and Supreme. Allah does not need our worship, He does not need our love, He does not need our prayer, he does not need our fast.

Allah is the Owner of all majesty and supremacy and He is independent and above all needs. He does not need our worship, We need the worship of Allah, we need prayer, we need *Zakah* and we need to fast. We are poor and Allah is rich, we are weak and Allah is strong, we are the degraded, low and Allah is the Most High and Exalted, we need the love of Allah.

O brothers! We relate to Allah as we relate to this world. Who from among us, when someone comes to him, says to his brother: ‘I love you and I am this and that in obedience to you,’ and then you say to him, if he said these words to you: ‘Have you said these words from your heart?’ Did he really understand what he said to you or are you merely speaking words that you have memorised.

² Reported by Muslim [Eng. Trans. 4/1365 no. 6246] and at-Tirmidhi [no. 2495].

O brothers, are we truly relating to Allah in our prayers in this manner? How many of us recite *al-Fatihah*, the opening chapter of the Qur'an, in the right manner? How many of us, when we prostrate to Allah, feel in our hearts, humility? We enter *Salah*, when the *imam* says; '*Allahu Akbar*', Allah is the Greatest and we remember, at that moment, all the affairs of the world.

We remember, at this moment, all the affairs of the world. We remember, we remember, only at this moment, the affairs of the world and we forget Allah. We remember our food when we perform the prayer and we remember our friends when we perform the prayer, and we remember our needs when we perform the prayer, and we do not know what the *imam* is saying, what he is reading, and we do not feel anything from the prayer except for when the *imam* says; '*as-Salamu 'Alaykum, as-Salam 'Alaykum*'.

Are we really loving Allah? When we are reciting *Surah al-Fatihah*, do we really understand the meaning of what we say.

Knowing the great Beauty of Allah

O dear brothers! we know that the hearts are naturally attached and naturally inclined to beauty. No one can say that beauty does not affect the heart. Therefore if someone intends to, or needs to, travel to some place, he asks about the natural beauty of that place; if he wants to marry, he asks if the woman is beautiful.

Once a young man came to me and he asked me to help him find a wife through my wife and I asked him; What are the things you are looking for? What are your conditions? He said to me; 'She must be beautiful, long hair, very tender, beautiful eyes and the colour of her must be *qurnubi*.' I said, What is the meaning of this *qurnubi*?

The Shaykh did not know what was meant by *qurnubi*. He began to describe beauty to me and the last word he said to me; '...and she must be religious, so that I will not despise her because the Prophet ﷺ said choose the one that is pious.'

He did not describe *deen* but he described to me beauty. He only mentioned *deen*, so that I would be pleased with him and carry out his wishes. So really, the hearts of men are very much attached to beauty.

We read the story of Yusuf and learn that the Prophet, Muhammad ﷺ, informed us that Yusuf and his mother were given half of all the beauty in the world. We read what happened between Yusuf and the wife of the 'Azeez in Egypt. The wife of the 'Azeez was the highest in social status amongst the

Egyptians, because she was the wife of the minister of finance. She was very beautiful and Yusuf was a slave to her, not only a servant but a property.

So one day her heart reached out to Yusuf. She closed the door to him and said; ‘Come to me.’ Yusuf refused and this word spread amongst the women, the wives of the ministers. They said that the wife of the ‘Azeez, the minister of finance, tried to lure her servant into lewdness.

The love of Yusuf had dominated her heart and she became possessed by this love and it overwhelmed her heart. They said,

﴿١٢﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا
عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿١٣﴾

“And women in the city said, ‘The wife of the ‘Azeez is seeking to seduce her [slave] young man, indeed he has impassioned her with love. Indeed, we see her [to be] in clear error.’” [Surah Yusuf (12) : 30]

The word, sooner or later, reached her, and when she heard of their sayings, she invited them to her house and prepared for them a dinner and after this, presented them with fruits and gave each one of them a knife and she said, ‘Please eat.’ Each one of them took a fruit and a knife and began to peel the fruit. The wife of the ‘Azeez went to Yusuf and ordered him to have a bath and then ordered him to wear his finest clothes and this only increased him in his beauty.

She, herself, prepared her hair in the best manner. She made Yusuf wear the best forms of perfume and his beauty seemed perfect and absolute. She said to him, ‘Now, go to these women.’

They were peeling their fruits and when they saw him, their image of him became very outstanding and then, without even feeling or being conscious of it, they cut themselves. The knives began to cut the nerves and the skin without them feeling it and it was said that they cut their hands,

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكَاوَةً ۖ أَتَتْ
كُلَّ وَجْدَةٍ مِّنْهُنَّ سَكِينًا وَقَالَتْ أُخْرِجْ عَلَيْنَ ٱلَّذِينَ كَفَرْنَ ۖ أَكْبَرُ لَهُمْ
وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا بَشِيرًا إِن هَٰذَا إِلَّا مَلَكٌ
كَرِيمٌ ﴿٣١﴾ قَالَتْ فَذَٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ
نَفْسِهِ ۖ فَاسْتَعَصِمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَا ٱمْرَأَةٌ يُسَيِّسُ لَـَٔلَيْكَوْنَا
مِنَ الصَّٰغِرِينَ ﴿٣٢﴾

“So when she heard of their scheming, she sent for them and prepared a banquet for them; she gave each one of them a knife, and said (to Yusuf), ‘Come out before them.’ And when they saw him, they greatly admired him and [in their astonishment] cut their hands and said, ‘Perfect is Allah [By Allah!] This is not a man; this is nothing but a noble angel.’ She said, ‘That is [the young man] about whom you did blame me [for his love]. And I certainly sought to seduce him, but he firmly refused; and now if he refuses to obey my order, he shall surely be imprisoned and will be one of those who are disgraced.’” [Surah Yusuf (12) : 31–32]

She confessed that she had done something wrong. She was prepared to stand by her wrong-doing. At this moment, she had not yet gone back on her wrong-doing and she was happy with the words of the women. ‘Will you hold me wrong for what I have done?’ One women from the crowd called Yusuf, as if she wanted to ask him something. She said to him secretly, ‘What is your opinion of a meeting tonight?’ He said, ‘I seek

refuge with Allah,’ and another women invited him as if she wanted to make a similar request and when he came, she said, ‘What about a meeting tonight?’ And all of them invited him to sin;

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ وَمَا يَدْعُونَنِي
إِلَيْهِ إِلَّا أَنْتَصِرَ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ
﴿٣٣﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ﴿٣٤﴾

“He said, ‘O my Lord! Prison is dearer to me than that to which they invite me. And if You turn away their plot from me, I might incline towards them and [thus] be of the ignorants. So his Lord responded to his invocation and turned away from him their plot. Indeed, He is the Hearing, the Knowing.”
[Surah Yusuf (12) : 33–34]

Who among us, reads the story of Yusuf, and wishes in his heart that he see Yusuf in his sleep? To see and witness his beauty. By Allah! If the beauty of Yusuf were gathered, and the beauty of his mother, and the beauty of his nature, and the beauty of all men, and all women, and all this beauty was put in the person of one man, by Allah, this beauty would not be in any way equivalent to the beauty of Allah. The Prophet ﷺ said in a *hadith*,

“Indeed Allah is beautiful and He loves beauty.” ³

Every aspect of Allah is beauty. The Prophet ﷺ was asked, ‘Have you ever seen your Lord?’ He ﷺ said,

“He is ‘Light! How could I see Him?” ⁴

³ Reported by Muslim [Eng. Trans. 1/113 no. 341].

⁴ Reported by Muslim [Eng. Trans. 1/113 no. 343] from Abu Musa al-Ash’ari.

The face of Allah is all beauty and all light, therefore Allah says about this world,

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾

“Everyone upon it [i.e., the earth] will perish, And there will remain the Face of your Lord, Owner of Majesty and Honour.” [Surah ar-Rahman (55) : 26-27]

His Majesty and His Glory, His Dignity and His Beauty is all that He embodies. Allah has described Himself that His Face is all light. Therefore he says about the light of His Face,

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

“Allah is the light of the heavens and the earth.”
[Surah Nur (24) : 35]

So, the light of the heaven and the earth is part of the creation of Allah. When the world is overwhelmed with darkness, this sun, which Allah has created, will overwhelm the darkness and present light to the earth and give it light. This is the light of the creation, so how can you imagine the light of the Creator! Therefore the Prophet ﷺ said,

“Allah opens His Hands in the night, to give forgiveness to those who disobeyed Him during the day and He opens His Hands in the day, to give forgiveness to those who disobeyed Him in the night and His veil is Light and if He removes it, His Light will burn His creation so far as His sight reaches.”⁵

Therefore Musa, when Allah spoke to Him, his heart

⁵ Reported by Muslim [Eng. Trans. 1/113 no. 343] from Abu Musaa al-Ash'ari.

reached out to Allah and there was an exchange of words between him and Allah. When Allah spoke to Musa, his heart was attached to Allah, and Musa thought that there was no harm in trying to see Allah. He said,

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ، قَالَ رَبِّ ارْنِي أَنْظُرَ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ نَرِيكَ فَلَمَّا بَلَغَ
رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ
قَالَ سُبْحَنَكَ ثَبَّتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

“And when Musa came at the time and place appointed by Us, and his Lord [Allah] spoke to him; he said: O my Lord! Show me [Yourself], that I may look upon You. Allah said: You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me. So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious.” [Surah al-A'raf (7) : 143]

As ibn Malik said; ‘the light of Allah was only a small amount, and when Allah revealed Himself to the mountain, it smashed the mountain. The mountain could not bear the beauty of Allah.’

It could not stand in front of the Majesty of Allah and it became levelled to the earth and Musa fell down in a state of unconsciousness. Then when he recovered his senses, he said,

قَالَ سُبْحَنَكَ ثَبَّتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾
“...Glory be to You, I turn to You in repentance and I am the first of the believers.” [Surah al-A'raf (7) : 143]

So, my dear brothers, Allah, all of Him is light and all of Him is beauty. Allah says about himself: On that Day, the Day of Judgement, how great is the Glory and Majesty of Allah and the whole of the earth, on the Day of Judgement will be in His grasp and the heavens will be in His Hand. Glory be to Him over what they ascribe to Him! It will be blown in the trumpets and all of the people in the heavens and the earth will faint away except whom Allah wills and then there will be a second blowing and they will stand up looking, all the people will stand again and look and the people will ask that Allah should come to separate between the people and Allah says about Himself,

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord has comes and the angels in rows, rank upon rank.” [Surah al-Fajr (89) : 22]

The angels will come carrying the Throne of Allah. Allah says,

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

“And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.” [Surah al-Haqqah (69) : 17]

Eight angels carrying the Throne of Allah and when the procession comes before those who carry the Throne of Allah. Rows, ranks of angels will proceed before Allah comes. Allah informs of His coming and the earth will become enlightened with the light of Allah and that is because of the beauty of Allah and the completeness of His light and to Allah belong the highest similitude

When some of the most beloved people come to you, you

say; 'Oh you have bought light because of your beauty.' So how could it be with Allah? So the dark earth which encompasses all the worlds on the Day of Judgement will become enlightened with Allah.

It was this reason that the hearts of the companions were attached to Allah and so too our Prophet ﷺ was deeply attached to Allah he said.

'Abd Allah Ibn 'Abbas (*radiyAllahu 'anh*) said the most pious and God-fearing man after the Prophets and Messengers was Abu Bakr (*radiyAllahu 'anh*). This is because he used to purchase slaves, the weak, the oppressed and he would free them for the sake of Allah and his father would say to him;

'O son! you should purchase people who have strength for themselves so they can defend you but you are purchasing weak people. What will they do for you and what will you do for them?' What did Abu Bakr (*radiyAllahu 'anh*) say to his father?

'O my dear father! I know what I desire, and I desire the pleasure of seeing the Face of my Lord, a single look at Allah is equal to this world and what is in it.'

There is none who has any greater worldly qualities than Abu Bakr (*radiyAllahu 'anh*) except the Prophet ﷺ because he came with the guidance, therefore the Prophet ﷺ said the most beloved person among people in terms of their person, is Abu Bakr and none can claim to better than him but he, himself, can claim to better than them. Why? Because Abu Bakr wanted to see the face of Allah and Allah said that He will indeed be pleased with Abu Bakr and Abu Bakr will be pleased with Allah.

So the hearts of the companions were attached to Allah and their hearts were attached to the beauty of Allah. And Allah said about them,

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

“And they give food, inspite of their love for it [or for the love of Him], to the *miskin* [poor], the orphan, and the captive. [Saying], ‘We feed you seeking Allah’s Face only. We wish for no reward, nor thanks from you.’” [Surah al-Insaan (76) : 8-9]

And they were giving their wealth despite their love of it and they gave their wealth to the poor, the orphans and the prisoners of war. They said, ‘We are feeding you. Why? So we can see the Face of Allah. We do not want your reward or your thanks.’

One companion came to the Prophet ﷺ and his heart was shredded and he said, ‘O Prophet of Allah! Our hearts have become really attached to Allah and His beauty. The people said, ‘O Allah’s Messenger! Shall we see our Lord on the Day of Resurrection?’ The Prophet ﷺ said,

“Do you have any difficulty in seeing the moon on a full moon night? They said, ‘No, O Allah’s Messenger.’ He ﷺ said, ‘Do you have any difficulty in seeing the sun when there are no clouds?’ They said, ‘No, O Allah’s Messenger.’ He ﷺ said, «So you shall see Allah like this on the Day of Judgement.”⁶

What is the way to see Allah? The Prophet ﷺ said,

“If you can avoid missing a *Salat* (prayer) before sunrise

⁶ Reported by al-Bukhari [Eng. Trans. 9/319 no. 7437]

(*fajr*) and a *salat* (prayer) before sunset ('*Asr*) you must do so.”⁷

These are two reasons which will enable us to see the Face of Allah. Therefore the hearts of believers are always attached to Allah and Allah has promised them.

On the Day of Judgement, all their faces will be radiant. They will see the Face of their Lord. Their faces will increase with light when they see Allah! As Allah has said,

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ
 (١٨) وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (١٩) كِتَابٌ مَرْفُوعٌ (٢٠) يَشْهَدُهُ الْمُقَرَّبُونَ
 (٢١) إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (٢٢) عَلَى الْأَرَائِكِ يَنْظُرُونَ (٢٣) تَعْرِفُ فِي
 (٢٤) وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (٢٥) يُسْقَوْنَ مِنْ رَحِيقٍ مَحْمُومٍ (٢٦)

“...Indeed, the record of the righteous is in *Illiyun*. And what can make you know what is *Illiyun*? It is [their destination recorded in a] register inscribed. Which is witnessed by those brought near [to Allah]. Indeed, the righteous will be in pleasure, on adorned couches, observing. You will recognise in their faces the radiance of pleasure...” [Surah al-Mutaffifeen (83) : 18-25]

They will be sitting on high chairs looking on. What are they looking at? They will be looking at the Face of Allah! They will be sitting on high cushions looking at the Face of Allah and you will see in their faces, contentment and delight after they have seen Allah.

⁷ Reported by al-Bukhari [Eng. Trans. 9/319 no. 7434]

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ﴿٢٥﴾
 خَتَمَهُ بِمِسْكِ ۖ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾ وَمِنْ أَرْجَائِهِ
 مِنْ تَسْنِيمٍ ﴿٢٧﴾ عَيْنَايَا شَرِبَ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

“They will be given to drink [pure] wine [which was] sealed. The last of it is musk. So for this let those who would compete, compete! And its mixture is of *Tasnim*, a spring from which those near [to Allah] will drink.” [Surah al-Mutaffifeen (83) : 25-28]

Those criminals used to laugh at the believers and the righteous. They laughed at the people when they grew their beards. They laughed at them and made fun of them because they had their thowbs short. They laughed at them because they turned their back on vain desires and women. They say that they wasted their youth, their life and they made their life narrow because of this religion. Hence they laughed at them.

Allah says

وَإِذَا مَرُّوا بِهِمْ
 يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
 وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ
 حَفَظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
 عَلَى الْأَرَائِكِ يَظْهَرُونَ ﴿٣٥﴾ هَلْ ثَوْبَ الْكُفَّارِ مَا كَانُوا يَعْلَمُونَ ﴿٣٦﴾

“And when they passed by them, they would exchanged derisive glances. And when they returned to their people, they would return jesting. And when they saw them, they would say; ‘Indeed, those are truly lost.’ But they had not been sent as guardians over them. So Today those who believed are laughing at the disbelievers, On adorned couches,

observing. Have the disbelievers [nots] been rewarded [this Day] for what they used to do?" [Surah al-Mutaffifeen (83) : 29-36]

Therefore this is the reward for anyone who turns to Allah and attaches his heart and allows his heart to reach Allah.

And if you see them in their high stations, you will see delight and you will see Allah in His High Majesty. This is the promised vision of the believers of Allah. This is the greatest thing that a believer will be given on the Day of Judgement.

Therefore the greatest pleasure to the believers is the sight of Allah and the worst punishment of the people of the fire is the denial to see Allah. So Allah says about the unbelieving people;

كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَرْمُومٌ ﴿٩﴾ وَيَلُومُنَادٍ لِلْكَافِرِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الَّذِينَ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَ عَلَيْهِمْ أَنْشَاءُ أُسْطُورٍ ﴿١٣﴾ أَلَا وَلَيْنَ ﴿١٤﴾ كَلَّا بَلْ رَأَىٰ عَلَٰنَ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٥﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُورُونَ ﴿١٦﴾

“...No! Indeed, the record of the *fujjar* [wicked] is in *Sijjeen*. And what can make you know what is *Sijjeen*? It is [their destination recorded in] a register inscribed. Woe, that day, to the deniers, Who deny the Day of Recompense. And none deny it except every sinful transgressor. When Our verses are recited to him, he says, ‘Legends of the former people.’ No! Rather, the *raan* [stain] has covered their hearts of that which they were earning. No! Indeed, from their Lord, that Day, they will be partitioned.” [Surah al-Mutaffifeen (83) : 7-15]

They will be denied the right to see Allah, the King of all kings. They will be denied the right to see the Most Mighty and Allah gives the most complete expressions.

How will it be on the Day of Judgement? When they will be thrown out in front of all the world. This is one of the worst forms of punishment for the people of the Fire while the believers will be given the delight and the pleasure of seeing Allah.

This is the reason why the heart of the Prophet ﷺ was so much attached to Allah. He used to say,

“O Bilaal! Give the call for establishment of the Prayer. Give us comfort by it.”⁸

He never said, make us comfortable from having to perform prayer, and that is because in prayer, he spoke to Allah and he felt during this dialogue with Allah, he felt love for Allah and his heart moved and pulsated with the love of Allah, and Allah gives the most beautiful expressions. If all the disasters will fall upon you, you go the most beloved person to you, and you speak to him, and you sit with him, and you open your heart to him, and when you do this, your sadness goes away.

So the Prophet ﷺ said,

“O Bilaal! Give the call for establishment of the Prayer. Give us comfort by it.”

This is why the Prophet ﷺ said;

“The Prayer was made the coolness of my eyes.”

Therefore, he stood up one night from among the nights, he

⁸ Reported by Ahmad and Abu Dawud [Eng. trans. 3/1388/no.4967].

was sleeping in the house of the ‘A’isha Umm al-Mu’minin and he wanted to pray and she said to him, ‘O Prophet of Allah. I love your closeness to me.’ The Prophet ﷺ said,

“O ‘A’isha! Let me worship my Lord!”⁹

Who from amongst us feels this way? The hearts of the believers are this way. A man, when the night comes, his heart begins to throb with love and his heart begins to search for the most beloved to him, so that he can sit with that person and he would call that person and pour out his troubles to that person as one person once said, ‘When the darkness comes and the heart begins to move with love and longing towards the most burning thing in the heart, and the believers wait for that night and instead of sitting with their love, they wait for the moment when they can stand in prayer, so that they can make the prayer of *Tahajjud* to Allah because their hearts are attached to Allah.’

One believer, was on his death bed. He began to cry and they said to him: Why are you crying? You are about to die and Allah has written death to everyone and you are among the believers. He said: I am not crying because my soul is about to depart and I am going to leave, and I will miss three things,

- i. Firstly, the night prayer. How will I be able to speak to Allah when I am in my grave, my heart has become so attached to Allah.
- ii. Secondly fasting during hot days.
- iii. Thirdly, sitting close to the scholars who reminded me about Allah, about my beloved Prophet. Who would remind me of my beloved Prophet when I am in my grave?

⁹ Reported by Ibn Hibbaan, narrated by Ataa’.

One of the righteous predecessors (*Salaf*), Sufyaan at-Thawree was on his death bed and he began to cry. They said,

“Why are you crying? Allah has written death to all people. He said; ‘I am not crying because of death but I am crying because *tawhid* will be taken away from me.’”

And what he means by *Tawhid*, is the love of worship for Allah only. O brothers do we feel this way?

One of the poets, *Qais* said about his beloved wife, her name was *Laila*; ‘and the star which guides people never came out and the morning except that it made me remember her.’ But the true believer says; ‘the star never comes out and the morning never comes until we remember Allah.’ They never say that the coming of the star or the coming of the *Fajr* reminds them of their lovers but they say that the coming of the stars and the coming of *Fajr* reminds them of Allah and *Qais* also said about *Laila* that he used to go to the desert alone and he said that we would go out from among the houses, so that I can speak to my servant about you and it is an empty night. But what does the believer say?

One of the students of Ibn Taymiyah said;

“We saw Shaykh ul-Islam leaving the houses going and he went into the desert so we followed him without him knowing and we heard him saying; ‘I have come out from among the houses so that I can speak to myself about you O my Lord!’”¹⁰

So it was how their hearts were attached to Allah. So the love of

¹⁰ Ibn Qayyim says; ‘He used to say frequently in prostration when imprisoned, ‘O Allah, assist me to remember You, to be grateful to You and to worship You properly.’ See ‘*Al-Wabil as-Sayyib of Ibn al-Qayyim*’ [p.61].

Allah dominates the hearts of the believers. Do we ourselves feel this kind of love? Maybe one of us, if we enter prayer to speak to Allah and to communicate with Him, he remembers his beloved or some other of creation other than Allah and when he sits with his beloved, he does not remember Allah and when he enters that thing which should be dedicated to Allah, he remembers his beloved and when he sits with his beloved, he does not remember Allah.

Allah speaks about the polytheists, that ascribe to Allah what they have created from plantations and animals. They say these products are for Allah and this portion is for our idols and when the produce which they dedicated to the idols finishes, they take from that which they give to Allah and they give it to the idols and when the produce they dedicate to Allah decreases, they never take from Allah and give it to Allah.

When we perform our prayer, we see this matter. When we sit with the most beloved person to us, this sitting becomes purely for that person who we love and when we enter prayer, then comes the ideas and the memories of our beloved persons and so this prayer will never be purely for the sake of Allah. Would anyone be pleased that we are related to in this manner? So Allah says,

وَمِنْ
النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

“And of mankind are some who take [for worship] others besides Allah as rivals [to Allah]. They love them as they love Allah. But the people who believe, they are more strong in their love towards Allah.” [Surah al-Baqarah (2) : 165]

The associating of partners in Shirk is like the associating of partners in love as Ibn Taymiyah said; ‘therefore let this be clear to us.’

Knowing the great Qualities of Allah

The second cause that leads to the love of Allah after the beauty of Allah, is to know the great qualities of Allah. Perhaps you may have heard of some man and you have never seen him but his qualities are well known and you love him, only because you have heard about his great qualities. If you look at the qualities of Allah, as this Arab once said he heard only one *hadith* of the Prophet. The *hadith* in which the Prophet ﷺ said,

“I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling. He will say, ‘O my Lord! Please turn my face away from the fire because its air has hurt me and its severe heat has burnt me.’ So he will invoke Allah in the way Allah will wish him to invoke, and then Allah will say to him, ‘If I grant you that, will you then ask for anything else?’ He will reply, ‘No, by Your Power, (Honor) I will not ask You for anything else.’ He will give his Lord whatever promises and covenants Allah will demand.

So Allah will turn his face away from Hell (Fire). When he will face Paradise and will see it, he will remain quiet for as long as Allah will wish him to remain quiet, then he will say, ‘O my Lord! Bring me near to the gate of Paradise.’ Allah will say to him, ‘Didn’t you give your promises and covenants that you would never ask for anything more than what you had been given? Woe on you, O son of Adam! How treacherous you are!’ He will say, ‘O my lord,’ and will keep on invoking Allah till He says to him, ‘If I give what you are asking, will you then ask for anything else?’ He will reply, ‘No, by Your (Honor) Power, I will not ask for anything else.’

Then he will give covenants and promises to Allah and then Allah will bring him near to the gate of Paradise. When he stands at the gate of Paradise, Paradise will be opened and spread before him, and he will see its splendor and pleasures whereupon he will remain quiet as long as Allah will wish him to remain quiet, and then he will say; 'O my Lord! Admit me into Paradise.' Allah will say, 'Didn't you give your covenants and promises that you would not ask for anything more than what you had been given?' Allah will say, 'Woe on you, O son of Adam! How treacherous you are!'

Allah will say to him, 'Enter Paradise,' and when he will enter it, Allah will say to him, 'Wish for anything.' So he will ask his Lord, and he will wish for a great number of things, the angels too will remind him to wish for certain things by saying, 'Wish for so-and-so.' When there is nothing more to wish for...

Allah will say to him, 'All of this is for you and ten times this is for you,' and Allah will laugh and the man will say, 'Are You laughing at me and You are the Lord of the Worlds? You told me to make a wish and now You laugh at me.' Allah says, 'I am not laughing at you but I am able to do whatever I want for you.'" ¹¹

This Arab man from the desert heard that Allah laughed, he said that the great Master of the heavens and the earth, He laughed!? The King of all kings is laughing!? The Owner of all-Majesty and Power laughs!

The One who can hold the heavens in His Hand and the earth in His other Hand, and then He shakes them, and then He says; 'I am the King of kings! Where are the great oppressors?'

¹¹ Reported by Bukhari, [1/770, 8/575 and 9/532].

Where the proud people? Where are the people who held up their heads high up in pride and did not submit to this *deen*? And none of them will be able to say anything and they will be forced into submission and humility to Him. Where are the Ceasars? Where are the rulers of Persia? None of them will be able to speak in front of the Majesty of Allah.

And they (the Arabs) would say; 'The Great and Powerful Allah is laughing!? Allah will never be able to deny us any good. If Allah is laughing then He will not deny us any good.' If you enter upon one responsible person or one minister and you have some request and he smiles in your face after you enter upon him, you will say; 'O look he is laughing at me' and then you would say; 'I am sure he will not reject my request.' So how can it be with Allah? The King of all kings. Therefore when Allah smiles we know that there will not be a denial of good.

O observe dear brothers! this quality. This one quality made the heart of this desert Arab become attached to Allah.

Knowing the Kindness of Allah towards us

The third cause which will take us to the love of Allah, is the Kindness of Allah towards us. How much have we paid for what Allah had blessed us with? If you have lost your sight, how much can you pay? If you loose your heart, how much can you pay? If you loose your mind, how much can you pay for it? If you loose a kindey, how much can you pay for it?

How about the nervous system and different parts of the body? How much have we paid for all of these things which we have? We have not paid one single cent and Allah gives them working in perfect order for us.

One day Ibn Samaa went to Harun Rashid and Harun Rashid had with him a gathering. Harun Rashid asked for a cup of water and he was at the time, the leader of the Muslims and before Harun drank, Ibn Samaa said to him,

“One moment, O leader of the believers, can you imagine if you were denied that cup of water and you were in the heart of the desert and you are about to die from thirst? How much will you pay for this small cup of water? He said; ‘Half, O Ibn Samaa I will pay half of my throne (kingdom) for this.’”

Ibn Samaa said to him,

“O leader of the faithful, drink graciously and thankfully. Then Harun Rashid drank and we waited for one moment and he wanted to go now to the bathroom to relieve himself of this water and Ibn Samaa said to him; ‘O leader of the believers, can you imagine if this water could not

leave you and this water was held within you? How much will you pay to get this water out of your system?' He said, 'O Ibn Samaa I will pay one half of my throne (kingdom).'"

Ibn Samaa said,

"O leader of the believers, what do you want from your throne!? Your throne is not equal to a cup of water? Half of your throne is not equal to what you drink and half of it is not equal for you to relieve what you drink? And in the night and the day, we drink and we relieve ourselves without anything in return! We use our eyes to disobey Allah! He preserves our eyes and we disobey Him with them. Allah preserves our ears and yet we disobey Him with them? Allah keeps our minds and we use them to disobey him. His good to us is descending upon us and our evil is going towards Him. He blesses us and provides for us and we give thanks to others. Is this not a display of poor manners towards Allah?"

These are the ways towards love for Allah but this love must be encircled with humility of Allah through the way of learning the qualities of Allah.

Let us consider the story of this little girl. 'Umar ibn al-Khattaab (*radiyAllahu 'anhu*) was making one of his rounds during the night and he became close to a house, where a woman was speaking to her daughter,

"Get up my daughter and mix the milk with water. So we can sell to the people this and they will not know that it is mixed and we will make great interest and profit."

She said.

"O my dear mother! the 'Amir of the Muslims has pro-

hibited us from doing this.”

The mother said,

“Where is the leader of the Muslims now? He is not here.”

She said;

“If the leader of the Muslims does not see us but the Lord of the ‘Amir is seeing us!. ‘Umar upon hearing this, began to shiver, this strong man, this great personality, he began to shiver.”

He said to his servant;

“Put a mark on that house and come to me in the morning with the name of that girl”

And ‘Umar gathered all his sons...

‘A’isha Umm al-Mu’minin (*radiyAllahu ‘anhaa*) said;

“Glory be to Him, Whose Hearing encompasses all the voices.’ She said, Khaulah bint Tha’labah (*radiyAllahu ‘anhaa*) entered upon the Prophet ﷺ and she was an old woman, and she began to complain to the Prophet ﷺ in the house of ‘A’isha, the house of ‘A’isha was small and the Prophet ﷺ had placed a curtain in this house and ‘A’isha was behind this curtain and the old woman was on the other side and the Prophet ﷺ was with her and the Prophet ﷺ said to her, What is your complaint?

The woman said,

“O Messenger of Allah! ‘A’isha will hear what I am saying because it is the nature of women to listen. She would say that I have heard some of her sayings and perhaps some of it will not be known to her.’

And among the things she heard the woman say, ‘My husband has used all my wealth and I have lost all my beauty and now I have become old and I have no offspring and he said to me, ‘You are like the back of my mother to me!’ And she said; ‘O Allah I complain to you!’”

‘A’isha Umm al-Mu’minin (*radiyAllahu ‘anhaa*) said,

“I heard some of her statements and some of it was not clear to me but when she said, ‘O Allah I complain to you!’, Allah, He was above His Throne, He heard her complaint, He sent down a verse at that moment,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ خَوَائِرَ مَا يَنْسَخُ اللَّهُ عَنْكَ لِيَتَذَكَّرَ اللَّهُ حَقَّهُ

“Certainly has Allah heard the speech of the one who argues [i.e., pleads] with you [O Muhammad ﷺ], concerning her husband and directs her complaint to Allah. And Allah hears the argument between you both. Indeed, Allah is Hearing and Seeing.È [Surah al-Mujadilah (58) : 1]

Allah is worshipped because He has this Quality of hearing and answering. Those who feel the Majesty and Power of Allah, who travel for *Hajj* or to Makkah in the last ten days of *Ramadhan*, and he stands on the third storey and sees the people circling the *Kab’ah* and he sees their number, a million or more, and this one is making *du’a*, and this one is crying and this one is seeking help, and this one is hiding his *du’a*, and this one is crying and tears are flowing from his eyes, and the one who hides his crying and this one is speaking in Arabic, and another is speaking in Hindi, and another in Urdu, and another in English, and all the people with their languages are all calling upon Allah according to their own conditions, and in one moment, and their number is more than one million!

Allah hears all of this and He hears this one, and He answers to this one, and He gives to the other, and He realises the promises to this one, in one moment and the same time! This is greatness and power upon greatness and power. Glory be to Allah who can hear all voices.

This is why the scholars of the *salaf*, they concentrate on this quality of Allah, that He is all-Hearing and they try to explain this meaning of this quality of Allah, that He is all-Hearing so that the believers can really feel the closeness to Allah, and the love for Allah, and they can experience true humility to Allah without any form of distortion of the qualities of Allah, without any form of denial of the qualities of Allah. One of the *salaf* said; 'Whoever denies any of the qualities of Allah, surely he does not love Allah, he does not feel the Majesty and Power of Allah.'

Therefore, one of the people who denied the qualities of Allah, said when he was prostrating, 'Glory be to Allah, the lowest.' This is why 'Abd Allah ibn Mubarak said; 'The truth about what they say is not above the Throne of Allah.'

But on the other hand, the righteous predecessors, they have established and given true recognition to the qualities of Allah, and they establish and realised true worship of Allah, and also complete love for him and all praise is due to Allah, Lord of the Worlds.