

The Day Of **JUDGEMENT**

And Preparing For The Hereafter



by Shaykh Muhammad Ibn Abdul Wahhaab al-Wasaabee

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BIOGRAPHY OF AUTHOR

Summarized biography of the Noble scholar, Muhammad bin Abdil-Wahhab AL-Abdli AL-Yamani

Indeed all praise belongs to Allah the Lord of the worlds, and may salutations be upon our Prophet Muhammad, his family and companions, and all those who follow his guidance.

To proceed: This is a summarized biography of Shaykh Muhammad bin Abdil-Wahhab, originally compiled by Abu Abdillah Al-Masna'ee and checked and reviewed by the Shaykh himself. I (i.e. The translator) have summarized the original biography so that it would not be too lengthy, but at the same time tried my best to mentioned the most significant things about the Shaykh and his efforts (May Allah preserve him).

His name and lineage:

He is Abu Ibrahim Muhammad bin Abdil-Wahhab bin Ali bin Muhammad AL-Wasabi al-Abdali

His birth and upbringing:

The Shaykh was born in the year 1376 A.H. (1956 C.E) in the month of Safr on Tuesday at the athan of Fajr prayer. He was raised and brought up in the seclusion of Bani Abdillah, and he was raised in a religious household.

His search for knowledge:

The Shaykh studied calligraphy, reading, writing, and memorized the Quran on the hands of his father, and his studies were in his hometown of Wasaab. In the beginning of his youth he traveled to Saudi Arabia and studied at Dar Al-Hadeeth in Madinah for five years (1392-1396). Then he transferred to the Haram institute and studied there for two years (1397-1398), and after he finished his exam he returned to his town of Wasaab and started calling to Tawheed (i.e. Monotheism) and the Sunnah as well as calling to the abandonment of polytheism and innovation. In the year 1399 he moved to the city of Al-Hudaydah, and he continued to call to Tawheed and Sunnah, and here masjid As-Sunnah was established. And in 1408 the Shaykh traveled to Dammaj and studied with Shaykh Muqbil (May Allah have mercy upon him) for a period of four years during the winter time, and afterward he would return to his masjid. Some of the books that he studied with Shaykh Muqbil are as followed:

Sahih Al-Bukhari

Sahih Muslim

Tafseer ibn Katheer

Sharh ibn Al-Aqeel

Sharh al-Mugeeth fee al-Mustalah

Sharh Elal At-Tirmidhee of Ibn Rajab

And others.....

Likewise Shaykh Muqbil taught him how to give verdicts practically, and after lessons use to let him answer questions, and would listen to him. And if Shaykh Muqbil saw something that needed correction he would correct him. As for some of the lessons that he use to teach the students in Dammaj then they are as followed:

Sharh al-Aqeedah at-Tahaawiyah

Ar-Risaalah, as-Shaafi'ee

Al-Mutammimah fee an-Nahu

Ar-Raa'id fee al-Meraath

Irwaa al-Ghaleel, al-Albaani

His return to the city of al-Hudaydah:

In the year 1412 the Shaykh returned back to the city of al-Hudaydah as Shaykh Muqbil directed him, and he continues teaching, authoring, giving verdicts, and spreading the Sunnah even until this day, and all praise is for Allah.

Some books authored by the Shaykh:

1. Al-Qawlul al-Mufeed fee adilat at-Tawheed, and he authored this in 1405 almost 30 years ago.
2. Tuhfatu al-Areeb bima ja'a fee al-A'saa li al-khateeab

3. Al-Qawl as-Sawaab fee hukm al-Mihrab

4. Tahqeeq risaalah as-Suyooti (E'lam al-Areeb bi hudooth al-Mahaarib)

5. Al-Qawl al-Jali fee takreej wa Tahqeeq Hadeeth al-Qunoot

Likewise Shaykh Muqbil described him by saying, **“He is proficient in his verifications, and authoring, and his speech regarding Hadeeth is of the utmost precision.”**¹ Furthermore the Shaykh encourages the Sunnah, once he said, "The Sunnah is that the dowry is 500 Dirham, which is equal to 5000 Yemeni riyals (about 23 usd), and the best guidance is the guidance of Muhammad (Sallahu alayhi wa salam). And the people of the Sunnah are – in shaa Allah- at the forefront. And I have implemented this alhamdulillah for my daughters (5000 Yemeni riyals), I would say to the one who I married my daughter to, "This is the dowry..... Thus we implement the Sunnah and we strive to be Sunni both by statement and action, and this is considered Da'wah (i.e. propagation). (These are) actions upon the Sunnah, and Allah is the granter of success. (From the tape, the rulings on marriage)

His teachers:

His teachers who he took knowledge from are numerous, and from them include the four Imaams of this era:

Shaykh Abdul-Azeez bin Baaz (May Allah have mercy upon him)

¹ (Taken from (at-Tarjamah) of Shaykh Muqbil.

Shaykh Muhammad Naasir ad-Deen al-Albaani (May Allah have mercy upon him)

Shaykh Muhammad bin Saalih al-Uthaymeen (May Allah have mercy upon him)

Shaykh Muqbil bin Haadee al-Waadi'ee (May Allah have mercy upon him)

Shaykh Hamaad bin Muhammad al-Ansaaree (May Allah have mercy upon him)

Shaykh Bakr bin Abdillah Abu Zayd (May Allah have mercy upon him)

And others.....

His students:

Shaykh Muhammad bin Ali Maqbool al-Muhammady

Shaykh Muhammad bin Saalih as-Soomali

Shaykh Saadiq bin Muhammad al-Baaydaani

Faadil bin Muhammad bin Saalih al-Wasaabi

Abdul-Kareem bin Qaasim ad-Dawlah

And many others.....

INTRODUCTION

Verily all praise belongs to Allah, we praise Him, seek His assistance, and repent to Him. We seek refuge in Allah from the evil of ourselves and the evil of our actions. Whoever Allah guides none can misguide, and whoever Allah leads astray then none can guide him. I bear witness that none has the right to be worshipped in truth except Allah, He is alone and has no partner, and I testify that Muhammad is His slave and messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

“O you who believe, fear Allah the way He should be feared, and do not die except as Muslims.”²

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ؕ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ؕ وَالْأَرْحَامَ ؕ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١﴾﴾

“O mankind fear your Lord who created you from a single soul, and from that soul He created his mate, and from the two of them spread many men and women; And fear Allah through whom you demand your mutual rights, and do

² Ali-Imran [3:102]

not cut off the ties of the womb. Indeed Allah is Ever an All-Watcher over you.”³

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe fear Allah, and speak the truth; He will direct you to do righteous deeds, and will forgive you of your sins. And whosoever obeys Allah and His messenger has indeed achieved a great success.”⁴

To proceed: Verily the most truthful speech is the book of Allah, and the best guidance is the guidance of Muhammad (may the peace and blessings of Allah be upon him), and the worst of affairs are those newly invented matters, for verily every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the hellfire.



³ An-Nisaa [4:1]

⁴ Al-Ahzab [33: 71-73]

NOBILITY, SUCCESS, AND SAFETY ARE BY OBEYING ALLAH

To proceed: Verily there is no individual who will attain honor, dignity, or esteem except by way of this religion (of Islam). Honor is not based upon wealth, fame, authority, or having many children. Indeed honor is given to the individual who obeys Allah and His messenger, takes Islam as his religion, and is upright upon the great legislation of Allah. Allah the Glorified and Exalted says,

﴿ وَاللَّيْنِ وَالزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَذَا الْبَلَدِ الْأَمِينِ ۝٣ لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝٤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝٥ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٦ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّكْرِ ۝٧ أَلَيْسَ اللَّهُ
بِأَعْلَمَ الْحَكِيمِينَ ۝٨ ﴾

“By the fig and the olive; and by Mount Sinai; and by this city of security (Makkah): Verily, We have created man in the best stature, then We reduced him to the lowest of the low, except those who believe and do righteous deeds. For them is a reward that will never end. So what causes you to deny the (the day of) recompense? Is not Allah the Best of judges?”⁵

So Allah has ordained mankind to be the lowest of the low in this life and the hereafter. Mankind is lowly and despicable; he has no value and no honor,

⁵ At-Teen [95:1-8]

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾

“Except those who believe and do righteous deeds.”

However (in this verse), Allah makes an exception for those who believe, and are obedient to Him. They believe in Him, His angels, His books, His messengers, the last day, and destiny - the good of it and the bad.

Those who believe are those who act in accordance to this faith, by carrying out their obligations and duties. They are those who rush to do supererogatory acts of worship and recommended deeds. Also, they abstain from what is prohibited, disliked and from doubts. This category of people are opposite from the first category of people who have no faith or righteous deeds. For the people who believe, Allah will raise them to high levels.



**THE LOSER IS NOT HE WHO LOSES OUT
ON THE WORLDLY LIFE, BUT RATHER THE
LOSER IS HE WHO LOSES HIS RELIGION,
PARADISE, AND THE HEREAFTER**

So here we know (and understand) that no one will have honor, esteem, nobility, happiness, or success, except by way of this religion. Allah the Most High says,

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time; verily mankind is in loss, except those who believe and do righteous deeds, and recommend one another to the truth, and encourage one another with patience.”⁶

Therefore, Allah has ordained mankind to be in a state of loss, and is the lowest of the low; meaning he is lowly, despised, insolent, and he has no real value, even if he possessed wealth, high status, or authority. Allah the Most High only made an exception for those who believe and do righteous deeds, He says,

﴿ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

⁶ Al-Asr [103:1-3]

“...except those who believe and do righteous deeds, and recommend one another to the truth, and encourage one another with patience.”⁷

Therefore, based upon these two surahs from the Quran, we know that if we do not have complete faith, and do not do good deeds as Allah has legislated, then we are in a state of loss, misfortune, despised, and are from the lowest of the low. Was not Firaun a king? Did his authority benefit him? Did his authority save him from the punishment of Allah? The answer is no; his authority did not benefit him.

Therefore, just having authority will not benefit, because if it did it would have saved Firaun. So it is a must that we understand this affair with certainty, and it is imperative that every Muslim, both male and female, understand it and actualize it. Otherwise, why would Allah relate to us these stories (in the Quran)? He did so, so that we may learn a lesson, and take a warning. Haman was a minister (of Firaun), and had a high status, but did this benefit him without faith and righteous deeds? The answer is no, Allah destroyed him, because he was a minister that was a polytheist and a tyrant. Therefore, having a ministry by itself is not enough, because had it been sufficient for saving an individual from the punishment of Allah in this life and the hereafter, it would have saved Haman. Indeed Allah the Blessed and Exalted spoke the truth when He said,

﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾﴾

⁷ Al-Asr [103:3]

“The day when neither wealth nor children will benefit, except for the one who comes to Allah with an upright heart.”⁸

So will wealth by itself be sufficient in saving an individual from the punishment of Allah? No, it will not be sufficient. Rather wealth without faith brings a person closer to destruction than saving him. Verily that which is significant is having faith, and doing righteous actions. Qaaron was very rich and affluent to the utmost degree, yet his wealth did not save him from Allah’s punishment, because he possessed wealth without faith. So what did Allah do to him? Allah caused him and his home to sink, and nothing remained of him. Allah completely destroyed him and ripped him into pieces, because Qaaron depended only on his wealth, and did not depend on his faith, rather he did not even possess faith!

Therefore, wealth by itself without faith, religion, or righteousness is not sufficient, so take a lesson from this O people of vision! So will having many children suffice in saving an individual from the punishment of Allah? The answer is no, it is not enough unless the family is firm upon the religion of Allah, the Book of Allah, the Sunnah of the Messenger of Allah (may peace and blessings be upon him) and are upright, otherwise honor will not be attained. Allah the Glorified and Exalted states,

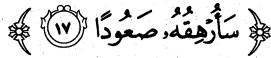
﴿ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَنِينَ شُهُودًا ﴿١٣﴾ وَمَهَّدْتُ لَهُ تَمْهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأَرْهُقُهُ صِعُودًا ﴿١٧﴾ ﴾

⁸ As-Shuaraa [26: 88-89]

THE LOSER IS NOT HE WHO LOSES OUT ON THE WORLDLY LIFE, BUT RATHER THE LOSER IS HE WHO LOSES HIS RELIGION, PARADISE, AND THE HEREAFTER

“And to whom I bestowed extensive wealth, and children who are present, and spread [everything] before him, easing [his life], then he wants that I should add more. No! Indeed, he has been stubborn towards Our verses. I will cover him with a harsh torment.”⁹

Some of the explainers of the Quran have mentioned regarding the following verse,



“ I will cover him with a harsh torment,”

Meaning that: this individual will climb a mountain in the hellfire, he will not place his foot down except that it will melt, due to its extreme heat. Then, he will raise his foot and it will return back to normal, then he will put his other foot down, and it will melt as well.¹⁰

Allah made this man rich, after he came out of the womb of his mother by himself, neither having wealth, or children. Then, Allah provided for him in abundance, and made his children a delight to his eyes, Allah the Most High says,

﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝۱۱ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝۱۲ وَبَيْنَ شُهُودًا ﴾

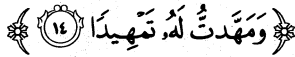


⁹ Al-Muddathir [74: 12-17]

¹⁰ Tafseer Ibn Katheer (8/266, Tayibah)

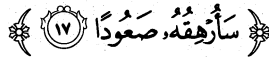
“Leave Me with the one I created alone. And to whom I bestowed extensive wealth. And children who are present.”¹¹

Meaning: children that are present with him, and he is delighted by seeing them and has the honor of their service.



“And spread [everything] before him, easing [his life],”

Meaning: that Allah the Glorified and Exalted gave him all types of wealth and property, and Allah made it easy for him to get wealth and attain luxury, which made his life comfortable. Furthermore, he did not suffer from fatigue while acquiring his livelihood. However, this man was a polytheist and was not granted faith, and he did not follow the one who called to the Quran. So due to this Allah the Blessed and Exalted threatened him in His statement,



“I will cover him with a harsh torment,”

Meaning: a punishment that is burdensome and severe. Therefore, it is imperative that one has faith and does righteous deeds. We must realize and understand that there is no success or safety from the punishment of Allah in this life or the hereafter, except by sticking firm to this religion.

¹¹ AlMuddathir [74:11-13]

Likewise, one's lineage will not benefit him no matter how noble it is, except if one has faith and does good deeds. Take a lesson from the story of Abu Lahab. Abu Lahab was the uncle of the Prophet (sallahu alayhi wa salam), the brother of his father. However, he was not granted faith and instead ascribed partners to Allah. He also opposed the Messenger of Allah (sallahu alayhi wa salam), accused him of lying, ridiculed him, and caused the people to abandon him. Did he benefit from his lineage to the Messenger of Allah (Sallahu alayhi wa salam)? Abu Lahab was Qurayshi, Haashimi, Muttalabi, Arabi, Makki, but did his lineage benefit him? The answer is no, he did not benefit from his kinship even though it is the most blessed kinship, and he did not benefit from his lineage even though it is the most noble of lineages, and nor did he benefit from the fact that he was an original Arab, had a noble nationality, and was from Makkah, the best place in this world and the city that is the most beloved to Allah. So all of this was of no benefit since he did not have faith and because of this Allah disgraced him in this life and the hereafter. Allah revealed a chapter of the Quran about him that will be recited until the hour is established is established. He the Glorified and Exalted said,

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝٢
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا
 حَبْلٌ مِّن مَّسَدٍ ۝٥ ﴾

“May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not benefit him or that which he gained.

He will burn in a Fire of [blazing] flame. And his wife [as well] - the carrier of firewood. Around her neck is a rope of [twisted] fiber.”¹²

Allah is the Most Great! Verily Allah judges justly. He gives nobility and glory to the one who obeys Him, and humiliation and lowliness is for the one who disobeys Him. Allah grants success and prosperity to the one who obeys Him and His messenger (may peace and blessings be upon him), and whoever disobeys Allah and His messenger (may peace and blessings be upon him) for him is failure and loss.

As for the statement of Allah,

﴿ تَبَّتْ ﴾

“May the hands of Abu Lahab be ruined,”

it means destroyed. As for ((يَدَا)) “hands” in Arabic, it is the dual form for hands, because he would strike with both of his hands, and when the Prophet (sallahu alayhi wa salam) invited his relatives to Islam, Abu Lahab said to him, “Is this what you called us for?” Then he said, “May you perish the rest of the day.” Allah then revealed a verse about him,

﴿ تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴾

“May the hands of Abu Lahab be ruined, and ruined is he.”

¹² Al-Masad [111: 1-5]

THE LOSER IS NOT HE WHO LOSES OUT ON THE WORLDLY LIFE, BUT RATHER THE LOSER IS HE WHO LOSES HIS RELIGION, PARADISE, AND THE HEREAFTER

Abu Lahab was the uncle of the Messenger of Allah (may peace and blessings be upon him), his name was Abdul-Uzza bin Abdil-Muttalib, and his kunya was Abu Utbah. Furthermore, he was called "Abu Lahab" because of the radiance of his face. Allah the Most High Says,

﴿ وَتَبَّ ۝١ ﴾

"Perish," meaning: that his destruction and loss has become a reality. Allah says,

﴿ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۝٢ ﴾

"His wealth will not benefit him or that which he gained,"

Meaning: that his wealth and children will not benefit him from the punishment of Allah nor will his kinship to the Messenger of Allah (sallahu alayhi wa sallam) avail him at the least.

﴿ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ ﴾

"He will burn in a Fire of [blazing] flame."

The scholars have stated that this chapter of the Quran is a sign from the signs of Prophethood, because Allah informed that this man would burn in a fire of blazing flame while he was alive before he passed away, and this ending really happened just as our Lord informed us, because he died upon disbelief. Thus, this surah is a sign of the Prophethood of the Messenger of Allah (sallahu alayhi wa sallam), which

shows his truthfulness. Thus, ponder over the statement of Allah, “He will burn in a Fire of [blazing] flame,” and this (is in reference to) Abu Lahab, so the punishment is according to the actions! When his wife supported him upon disbelief and turned away from the way of Allah, then she became his partner in punishment. Allah the Exalted says,

﴿ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ ﴾

“And his wife [as well] - the carrier of firewood.”

As for his wife, she used to harm the Prophet (sallahu alayhi wa sallam) verbally and physically just like her husband, and she was his partner upon polytheism and oppression. Therefore, she will be his partner on the Day of Judgment in the hell fire.

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾ ﴾

“Around her neck is a rope of [twisted] fiber.”

This verse states that around her throat is rope from the fire of hell, which increases her in punishment and misery. Therefore. O servant of Allah, do not depend on wealth, children, fame, authority, lineage or kinship. For verily these things do not make you better, and neither do they hinder you. (Possessing) these things will not get you closer to Allah, and they will not benefit you. Rather, it is possible that these things will actually hinder you, and if you brag and boast about these things it will harm you. Allah the Glorified and Exalted says,

﴿ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّقُكُمْ عِنْدَنَا زُلْفَىٰ ﴾

THE LOSER IS NOT HE WHO LOSES OUT ON THE WORLDLY LIFE, BUT RATHER THE LOSER IS HE WHO LOSES HIS RELIGION, PARADISE, AND THE HEREAFTER

“And it is not your wealth nor your children that bring you nearer to Us in position.” ¹³

Just because you possess this or that, or you have many children, this (by itself) is not enough,

﴿إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي

الْعُرْفَةِ ءَامِنُونَ ﴿٣٧﴾

“but only he (will please Us) who believes, and does righteous deeds; as for such, there will be a doubled reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.” ¹⁴

Verily faith is what brings you closer to Allah in position, and through it you obtain honor and success in this life and the hereafter. As for those things that will eventually perish (i.e. wealth, children etc.) from the enjoyment of this life, Allah has only made them as a trial and test for mankind. There are some people who become arrogant because of these things, and there are some who do not.

Therefore, whoever does not become arrogant due to these things he will be saved, and whoever becomes arrogant because of these things and depends on them, then he will be destroyed and at loss. Allah the Glorified and Exalted says,

¹³ Saba [34: 37]

¹⁴ Saba [34: 37]

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ﴿٣﴾ كَلَّا لَيُبَدِّلَنَّا فِي الْخُطْمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْخُطْمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمَوْجِدَةُ ﴿٦﴾ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤَصَّدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾﴾

“Woe to every slanderer and backbiter who has gathered wealth and counted it. He thinks that his wealth will make him last forever! Nay! Verily, he will be thrown into the crushing Fire. And what will make you know what the crushing Fire is? The fire of Allah, kindled, which leaps up over the hearts. Verily, it shall be closed in on them. In extended columns. in pillars stretched forth.”¹⁵

Allah the Glorified threatens these types of people saying,

﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ﴿٢﴾ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ﴿٣﴾﴾

“Who has gathered wealth and counted it, He thinks that his wealth will make him last forever!”

This individual possesses tremendous wealth that is plentiful. If he gets sick he gets treatment, if he is hungry he eats, if he becomes thirsty he drinks, and if he wants to travel he departs in which every direction he likes. Nothing is difficult for him when it comes to the affairs of this life, until the point he thinks he will live forever in this life, and he thinks to himself that he will not die, and how could he die while he possesses this tremendous wealth?! Thus, Allah

¹⁵ Al-Humazah [104:1-9]

refutes his assumptions and proves that what this individual thinks is incorrect. He the Most High states,

﴿ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴾

“Nay! Verily, he will be thrown into the crushing Fire.”

Meaning: he will be cast into the hellfire, because he adhered to this life and depended upon it. Likewise, this individual thought that nobility was based upon one’s wealth, and considered honor something that is based upon one’s fame, and assumed superiority to be based upon the enjoyment of this life. However, the reality is that there is no honor except by way of this religion, and there is no superiority except by faith, and there is no enablement in the earth except by returning to the book of Allah and the sunnah of the Messenger of Allah (sallahu alayhi wa sallam).

If only the Muslims knew this, and sought honor through their religion, and turned to the book of their Lord and the sunnah of their Prophet Muhammad (sallahu alayhi wa sallam), and stopped running behind their enemies from the Jews and Christians, and polytheist. This is because following them (i.e. their enemies) is a sign of humiliation, disgrace, contempt, and lowliness in this life and the next. Our Lord has prohibited us from relying upon them, and going overboard with loving them, Allah the Most High says,

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

“ And if any of you take them as friends then verily he is one of them.” ¹⁶

Furthermore, Allah has ordered us to stick firm to His book, and to be steadfast upon His methodology. He the Most High says,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold on firm to the rope of Allah and be not divided.” ¹⁷

If you want to be successful in this life and the hereafter, then hold on firm to the book of Allah, and the sunnah of the messenger of Allah (salawatu Allah wa Salaamuhu Alahi).

For indeed there is no salvation for the slave (of Allah) except by these two things no matter who he is. Even if he was the closest person in kinship to the Messenger of Allah (sallahu alayhi wa sallam), his closeness in lineage will not benefit him if he was not a believer that singled out Allah alone in worship. Just as it would not harm a righteous believer if he was from an unknown lineage. So due to this the Prophet (sallahu alayhi wa sallam) said to his people while he stood towards them as a Warner,

يَا مَعْشَرَ قُرَيْشٍ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، لَا أُغْنِي
عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ، اشْتَرُوا

¹⁶ Al-Maaidah [5:51]

¹⁷ Al-Imran [3:103]

أَنْفُسَكُمْ مِنْ اللَّهِ ، لَا أُغْنِي عَنْكُمْ مِنْ اللَّهِ شَيْئًا ، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ ، لَا أُغْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا ، يَا صَفِيَّةَ عَمَّةَ رَسُولِ اللَّهِ لَا أُغْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا ، يَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَلِينِي مِنْ مَالِي مَا شِئْتِ ، لَا أُغْنِي عَنْكَ مِنْ اللَّهِ شَيْئًا .

“ O people of Quraish, buy yourselves from Allah (i.e. save yourselves) I cannot save you from Allah, O Bani Abdi Manaf buy yourselves from Allah I cannot save you from Allah, O Abbas bin Abdil-Muttalib buy yourself from Allah I cannot save you from Allah, O Safiyyah aunt of the Messenger of Allah I cannot save you from Allah, O Fatimah bint Muhammad ask what you like of my wealth I cannot save you from Allah.”¹⁸

Allah is the Greatest! The Prophet (sallahu alayhi wa sallam) warned them from depending on his lineage, and from relying on his kinship, and from leaving off doing good deeds. Fatima, the daughter of the Messenger of Allah (sallahu alayhi wa sallam), cannot depend on the Prophet (sallahu alayhi wa sallam) and neither can Safiyyah, the aunt of the Messenger of Allah (sallahu alayhi wa sallam), or Abbas, the uncle of the Messenger of Allah (sallahu alayhi wa sallam), or Hamza, nor any of the other relatives, let alone those who are non-relatives and foreign. All of them are included in this warning. They are (all) being addressed in his (sallahu alayhi wa sallam) statement,

¹⁸ (Agreed upon)

أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، فَإِنِّي لَا أُغْنِي عَنْكُمْ مِنَ
 اللَّهِ شَيْئًا.

“Save yourselves from the fire, for verily I cannot save you from Allah.”

Therefore, O Muslims, if you want success and to be saved from the punishment of Allah, and you want prosperity by pleasing Allah, then you must possess faith and do righteous deeds. Indeed, (in) it is our honor and nobility. By Allah, (in) it is our honor, dignity, nobility, and our happiness in this life and the hereafter. Allah the Glorified and Exalted says,

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ
 الْخَاسِرِينَ ﴾

“And whoever seeks another religion other than Al-Islam, then it will never be accepted from him, and he will be from the losers in the hereafter.”¹⁹

So whoever seeks a religion other than Al-Islam such as Judaism or Christianity, or one lives (according to) socialism, Arab nationalism, Arab democracy, secularism, masonry, idolatry, Zoroastrian, or any other religion besides Islam then he is a loser not profiting, a failure who is unsuccessful. On the Day of Judgment, his deeds will become scattered dust particles; he will call out in distress and grief. This is

¹⁹ Ali Imraan [3:85]

because he did not come with the means (which lead) to success, from faith and righteous deeds, just as Allah the Exalted said,

﴿ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ﴾

“Indeed mankind is in a state of loss, except those who believe and do righteous deeds.”

The real loss is what will call out to its people on the Day of Judgment, as Allah the Glorified and Exalted stated,

﴿ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾ ﴾

“Say, indeed the losers are those who lost themselves and their families on the Day of Judgment. Verily that is a clear loss.”²⁰

So the (true) loss is not that you lost something from this temporary worldly life, but rather the (true) loss is that you lost yourself. Instead of being in Paradise, you are in the Hellfire! This is the (true) loss! And instead of your relatives and friends being with you in Paradise, you see them in the fire! This is the (true) loss, whether they are your son, daughter, brother, sister, husband, or wife. As for you to loss a riyal or five or ten riyals, then verily Allah will replace that with something similar to it, or (you will get) its reward.

²⁰ Az-Zumar [39:15]

However, the calamity that is unbearable, and the calamity for which cannot be made up is that you are from those with whom Allah is displeased. We seek refuge in Allah from that state. Therefore, O servant of Allah, do not be deceived by wealth or the adornments of this life, because Allah the Exalted says,

﴿قُلْ مَنْعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا﴾

“Say, the enjoyment of this life is short, and the hereafter is better for the one who fears (Allah), and you will not be wronged as much as a thread inside the date seed.”²¹

Allah the Glorified and Exalted has made wealth as an aid for His servant so that he may act upon His obedience. From His servants are those who utilize it to be obedient to Allah, and some of them use it to disobey Allah. Money is not everything, rather it is only a transaction, “take this, give me that.” How many rich people live comfortably and live an unhappy troubled life?! How many wealthy intelligent people are active, their hearts are scattered and their souls are restless?! Verily, this wealth does not result in success or prosperity, and neither does it cause happiness or salvation, as Allah the Exalted says,

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ

صَالِحًا﴾

²¹ An-Nisaa [4:77]

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“And it is not your wealth nor your children that bring you closer to Us in rank, except he who believes and does righteous deeds.”²² He the Exalted states,

﴿لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿٢﴾

“And your kinship and children will not benefit you. On the Day of Resurrection, Allah will judge between you. And Allah is the All-Seer of what you do.”²³

So beware and cautious that you lose your religion, as you will lose your enduring life and Paradise, which its width is the distance of the heavens and the earth, prepared for the pious. Indeed, if you loss it then by Allah it is loss that is a calamity, and it is a loss that is tremendous. Indeed, it is a loss that there is no (greater) loss after it, that you end up in the Hellfire. We ask Allah for wellbeing and safety.



²² Saba [34: 37]

²³ Al-Mumtahinah [60:3]

AT THE TIME OF DEATH THE SERVANT WILL KNOW IF HE IS FROM THE SUCCESSFUL OR THE LOSERS

The first moment that a servant will know if he is of the successful or the losers is at the time of death. As for the believer, who was upright upon the religion of Allah, and did righteous deeds, and made lawful what was permissible, and prohibited what was unlawful, and stayed away from doubts, then during death angels will come to him with white faces. With them will be Al- Hanwat i.e. (spices used to perfume the corpse...) from Paradise,. The angel of death will say to him gently,

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ اخْرُجِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَرْضِيَّةً.

“O tranquil soul, come out to your Lord well pleased and pleasing (to Him).”²⁴

At this point, a person will know his place and fate. If he was successful, he will know himself while he is in this life without having a dream. Rather his actions and his statements that are upon the Quran and Sunnah will manifest. Furthermore, he will think, was he from those who if they did an evil deed it saddens him, or if he did a good deed it delighted him. This is the scale that the servant will weigh himself by, due to the statement of the Prophet (sallahu alayhi wa sallam),

²⁴ (From the narration of Al-Baraa bin Aazib (May Allah be pleased with him).

إِذَا سَرَّتْكَ حَسَنَتُكَ، وَ سَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ

“If your good deed pleases you, and your evil deed saddens you, then you are a believer.” ²⁵

Meaning, that you find joy and happiness when you perform good deeds, and you would like to increase in them, and you hope to constantly do them. And if one day you committed a sin, then you are grieved by it, and you feel sadden and regretful, and fear that you might keep doing it. Thus you hurry to repent from this sin.

Therefore, if you find these two qualities in yourself, then you are a believer and your heart is alive and awake. This is contrary to the other (type of) heart that is dead, which is not affected by (doing) good, and nor does it feel distress when (committing) evil (deeds). If it does evil it does not care about its actions nor does it think about what it did. So if an individual in this state does a righteous deed, he does not feel happy or find joy in it due to the fact that he does not hope for Allah and the hereafter. Both of the affairs to him are the same, and his condition before (doing) the action and after it are both evil regardless if he does good or evil. This individual's heart has indeed died, and the light of his faith has been extinguished. He does not know good, and he does not disapprove of evil! As for the second (heart) that the Prophet (sallahu alayhi wa sallam) talked about it,

إِذَا سَرَّتْكَ حَسَنَتُكَ، وَ سَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ

²⁵ Collected by Ahmad (5/251, 252, 255, number 22213, 22220, 22253) and others, and Al-Haakim said about its chain, “ It is authentic and the chain is connected, and its upon the condition of Al-Bukhari and Muslim.

“If your good deed pleases you, and your evil deed saddens you, then you are a believer.”

So if you do a good deed, you find yourself happy because Allah gave you the success to do this righteous deed. You find yourself enthusiastic and you would love to do another righteous deed. And if you did a wrong deed one day, you feel anguish and are worried (about what you did). Furthermore, this sin remains causing sadness in your heart, and you do not find tranquility from it. These feelings are a sign of faith, a proof that faith is present in your heart, and that there is good in it. As for the individual who does evil as if he does good, and does evil as if he does not do anything at all, then this person does not think about the consequences of his actions. His heart is unresponsive, and does not reprimand him (from evil), and his soul does not rebuke him. For this type (of person), the light of faith has extinguished from his heart and his heart has become black from sin.

Therefore, O servant, you can know your state in this worldly life by referring your actions to the Quran and Sunnah. Whatever is in accordance to the Quran and Sunnah, then you will be pleased. Additionally, you ask Allah for acceptance and success so that you can increase in good deeds. Whatever (of your deeds) goes against the Quran and Sunnah, you leave it and return to Allah and ask Allah for forgiveness and pardon. Thus, with this scale you know yourself and can determine if you are happy or miserable. The person who is happy is the one whose good deeds are made easy for him, and the one who is miserable is he whose deeds are facilitated for him. So when death is near, and the angels come to take the soul of the deceased

from the angel of death, and the one dying sees them then he will know his place. The one who is happy will see angels with white faces bearing the glad tidings. He who is miserable will see angels with a black faces, warning of anger and displeasure.

Thereupon, he will know that his ending is evil and he will realize that his evil deeds outweighed his good deeds, and he will know with certainty that he will be punished. Then the angel of death will come close to him until he is sitting at his head. As for the believer who is proud of his religion and faith, established upon the commandments of his Lord, stays away from that which Allah prohibited him, sticks firm to the Quran and Sunnah, and is not tarnished with the filth of this life nor connected to its insignificance, and not fooled by its worthlessness.

The angel of death (Alayhi As-Salaam) will come to this believer giving him glad tidings! And how delightful is this glad tidings! And no word is better than it (the glad tidings) that will please the heart, comfort the breast, and fill the soul with joy and delight! Thus, the believer will know himself, and he will know his status with his Lord. He will be pleased with his Lord, and desire to meet Him, and will be excited to see Him. However, the wicked criminal who was happy if he found some money, and was delighted by gaining the vanities of this life, and would become (like he was) drunk if he obtained pleasure from its transient delight, when he did good deeds nothing changed in him nor was his heart revived.

Suddenly, his heart became black, upside down, and unresponsive, then becomes spiritless and unconscious! If

death comes to this evildoer and the angels of punishment overtake him, and he sees their description of terror and unpleasantness, he will know his fate. Then, the angel of death will approach him, and the terror will become unbearable and tremendous. Thereupon, he (the angel of death) will shout out to this soul,

يَا أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَى سَخَطٍ مِّنَ اللَّهِ وَ
غَضَبٍ

“O wicked soul, come out to the displeasure and anger of Allah.”

Hence, he will increase in certainty of his evil fate, and he will be certain of the wretchedness of his soul. Thereafter the soul will refuse to respond to the Angel so it (i.e. the soul) will try to go in different directions in the body. However, this is the angel of death who had been entrusted over him (so he cannot be deceived). The angel of death will take out his soul by force while his soul clings onto veins and nerves.

Due to the intensity of the struggle, his veins and nerves will be torn out along with his soul! This is the condition of the criminal at the time of death, due to him giving more importance to his worldly life over his religion, and giving more importance to that which will perish over doing good deeds, and was heedless of that which will remain forever. Whereas, angels will precede the people of faith and uprightness, and they will bring tidings of goodness before their souls leave the body. These glad tidings will be a source of strength for the believers at the time of death so as to make easy the exiting of their souls (from their bodies), as

well as provide relief for the believers from the intensity of the agonies of death. Allah the Exalted says,

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٢﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نَزَّلْنَا مِنْ غُفُورٍ رَحِيمٍ ﴿٣٣﴾﴾

“Indeed those who say, ‘Our Lord is Allah,’ and then are upright, the angels will descend upon them saying do not fear or grieve, rather glad tidings of Paradise are for you, which you were promised. We are your protectors in the worldly life and in the hereafter. Therein, (Paradise) is all that your souls desire, and therein is all for which you can ask. An accommodation from the Forgiver, the Bestower of Mercy.”²⁶

When the successful believer hears these words, which are motivating and strengthening to the heart, then there will be nothing more beloved to him than meeting Allah. Based on what has come in the Saheehain, on the authority of more than one companion on the authority of the Prophet (sallahu alayhi wa sallam) that he said,

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ

²⁶ Fussilat [41: 30-32]

“Whoever loves to meet Allah, then Allah loves to meet him. And whoever hates to meet Allah, then Allah hates to meet him.”²⁷



²⁷ Agreed upon

THE CONDITION OF THE BELIEVERS AND NON-MUSLIMS IN THE GRAVE, AND THE QUESTIONING OF THE TWO ANGELS

At this point, it will become clear to the servant to which of the two groups he belongs, and to which of the two abodes he will go.

There is another place where the servant will know of himself and see the abode that is prepared for him. That place is the grave; the first abode of the hereafter. After the grave is the crossing (of the bridge) to paradise or the hellfire. When the deceased is buried, two angels will come to him, sit him up, and question him, **“Who is your Lord?”** Consequently, the one who is successful is the one who was proud of his religion, despised the worldly life, and was not one who was proud of loving to smoke, as we see some people who are arrogant because they smoke! O Allah, protect us with those whom you have protected! Loving to smoke makes a person see people like dust particles. We seek refuge from the displeasure of Allah. Are you proud of loving to smoke? Are you proud of going back to using khat (i.e. a type of drug/intoxicant)? Are you proud that you have \$100 or \$500 riyals in your pocket? With the like of these insignificant things, do you raise yourself above the people and you do not see them except with an eye of disdain and contempt? Is this honorable or is this humiliating and disgraceful? Indeed, there is no honor except by obeying Allah. Allah the Blessed and Exalted says,

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾²⁸

“And honor is for Allah, His Messenger, and the believers. However the hypocrites know not.”²⁸

Therefore, honor will not be obtained except by the believer who was proud of his religion in this life and held firm to it. The believer did not become arrogant with the servants of Allah nor did he oppress or wrong them. Likewise, he followed the light from Allah by reading and following the Quran, and he desired the Sunnah of the Messenger of Allah and stuck to it. This is the individual who took the means leading to honor. When he is placed in his grave, and his relatives, non-relatives, and those who are distant, nearby, affectionate, and resentful leave him. And they place dirt on top of him and depart from him, he will not feel lonely due to lack of companionship, and he will not become frightened...

The Prophet (sallahu alayhi wa sallam) informed us of the condition of this believer when the two angels come to him, sit him up, and ask him,

مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟
 فَيَقُولُ: دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ
 الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللهِ - صَلَّى اللهُ
 عَلَيْهِ وَسَلَّمَ، فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟ فَيَقُولُ:

²⁸ Al-Munafiqoon [63: 8]

قَرَأَتْ كِتَابَ اللَّهِ ، فَأَمَنْتُ بِهِ وَ صَدَّقْتُ ، فَذَلِكَ قَوْلُ اللَّهِ
عَزَّ وَ جَلَّ : ﴿ يَشِئْتُ اللَّهُ الَّذِينَ ءَامَنُوا ﴾

“Who is your Lord?” So he will say, ‘My Lord is Allah,’ and they will say to him, ‘What is your religion?’ So he will say, ‘My religion is Islam.’ Then, they will say to him, ‘Who is this man who was sent to you?’ Hence he will say, ‘He is the Messenger of Allah (sallahu alayhi wa sallam),’ thereafter they will say to him, ‘What is your knowledge?’ Thereupon, he will say, ‘I read the book of Allah, and believed in it’; and for this reason, Allah says, “Allah will make firm those who believe.”²⁹

Likewise, the Prophet (sallahu alayhi wa sallam) mentioned the condition of the disbeliever at the time of questioning, and how the disbeliever will not be able to give the correct answer, the Prophet stated,

وَ أَمَّا الْكَافِرُ أَوْ الْمُنَافِقُ ، فَيَقُولُ : لَا أَدْرِي ، كُنْتُ
أَقُولُ مَا يَقُولُ النَّاسُ

“And as for the disbeliever and hypocrite then he will respond, ‘I do not know, I use to say what the people said.’”³⁰

At this point the servant will either be venerated or humiliated, and here a person will know of himself and his

²⁹ Ibrahim [14: 27]

³⁰ Agreed upon

state, and will know if he is successful or a loser. If he is from the successful, then he will see what Allah had put aside for him of punishment of which He replaced with a generous reward. If he is from the losers, he will see the significance of the tremendous profit that he lost that was replaced with the evil from a severe punishment.

The servant will be asked, “Who is your Lord?” This questioning will occur after he has passed the stage of death that causes him to be forgotten, when no one is remembered except for the one upon whom Allah has mercy. When he has moved from one abode to the next, from the abode of this life to the abode of the Barzakh and from the abode of action to the abode for the beginning of recompense, then the questioning will begin. Thus, the first thing that will be said to him will be: “Who is your Lord?” This is a question that is the easiest question for the individual who Allah gives success (in answering it). Hence, the individual who is successfully established, follows the truth, and obeys Allah and His Messenger (sallahu alayhi wa sallam) will say,

رَبِّيَ اللهُ. جَوَابُهُ سَهْلٌ جِدًّا، وَ ذَلِكَ بِتَثْبِيْتِ اللهِ لَهُ،
 كَمَا قَالَ سُبْحَانَهُ: ﴿يُثَبِّتُ اللهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
 الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللهُ الظَّالِمِينَ وَيَفْعَلُ اللهُ مَا
 يَشَاءُ﴾ (١٧)

“My Lord is Allah.” His answer is very easy and this is because Allah made him firm, as Allah the Glorified said, “Allah makes firm those who believe, with a firm word in

this life and in the hereafter. And Allah misguides the oppressors. And Allah does as He wills.”³¹

Then, the servant will be asked a second question: “What is your religion?” Then, he will say boldly and eloquently, “My religion is Islam.” He will answer the question with ease. And how would he not know his religion, from which he encountered rigorous hard work and great hardships?! Do you think he will forget his religion?! He experienced many hardships and calamities for (the sake of) Allah, can he forget his Lord?! And he has already sacrificed himself and his wealth for the obedience of Allah. Can the one who used to work night and day for the sake of Allah forget? Can he forget his Lord? Then, he will proceed to the third question:

مَا عِلْمُكَ بِهَذَا الرَّجُلِ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، جَاءَنَا بِالْبَيِّنَاتِ وَالْهُدَى، فَأَجَبْنَا وَآمَنَّا وَاتَّبَعْنَا.

“What do you know about this man?” Thus he will say, “He is Muhammad the Messenger of Allah (sallahu alayhi wa sallam), he came to us with proofs and guidance, so we responded, believed, and followed (him).”

This person has responded with the answer of the believers, who have certainty. He will have stated his belief that he used to say in this life. Allah is the Greatest! By Allah this is honor, and this is the greatest nobility. This questioning is

³¹ Ibrahim [14: 28]

after your relatives and non-relatives abandon you, and you are covered underneath layers of dirt.

There is no notebook you can reference, nor notes you can check, nor a pen with which you can write down your thoughts, nor a book you can review, nor time for remembrance and contemplation. You are being tested with three questions, nothing more; while (covered) in dirt and with no means of this life. Allah the Blessed and Exalted states,

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

“From it We created you (the earth), and unto it We will return you, and from it We will bring you out a second time.”³²

There is no bed underneath you and you do not have a pillow by your head, nor a cushion behind your back, nor a fan in front of you. You are in a house of dirt without tiles, concrete, or marble. You are encircled by an opening and have no pants, shirts, turbans, or a jubbah (a long thobe). You have abandoned adorning yourself and combing your hair. There is no one close to you who sells perfume, and there is no barber near you. Rather you are being asked three question, **“Who is your Lord?”** Thus, if you had an upright heart in this life, a correct belief, were sincerely devout, worshipped Allah (alone), loved and obeyed Allah, and did deeds for the sake His sake, then on that day you will say, **“My Lord is Allah.”** And the second question, **“What is your religion?”** You will say, **“My religion is Islam.”** And the third question, **“What do you say about**

³²Taha [20: 55]

the man who was sent to you?" you will say, "Muhammad is the Messenger of Allah (alayhi as-salaam), he came to us with (clear) proofs and guidance, so we believed in him, and followed him."

Therefore, you will respond informing of what you were upon in this life. Whoever knows his Lord, his religion, and his Prophet in this life, then he will not forget them when he is in his grave. As for the individual who spent his life around tobacco, khat, singing, television, cinema, dominos, carom, (a type of board game of eastern origin) chess, newspapers, and magazines, will this person be successful in answering (these questions)? Will he say, "Muhammad is the Messenger of Allah, he came to us with (clear) proofs and guidance, so we believed and followed (him)!!" O (you), if he (sallahu alayhi wa sallam) had indeed come to you with (clear) proofs and guidance, then what is the matter with you that you do not believe (in him)? And why do you not follow (him)?! If this evil doer was in this life he would be compelled (to answer) a question like this. He would have the ability to answer (this question) just as the truthful believers answer it. However, if he is in his grave he will not be successful in giving this answer. Verily, he who changed and turned to his own notions and desires, and followed the shaytan and what causes ruin, then the two angels will come to him, sit him up, and say to him,

مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، سَمِعَتِ النَّاسَ
يَقُولُونَ شَيْئًا فَقُلْتُهُ.

"Who is your Lord?" then he will say, "Ah, Ah, I do not know, I heard the people saying something so I said it."

Look at this humiliation and lowliness! Look at this misguidance and disappointment! You are asked, “Who is your Lord,” yet you are unable to answer this question, which is from the easiest questions. A question that even children can answer not to mention adults! This is something detrimental and this is a (true) loss! Indeed, the loser is he who loses his religion, and loses the pleasure of his Lord, and loses paradise, and whose ending is in the fire. This is the true loser and true cheater. He will be unsuccessful during the first test, and be hesitant during the first situation,

﴿ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾^{٢٧}

“And Allah misguides the oppressors, and does as He wills.”³³

Then he will reply to the second question, “What is your religion?” He will say, “Ah, Ah, I do not know, I heard the people saying something so I said it.” His motto was the peoples’ motto. If they said it, I said it! If they did it, then I did it! If they went east then I went east! If they went west, then I went west! You see him as a blind follower in his religion, due to his shame of it. As for the affairs of his life and living, then he did not blind follow anyone and neither did he find reassurance from the achievement of anyone. You find him in this life examining, being picking, inspecting, and checking so that he is not charged an extra riyal, and so that he does not miss a profit even if its amount is small. However, when it comes to the religion, then he does not care if he is doing extra or less, if he is going up or

³³ Ibrahim [14:27]

going down! Then, he is asked the third question, “What do you say about the man who was sent to you?” Thus he will not be guided to (knowing) his name, until the point it is as if he never even heard of him! This is the recompense of the oppressive, obscene individual, and disobedient sinner, and arrogant criminal. This is a just decision from Allah the Blessed and Exalted. He said

﴿ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴾ (١٧)

“And Allah misguides the oppressors, and does as He wills”³⁴

Glory be to Allah is the Owner of this worldly life and the hereafter, the Administrator of this universe, He does as He wants, may He be glorified. There is no one who supersedes His judgment, and He is the most perfect of judges! Thus whomever Allah grants success to, he will eloquently give the correct answer for the first question. The one who Allah forsakes will deviate from the correct answer for the first question. Thereafter, he will increase in confusion and doubt. When asked, “What do you say about the man who was sent to you?” the individual, who was not given success, will say, “Ah! Ah! I do not know! I heard the people saying a statement so I said it!” Thus, he will feel regretful, remorseful, and miserable. However, it would be too late for this as it would not be the time or place for regrets. Had he been remorseful before he died, it would have benefitted him. If he had turned to Allah before the gargling of the soul in the throat at the time of death, it would have been

³⁴ Ibrahim [14:27]

accepted. However, after death, the time for excuses is over. He the Exalted says,

﴿أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾³⁵

“Or did we not give you a long life so that whoever may remember therein may remember? And warners had come to you. Thus taste the punishment, and there are no helpers for the oppressors.”³⁵

The servant will continue to be in his grave even after the questioning, either being favored (with blessings) or punished. Likewise, the Prophet (sallahu alayhi wa sallam) has informed us of the condition of the believer who is firm in his answer, and that he will answer immediately. The two angels will say to him,

لَقَدْ عَلِمْنَا إِنْ كُنْتَ لَمُوقِنًا

“Verily we knew that you were in indeed certain.”

Thereafter, a caller will call out from the heavens,

أَنْ صَدَقَ عَبْدِي ، فَأَفْرَشُوا لَهُ فَرَّاشًا مِنَ الْجَنَّةِ وَ
الْبَسُوهُ لِبَاسًا مِنَ الْجَنَّةِ .

³⁵ Faatir [35:37]

“My servant has indeed spoken the truth, so furnish him with a bed from paradise, and clothe him with the clothing of Paradise.”

Look at his condition, all of it is honor , affirmation, support, firmness, and success. Allah the Glorified and Exalted makes the believer firm and sustains him, and the angels encourage him and give him reassurance. Allah has given him firmness in this life upon the requisite of the Quran and Sunnah, and has made him firm in the grave by (allowing him to give) an excellent answer to the noble two angels. Hence, he will be firm until he enters Paradise while being established, successful, noble, and honorable. The Prophet (sallahu alayhi wa sallam) has stated,

وَيُوسَعَ قَبْرُهُ مَدَّ الْبَصَرِ

“His grave will be made spacious as far as his eyes can see.”

In all four directions. Yet he who lived in this life following his desires, and had no concern except eating, drinking, wearing clothes, and enjoying himself, while giving no importance to the religion, will fail when being questioned. A caller will call out from the heavens:

يُنَادِي مُنَادٍ مِنَ السَّمَاءِ : أَنْ كَذَبَ عَبْدِي ، فَأَفْرَشُوا لَهُ
فِرَاشًا مِنَ النَّارِ ، وَ أَلْبَسُوهُ لِبَاسًا مِنَ النَّارِ . وَ يَقُولُ
لَهُ الْمَلَكَانِ : ((عَلَى الشَّكِّ كُنْتَ ، وَ عَلَيْهِ مِتَّ ، وَ
عَلَيْهِ تُبْعَثُ)) !

“My slave has indeed lied, so furnish him with a bed from the hellfire, and clothe him with the clothing of the hellfire.” And then the two angels will say to him, “You use to be doubtful, so you died upon it, and you will be resurrected upon it!!”

Therefore, O Muslims, Allah has not given us honor except through this religion, and He has not been generous to us except because of this religion. He has not favored us with a blessing greater and loftier than Islam. Therefore, whoever wants nobility, then all nobility belongs to Allah, so request it from Allah by obeying him, acting upon His commandments, and staying away from His prohibitions. Look at the story that has been narrated by al-Haakim in his Mustadrak. Umar bin al-Khattab prepared an army and appointed Abu Ubaydah ‘Aamir bin Al-Jarraah as the leader for the conquest of Bait Al-Maqdis in Jerusalem. During this conquest, the Muslims obtained victory from the bounty of Allah. Allah aides and strengthens His allies and raises their rank. The Christian monks said, **“We will not hand over the keys, except to the leader of the believers.”** Abu Ubaydah sent for Umar bin Al-Khattab (may Allah be pleased with him) saying, **“Come to us, for verily the Christian monks will not hand over the keys, except to you.”**

Thereafter, Umar (may Allah be pleased with him) proceeded there with some of the companions and advanced towards As-Shaam, (i.e. Palestine, Jordan, Lebanon, Syria) heading towards Jerusalem, and met Abu Ubaydah en route. They passed by a ford of a river, and Umar took his shoes with his hands, removed something from his garment, and then walked in that ford of mud and water while he held his

riding beast with its reins. Abu Ubaydah (may Allah be pleased with him) had wished that the appearance had been better because Umar would go to meet the Christians And they would look at his clothes and his appearance. He wished that Umar's appearance looked better, so he said to Umar (may Allah be pleased with him),

“O leader of the believers, you take off your shoes and place them on your shoulders, and then you take the reins of your camel and plunge them into the ford of the river. It does not please me that the people of this country should look at you like this.”

So Umar sighed and said,

“If only someone other than you, O Abu Ubadah, had said this, I would have made an example out of him (for punishment) for the nation of Muhammad (sallahu alayhi wa sallam). Indeed, we were the lowliest of people, and then Allah honored us with Islam. So whenever we seek superiority by other than what Allah has honored us with, then Allah will humiliate us.”

Allah is the greatest! How beautiful are these words from this rightly guided khalifah (may Allah be pleased with him)!

He is one of the graduates from the school of the Messenger of Allah (sallahu alayhi wa sallam). Look at the prophetic school, and what graduated from it of real men! They were courageous men, men of knowledge, faith, and uprightness. They were men of the correct belief, men who adhered to the religion, men of jihad. So that the word of Islam may be exalted, they were men who comprehended, understood,

and knew the true state of affairs. Umar stated, **“We were the lowliest of people.”**

Meaning: before Islam, the Arabs were overcome, subdued, dispelled, and separated. During those days, there was nothing in their land of which to be envious. Whoever lived from the, lived miserably, and whoever died, perished in the fire. Their condition was the most despised, they had the weakest authority, and their religion was the most misguided. Until Allah sent His Prophet Muhammad (sallahu alayhi wa sallam), who revived them with Islam. Thus, through Islam, they prevailed over all of mankind. And for this reason, Umar (may Allah be pleased with him) said,

“Indeed, we were the lowliest of people, and then Allah honored us with Islam, so whoever wants honor in other than Islam then Allah will humiliate him.”

He who seeks honor in other than the religion, then Allah will humiliate and disgrace him. Therefore, honor is in this religion, and superiority and nobility are in Islam. Even if you eat the lowliest food like dried smashed bread, while you are a believer, then you are still noble and respected. And if your garment is torn and stitched, if you are a believer and do righteous deeds, then you are honorable and noble. And you have prestige in the hearts of the people.

Therefore, rectify what is between you and Allah, so that Allah may rectify what is between you and the people and thus rectify your condition and fate. Likewise, stick firm to this religion and be proud of it. If you, O Muslim, memorized a chapter from the book of Allah be proud, and

be happy that you have memorized such and such Surah. Allah the Blessed and Exalted says,

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا ﴾

“Say, ‘By the bounty of Allah and His mercy, in that let them rejoice.’”³⁶

Be happy because you have been given success to do a righteous deed, you have been guided to sticking firm to the Quran and Sunnah, you recognize truth from falsehood, and have distinguished between the Sunnah and innovation.

﴿ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

“It is better than all that they accumulate.”³⁷

Meaning: better than the vanities of this fleeting world. Such as the statement of Allah the Blessed and Exalted,

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴾

“What you have will deplete, but that which is with Allah (of good deeds) shall remain.”³⁸

³⁶ Yoonus [10:58]

³⁷ Yoonus [10:58]

³⁸ An-Nahl [16:96]

Indeed, what you did for Allah and for His sake remains preserved with Allah. As for what you did for this life, then it will eventually deplete today or tomorrow as Allah stated,

﴿ مَا عِنْدَكُمْ يَنْفَدُ ﴾

“What you have will deplete;”

Meaning: it will come to an end and cease. “What is with Allah shall remain.” Therefore, give priority to what is in front of you: Give priority to your faith and... righteous deeds, and be proud of the religion and be honored by it.

Do not pay attention to articles by some of the ignorant people who say, “Your value is based upon what you own”, or “A persons value is based upon what he owns”. If he owns a riyal than his value is a riyal, and if he owns one thousand riyals, then his value is one thousand riyals! This speech is falsehood. In fact it is more untruthful than falsehood! Verily this is the speech of the materialist and this is the speech of those who do not know the true conception of their religion. This is the speech of the slaves of the riyal, which the Messenger of Allah (Sallahu alayhi wa sallam) said about them,

تَعَسَ عَبْدُ الدِّينَارِ ، وَ عَبْدُ الدَّرْهَمِ ، وَ عَبْدُ
الْخَمِيصَةِ ، إِنَّ أُعْطِيَ رِضِي ، وَ إِنْ لَمْ يُعْطَ سَخِطَ ،
تَعَسَ وَانْتَكَسَ ، وَ إِذَا شِئِكَ فَلَا انْتَقَشَ .

“The slave of the Dinar, the slave of the Dirham (i.e. money), and the slave of luxurious clothing has perished; if

he is given (these things), he is pleased, but if he is not given (these things) he is dissatisfied. Let him perish and deteriorate and if he is afflicted by a thorn then let him not find anyone to remove it.”³⁹

Therefore the slave of the dinar and Dirham is he who wakes up in the morning and goes asleep at night and his (only) concern is this life.

As for the religion, if it is not facilitated for him, then he does not care and if it leaves then there is no harm! When it comes to this life, it's as if this is the most imperative obligation; it is a must that he gets what he wants. As for the religion, only when is it made feasible and his desires agree to it and the circumstances permit, then he will pray and come to the masjid! This is the slave of the Dinar and the slave of the Dirham. The truthful believer is he who exalts Allah while extolling His commandments and prohibitions; and he preserves the legislation of Allah, obeys His commandments and abstains from the prohibitions of Allah.

Furthermore, if he sells and buys (things), and associates with the (affairs) of this life, and does work that is lawful, then he works so that he may obtain that which is lawful. Also so that he may provide for himself and his family, and so that he may give charity to the poor and needy. Thus, that which he has obtained returns back with worldly benefit and benefit for the hereafter. Nevertheless the religion is the most important thing to him. This is the righteous believer; this is just as the companions were (May Allah be pleased with them). They were warriors for the sake of Allah and

³⁹ collected from Imam Al-Bukhari in his Saheeh from the Hadeeth of Abi Hurayrah (May Allah be pleased with him)

they use to command the good and prohibit the evil. Likewise, they use to own farms and gardens; and they had occupations that they would engage in, and businesses that they would manage. However, they extolled the religion of Allah -the Blessed and Exalted- more than they valued this worthless life.

Thus, this life did not distract them as it distracts he who is overwhelmed by it and preoccupied by it, as this is the situation of many people today. We value this cursed worthless life, while we scorn the lofty valuable paradise. Due to this Allah has humiliated us, as well as our enemies. Hence we have ended up like simple riding animals; they (i.e. our enemies) humiliate us when they want, and they disgrace us as they want, and they influence us as they like; and the recompense is according to ones actions!



**THE COMMAND FOR TEACHING THE
CHILDREN TO HONOR THE RELIGION,
AND TO LOVE ALLAH AND HIS
MESSENGER (SALLAHU ALAYHI WA
SALLAM)**

So, teach your children to extol this religion and instill in them the greatness of it. Also, clarify to them its beauty, explain to them its reality, reiterate it so that they can hear its virtues, and remind them of its glorious deeds and esteem. Indeed there are people, who insult and curse this religion, but they do not know its greatness, nor do they see its reality, but had they knew, then they would have honored it. And if they had honored it honestly, and valued it truthfully, then you would have seen them sacrificing their selves faithfully and (giving) their wealth while being reassured; for the sake of this religion. However they were brought up honoring this life and had no concern for the religion.

They became as you see and hear them. Yet if you taught your children -O Muslim- to honor the religion, by attaching the importance to the prayer, fasting, reading the Quran, loving Allah and His messenger (Sallahu alayhi wa sallam), commanding the good and forbidding the evil, trustfulness and modesty, and about the aspect of lying and indecency, carrying out every commandment obediently, and staying away from every prohibition, then you would not see or hear from them except good. So when you see them belittling the religion, and mocking those who are righteous, (then know) that the greatness of the religion has not entered into many

of the hearts of the people, except he who Allah has mercy upon.

On the other hand the greatness of this world has entered into the hearts, except he who Allah has mercy upon. Hence they end up running behind this life; and if they become extremely tired (because of it) then they can endure and bear it. So due to this you see them staying up late, traveling, and being overwhelmed for its sake, and disputing because of it. However, when it's for the sake of the religion then their zeal is dead, their hearts are heedless, their hands are chained, and their legs are shackled, except he who Allah has mercy upon!

So O servants of Allah, if you want Allah to honor you and ennoble you, then be firm upon the religion of Allah, and if you want to be successful in this life and the hereafter, then be firm upon Islam and extol it in yourselves.



LOVING THE RELIGION IS OBLIGATORY, ESSENTIAL, AND A NECESSARY RELIGIOUS DUTY UPON EVERY INDIVIDUAL

Here (we want to talk about) an affair, which requires understanding and attentiveness, and it is loving this religion. So since it is incumbent and is an obligatory requisite upon everyone to love this religion when it comes to the belief as well as the legislation; its beliefs, its rites, its obligations, and its practices. Therefore, it is obligatory that we feel the love of Allah, and His messenger (Sallahu alayhi wa sallam) and His religion. A true legislative love that you find it's splendor in your heart, and its sweetness on your tongue; when you remember that you are a Muslim it's as if this entire world has been brought to you. Rather that which is greater than this world without doubt is when you see the cross worshipers from the Christians, and you see the fire worshipers from the magicians, and you see the worshippers of Uzair from the Jews, and other than them from the people of the disbelieving religions; you will be happy that you are a Muslim who singles out Allah in worship, and that you are a guided believer. You will feel pity for those who worshiped other deities with Allah. Thus you will know the favor of Allah upon you, that He guided you to the (correct) faith. You will grief for them, and feel sorry for those faces that will enter the fire of hell. At this point you will realize your standing and rank, and the fact that you are a Muslim this will make you proud of your religion and increase in firmness upon it and love for it For you to humiliate, degrade and despise yourself, and magnify the disbelievers and exalt them, then this means that you are ignorant of yourself, and you are ignorant of the greatness of

your religion. If you knew the greatness of this religion then you would have extolled Allah, His religion, His book, the Sunnah of His messenger (Sallahu alayhi wa sallam).

By Allah, the individual who extols Allah, will he disobey His Lord and transgress His commandment? This will not take place, for indeed the servant who exalts Allah will not disobey Him, or transgress His commandment. Also the one who honors the Messenger of Allah (Sallahu alayhi wa sallam), and loves him will not disobey him or turn away from his Sunnah.

My advice is that we be from those who when they do righteous deeds, are happy and rejoice, then increase in good (deeds) and apply themselves, this is based upon the statement of Allah the Exalted,

﴿ قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴾

“Say, by the bounty of Allah and His mercy; and by that let them rejoice, it is better than all they accumulate.”⁴⁰

Rejoice through your Islam and your Eemaan. Likewise be happy by seeking (beneficial) knowledge, and rejoice by memorizing a chapter from the Quran and a prophetic Hadeeth. Rejoice in that Allah gave you the success to pray salat ad-Duhaa, or stand at night, or fast Mondays and Thursdays and the six days of Shawwāl, as well as other righteous deeds. Therefore, rejoice by this deed; because due to it Allah will save you from the punishment of the hellfire and because of it you are pleasing your Lord. It is your medium to Him, Allah the Blessed and Exalted says,

⁴⁰ Yoonus [10:58]

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ ﴾

“By time; Verily mankind is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and encourage one another with patience”⁴¹



⁴¹ Al-Asr [103: 1-3]

DU'AA & CLOSING

O Changer of hearts, make our hearts firm upon Your religion, O Turner of hearts, direct our hearts upon Your obedience Allah take our souls as Muslims, and join us with and join us with Your righteous slaves, O Allah, endow us with Your love, the love of Your religion, the love of Your book, the love of Your messenger (Sallahu alayhi wa sallam), the love of Your righteous servants. And make us from Your righteous servants who are upon faith and uprightness. Allow us to live upon this faith and righteousness. Let us die upon this and upon this resurrect us on the day of judgment while secure. O Allah, forgive our fathers and mothers, all of the believing males and females, Muslim men and Muslim women, the living from them and the deceased; indeed You are the Forgiver and the Most Merciful. O Allah, aide Your religion and elevate Your word, O Allah, aide Your religion and elevate Your word. O Allah, unite the hearts between Your believing servants, upon the truth O Lord of the worlds. O Allah, send salutations upon Muhammad and the family of Muhammad, as You sent salutations upon Ibrahim and the family of Ibrahim; verily You are praised and glorified. O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim; verily You are praised and glorified.

