

# Pleasing ALLAH Our Greatest Priority

**13-July-2023**



Thought-provoking speech of weekly  
sunnah-inspiring ijtimaa  
(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Pleasing Allah: our greatest priority

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikāf*.”

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, shar'iah does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah.

It is stated in *Fatāwā Shāmi*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

## Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

رَبِّتُمْوَا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ، فَإِنَّ صَلَاتَكُمْ عَلَيَّ نُورٌ لَكُمْ يَوْمَ الْقِيَامَةِ

Adorn your gatherings with *ṣalāt* upon me, as your recitation of *ṣalāt* upon me shall certainly be light for you on the Day of Judgement.<sup>1</sup>

صَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet ﷺ has stated, أَفْضَلُ الْعَمَلِ الصَّادِقَةُ – “A truthful intention is the best action.”<sup>2</sup>

O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions like:

- You will listen to the entire speech to gain knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from acting lazy during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوْا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> Al-Jāmi‘ al-Ṣaghīr: 4580

<sup>2</sup> Al-Jāmi‘ al-Ṣaghīr: 1284

### 3 actions that lead to Paradise

The Companion Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ explains:

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once took hold of my hand and declared, يَا أَبَا سَعِيدٍ ثَلَاثَةٌ مَنْ قَالَهُنَّ دَخَلَ الْجَنَّةَ - “O Abū Sa‘īd! There are three matters; whoever says and accepts these shall enter Paradise.”

I asked, “What are these three matters, O Messenger of Allah?”

He replied, مَنْ رَضِيَ بِاللهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا - “Whoever is pleased with Allah as their Lord, Islam as their religion, and Muhammad as their Messenger.”<sup>1</sup>

In one hadith, the following was then mentioned, وَجَبَتْ لَهُ الْجَنَّةُ. This now collectively means, whoever is pleased with Allah as their Lord, Islam as their religion and Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as their Messenger; such a person shall have Paradise become *wājib* for them.<sup>2</sup>

### Sweetness of faith

‘Abbās bin ‘Abd al-Muṭṭalib رَضِيَ اللهُ عَنْهُ, the Prophet’s loving uncle, explains how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, دَأَى طَعْمَ الإِيمَانِ مَنْ رَضِيَ بِاللهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا - “Whoever is pleased with Allah as their Lord, Islam as their religion, and Muhammad as their Messenger, has found the sweetness of faith.”<sup>3</sup>

Islamic scholars describe how our hearts can taste intangible facets of spirituality (such as the positive spiritual effect fostered by acts of worship), the same way our tongues are able to taste things. When we

<sup>1</sup> *Musnad Imām Aḥmad: 11,102*

<sup>2</sup> *Ṣaḥīḥ Muslim: 1884*

<sup>3</sup> *Jāmi’ al-Tirmidhi: 2623*

place something upon our tongues, we can discern whether it is sweet, sour, hot or cold.

In the exact same way, whenever we offer salah, keep fasts, recite the Quran, make dhikr of Allah, recite invocations and litanies, call others to goodness, recite poetry in praise of the Prophet ﷺ, learn Islamic knowledge or do any other good deed, our hearts are able to taste the positive and delightful effects of these actions.

If someone was to fall ill, their ability to taste things is negatively affected instead. Everything begins tasting sour to them. This same principle applies to the heart. When the heart becomes negligent or blackened from sin, and when spiritual diseases like arrogance, selfishness, love for money and longing for fame run rampant inside it, this leads to the heart itself becoming unwell.

When this happens, a person is deprived from the delight of salah. He finds no peace in fasting. Good deeds become difficult for him. Ultimately, the light and sweetness of faith leave his heart entirely. For someone undergoing this, it is necessary for them to cure their heart as soon as possible.

One method of curing the heart has been described by our beloved Prophet ﷺ. As per his beautiful elucidation, when a person is pleased with Allah as their Lord, Islam as their religion and Muhammad ﷺ as their Messenger, the darkness of that individual's sins is removed, his heart is purified, and he begins to taste the spiritual illumination of faith.<sup>1</sup>

The renowned hadith expert, Shaykh ‘Abd al- Ḥaqq Dihlawi رَحْمَةُ اللَّهِ عَلَيْهِ said, “Whoever is not pleased with these three matters from the bottom

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<sup>1</sup> *Lam‘āt al-Tanqīh fī Sharḥ Mishkāṭ al-Maṣābīḥ*, vol. 1, pp. 78-79, hadith 9

of his heart, is unable to taste the sweetness of faith. He has faith outwardly but has not attained its true essence.”<sup>1</sup>

### 3 levels of acceptance

O those who love Allah’s Messenger! What does it mean to be pleased with Allah being our Lord? What does it mean to accept this fact? Scholars comment on how there are three levels of acceptance in this regard.

#### The first level

Imam al-Qurṭubī رَحْمَةُ اللهِ عَلَيْهِ elaborates:

Being pleased with Allah as one’s Lord and accepting this reality, means an individual will not accept anyone besides Allah as their Lord. A person who wholeheartedly believes in the oneness of Allah will reject everything polytheists consider to be gods and believe Allah alone is worthy of worship.

Such a person knows it is only Allah Who grants him *rizq*, sustains him, allows him to breathe and blesses him with life. He recognises there will never be another Lord besides Allah.<sup>2</sup>

This level of acceptance is the core foundation of our faith. Without this, a person cannot become Muslim.

#### The second level

Clarifying the second level of being pleased and content with the fact Allah is our Lord, Shaykh ‘Ali al-Hajwayrī رَحْمَةُ اللهِ عَلَيْهِ says, “This contentment and state of being pleased refers to a person’s heart

<sup>1</sup> *Lam’āt al-Tanqīh fī Sharḥ Mishkāt al-Maṣābīḥ*, vol. 1, p. 78, hadith: 9

<sup>2</sup> *Al-mufhim limā ashkala min talkhīṣ Muslim*, vol. 1, p. 210

remaining unchanged in condition regardless of whether he is granted something or not.”<sup>1</sup>

This means a person’s heart remains content, at ease, accepting and pleased regardless of whether Allah grants them something or makes them face testing circumstances. This is the second level of being pleased with the fact Allah is one’s Lord.

### Being content with divine decree

Rābi‘ah Başriyyah رَحْمَةُ اللَّهِ عَلَيْهَا was a pious, saintly lady. In her presence, a person once made du‘ā by exclaiming, “O Allah! Be pleased with me.”

This du‘ā is perfectly fine and it is often heard being made. Yet, the friends of Allah have their own unique ways. Rābi‘ah Başriyyah رَحْمَةُ اللَّهِ عَلَيْهَا heard this du‘ā and said, “Do you not have shame? You ask Allah to be pleased with you, whereas you are not pleased with Him.”

A person seated nearby asked, “What does it mean for a person to be pleased with Allah?”

She replied, “When you are pleased upon falling into difficulty the way you are pleased upon receiving a blessing, only then shall it be said you are pleased with Allah.”<sup>2</sup>

For example, if a person came to us and said, “You’ve just won a million pounds”, imagine how happy we would be. We would sit up out of happiness. Our hearts would be overjoyed, and we wouldn’t be able to stop smiling. Perhaps we would feel like we’re dreaming.

On the other hand, let’s say someone comes and says, “Your shop has burnt down, and all your products have been destroyed.” Imagine the sadness we’d feel. We would be completely downtrodden. Signs of

<sup>1</sup> *Kashf al-Maḥjūb*, p. 255

<sup>2</sup> *Iḥyā al-‘Ulūm*, vol. 5, p. 166

anxiety would be visible on our faces. Perhaps we'd began shouting, "I have been destroyed! I have been ruined!"

The meaning of Rābi'ah Baṣriyyah's statement is that just as a person is happy upon receiving wealth, he should be similarly happy when he loses it. When a person reaches this state, it can be said they are pleased with the fact Allah is their Lord.

### Good and bad destiny is all from Allah

Dear Islamic brothers! This is not an unusual matter. Since our childhood, we have been reciting, **وَالْقَدْرُ خَيْرٌ مِنْ شَرِّهِ وَمِنْ اللَّهِ تَعَالَى** - "Good and bad destiny is from Allah." If we receive blessings, wealth, or well-being, this is from Allah. If we are afflicted by a trial, poverty or illness, this is also from Him. In summary, all fate, whether good or bad, is decreed only by Allah.

When a person affirms he is pleased with Allah as his Lord, he should be pleased with every decision his Lord makes. If he is happy upon receiving a blessing, he should also be happy upon the arrival of an affliction. Whatever happens, he must not complain or cloud his heart with despair.

There is no issue in making du'ā for good and well-being in both worlds, however. **اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ** - "O Allah! I ask You for pardon and well-being in the world and the Hereafter."

### Smiled upon the death of a son

Fuḍayl bin 'Iyāḍ **رَحِمَهُ اللَّهُ عَلَيْهِ** was an accomplished saint. People never saw him smiling, as he was immersed in fearing Allah, contemplating the grave, and thinking over the Hereafter, matters of accountability, the Bridge of Ṣirāt, and punishments of Hell.

He had a pious and God-fearing son, named ‘Ali bin Fuḍayl رَحْمَةُ اللَّهِ عَلَيْهِ. This son was also extremely devoted to serving his parents. Narrations detail how he was unable to complete recital of Surah al-Zilzāl, as this sūrah describes the terrors of the Day of Judgement. Whenever he would recite or listen to it, his intense fear of Allah would lead to him losing consciousness.

He was still young when he passed away. Every parent can understand how painful the death of a young child is. Yet, observe the conduct of the father, Fuḍayl b. ‘Iyāḍ رَحْمَةُ اللَّهِ عَلَيْهِ! He did not cry or show any sign of sadness. Instead, a smile beamed from his face. People were hugely surprised by this. They asked, “We never see you smiling. Yet today you smile, on the day your child passed away. Why is this?” Fuḍayl b. ‘Iyāḍ رَحْمَةُ اللَّهِ عَلَيْهِ replied beautifully, “This happened by the decree of Allah. I am pleased with whatever He has decreed.”<sup>1</sup>

اللَّهُ أَكْبَرُ This is what it means to be pleased with Allah as your Lord, and accept this reality. It is like saying, “Allah is my Lord. Whatever He decrees concerning me, I happily accept it from the bottom of my heart.”

Unfortunately, our state is totally opposite to this. If a single glass cup accidentally breaks, we become incredibly angry in the blink of an eye. If our car tyre is punctured, we cannot endure it. If there is slight increase or decrease in temperature, if we are afflicted by a minor fever, if our business earnings are low for one day or our salary payment is delayed, Satanic whisperings enter our heart and complaints flow from our tongues.

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<sup>1</sup> *Tadhkirat al-Awliyā'*, p. 68

Look at these amazing personalities, who even smile when their pious and devoted son passes away? Why? Simply due to the fact they were pleased with whatever Allah willed.

### The third level

Dear Islamic brothers! We now move to the third and highest level of being pleased with what Allah decrees. Every Muslim must be upon this level, at least.

The master scholar and mystic, ‘Abū ‘Ali Daqqāq رَحْمَةُ اللَّهِ عَلَيْهِ explains, “Being pleased and content with divine will does not mean one feels no difficulty at all. This means an individual should not complain to Allah.”<sup>1</sup>

If we are hurt in any way, if a calamity comes, if we break a bone, someone close to us passes away, we suffer financial loss or become ill; there is no issue being sad or crying when these things happen. There is no problem with feeling the effects of them. What a person should do, however, is not pay attention to any Satanic whispers that come during these events, nor complain in any way. They should totally be content with what Allah ordained to happen.

The Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlāni رَحْمَةُ اللَّهِ عَلَيْهِ explains, *أَلَا عَتْرَاضٌ عَلَى الْحَقِّ مَوْتُ الدِّينِ وَمَوْتُ الْمُؤْمِنِ وَمَوْتُ التَّوَكُّلِ* - “Objecting to Allah is the death of religion, *tawhīd*, and *tawakkul*.”<sup>2</sup>

Dear Islamic brothers! Objecting to Allah is definite disbelief. The objector is a disbeliever and apostate. Sharī‘ah, which every Muslim must follow, orders us to avoid objecting to Allah.

The Creator of everything is Allah. Imagine how insulting it is for His creation to then turn and object to Him. مَعَادَةُ اللَّهِ If permission were given

<sup>1</sup> *Al-Risalat al-Qushayriyya*, p. 358

<sup>2</sup> *Al-Fatḥ al-Rabbani*, pp. 9 - 10

for objection, everyone would say anything they want. For example, they may say, “Why did Allah do this and not that?”, or “He should have done it this way”, along with other similar erroneous statements.

Using rationale, we find objecting is inherently incorrect, as objections are levelled at one in whom there is a fault or error, or one who makes incorrect decisions. As for Allah, He is free from all defects and mistakes. It is another matter that a person of deficient intellect does not understand the wisdom of some affairs. In any case, a Muslim should have certainty that everything Allah does has infinite wisdom, whether a person can fathom that wisdom or not. Let alone bringing an objection on his tongue, a person should not even allow it a place in their heart.<sup>1</sup>

### Why is this contentment necessary?

Dear Islamic brothers! We are slaves of Allah, and we do not have any right to object to Him. He is our Lord. It is He Who created us, gave us life, granted us *rizq*, spread out the earth for us, placed the sky over our heads as a canopy and granted us endless bounties. He is our Creator and Owner, and we are His slaves. It is rightful upon us to accept His every decree and be pleased with His decisions.

Imam al-Qushayrī رَحْمَةُ اللهِ عَلَيْهِ writes, “‘Ubūdiyyah (servitude) is to abandon whatever is in one’s capacity, and submit before whatever becomes apparent from divine decree.”<sup>2</sup>

The saint Ruwaym رَحْمَةُ اللهِ عَلَيْهِ says, “If all of Hell was placed on a person’s right hand, he should not even say, ‘O Allah! Place it on my left hand.’”<sup>3</sup>

<sup>1</sup> *Kufriya Kalimaat kay Baray Main Suwal Jawab*, pp. 141-142

<sup>2</sup> *Risālat al-Qushayriyya*, p. 364

<sup>3</sup> *Risālat al-Qushayriyya*, p. 360

Allah mentions in a hadith qudsī, “Whoever is not pleased with my decree and is not patient upon my trials, let him seek a Lord other than Me.”<sup>1</sup>

الآمان والحفيظ Dear Islamic brothers! These words should shake us to our core. Whoever is not pleased with the decree of Allah is being rebuked in this. They are being told they are not worthy of being Allah’s slave, as a true slave remains pleased and content with the decision of his Lord.

### What does it mean to be a slave?

In earlier times, slaves were sold in marketplaces. Once, the saint Ibrāhīm bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ needed one, so he went to a marketplace, bought a slave and brought him home.

He asked the slave his name, to which he responded, “Whatever you wish to call me, that will be my name.” The saint then asked what he was used to eating. “I shall eat whatever you give me”, was the answer.

When the slave was asked if he wanted anything, he explained, “I desire only what you desire. I am a slave, and a slave does not have any connection with such matters.”

Upon hearing this, Ibrahīm b. Adham رَحْمَةُ اللَّهِ عَلَيْهِ began to think, “If only I would obey Allah in this same dutiful manner.”<sup>2</sup>

O those who love Allah’s Messenger! This is what true servitude is. A true slave is he who has no desires or wishes of his own; he only follows the will of his master. We should remain content with the decisions of Allah and never complain in any circumstance; come what may, be it poverty, worries or any kind of difficulty.

<sup>1</sup> *Al-Mu’jam al-Kabīr*: 807

<sup>2</sup> *Tadhkirat al-Awliyā’*, p. 78

## Allah has placed you wherever is best

Imam Sha‘rānī رَحْمَةُ اللَّهِ عَلَيْهِ states:

Servitude necessitates a slave remaining pleased in every state with what Allah has decreed. He should never let his heart fall prey to ill-thoughts. He should not desire more than that which Allah has granted, as Allah knows what is best to an infinitely greater degree.

Allah declares:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ۗ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ  
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣١٦﴾

And it is likely that you dislike a thing which is (actually) better for you; and it is likely that you like a thing which is (actually) bad for you; and Allah knows, and you know not.<sup>1</sup>

Imam Sha‘rānī رَحْمَةُ اللَّهِ عَلَيْهِ further explains:

We thus learn an important point. Whatever Allah has granted and whatever state He has placed a person in; if an individual was to seek something other or more than this, it is as though he claims to know more than Allah. This suffices in proving someone as ignorant.<sup>2</sup>

أَلْأَمَانِ وَالْحَفِیْظِ O those who love Allah’s Messenger! Let’s think this over. If we do not remain pleased with the decree of Allah, that which He has bestowed us with, and the state He has kept us in, then look at the far-reaching implications! It is as though a person is claiming he has more knowledge than Allah, whereas this is impossible. His knowledge is

<sup>1</sup> Al-Quran, 2:216, Translation from *Kanz al-Īmān*

<sup>2</sup> *Anwār al-Qudsiyyah fī bayan adab al-‘Ubudīyyah*, p. 30

complete and perfect. No one has more knowledge than Him. With His eternal knowledge, He has granted us whatever is best in our right. We should be pleased with the decree of Allah, no matter what state we are in.

### Why did this happen?

Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ once said to his son, “Whatever situation you face, whether you like or dislike it; keep in mind it is better in your right.”

The son replied, “O father! Please explain this further for me. How can everything that happens be best for me?”

Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ responded, “There is a prophet of Allah in a settlement. Let us go and present ourselves to him. He shall explain this much better than I can.” Father and son both took hold of their bags, climbed upon their animals and set out in search of sacred knowledge.

The journey was long and the heat intense. Along the way they also ran out of food and water, and they eventually became exhausted. As their animals also tired, they dismounted and began walking on foot. Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ then saw smoke rising in the distance. Their spirits were lifted when they saw this, yet a difficulty then appeared. A sharp bone was laying on the floor, which pierced the foot of the son and came out from the other side. He began to bleed and due to the long journey, severe heat, and lack of food and water, he fell to the ground unconscious.

Seeing his son in this state, tears welled up in the eyes of Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ. With great effort, he extracted the bone and bandaged the foot. His son regained consciousness, and asked, “O my father! The heat is intense, our water has finished, and I have been injured. Neither can we travel further nor return home. Tell me, how can all this be what is best for me?”

Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ replied, “This difficulty that arose, it is possible a greater calamity has been averted from us because of this.”

As they went back and forth, Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ saw a person approaching from afar. He felt relief, but the figure disappeared quickly from his sight.

He then heard a voice ask, أَنْتَ لُقْمَانُ – “Are you Luqmān?”

“Yes”, he replied, “I am Luqmān.”

The voice further asked, “Luqmān Ḥakīm?”

He responded, “People call me that.”

When the voice inquired, “What did your son say?”, Luqmān Ḥakīm رَحْمَةُ اللَّهِ عَلَيْهِ asked, “Who are you? Why do you not show yourself?”

The voice explained, “I am Jibrīl. I am only visible to prophets and angels.”

“If you are Jibrīl”, he said, “surely you know of our state?”

Angel Jibrīl عَلَيْهِ السَّلَام began to say:

Allah sent me to descend punishment upon a certain place. When I arrived, I realised you two were also headed to the very same location. I then asked Allah to stop you both from going any further. My du‘ā was answered and your son was made to face difficulty. If this had not happened, you would have entered that dwelling and also become caught up in the punishment of its dwellers.<sup>1</sup>

O those who love Allah’s Messenger! Whatever happens, whatever state Allah keeps us in, that is better for us. Consequently, we should be

<sup>1</sup> *Al-riḍā ‘an Allah biḡaḍā’ - li Ibn Abi al-Dunya, ḥikāyat ‘an al-Rāḍīn, pp. 62 - 63*

pleased with the decree of Allah. We should neither darken our hearts nor complain with our tongues.

## Allah has granted everyone the best for them

Prophets Mūsā and Hārūn عَلَيْهِمَا السَّلَام went to Fir‘awn, seeking to call him to righteousness. Fir‘awn asked:

فَمَنْ رَبُّكُمَا يٰمُوسَىٰ ﴿٢٤﴾

He (Fir‘awn) said, 'So, who is the Lord of you both, O Musa?'<sup>1</sup>

Prophet Mūsā عَلَيْهِ السَّلَام replied:

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَىٰ ﴿٢٥﴾

He (Musa) said, 'Our Lord is He Who gave a befitting form to everything, then showed the (right) path.'<sup>2</sup>

Commentators of the Quran give us great insight into this verse. According to their explanation, this verse discusses how Allah is He Who created and granted specific abilities to everything. He also granted means and unique form to each thing, depending on what it shall do.

For example, Allah created the eye to see and placed the faculty of vision within it. He created the ear for hearing and placed inside it the faculty of hearing. He gave both of them forms suited to their purpose. Everything has its special purpose and function. Ears for hearing cannot see, and eyes for seeing cannot hear.

<sup>1</sup> Al-Quran, 20:49, Translation from Kanz al-Īmān

<sup>2</sup> Al-Quran, 20:50, Translation from Kanz al-Īmān

In this way, everything in creation has been created for its respective purpose. Everything has also been granted form best suited for its capability and were guided towards the means by which to use them.<sup>1</sup>

Imam Sha‘rānī رَحْمَةُ اللَّهِ عَلَيْهِ explaining this verse states:

This verse shows that whatever Allah has bestowed according to His supreme wisdom, is perfection for whoever it was granted to. He granted prophethood to the prophets; prophethood is perfection for them. He granted sainthood to saints; sainthood is perfection for them. He granted knowledge to scholars; knowledge is perfection for them. Whoever was given anything, that specific thing is perfect for them.<sup>2</sup>

Think of it this way: whatever a person has received from the court of Allah, they have received 100%. No one has been deprived. Everyone’s full proportion is in accordance with their strength, capacity and ability.

For example, if a nursery student is given 100% marks, which class will he enter? He will move to reception. Similarly, if a bachelor student is given 100%, what education level will he enter? He can begin a Masters. Both attained 100%, both were given 100%; but one enters reception and the other enrolls on a Masters. It is because although both attained 100%, their capabilities are different. If the bachelor graduate entered reception and the child who passed through nursery started a Masters, they would both find themselves in a state of academic imbalance.

In this way, Allah granted everyone perfection in this world. The rich person has received 100%, and the poor person has also received 100%. However, the strengths and capabilities of each are different. If a poor person was given 150% and made wealthy, or the rich person was given 50% and made poor, they would both lose their equilibrium and become

<sup>1</sup> *Rūḥ al-Ma‘ānī, Tāhā, under verse no: 50, juz 16, vol. 8, p. 683*

<sup>2</sup> *Anwār al-Qudsiyyah fī bayan adab al-‘Ubudiyyah, p. 30*

imbalanced. Allah has granted everyone 100%, and whatever He granted is perfection in that person's right.

In a hadith qudsī, Allah states:

Amongst My slaves are those whom poverty is better for. Their state would fall into disrepair if I were to make them rich.  
Amongst My slaves are those whom wealth is better for. Their state would fall into disrepair if I were to make them poor.<sup>1</sup>

### When being blind was better

Prophet ﷺ was once passing by a river. He saw children were swimming therein. He also noticed a blind child amongst them, whom they would push under the water and then swim away from. He would then come to the surface and try to find the other children, but to no avail. The sentiments of Prophet ﷺ were touched by this. He asked Allah to give the blind child ability to see, a prayer which was accepted. Now the child could see, and he proceeded to grab another and drown them in the river. He then did the same with another.

Seeing this, Prophet ﷺ was grieved and he supplicated, "O Allah! He was better when he was blind." Thus, his eyesight was removed once more.<sup>2</sup>

O those who love Allah's Messenger! When Allah has bestowed everyone perfection, everyone is receiving 100% of whatever is bestowed upon him. Whichever state a person is in, that is better for them. What room does this leave for complaining? Complaints only happen where there is injustice. There is absolutely no injustice here, as everyone is being given what is perfect for them and kept in a state best

<sup>1</sup> *Mirqāt al-Mafātīh*: 2459

<sup>2</sup> *Ansūn Kā Daryā*, p. 252

for them according to their respective capabilities. It is a right upon us to be pleased with this.

Despite this, whoever is not pleased with the decree of Allah and complains, it is as though they want to hear with their eyes and see with their ears. In other words, such a person has fallen into complete ignorance. A person should be pleased with however Allah has kept them, and never complain under any circumstance.

### Glad tidings for the one who remains pleased with divine decrees

The final Prophet of Allah ﷺ said, **طُوبَى لِمَنْ هُدِيَ لِلْإِسْلَامِ وَكَانَ رِزْقُهُ كَهَافَا وَرَضِيَ بِهِ** - “Glad tidings for he who was guided to Islam and given sufficient *rizq* he is pleased with.”<sup>1</sup>

### Those who will fly from their graves into Jannah

A hadith mentions:

When the Day of Judgement arrives, Allah will bestow wings to a group of my *ummah*, by which they will fly from their graves into Paradise. There, they shall enjoy themselves however they wish.

Angels will ask them, “Have you given accountability?” They will respond, “We have not given account.” Angels will then question, “Did you traverse the Bridge of *Şirāṭ*?” They will answer, “We have not seen the Bridge of *Şirāṭ*.” Angels will query, “Have you seen Hell?” They will reply by saying, “We have not seen anything.”

<sup>1</sup> *Iḥyā al-‘Ulūm*, vol. 5, p. 159; *Jāmi‘ al-Tirmidhī*: 2349

“Whose *ummah* are you from?”, the angels shall then ask. They shall say, “We are from the *ummah* of Muhammad ﷺ.” The angels shall say, “We ask you by means of an oath upon Allah! What actions did you do in the world?” They will explain, “We had two habits by which we reached this rank through the grace of Allah: we would shy from disobeying Allah even in seclusion, and we were pleased with the small amount of *rizq* bestowed upon us by Him.”<sup>1</sup>

اللَّهُ أَكْبَرُ O those who love Allah’s Messenger. The Day of Judgement will be 50,000 years long. People will exit their graves and head towards the plains of Maḥshar. Imagine the scorching copper surface, and the sun blazing overhead at a mile and a quarter’s distance. Then the book of deeds will be given to people in their hands, accountability will take place, and people must cross the Bridge of Şirāṭ. This bridge takes 1500 years to cross; it is as thin as a hair and sharper than a sword.

On one hand people will be caught up in these horrifying difficulties, and on the other, those that remained pleased with the decree of Allah and avoided disobeying Him will be flying into Paradise from their graves. They will not feel the scorching heat of that Day, or be held to account, or have to cross the Bridge of Şirāṭ.

سُبْحَانَ اللَّهِ - How fortunate will those people be. If only we too became like them. If only we were pleased with divine decree and were dutiful in obeying Allah. If only we saved ourselves from sinning in both public and private.

## How to please Allah

The Proof of Islam, Imam Muhammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ elucidates, “From amongst all the rewards Allah will bless His servants with on the

<sup>1</sup> *Qūt al-Qulūb*, vol. 2, p. 65

Day of Judgement, the greatest of them shall be His *riḍā'* (Him being pleased with them).”

He says in His Quran:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ<sup>ط</sup>

And the greatest (Bounty) is the pleasure of Allah.<sup>1</sup>

“The greatest bounty of Paradise is Allah being eternally pleased with its inhabitants. He shall never be displeased with them.”<sup>2</sup>

A hadith says, “Allah will reveal a ‘divine’ *tajalli* for the people of faith and say, ‘Ask from Me.’ Upon this, the people of Paradise will say, ‘O Allah, we desire You to be pleased.’”<sup>3</sup>

Reflect! When the people of Paradise have arrived in Paradise itself, they shall still ask for Allah to be pleased with them. This highlights how Allah being pleased with someone, is the greatest gift and reward of the Hereafter.

How is this acquired? How does a person attain the greatest reward of the Hereafter? Imam Muḥammad al-Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ explains this by saying, “This (the greatest bounty of the Hereafter) is only attained when a person was pleased with Allah in this world.”

Once, the Banī Isrā’īl asked Prophet Mūsā عَلَيْهِ السَّلَام, “O Prophet of Allah! Kindly ask Allah of an action we can do, which shall make Him pleased with us.” Prophet Mūsā عَلَيْهِ السَّلَام mentioned this request to Allah, to

<sup>1</sup> Al-Quran, 9:72, Translation from Kanz al-Īmān

<sup>2</sup> Tafsīr Khāzin, Tawbah, under verse no: 72, vol. 2, p. 261

<sup>3</sup> Al-Mu’jam al-Awsaṭ: 2084

which it was said, “O Mūsā! Inform the Banī Isrā’īl to remain pleased with Me; I will then be pleased with them.”<sup>1</sup>

A student of Shaykh Abū ‘Alī Daqqāq رَحْمَةُ اللهِ عَلَيْهِ revealed, “I know when Allah is pleased with me or not.” When asked how, he replied, “When I am pleased with Him, He is pleased with me.”

### The flood that came to a standstill

There was once a pious person who lived in a village. Everyone respected him deeply and would ask him to pray for them. A river passed nearby to this village. Once, the banks of the river burst and the water began gushing towards the village. People were anxious about this, as the water was building up to be a flood. They ran to the pious person and asked him to pray for them. He ordered for them to bring shovels and other tools with them to the riverbank.

The pious man led the way as the village inhabitants headed to the river. They all believed they would be fixing the broken river banks, but to their surprise, the pious person began breaking what was left of them. Seeing this, people were hugely disappointed and returned with broken hearts. They had no way of escaping the flood now. Terrified, they climbed upon the roofs of their homes with their children to avoid the impending water.

After a while, they observed the water coming towards the village was slowly subsiding. It eventually stopped completely. They also saw the pious man returning with his shovel on his shoulder. Surprise gripped the entire village. They rushed down from their roofs, went to him and exclaimed, “What happened? How did the flood stop?”

He explained:

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<sup>1</sup> *Al-Risālat al-Qushayriyyah*, p. 358

I was destroying the remaining riverbank when an unseen voice said, “O servant of Allah! Why are you breaking this?” I replied, “This riverbank has certainly broken, because Allah wanted it to break. When my Lord has decreed for the water of this river to go towards my village, then I am pleased with this, and I am making way for it to flow.” The voice said, “When you are pleased with My decree, then I will fulfil your wish.” This is why the flood was brought to a standstill.

سُبْحَانَ اللَّهِ - If we are pleased with the decree of Allah, then إِنَّ شَاءَ اللَّهُ He will be pleased with us. If He is pleased with us, إِنَّ شَاءَ اللَّهُ our problems will be resolved. May Allah grant us the ability to be pleased with His decree!

### What should we do to remain pleased with Allah’s decree

Dear Islamic brothers! To build a deep-rooted habit of remaining pleased with Allah’s decree, there are many things we can do. For example, we can read about the virtues of remaining pleased with Allah’s decree, and read about the lives of the pious predecessors who always remained pleased with whatever decision Allah made in their regard (the discussion of contentment in *Ihya’ ‘Ulūm al-Dīn*’s 5<sup>th</sup> volume is massively beneficial in this regard).

We can also read about the reward received for pain, affliction, difficulty or poverty. (For example, this is found in the booklets of Mawlana Ilyas Attar al-Qadiri, entitled *Ailing Worshipper* and *Excellence of Poverty*).

إِنَّ شَاءَ اللَّهُ We will learn to be pleased with whatever pleases Allah, and submit to His every decision.

### Reading a booklet weekly

Dear Islamic brothers! To learn how to please Allah, become pious, punctual in salah and avoid sins, affiliate yourself with the Islamic

environment of Dawat-e-Islami. Also make sure to take part in Dawat-e-Islami's 12 Islamic activities. One of these activities, is reading a booklet weekly.

One of the evils of this age is people becoming more distant from Islamic knowledge, day by day. Passion for reading Islamic literature is next to nothing. Yet if we look at Muslims from earlier generations, we find they had great enthusiasm for reading Islamic literature day and night. This is why they had a lot of Islamic knowledge, and it was the reason their lives were so prosperous.

اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami is spreading the light of Islamic knowledge across the world. In this regard, one characteristic of the founder of Dawat-e-Islami, Mawlana Ilyas Attar al-Qadiri, is his great passion for Islamic knowledge. He encourages everyone to read and acquire knowledge. He also recommends reading a specific booklet every week. These are concise and can be read in minutes.

You should also read them! اِنْهَاءُ الْعِلْمِ You will benefit greatly, your Islamic knowledge will increase, and you will gain the reward of seeking sacred knowledge. Through reading Islamic literature, one's intellect is enhanced, wisdom increases, thought becomes purified and life becomes better. According to new scientific research, reading protects a person from mental illnesses.

Make intention to read these weekly booklets. Mawlana Ilyas Attar al-Qadiri makes special du'ās for those who do. Perhaps by reading these booklets and being included in the du'ās of a saint, we can become successful in both worlds.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Crown of the Saints, Shaykh 'Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ described two simple ways to please Allah. He says:

Whoever wishes to remain pleased with the decree of Allah should always remember death, as keeping this in mind eases your worldly troubles.

(Secondly) Whatever matter disturbs the heart, a person should not complain regarding it, but make du'ā to Allah about it instead. For example, if someone becomes poor or unwell, he should not complain about this. He should instead make du'ā to Allah and ask for the problem to be removed. So instead of preoccupying his heart with complaint, he should busy it in du'ā. **إِنْ شَاءَ اللَّهُ** The heart will be lightened and freed from worry. If Allah wills, one will then remain pleased upon divine decrees.<sup>1</sup>

## Department of Spiritual Cures

**أَلْحَمْدُ لِلَّهِ** Dawat-e-Islami is spreading the teachings of Islam in over 80 departments. One of these is the Department of Spiritual Cures, which is busy day and night in comforting the troubled *ummah* of the beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. **أَلْحَمْدُ لِلَّهِ** driven by a passion to console the grief-stricken *ummah*, over approximately 400,000 *ta'wīdhāt* and invocations are disseminated to patients free of charge each month. The blessings of these are not restricted to any city or province. Stalls are established nationwide. Apart from Pakistan, hundreds of stalls are set up in other countries, such as Africa, USA, UK, Bangladesh, India and South Africa, etc.

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

## Prayer Times Application

Dear Islamic brothers! The IT Department of Dawat-e-Islami has released a beautiful mobile application called Prayer Times. Through this application, the prayer timings and Qiblah direction of any place in

<sup>1</sup> *Al-Faṭḥ al-Rabbani*, p. 111

the world can be determined. A monthly timetable for prayer timings can also be extracted. Furthermore, it features litanies, spiritual cures and Madani Channel Radio. There is also a silencing option to keep your mobile silent during prayer times as well as an Islamic calendar. Download this application on your mobile phone and encourage others also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

## Sunnahs and etiquettes of wearing shoes

Let us listen to some pearls of wisdom regarding putting on footwear, extracted from the book of Mawlana Ilyas Attar al-Qadiri, entitled *101 Madani Pearls*:

1. The final Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "Use footwear abundantly, for it is as though a man is riding as long as he wears them."<sup>1</sup> (This means a person becomes less tired.)
  - ◆ Dust your shoes off before putting them on, so that insects or pebbles, if any, are removed.
  - ◆ First put on the right shoe then the left.
  - ◆ When taking them off, take off the left one first, then the right.
  - ◆ The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, "When anyone of you wears shoes, he should start with the right side. When taking them off, he should start with the left. This is so the right foot is first when putting them on, and last when taking them off."<sup>2</sup>
  - ◆ Men should wear masculine shoes and women feminine shoes.

<sup>1</sup> *Ṣaḥīḥ Muslim: 2096*

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī: 5855*

## Announcement

The remaining sunnahs and etiquettes of putting on footwear will be taught in study circles. Please do participate in them to find out more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ