

THE PATH TO
ALLAH'S LOVE
is
PERFECTION OF
BENEVOLENCE

(Ihsan Al-Ihsan)

1 Muharram 1441





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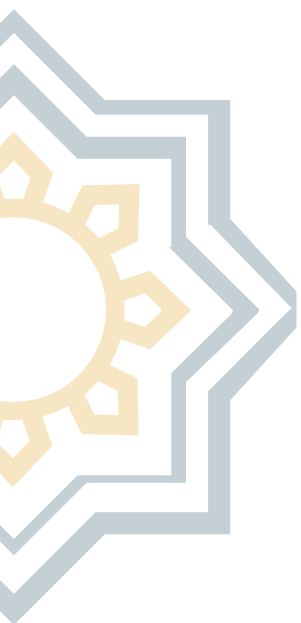
CHAPTER 1

Who are the people worthy of
Allah's love?











Chapter 1

A. Introduction

I started writing this book on Sunday, 11th September, 2016, corresponding to the Day of Arafat on 9th Dhu al-Hijjah, 1437 A.H., at three o'clock in the afternoon.

- This book is a continuation of my previous book (**The Path to Allah is the Straight Path**) that I wrote about sixteen years ago on Sunday, 24th January, 1999, corresponding to 7th Shawwal, 1419 A.H. This book was approved by the Islamic Research Academy in Al-Azhar Al-Sharif on 19th February, 2003, and was translated into French, Spanish, and English. It also has a website on the Internet, www.thepath-to-allah.net.
- I supplicated Allah to guide me to start writing this book to relate all that I had learned during the past thirty-six years on my way to Allah (the Exalted).
- Contemplation on the Noble Qur'an was the key to all the knowledge I learned, especially in the contemplation gatherings with my fellows and colleagues in which we studied the Noble Qur'an.





- The Messenger of Allah (peace be upon him) says: *“Whenever a group of people assemble in one of the Houses of Allah to recite the Book of Allah, learning it together among themselves, tranquility will descend upon them, mercy will engulf them, angels will surround them, and Allah will make mention of them to those (the angels) who are with Him”* [reported by Muslim].
- This book aims to help you to know the way to obtain Allah's love, starting with Islam, next belief (*Iman*), then piety (*Taqwa*), and followed by benevolence (*Ihsan*), which is the degree of the benevolent who are the best of Allah's creation: the prophets, the people of truth, the martyrs, and the righteous— what honorable a company they are! The best of them is
- Muhammad ibn Abdullah, the last Messenger and leader of the Prophets and pious people, as well as the role model for the benevolent.
- A Muslim moves from the degree of belief that he has reached to a specific goal, namely, to win Allah's love: the ultimate goal and the best of wishes for anyone in this world. If a Muslim wins Allah's love,



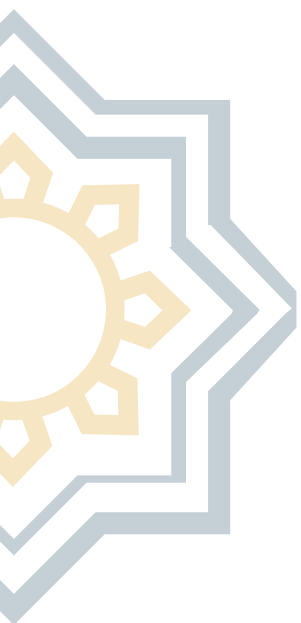


he will win everything and the happiness of this world and the Hereafter, and will even become one of the people of the highest paradise...so what will the one who finds Allah lose, and what will the one who loses Allah find?

We ask you, Allah (the Almighty), to make this book a light for us in our endeavor to win His love. O Allah, I wish You would love me the same way as You love the most beloved of Your creation, Muhammad (peace be upon him).

The poor servant of Allah seeking Allah's love,







B. Who are the people worthy of Allah's love?

People worthy of the love of Allah

Are those who, when contemplating on the creation of Allah

And meditating on the verses of Allah,

Learn about the Essence, Attributes and Actions of Allah.

They believe in the Unseen and submit to Allah

So their hearts are purified with the light of Allah

And they purify their bodies to meet Allah.

They pray before dawn for the forgiveness of Allah

And fulfill, from their wealth, the right of Allah

To the beggar and the poor, as set by Allah.

They sincerely and quickly repent to Allah,

Waiting after one prayer for the next prayer in the Houses of Allah.





Allah, Allah ... They love His Majesty

Pray night and day collectively and individually, with
submissiveness.

They fast voluntarily and sincerely

Perform Hajj to the Sacred House of Allah

And throng to Arafat.

They keep themselves busy with the remembrance of
Allah and sincere supplication.

They spend from Allah's provision.

They are patient with Allah's predestination and
decisions.

They are determined to do all that pleases Allah,

Putting all their trust in Him.

They line up with those who believe and do righteous
deeds,

Standing as if they were a solid structure.

They are fellows in their love for Allah,

Cooperate in righteousness and piety, and strive against
corruption.

They enjoy what is good, forbid what is evil,

Call to the straight path of Allah.





They are keen on maintaining ties of kinship and making reconciliation between conflicting parties.

They compete to do good deeds,

Strive to win the love of Allah,

Stand in awe for fear of Him,

Prepare themselves for death,

Get ready to meet Allah,

Strive for the Last day.

They are indifferent to this worldly life,

Turn to Allah desirous of His grace,

Do all their jobs perfectly,

Give to all the creatures of Allah with overwhelming love

But do not take from them.

They are sincere in their love of Allah, Alone

And are truthful in their intentions

And in their sayings, they are good.

They follow the Sunnah of Allah's Messenger,

Desist from lies, betrayal, and selfishness,

Fulfill their covenants,

Are humble towards Allah's creation,





Follow the morals of the Qur'an, Treat parents, orphans
and the needy with benevolence,

Say only what is best,

Respond to evil with what is best,

Give others preference over themselves, even though
they may be in need,

Forgive when angered,

Judge with justice.

They are the pious and benevolent, who

Seek to win Allah's love,

And will win Allah's love,

And will reside in Al-Firdaws Al-A`la.

We wish to be among them, for they are truly the
successful believers...there will be no fear for them, nor
will they grieve.





C. Path of guidance to win more of Allah's love on the Straight Path to the highest paradise

Since the first creation of the human life, human beings have been loved by Allah, because Allah is the One Who has created, nurtured and sustained them, and has subjected for them what is in the heavens and what is on the earth. The most important blessing of Allah to human beings is the mind which they use to think and reason all that they could perceive with their senses in this world. If a person does not use his mind, he becomes one of those who have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle. In fact, they are even less guided, and will be a resident of the blazing fire in the Hereafter.

However, if this human being is one of the people of understanding, he will think about Allah's cosmic signs around him, and will inevitably know that all this universe has only one Creator Who has no partner.

Such a mind will make one refer to the words of Allah, meditate on the Qur'anic verses, and link Allah's





visible signs in the universe with Allah's readable signs in the universe. From here begins the journey of learning and knowing more about this true Creator.

These are the first steps on the path of guidance to the Straight Path. Whoever comes close to Allah one span, Allah comes closer to him a cubit; and if one comes to Allah walking, Allah comes to him running. Whoever Allah wills to guide, He opens their heart to Islam, which is the gateway to the Straight Path.

If a human being embraces Islam and testifies that there is no true god but Allah and that Muhammad is the Messenger of Allah, performs prayers, pays obligatory charity (*Zakah*), fasts Ramadan, and performs Hajj (if he is able to do so), and he affirms that he believes in Allah, His angels, His books, His Messengers, the Last Day and fate, he then becomes one of the believing Muslims.

With Islam, a person is given a new birth, which he starts by correcting his intention, making it sincere to Allah alone, with sincere repentance, and then continuously making this special supplication "*Ihdina al-siratt al-mostaqeem* (Guide us along the Straight Path)" in every prayer. He pursues legitimate causes,





seeking knowledge and acting based on the best of this knowledge, thereby seeking to win more guidance on the Straight Path. Allah responds to the believer's supplication for guidance, and so Allah confers His blessings upon him and His angels pray for him so that Allah brings his heart out of darkness and into light. This is how the believer makes gradual progress on the Straight Path, proceeding from belief to real belief, and finally to belief that makes one successful. He advances on the path of the sincere worship of Allah, he himself becomes purified, and gradually turns from having a soul inclined to evil to having a self-reproaching soul, then an inspiring soul, then a tranquil soul, then a satisfied soul, and then a well-pleased soul, until he reaches the state of the perfect soul.

The believer's faith increases by continually seeking knowledge, by linking the meditation on Allah's Qur'anic verses with the contemplation of Allah's cosmic signs. Thus knowledge, faith, and love for the great Creator increase, so that a believer becomes acquainted with Allah's Essence, Actions and Attributes, and follows the approach of His honorable Messenger. In this way, the believer receives more guidance and





becomes closer to Allah, (**For those who are 'rightly' guided, He increases them in guidance and blesses them with piety**). Thus the believer reaches the degree of the pious believers whom Allah loves and for whom He has prepared gardens, for they are the just, who love purification and purify themselves, the repentant, who put their trust in Allah, who are patient, and who fight in His Cause in rows as if they were a solid structure.

If the believer continues to perfect his faith and do righteous deeds with *Ihsan*, that is, he does every work perfectly, no matter how small it is, to be one of the reformers and the best vicegerents for Allah on earth and to be benevolent toward everyone and everything Allah created, he attains the highest level of faith and Allah's love. That is the level of the pious and benevolent believers, who worship Allah knowing that Allah sees them. This is the first degree of *Ihsan*. Then, if the pious and benevolent believer continues to perfect his faith and do righteous deeds with *Ihsan*, doing his best in every action and being perfectly benevolent to whom and to what Allah created for the sake of his love for the Creator, he will then worship Allah as if he sees Him. This is the highest rank of *Ihsan*, and he will be





then with the prophets, the people of truth, the martyrs, and the righteous—what an honorable company—in the highest level in paradise, that is, *Al-Firdawus Al-A`la*, with the most beloved of the creation to Allah, Muhammad (peace be upon him), the leader of the Messengers and the last Prophet. He will surely be even given “More” (*Al-Ziyadah*) by seeing the Face of Allah.



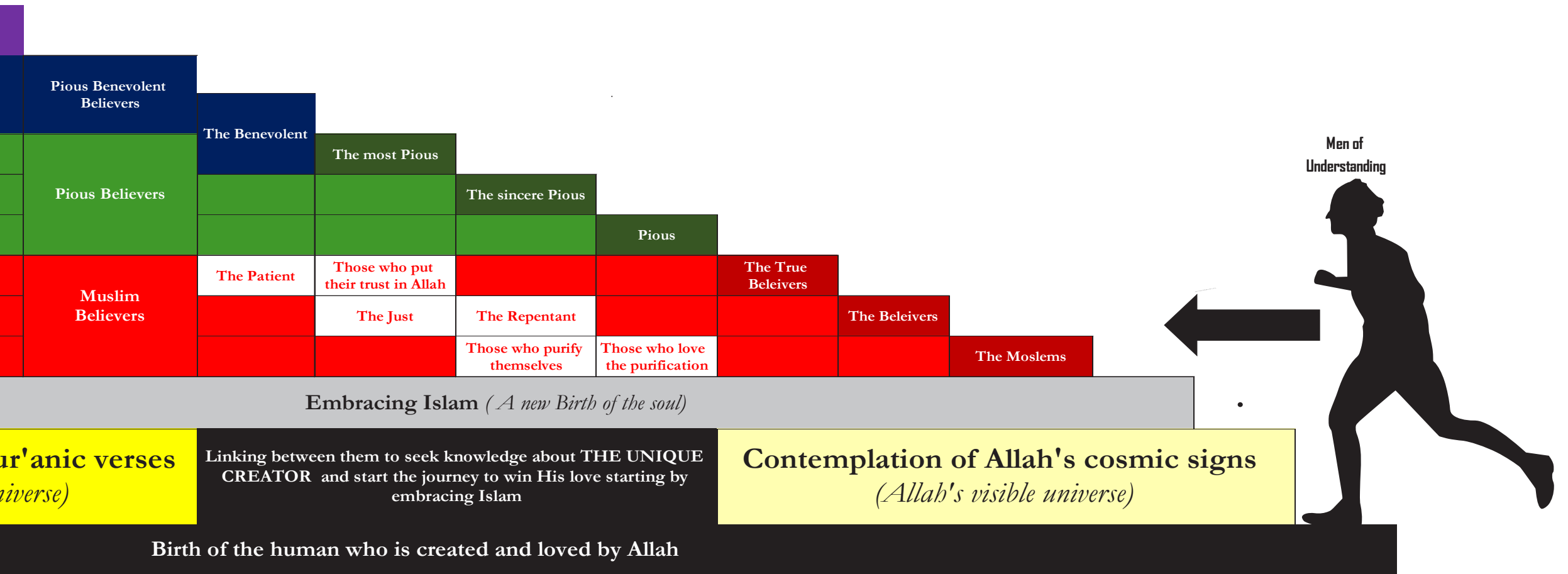
The Path of the servant

Al-Firdaws Al-A`la with the Prophets, the people of truth, the martyrs, and the righteous

Reaching The most beloved creation to Allah	Guidance ON the Straight Path	Eight levels of Paradise	8	The believers perfect their faith and do their good deeds with Ihsan (<i>Perfection</i>)	Perfect soul
Allah's love for the servant increase as he progresses TO then ON the Straight Path to Allah.			7		Well-pleased soul
			6		Satisfied soul
			5		Tranquil soul
			4		The inspiring soul
			3		Self-reproaching soul
			2		Soul inclined to evil
			1		
	Start of servant journey towards Allah's love	Gate of the Straight Path			
	Guidance TO the Straight Path	Meditation on Allah's Qur'an <i>(Allah's readable un...)</i>			



, towards Allah's Love, since his birth till he reaches Al-Firdaws Al-A'la





D. The main steps to win Allah's love:

The main steps to win Allah's love can be summed up into four steps, as follows:

1. Pure intention

One should have a sincere intention, real desire, and firm determination to win Allah's love, and make his utmost effort and devote all his time for this end.

The Messenger of Allah said:

“The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends. So, whoever migrated for Allah and His Messenger, then his migration will be for Allah and His Messenger, and whoever migrated for worldly benefits or for marrying a woman, then his migration will be for what he migrated for” (reported by Al-Bukhari and Muslim).

Intention should be devoted exclusively to Allah Alone, and should be repeatedly renewed.

2. Sincere repentance

Sincere repentance is proof of the sincerity of intention and the desire to win Allah's love. This happens when a person repents of his injustices against himself and





against people, returns grievances to their people, and repents to Allah sincerely by doing the following:

- 1) Regretting one's sin.
- 2) Giving up the sin.
- 3) Determining not to return to the sin.
- 4) Returning grievances to their people.

3. Sincere invocation

You have to supplicate to Allah to guide you to His Straight Path and to His love. Supplication is to seek the help of Allah (the Exalted), as guidance is conferred only by Allah on certain people as a gift, even if such a person may not be entitled to it. It is rather a bounty from Allah, which He gives only to those who sincerely ask for it and who do their best to get it.

Allah (Exalted be He) says:

“Never will the Jews or Christians be pleased with you, until you follow their faith. Say, ‘Allah’s guidance is the only [true] guidance.’ And if you were to follow their desires after [all] the knowledge that has come to you, there would be none to protect or help you against Allah” [Al-Baqarah: 120].





[They said,] “And only believe those who follow your religion.’ Say [O Prophet], ‘Surely, [the only] true guidance is Allah’s guidance.’ [They also said,] ‘Do not believe that someone will receive [revealed] knowledge similar to yours or that he may argue against you before your Lord.’ Say [O Prophet], ‘Indeed, all bounty is in the Hands of Allah – He grants it to whoever He wills. And Allah is Ever-Bountiful, All-Knowing” [Al `Imran: 73].

“This is Allah’s guidance with which He guides whoever He wills of His slaves. Had they associated others with Him [in worship], their [good] deeds would have been wasted” [Al-An`am: 88].

“We surely sent a messenger to every community, saying, ‘Worship Allah and shun false gods.’ But some of them were guided by Allah, while others were destined to stray. So travel throughout the land and see the fate of the deniers!” [Al-Nahl: 36].

O Allah, we ask for Your guidance, as Your guidance is the only true guidance, and we ask You to increase it and to give our souls piety to win Your love.





It is worth noting that guidance is increased by Allah to whomever he wants so that the believer moves to the level of piety (*Taqwa*).

Allah (Exalted be He) says: **“And Allah increases in guidance those who are [rightly] guided. And the everlasting good deeds are far better with your Lord in reward and in outcome”** [Maryam: 76].

And: **“As for those who are [rightly] guided, He increases them in guidance and blesses them with their piety”** [Muhammad: 17].

- Allah has prescribed for every Muslim, in the day and night, fifty prayers, reduced to five in terms of action and fifty in terms of reward. Allah has made prayer the most important pillar of Islam and the first thing that a Muslim will be held accountable for on the Day of Resurrection. A Muslim is never absolved of the obligation of offering prayers, even in the arena of Jihad and fighting for the sake of Allah. It is the only obligation imposed in the heaven, on the Night of *Isra'* and *Mi'raj* (Night Journey), due to its greatness.

Considering the prayer, it consists of *Rak'ahs* (units of prayer) that are repeated twice in the morning, four





in the noon and afternoon, three at sunset, and four during the night.

The unit of a prayer is called *Rak'ah*, and its main pillar is the recitation of Al-Fatihah. The Messenger of Allah said:

“There is no prayer (accepted) for the one who does not recite Ummul-Kitab, i.e. Al-Fatihah” [reported by Muslim].

From this we conclude that the key of the prayer is the *Rak'ah*; the key of the *Rak'ah* is the recitation of Al-Fatihah; and the key of the recitation of Al-Fatihah is the supplication **“*Ihdina al-siratt al-mostaqeem (Guide us along the Straight Path)*”** [Al-Fatihah: 6].

It is as though Allah has prescribed for us to call upon Him with this supplication, so we ask for guidance on the Straight Path at least seventeen times in a day and its night, because this guidance is the most important thing that a person needs in his worldly life and the Hereafter. Had it not been for the prayer and Al-Fatihah, a person would have forgotten to ask for this guidance and would have lost the good of this world and the Hereafter.

- From this we conclude that Allah has ordained us to supplicate Him with *“Ihdina al-siratt al-mostaqeem”* to





seek His guidance, out of His Kindness and Mercy towards His Creation.

- Every praying person should recite this supplication sincerely whenever he reads Al-Fatihah, and he should say “Amen” after it, whether he was inside or outside prayer. He should recite this supplication humbly and repeatedly day and night, hoping that Allah may see in his heart truthfulness and so respond to him.
- Some modes of recitation pronounce it as “*Ahdina*”, meaning give us as a gift, as if you ask for guidance as a gift, because you know that you do not deserve it and that Allah grants it to whomever He wills from His slaves.
- It is worth noting that this supplication should not be recited just inside the prayer or only when reciting Al-Fatihah. It is rather desirable to repeat this supplication day and night in prostration, after prayer, and at times when supplications are likely to be accepted (the last third of the night, between the call to prayer (*Adhan*) and the call to start the prayer (*Iqama*)). Repetition of supplications revives and renews the intention.





From this we conclude that the third step to win Allah's love is supplicating for Allah's guidance (*Ihdina al-siratt al-mostaqeem*), in addition to supplicating sincerely and repeatedly to win Allah's love at all times and particularly at times of acceptance of supplication.

4. Seeking legitimate means (knowledge and actions)

Supplication is not answered except if one seeks the means, so if one utters the supplication (*Ihdina al-siratt al-mostaqeem*), what are the means that a slave must seek in order for Allah to answer his supplication?

1. Seeking knowledge.
2. Acting upon this knowledge.

These means are clarified in Al-Fatihah, in Allah's Saying:

“The Path of those You have blessed—not those You are displeased with, or those who are astray”
[Al-Fatihah: 7].

Those whom Allah is displeased with are those who have knowledge but do not act upon what they learned, like the hypocrites (*Al-Munafiqun*).





Those who are astray are those who act without knowledge so they went astray, like the disbelievers (*Al-Kafirun*).

Therefore, the Straight Path is the path of those who learn and then act upon what they learn. They are the pious.

1- Seeking knowledge from the Noble Qur'an and the Sunnah of the Beloved Muhammad (peace be upon him):

- Allah (Exalted be He) has described the Noble Qur'an as being guidance, mercy, and good tidings for the believers, the pious, and the benevolent. Allah (Exalted be He) says:

“Alif-Lām-Mīm. This is the Book! There is no doubt about it—a guide for the pious” [Al-Baqarah: 1-2].

“â-Sīn. These are the verses of the Quran: the clear Book. [It is] a guide and good news for the believers” [Al-Naml: 1-2].

“Alif-Lām-Mīm. These are the verses of the Book, rich in wisdom. [It is] a guide and mercy for the benevolent” [Luqman: 1-3].





“Surely, this Quran guides to what is most upright, and gives good news to the believers who do good that they will have a mighty reward” [Al-Isra’: 9].

- Thus, we stress the importance of reciting, meditating on the Qur’an, and understanding its meanings. It is the source of all knowledge, the soul of all souls, and is the clear light. Allah (Exalted be He) says:

“And so We have sent to you [O Prophet] a soul from Our command. You did not know of [this] Book and faith [before]. But We have made it a light, by which We guide whoever We will of Our slaves. And you are truly leading [mankind] to the Straight Path” [Al-Shura: 52].

- From this we conclude that you should a daily part of the Noble Qur’an to recite consistently (*Wird*) in the Night Prayer. You should understand its meanings and study it in the Qur’an gatherings to learn its secrets.

The Messenger of Allah (peace be upon him) said:

“Whenever a group of people assemble in one of the Houses of Allah to recite the Book of Allah, learning it together among themselves, tranquility will descend upon them, mercy will engulf them, angels will surround them, and Allah will make





mention of them to those (the angels) who are near Him” [reported by Muslim].

Allah says: **“Do they not then meditate on the Quran? Or are there locks upon their hearts?”** [Muhammad: 24].

2- Acting upon this knowledge extracted from the Noble Qur’an, following the Messenger of Allah and his fellow Prophets and Messengers (peace be upon them).

Taking knowledge from the Qur’an without paying attention to the Sunnah (acts and sayings) of Allah’s Messenger diverts the slave from the Straight Path.

Allah (Exalted be He) says:

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often” [Al-Ahzab: 21].

“Whatever the Messenger gives you, take it. And whatever he forbids you, leave it. And fear Allah. Surely, Allah is severe in punishment” [Al-Hashr: 7].

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to





Allah and His Messenger, if you [truly] believe in Allah and the Last Day. This is the best and fairest for final determination” [Al-Nisa’: 59].

Is it not enough that Allah made following the Messenger (peace be upon him) the way to win His love?

Allah (Exalted be He) says:

“Say [O Prophet], ‘If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.’ Say [O Prophet], ‘Obey Allah and His Messenger.’ But if they still turn away, then truly Allah does not love the disbelievers” [Al `Imran: 31– 32].

Allah responded to the supplication of His Prophet Muhammad and guided him to the Straight Path, so he was like a Qur’an walking among people. This is no wonder as he acts according to all the knowledge mentioned in the Noble Qur’an. Therefore, by following him, we will be guided to the Straight Path and win Allah’s love.





Allah (Exalted be He) says:

“So that Allah may forgive you [O Prophet] for your past and future shortcomings, perfect His favor upon you, and guide you along the Straight Path” [Al-Fath: 2].

Allah has guided the Prophets and Messengers to the Straight Path, as He made clear in Sura Al-An’am, in His Saying:

“This was the argument We gave Abraham against his people. We elevate in rank whoever We please. Surely your Lord is All-Wise, All-Knowing. And We blessed him with Isaac and Jacob. We guided them all, as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the benevolent. Likewise, [We guided] Zachariah, John, Jesus, and Elias, who were all of the righteous. [We also guided] Ishmael, Elisha, Jonah, and Lot, favoring each one of them over the other people [of their time]. And [We favored] some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path. This is Allah’s guidance with which He guides whoever He wills of His slaves. Had





they associated others with Him [in worship], their [good] deeds would have been wasted. Those were the ones to whom We gave the Scripture, wisdom, and prophethood. But if these [polytheists] disbelieve in this [Message], then We have already entrusted it to a people who will never disbelieve in it. These [Prophets] were [rightly] guided by Allah, so follow their guidance. Say, 'I ask no reward of you for this (Quran)—it is a reminder to the whole world'" [Al-An`am: 83–90].

Allah says He showed His guidance to Moses and Aaron, in Sura Al-Saffat:

“We gave them the clear Scripture, and guided them to the Straight Path” [Al-Saffat: 117–118].

Allah teaches us in Al-Fatihah to supplicate:

“Guide us along the Straight Path, the Path of those You have blessed”, meaning those whom Allah has blessed with guidance and whom we want to be with. Then Allah resumes: **“Not those You are displeased with, or those who are astray.”**

Accordingly, we conclude that the means that a slave should seek, after making the good intention and repenting, besides supplication, is seeking knowledge.





Its first rank is listening to the word and then acting upon the best of it, provided that he associates no one in the worship of his Lord. This is because Allah described His slaves who are the people of understanding, whom He guided:

“And those who shun the worship of false gods, turning to Allah [alone], will have good news. So give good news to My slaves [O Prophet] – those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of understanding” [Al-Zumar: 17-18].

Allah (Exalted be He) says:

“Say [O Prophet], “I am only a man like you, [but] it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do righteous deeds and associate none in the worship of their Lord” [Al-Kahf: 110].

Oh Allah, make us among those who are sincere in their intentions and are sincere in seeking guidance to obtain Your love along the Straight Path. They learn knowledge from the Qur'an, and act based on the best of what they learn, following the Messenger of Allah, the most guided man, the one closest to Allah





and the beloved of Allah, as well as the example of the Messengers who preceded him. These are the ones that Allah has guided, and they are endowed with reason and discernment, as well as hearts devoted to Allah, Alone, with no associate.

We ask Allah for the highest levels of guidance and closeness to Him, and that is why we ask Him to love us as He loves the most beloved of His creation to Him, namely, Muhammad ibn Abdullah, the Messenger of Allah and the beloved of the Most Merciful, (peace be upon him). We hope that Allah will grant us this favor and that He will be generous to us. This is the ultimate goal and the greatest end an individual can seek to achieve on earth. Therefore, one must supplicate persistently, day and night, in prayer, in prostration, while standing up. One can even pray two *Rak'ahs* to invoke Allah to grant him this great gift as his Lord is the Great, the Hearing, the Near, and the Responsive.

On the other hand, one should exert his utmost efforts to seek the means, beginning with seeking knowledge from the Noble Qur'an.

The first thing that you should look for in the Book of Allah is to recognize whomever and whatever Allah loves and whomever and whatever Allah does not love.





Based on this knowledge, you begin to assess your conditions by way of analogy with those whom Allah loves and those whom Allah does not love, so you may know where you are and what your conditions are, and what you should do and what you should avoid. This is so you may become similar to those whom Allah loves and adopt their attributes, as stated in the words of Allah.

On the other hand, you should love what Allah loves, and should not love what Allah does not love.

Thus you should finally come up with a plan of action to strive to follow the example of the Messenger of Allah and the Messengers before him (peace be upon them) so that you could be like them. They are the benevolent and the most beloved of creation to Allah.

From this we conclude that in order to win the guidance and love of Allah, one should have, at first, a sincere intention, then make repentance followed by supplication, and finally pursue the means, like seeking knowledge from the Noble Qur'an and the Sunnah of Prophet Muhammad (peace be upon him), so that we can do righteous deeds in all sincerity. This represents a recurring cycle of actions, as the renewal of intention,





repentance, supplication, and righteous deeds should be continuous and recurring.

The steps to win the love of Allah can be summarized in five words (intention, repentance, supplication, knowledge, action). These five words are based on one word, which is (sincerity to Allah, the Exalted).

We should not forget two basic pillars in the quest to win Allah's love:

- 1- One should always use his mind, as the Noble Qur'an is full of verses that call for contemplation, remembrance, and rationalization (e.g., Do you not reason, do you not remember, do you not think ...).
- 2- Act with benevolence (*Ihsan*) in every intention and in every deed. So benevolence should be in the intention, repentance, supplication, seeking knowledge, action, sincerity, and seeking the means.

Benevolence and rationalization in seeking knowledge requires that a person thinks about everything he hears and learns, and does not follow others without thinking and understanding. Therefore, Allah praises the people of reason because they listen to the saying and follow the best of it. They think and do not follow everything they listen to. They only follow the best of what they





listen to and what they consider right, because they understand its meaning, which corresponds to the necessarily known foundations of religion.

We now turn to seeking knowledge from the Book of Allah, to learn about those whom Allah loves and their qualities, and those whom Allah does not love. This is in order to perceive the image, qualities and behaviors that we have striven to acquire in order to be among the benevolent and win the love of Allah (the Exalted).





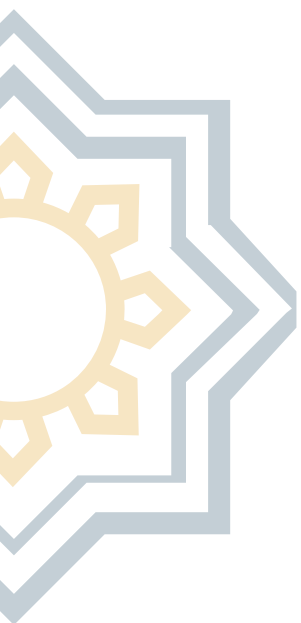
CHAPTER 2

People Loved by Allah











Chapter 2

People Loved by Allah

A. Who are those to whom Allah has confirmed His love in the Noble Qur'an?

- In the last part of the book (The Path to Allah is the Straight Path), we displayed the attributes of those to whom Allah has confirmed His love in the Noble Qur'an. They are divided into three groups:

First group: the benevolent (*Al-Muhsinin*)

(Allah has confirmed that He loves them in five places in the Noble Qur'an.)

- 1- **“Spend in the cause of Allah and do not let your own hands throw you into destruction [by withholding]. And do good, for Allah certainly loves the benevolent (*Al-Muhsinin*)”** [Al-Baqarah: 195].
- 2- **“[They are] Those who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the benevolent (*Al-Muhsinin*)”** [Al `Imran: 134].





- 3- “But they broke their covenant, so We condemned them and hardened their hearts. They distorted the words of the Scripture and neglected a portion of what they had been commanded to uphold. You [O Prophet] will always find deceit on their part, except for a few. But pardon them and bear with them. Indeed, Allah loves the benevolent (*Al-Muhsinin*)” [Al-Ma'idah: 13].
- 4- “There is no blame on those who believe and do righteous deeds for what they had consumed before [the prohibition], as long as they fear Allah, believe, and do righteous deeds; then fear Allah and believe; then fear Allah and do good deeds with benevolence (*Ihsan*). For Allah loves the benevolent (*Al-Muhsinin*)” [Al-Ma'idah: 93].
- 5- “So Allah gave them the reward of this world and the excellent reward of the Hereafter. For Allah loves the benevolent (*Al-Muhsinin*)” [Al `Imran: 148].





Second group: The pious (*Al-Muttaqin*) and the just (*Al-Muqsitin*):

(Allah has confirmed that He loves them in three places in the Noble Qur'an.)

- **The pious (*Al-Muttaqin*):**

- 1- **“Honor your treaty with them until the end of its term. Surely Allah loves those who are pious (*Al-Muttaqin*)”** [Al-Tawbah: 4].

- 2- **“Absolutely! Those who honor their trusts and fear Allah – surely Allah loves those who are pious (*Al-Muttaqin*)”** [Al `Imran: 76].

- 3- **“How can such polytheists have a treaty with Allah and His Messenger, except those you have made a treaty with at the Sacred Mosque? So, as long as they are true to you, be true to them. Indeed Allah loves those who are pious (*Al-Muttaqin*)”** [Al-Tawbah: 7].

- **The just (*Al-Muqsitin*):**

- 1- **“Allah does not forbid you from dealing kindly and fairly with those who have neither fought you nor driven you out of your homes. Surely Allah loves those who are just (*Al-Muqsitin*)”** [Al-Mumtahinah: 8].





- 2- “But if you judge between them, then do so with justice. Surely Allah loves those who are just (*Al-Muqsitin*)” [Al-Ma'idah: 42].
- 3- “And if two groups of believers fight each other, then make peace between them. But if one of them transgresses against the other, then fight against the transgressing group until they [are willing to] submit to the rule of Allah. If they do so, then make peace between both [groups] in all fairness and act justly. Surely Allah loves those who are just (*Al-Muqsitin*)” [Al-Hujurat: 9].

Third group:

Allah confirmed His love to them once in the Noble Quran, and they are two categories:

- **First category:** Those who love to purify themselves (*Al-Muttahirin*), those who purify themselves (*Al-Mutatahirin*), the repentant (*Al-Tawwabin*)
- 1) “Do not [O Prophet] ever pray in it. Certainly, a mosque founded on piety from the first day is more worthy of your prayers. In it are men who love to be purified. And Allah loves those who love to purify themselves (*Al-Muttahirin*)” [Al-Tawbah: 108].





“They ask you [O Prophet] about menstruation. Say, ‘Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified. When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance (*Al-Tawwabin*) and those who purify themselves (*Al-Mutatahhirin*)’” [Al-Baqarah: 222].

- **Second category:** The patient (*Al-Sabirin*), those who trust in Allah (*Al-Mutawakkilin*), those who fight in His Cause in ranks as if they were a solid structure.
- 1) “[Imagine] how many devotees fought along with their Prophets and never faltered despite whatever [losses] they suffered in the cause of Allah, nor did they weaken or give in! Allah loves those who are patient (*Al-Sabirin*)” [Al `Imran: 146].
 - 2) “It is out of Allah’s mercy that you [O Prophet] have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them, and consult with them in [conducting] matters.”





Once you make a decision, put your trust in Allah. Surely, Allah loves those who trust in Him (*Al-Mutawakkilin*)” [Al `Imran: 159].

- 3) **“Surely, Allah loves those who fight in His cause in [solid] ranks, as if they were one concrete structure” [Al-Saff: 4].**

These nine characteristics which Allah has confirmed His love to them complement each other, and none of them can substitute the other, as they deal with parallel themes.

- 1) The slave's relationship with Allah (the believers “*Al-Mu'minin*”, the patient “*Al-Sabirin*”, those who trust in Allah “*Al-Mutawakkilin*”)
- 2) The slave's relationship with his himself (those who love to purify themselves “*Al-Muttahirin*”, those who purify themselves “*Al-Mutatahirin*”, the repentant “*Al-Tawwabin*”)
- 3) The slave's relationship with society and with others (the pious “*Al-Muttaqin*”, the benevolent “*Al-Muhsinin*”, the just “*Al-Muqsitin*”, and those who fight in Allah's Cause in ranks as if they were a solid structure)





Some of these characteristics are temporary, according to the situation, like patience in times of suffering, adversity, and the time of fighting during battles, and like justice when passing judgment between people. Other characteristics are constant, like purification, trust in Allah, piety, and beneficence.

The Noble Qur'an added other characteristics specific to those whom Allah loves:

1. Following the example of Prophet Muhammad (peace be upon him).

Allah (the Exalted) says: **“Say [O Prophet], ‘If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful”** [Al `Imran: 31].

2. Being humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and fearing no blame from anyone.

Allah (the Exalted) says: **“O believers! Whoever among you abandons their faith, Allah will replace them with others who love Him and are loved by Him. They will be humble with the believers but firm towards the disbelievers, struggling in the Way of Allah, [and] fearing no blame from anyone. This is the favor of**





Allah. He grants it to whoever He wills. And Allah is Ever-Bountiful, All-Knowing’ [Al-Ma’idah: 54].

From the previous verses we see that Allah (Exalted be He) draws the attention of the slave to a very important question, namely “**If you [sincerely] love Allah**”, how much do you really love Him?

Allah (the Exalted) says: “**Say [O Prophet], “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish – [if they] are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people”** [Al-Tawbah: 24].

The Messenger of Allah (peace be upon him) said: “*None of you will be [truly] a believer until Allah and His Messenger are dearer to him than anyone else*” [reported by Ahmad].

Thus ,we know that the path begins by making sure that the love of Allah in your heart is greater than everything in the world. This love begins with Islam and then with the faith by which a person recognizes





Allah, so he learns about Allah, His Essence, Attributes, and Actions, and loves Him.

B. Who are those whom Allah does not love?

Those whom Allah (Exalted be He) does not love, as mentioned in His Noble Book, are divided into two groups:

First Category : People having the opposite attributes of those loved by Allah.

People loved by Allah	People not loved by Allah
1. The benevolent (<i>Al-Muhsinin</i>)	The transgressors (three times in the Qur'an)
2. The just (<i>Al-Muqsitin</i>)	The corruptors (two times in the Qur'an)
3. Those who trust in Allah (<i>Al-Mutawakkilin</i>)	The unjust (three times in the Qur'an)
4. Those humble towards the believers.	The exultant (one time in the Qur'an)
5. Those fighting in His Cause in ranks as if they were a solid structure.	The exultant (one time in the Qur'an)
6. The believers.	The disbelievers (two times in the Qur'an)





Second Category: Attributes of those whom Allah does not love, other than those mentioned above.

1. **The extravagant** (two times in the Qur'an): Allah (the Exalted) says:

“He is the One Who produces gardens—both cultivated and wild—and palm trees, crops of different flavors, olives, and pomegranates—similar [in shape] but dissimilar [in taste]. Eat from the fruit they bear and pay the dues at harvest, but do not waste. Surely, He does not like the extravagant” [Al-An`am: 141].

“O Children of Adam! Dress properly whenever you are at [any place of] worship. Eat and drink, but do not waste. Surely, He does not like the extravagant” [Al-A`raf: 31].

2. **Traitors** (one time in the Qur'an): Allah (the exalted) says:

“And if you [O Prophet] see signs of betrayal by a people, respond by openly terminating your treaty with them. Surely, Allah does not like the traitors” [Al-Anfal: 58].





3. **Each arrogant boaster**(three times in the Qur'an):

Allah (the Exalted) says:

“Worship Allah [alone] and associate none with Him. And be kind to parents, relatives, orphans, the poor, near and distant neighbors, close friends, [needy] travelers, and those [bondservants] in your possession. Surely, Allah does not like whoever is arrogant, boastful” [Al-Nisa': 36].

“[We let you know this] so that you neither grieve over what you have missed nor boast over what He has granted you. For Allah does not like whoever is arrogant, boastful” [Al-Hadid: 23].

“And do not turn your nose up to people, nor walk exultantly upon the earth. Surely, Allah does not like whoever is arrogant, boastful” [Luqman: 18].

4. **Any traitor, ingrate to Allah** (one time in the Qur'an):

Allah (the Exalted) says:

“Indeed, Allah defends those who believe. Surely, Allah does not like whoever is a traitor, ungrateful to Allah” [Al-Hajj: 38].





5. **Sinful deceiver** (one time in the Qur'an): Allah(the Exalted) says:

“Do not advocate for those who wrong themselves. Surely, Allah does not like those who are sinful deceivers” [Al-Nisa': 107].

6. **Every sinning disbeliever**(one time in the Qur'an): Allah(the Exalted) says:

“Allah has made interest fruitless and charity fruitful. And Allah does not like any sinning disbeliever” [Al-Baqarah: 276].

“It is worth noting that Allah has proven in the Noble Qur'an that he does not like one particular act, that is, the public mention of evil, except by one who has been done an injustice (Al-Nisa: 148), and also one condition, which is corruption” [Al-Baqarah 205].

Allah (the Exalted) says:

“Allah does not like the public mention of evil, except by one who has been done an injustice. And Allah is All-Hearing and All-Knowing” [Al-Nisa: 148].





And:

“And when they leave [you], they strive throughout the land to spread mischief in it and destroy crops and cattle. Allah does not like corruption” [Al-Baqarah: 205].





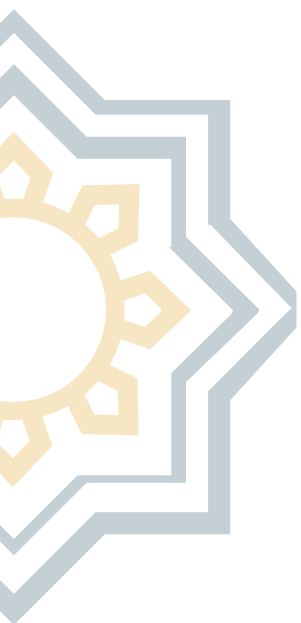
CHAPTER 3

Knowing ALLAH through his cosmic
signs & Qur'anic verses











Chapter 3

Knowing Allah through His cosmic signs & Qur'anic verses

Know Allah to love Him, through the following:

First: Contemplation of the creation of Allah

(Allah's visible world)

A. **Knowing Allah is the way to love Allah (the Exalted).**

Allah the Exalted) says: **“Say [O Prophet], ‘If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful”** [Al `Imran: 31].

These verses call on the slave who desires to win Allah's love to first ask himself:

1. Do I know Allah (the Exalted)?
2. Do I love Allah (the Exalted)?

Love is based on knowledge, so how does he want to win Allah's love if he himself does not love Allah? And how does he claim that he loves Allah without knowing Him?





Therefore, the first way to win the love of Allah is by getting to know Allah through His creation (contemplation of the creation of Allah, Allah's visible world) and meditation on the words of Allah (meditation on the Book of Allah, Allah's readable world) and linking them together.

Only then is the knowledge of Allah complete, and the love of Allah enters the heart of the slave.

It is only then that the slave begins to follow the example of the Messenger of Allah (peace be upon him) to win the love of Allah (the Exalted).

One obtains his knowledge about Allah (the Exalted) from the Noble Qur'an and the Hadiths of the Messenger of Allah (peace be upon him), as well as from contemplating on the creation of the heavens and the earth. This allows him to know the Creator through His creation, according to Allah's saying:

“Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of understanding. [They are] those who remember Allah while standing, sitting, and lying on their sides, and contemplate on the creation





of the heavens and the earth,[and pray], ‘Our Lord! You have not created [all of] this without purpose. Glory be to You! Protect us from the torment of the Fire’” [Al `Imran: 190-191].

We notice that Allah describes them as being “**people of reason**”, that is, the owners of brilliant minds, whom Allah described in previous verses as the slaves of Allah who listen to the word and follow the best of it. These are the ones who Allah has rightly guided.

Allah (the Exalted) says: “**And those who shun the worship of false gods, turning to Allah [alone], will have good news. So give good news to My slaves [O Prophet] – those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of reason**” [Al-Zumar: 17-18].

The people of reason are those who have learnt about their way to Allah, recognized Allah by contemplating His creation, and gained His guidance.

People of reason, “*Ulul Al-Albab*” in the verse, (*Ulu*, meaning owners, and *Al-Albab*, meaning reason), are people with intelligent minds. Thus, there are people





who use their minds to understand, and others who, although they have minds, do not understand.

This reminds us of the Words of Allah (Exalted be He) in Sura Al-Mulk about disbelievers after they were cast into the fire of Hell.

“Those who disbelieve in their Lord will suffer the punishment of Hell. What an evil destination! When they are cast into it, they will hear its roaring as it boils over, almost bursting in fury. Every time a group is cast into it, its keepers will ask them, ‘Did a warner not come to you?’ They will reply, ‘Yes, a warner did come to us, but we denied and said, ‘Allah has revealed nothing. You are extremely astray.’” And they will lament, ‘If only we had listened and reasoned, we would not be among the residents of the Blaze!’ And so they will confess their sins. So away with the residents of the Blaze!” [Al-Mulk: 6–11].

The disbelievers acknowledged their sin that caused them to enter the Hell-fire, namely, their lack of listening, lack of reasoning, and lack of thinking about what they had heard. They admitted that if they had listened and reasoned what they had listened to, they would not have been among the residents of the Blaze.





It is no wonder that Allah distinguished the sons of Adam from all other creatures by this mind. And so if they neglect this mind and follow their instincts and whispers, they regress to the level of the animal.

Allah (the Exalted) says: **“Or do you think that most of them listen or reason? They are only like cattle—no, they are even more astray from the [Right] Way!”** [Al-Furqan: 44].

And: **“O believers! Obey Allah and His Messenger and do not turn away from him while you hear [his call]. Do not be like those who say, ‘We hear,’ but in fact they are not listening. Indeed, the worst of all beings in the sight of Allah are the [wilfully]deaf and dumb, who do not reason”** [Al-Anfal: 20-22].

“The example of the disbelievers [not responding to the Messenger’s warning] is like a flock not comprehending the calls and cries of the shepherd. [They are wilfully] deaf, dumb, and blind, so they have no reason” [Al-Baqarah: 171].

“It is not for any soul to believe except by Allah’s Permission, and He will bring His wrath upon those who do not reason” [Yunus: 100].





These verses show that the way to faith (*Iman*) and knowing Allah is for the slave to use the senses with which Allah has endowed him, in order to listen, see and understand what he hears and sees in all that Allah (Exalted be He) has created in His heavens and His earth.

Allah (Exalted be He) says:

“And on the earth there are [different] neighboring tracts, gardens of grapevines, [various] crops, palm trees—some stemming from the same root, others standing alone. They are all irrigated with the same water, yet We make some taste better than others. Surely, in this are signs for those who reason” [Al-Ra`d: 4].

The pieces of land can be identical and irrigated with the same water, but some will produce grapevines, others crops, and others palm-trees, which are different with regard to their taste and degree of sweetness, and people, depending on their personal tastes, will prefer some over others.

Glory be to Allah, the Originator of the heavens and the earth... Are there not proofs for every reasonable person who thinks, for every eye that sees, and for every conscious heart that understands and then believes?





We conclude that the slave learns about Allah (Exalted be He) by using his reason to reflect and meditate on Allah's signs in:

1. The Noble Qur'an (Allah's readable world)
2. Allah's creation (Allah's visible world).

We must listen and meditate on Allah's words and look at and reflect on His creation. This is how we will fully recognize Him and love Him.

If we did that, we would be acting like those people of mind (*Ulu Al-Albab*) whom Allah has mentioned in several places in the Noble Qur'an.

B. People of reason (*Ulul Al-Albab*) are the creatures who know Allah the most.

1. **People of reason are the people of wisdom, who use their minds to take heed.**

Allah says in Sura Al-Baqarah, verse 269: **“Allah grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege. But none will take heed [of this] except people of reason.”**





2. People of reason are those who are well-grounded in knowledge and use their minds to take heed.

Allah (Exalted be He) says in Sura Al `Imran, verse 7: “He is the One Who has revealed to you [O Prophet] the Book, in which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking [to spread] doubt through their [false] interpretations—but none grasps their [full] meaning except Allah. As for those well-grounded in knowledge, they say, ‘We believe in this [Quran]—it is all from our Lord.’ But none will take heed [of this] except people of reason.”

3. People of reason have certain characteristics mentioned in these verses.

Allah Exalted be He) says in Sura Al-Ra`d, verses 19-24: “Can the one who knows that your Lord’s revelation to you [O Prophet] is the truth be like the one who is blind? None will take heed [on this] except people of reason. [They are] those who honor Allah’s covenant, never breaking the pledge; and





those who maintain whatever [ties] Allah has ordered to be maintained, [who] stand in awe of their Lord and fear the strict judgment. And [they are] those who endure patiently, seeking their Lord's pleasure, [who] establish prayer, donate from what We have provided for them – secretly and openly – and respond to evil with good. It is they who will have the ultimate abode: the Gardens of Eternity, which they will enter along with the righteous among their parents, spouses, and descendants. And the angels will enter upon them from every gate[saying], 'Peace be upon you for your perseverance. How excellent is the ultimate abode!'"

These characteristics are:

- Fulfilling commitments and never breaking pledges.
- Maintaining whatever ties Allah has ordered to be maintained.
- Fearing Allah
- Fearing a strict judgment
- Enduring patiently, seeking their Lord's pleasure
- Establishing prayer
- Donating secretly and in public





- Responding to evil with good

They will have the ultimate abode: the Gardens of Eternity, which they will enter along with the righteous among their parents, spouses, and descendants.

4. People of reason meditate on the verses of the Qur'an.

Allah (Exalted be He) says in Sura Sad, verse 29: “[This is] a blessed Book which We have revealed to you [O Prophet], so that they may meditate on its verses and that people of reason may be reminded.”

5. People of reason can distinguish between those who know and those who do not know

Allah (Exalted be He) says in Sura Al-Zumur, verse 9: “[Are they better] Or those who worship [their Lord] devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say [O Prophet], ‘Are those who know equal to those who do not know?’ None will remember (i.e. get a lesson from Allah’s Signs and Verses) except people of reason.”

6. People of reason are those who are rightly guided by Allah, and those who listen to what is said and follow the best of it.





Allah (Exalted be He) says in Sura Al-Zumur, verses (17-18): “**And those who shun the worship of false gods, turning to Allah [alone], will have good news. So give good news to My servants [O Prophet] – those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of reason.**”

7. **People of reason are those who remember Allah while standing, sitting, and lying on their sides, contemplate on the creation of the heavens and the earth, and supplicate their lord.**

Allah (Exalted be He) says in Sura Al `Imran, verses (190-194): “**Indeed, in the creation of the heavens and the earth and the alternation of the day and night, there are signs for people of reason. [They are] those who remember Allah while standing, sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth [and pray], ‘Our Lord! You have not created [all of] this without purpose. Glory be to You! Protect us from the torment of the Fire. Our Lord! Indeed, those You admit to the Fire will be [completely] disgraced! And the wrongdoers**





will have no helpers. Our Lord! We have heard the caller to [true] belief [proclaiming], “Believe in your Lord [alone],” so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us [each] to die as one of the virtuous. Our Lord! Grant us what You have promised us through Your Messengers, and do not put us to shame on the Judgment Day—for certainly, You never fail in Your promise.”

8. People of reason take lessons from and understand the stories of the Prophets.

Allah (Exalted be He) says in Sura Yusuf, verse 111: “In their stories there is truly a lesson for people of reason. It (the Qur’an) is not a fabrication, rather it is] a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith.”

9. Allah ordered them to fear Him in several verses:

Allah (Exalted be He) says in Sura Al-Talaq, verse 10: “Allah has [also] prepared for them [the insolently impious] a severe punishment. So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder.”





Allah (Exalted be He) says in Sura Al-Baqarah, verse 197: “Hajj is performed in the appointed months. Whoever intends to [perform] Hajj, let them stay away from intimate relations, foul language, and arguments during Hajj. Whatever good you do, Allah [fully] knows it. Take [necessary] provisions [for the journey] – surely, the best provision is piety. And fear Me, O people of reason!”

C. The best example of the people of reason is our Prophet Ibrahim and our Prophet Muhammad (peace be upon them).

Allah (Exalted be He) says in Sura Al-An`am, verses 74–90:

“And [remember] when Abraham said to his father, ‘zar, ‘Do you take idols as gods? It is clear to me that you and your people are entirely misguided.’ We also showed Abraham the wonders of the heavens and the earth, so he would be sure in faith. When the night grew dark upon him, he saw a star and said, ‘This is my Lord!’ But when it set, he said, ‘I do not love things that set.’ Then when he saw the moon rising, he said, ‘This one is my Lord!’ But when it disappeared, he





said, 'If my Lord does not guide me, I will certainly be one of the misguided people.' Then when he saw the sun shining, he said, 'This must be my Lord. This is greater!' But again when it set, he declared, 'O my people! I totally reject whatever you associate [with Allah in worship]. I have turned my face towards the One Who has originated the heavens and the earth—being upright—and I am not one of the polytheists.' And his people argued with him. He responded, 'Are you arguing with me about Allah, while He has guided me? I am not afraid of whatever [idols] you associate with Him—[none can harm me,] unless my Lord so wills. My Lord encompasses everything in [His] knowledge. Will you not then remember? And how should I fear your associate-gods, while you have no fear in associating [others] with Allah—a practice He has never authorized? Which side has more right to feel secure? [Tell me] if you really know!' It is [only] those who are faithful, and do not tarnish their faith with falsehood, who are guaranteed security and are [rightly] guided. This was the argument We gave Abraham against his people. We elevate in rank whoever We please. Surely your Lord is All-Wise,





All-Knowing. And We blessed him with Isaac and Jacob. We guided them all as We previously guided Noah and those among his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. This is how We reward the benevolent. Likewise, [We guided] Zachariah, John, Jesus, and Elias, who were all among the righteous. [We also guided] Ishmael, Elisha, Jonah, and Lot, favoring each over other people [of their time]. And [We favored] some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path. This is Allah's guidance with which He guides whoever He wills of His slaves. Had they associated others with Him [in worship], their [good] deeds would have been wasted. Those were the ones to whom We gave the Scripture, wisdom, and prophethood. But if these [polytheists] disbelieve in this [Message], then We have already entrusted it to a people who will never disbelieve in it. These [Prophets] were [rightly] guided by Allah, so follow their guidance. Say, 'I ask no reward of you for this [Quran] – it is a reminder to the whole world.'"





Allah (Exalted be He) shows how Abraham (peace be upon him) thought about the kingdom of the heavens and the earth and used his mind in search of the Creator (the Exalted), and how his mind rejected the idea that the moon or the sun could be the Creator because they kept disappearing.

The verses also showed how he argued with his people using reason and strong evidence, and how he called them to Allah with wisdom, reason, and good advice. He was therefore the best example of the people of reason whom Allah guided to His Straight Path, with his fellow Prophets and the good and righteous Messengers.

Allah (Exalted be He) speaks about His creation in Sura An-Nahl, saying:

“He created the heavens and the earth for a purpose. Exalted is He above what they associate with Him [in worship]! He created humans from a sperm-drop, then – behold! – they openly challenge [Him]. And the cattle, He has created them for you; in them there is warmth (warm clothing) and numerous benefits, and some of them you eat. They are also pleasing to you





when you bring them home and when you take them out to graze. And they carry your loads to [distant] lands which you could not otherwise reach without great hardship. Surely, your Lord is Ever Gracious, Most Merciful. [He also created] horses, mules, and donkeys for your transportation and adornment. And He creates what you do not know. It is upon Allah [alone] to [clearly] show the Straight Way. Other ways are deviant. Had He willed, He would have easily guided all of you. He is the One Who sends down rain from the sky, from which you drink and by which plants grow for your cattle to graze. With it He produces for you [various] crops, olives, palm trees, grapevines, and every type of fruit. Surely, in this is a sign for those who contemplate. And He has subjected for your benefit the day and the night, the sun and the moon. And the stars have been subjected by His command. Surely, in this are signs for those who reason. And [He subjected] for you whatever He has created on earth of varying colors. Surely, in this is a sign for those who take heed. And He is the One Who has subjected the sea, so from it you may eat tender seafood and extract ornaments to wear. And





you see the ships ploughing their way through it, so you may seek His bounty and give thanks to Him]” [Al-Nahl: 3-14].

Allah (Exalted be He) also says:

“And Allah sends down rain from the sky, giving life to the earth after its death. Surely, in this is a sign for those who listen. And there is certainly a lesson for you in cattle. We give you to drink of what is in their bellies, from between the digested food and blood: pure milk, pleasant to drink. And from the fruits of palm trees and grapevines you derive intoxicants as well as wholesome provision. Surely, in this is a sign for those who reason. And your Lord inspired the bees, ‘Make [your] homes in the mountains, the trees, and in what people construct, and feed from [the flower of] any fruit [you please], and follow the ways your Lord has made easy for you.’ From their bellies comes forth liquid of varying colors, in which there is healing for people. Surely, in this is a sign for those who contemplate” [Al-Nahl: 65-69].

Allah (Exalted be He) says:





“And as for those who disbelieved and denied Our signs and the meeting [with Allah] in the Hereafter, they will be confined in punishment. So glorify Allah in the evening and in the morning— all praise is for Him in the heavens and the earth—as well as in the afternoon, and at noon. He brings forth the living from the dead and the dead from the living. And He gives life to the earth after its death. And similarly you will be brought forth [from the grave]. One of His signs is that He created you from dust, then— behold!—you are human beings spreading over [the earth]. And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely, in this are signs for people who contemplate. And one of His signs is the creation of the heavens and the earth, and the diversity of your languages and colors. Surely, in this are signs for those of [sound] knowledge. And one of His signs is your sleep by night and by day [for rest] as well as your seeking His bounty [in both]. Surely, in this are signs for people who listen. And one of His signs is that He shows you lightning, inspiring [you





with] hope and fear. And He sends down rain from the sky, reviving the earth after its death. Surely, in this are signs for people who reason. And one of His signs is that the heavens and the earth persist by His command. Then when He calls you out of the earth, just once, you will instantly come forth. And to Him belong all those in the heavens and the earth – all are subject to His Will. And He is the One Who originates the creation then will resurrect it—which is even easier for Him. To Him belong the finest attributes in the heavens and the earth. And He is the Almighty, All-Wise. He sets forth for you an example [drawn] from your own lives: would you allow some of those [bond servants] in your possession to be your equal partners in whatever [wealth] We have provided you, fearing them as you fear your peers? This is how We make the signs clear for people who reason” [Al-Rum: 16–28].

Allah (Exalted be He) also shows us the importance of looking at, listening to and understanding the signs of Allah's creation as we travel throughout the earth.

Allah (Exalted be He) says: **“Have they not travelled throughout the land so their hearts may reason, and**





their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind” [Al-Hajj: 46].

The signs of Allah are clear and visible, but only people who use their reason can see them.

Allah (Exalted be He) says: **“And We did leave [some of] its ruins as a clear sign for people who reason.”** [Al-`Ankabut: 35].

And: **“They made for him whatever he desired of sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed [into the ground]. [We ordered,] ‘Work gratefully, O family of David!’ [Only] a few of My slaves are [truly] grateful”** [Saba’: 13].

And: **“David [eventually] ruled, ‘He has definitely wronged you in demanding [to add] your sheep to his. And certainly many partners wrong each other, except those who believe and do righteous deeds – but how few are they!’ Then David realized that We had tested him, so he asked for his Lord’s forgiveness, fell down in prostration, and turned [to Him in repentance]”** [Sad: 24].





“Surely, humanity is in [grave] loss, except those who believe, do righteous deeds, and urge each other to the truth, and urge each other to patience” [Al-`Asr: 2-3].

Allah (Exalted be He) links the believers to the people who reason in Sura Al-Jathiyah.

Allah (Exalted be He) says: “**â-Mîm. The revelation of this Book is from Allah, the Almighty, All-Wise. Surely, in [the creation of] the heavens and the earth are signs for the believers. And in your own creation, and whatever living beings He dispersed, are signs for people of sure faith. And [in] the alternation of the day and the night, the provision sent down from the skies by Allah—reviving the earth after its death—and the shifting of the winds, are signs for people who reason. These are Allah’s verses (*Ayat*) which We recite to you [O Prophet] in truth. So what message will they believe in after [denying] Allah and His verses?**” [Al-Jathiyah: 1-6].

- Allah has set a clear example of how reason can be used in Sura Al-Hujurat, where He shows that those who called the Messenger (peace be upon





him) aloud from behind his private quarters did not think well before doing so. This is because had they thought and reasoned about their act, they would have understood that it would have been better to wait until the Prophet comes out to them, instead of calling him from behind his private quarters.

Allah (Exalted be He) says: **“Indeed, most of those who call out to you [O Prophet] from outside [your] private quarters have no sense. Had they been patient until you could come out to them, it would have certainly been better for them. And Allah is All-Forgiving, Most Merciful”** [Al-Hujurat: 4-5].

- It is worth clarifying here the difference between reasoning (*Ya`qil*) and contemplating (*Yatafakkar*).
- The verb (reason) means that a person uses his senses to hear and see, and then think about all that he has heard and seen, and then determine his actions, opinions and positions.
- The addition of the letter “Ta” in the verb “*Yatafakkar*” has a function of accentuating the meaning. Thus, contemplation (*At-Tafakkur*) is a more advanced





form of thinking (*At-Tafkir*). It means thinking in a deep and repeated way to achieve understanding after research, exploration, and questioning.

- The example of the verbs “*Yaqbal*” and “*Yataqabbal*” (accept) is analogous. *Yataqabbal* has one alphabet added to *Yaqbal*, thereby adding to the meaning.

Allah (Exalted be He) says: “**Do they not know that Allah alone accepts (*Yaqbal*) the repentance of His slaves and receives [their] charity, and that Allah alone is the Acceptor of Repentance, Most Merciful?**” [Al-Tawbah: 104].

And: “**He is the One Who accepts (*Yaqbal*) repentance from His slaves, and pardons [their] sins. And He knows whatever you do**” [Al-Shura: 25].

“**Relate to them [O Prophet] the story of Adam's two sons in truth, when each offered a sacrifice (to Allah). It was accepted from one but not from the other. The latter said to the former, ‘I will surely kill you.’ The former said Verily, Allah accepts (*Yataqabbal*) only from those who are pious (*Al-Muttaqun*)’**” [Al-Ma'idah: 27].





“Say [O Prophet], [Whether you] donate willingly or unwillingly, it will never be accepted (*Yutaqabbal*) from you, for you have been a rebellious people.’ And what prevented their donations from being accepted is that they have lost faith in Allah and His Messenger. They never come to prayer except half-heartedly, and they never donate except resentfully” [Al-Tawbah: 53–54].

Concerning supplication, Allah (Exalted be He) says: “And [remember] when Abraham raised the foundation of the House with Ishmael, [both praying], ‘Our Lord! Accept (*Taqabbal*) [this] from us. You are indeed the All-Hearing, All-Knowing’” [Al-Baqarah: 127].

Thus, the Noble Qur’an teaches us that in order to implore Allah’s acceptance, we must say, “O our Lord, may You accept (*Taqabbal*) this from us!”, and not “O our Lord, welcome (*Iqbal*) this from us!” This is because asking Allah to accept our deeds (*Taqabbal*) constitutes a form of insistence in invocation and of humility before the Sovereign Lord so that He may accept our modest acts which He is not in need of. This is why we show humility and persistence in begging for our deeds to be





accepted, and we supplicate to Him saying, “May you accept (*Taqabbal*) this from us!”

By His immense mercy, and as revealed in the two aforementioned verses of Suras Al-Tawbah and Al-Shura, Allah (Exalted be He) accepts repentance easily and even without insistence on the part of the slave, as long as the latter sincerely repents; **“Allah alone accepts (*Yaqbal*) the repentance of His slaves.”**

Glory be to Allah, the Most Merciful, the Ever-Merciful, the Acceptor of Repentance, whose mercy embraces all things.

In this way, we understand the difference between **people who reason** (*Ya`qil*) i.e. they hear, see, and think, and **people who contemplate** (*Yatafakkar*) i.e. they think, search, and investigate to understand, and not just learn what ordinary people know. In doing so, the people who contemplate are those of reason (*Ulu Al-Albab*), that is, those who reason, think, contemplate, and then understand. So, Allah (Exalted be He) says in Sura Al `Imran:

“Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs





for people of reason. [They are] those who remember Allah while standing, sitting, and lying on their sides, and contemplate on the creation of the heavens and the earth [and pray], ‘Our Lord! You have not created [all of] this without purpose. Glory be to You! Protect us from the torment of the Fire’” [Al `Imran: 190-191].

People of reason, *Ulu Al-Albab*, are those who remember Allah and reflect on the creation of Allah, and arrive at the conclusion:

“Our Lord! You have not created [all of] this without purpose,” and thus their faith increases.

Thus Allah guides them, as He says:

“And those who shun the worship of false gods, turning to Allah [alone], will have good news. So give good news to My slaves [O Prophet] – those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of reason” [Al-Zumar: 17-18].





D. Conclusion:

We conclude from the above that the path to win the love of Allah (Exalted be He) begins by making sure that we really love Allah. This requires an examination on the one hand of our knowledge of Allah (Exalted be He), His Greatness, and His Omnipotence, and on the other hand of the reality of our faith in Him (Exalted be He).

One can know Allah (Exalted be He) through His Words in the Qur'an. Thus, we listen and meditate on the readable signs of Allah (the Noble Qur'an) and contemplate on His creation (Allah's visible world), on the heavens and the earth. By this process, we take the first steps to become among the people of reason whom Allah (Exalted be He) has guided.

Knowing Allah through His signs in His creation is the key to knowing and believing in Allah (Exalted be He) and to performing righteous deeds dedicated sincerely to Him.

This knowledge is the basis of the love of Allah (Exalted be He) and is the start on the path to win the love of Allah (Exalted be He), by following the example of the noble Messenger (peace be upon him).





Allah (Exalted be He) says:

“Say [O Prophet], ‘If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful’” [Al `Imran: 31].

It is worth noting that contemplating the creation of Allah (Exalted be He) is the most important way to increase knowledge of Allah, belief in Him, guidance, your love of Him in your heart, and His love for you.

It is also the path which leads the believer to the degree of having piety (*Taqwa*). The pious are those whom Allah (Exalted be He) loves.

Allah (Exalted be He) says:

“As for those who are [rightly] guided, He increases them in guidance and blesses them with piety” [Muhammad: 17].

“The [true] believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord. [They are] those who establish prayer and donate from what We have





provided for them. It is they who are the true believers. They will have elevated ranks, forgiveness, and an honorable provision from their Lord” [Al-Anfal: 2-4].

In the Noble Qur'an, the term “signs” (*Ayat*) can mean the universal signs of the creation of Allah on which we must contemplate, such as in Allah's Saying in Sura Al-Jathiyah:

“â-Mîm. The revelation of this Book is from Allah – the Almighty, All-Wise. Surely, in [the creation of] the heavens and the earth are signs for the believers. And in your own creation, and whatever living beings He has dispersed, are signs for people of sure faith. And [in] the alternation of the day and the night, the provision sent down from the skies by Allah – reviving the earth after its death – and the shifting of the winds, are signs for people who reason. These are Allah's verses (*Ayat*) which We recite to you [O Prophet] in truth. So what message will they believe in after [denying] Allah and His verses?” [Al-Jathiyah: 1-6].

In these verses, the first three times the term signs (*Ayat*) is used refers to the universal signs of Allah's creation, as for the last time the term “*Ayat*” is used, in





Allah's Saying: **“These are Allah's verses (Ayat) which We recite to you”**, it refers to the verses of the Noble Qur'an that we read.

Therefore, it is obligatory for the believer to meditate on the verses (*Ayat*) of the Noble Qur'an (Allah's readable world) as well as on the cosmic signs “*Ayat*” (Allah's visible world).

Allah (Exalted be He) says:

“Allah is the One Who has subjected the sea for you so that ships may sail upon it by His command, and that you may seek His bounty, and that perhaps you will be grateful. He [also] subjected for you whatever is in the heavens and whatever is on the earth—all by His grace. Surely, in this are signs for people who contemplate” [Al-Jathiyah: 12–13].

“Do they not then meditate on the Quran? Or are there locks upon their hearts?” [Muhammad: 24].

“Do they not then meditate on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies” [Al-Nisa': 82].





Second: Meditation on the Book of Allah (Allah' readable universe)

A. Methods of meditation:

There are some ways that you should use to meditate, mainly:

1. Meeting to recite and study the Noble Qur'an in groups:

- We notice that in the aforementioned verse **“Do they not then meditate on the Quran?”** the verb “meditate” inflects for plural and not for singular, both in the Sura of Muhammad and the Sura of Al-Nisa', as Allah did not say, “Does he not then meditate.” Therefore, the Messenger of Allah(peace be upon him) says:

“Whenever a group of people assemble in one of the Houses of Allah to recite the Book of Allah, learning it together among themselves, tranquility will descend upon them, mercy will engulf them, angels will surround them, and Allah will make mention of them to those (the angels) who are near Him” [reported by Muslim].





It is better to study and meditate on the Qur'anic verses in a gathering. Thus, after reading the verses, the group begins meditating on the Noble Quran.

- These Qur'an gatherings begin with recitation of the Qur'anic verses. The teacher must be keen to teach the correct recitation which respects the rules and contains no errors in diacritics. This is the first step on the path to meditation. It would be even better if the learners memorized the verses and understood them, and then recited them during their prayers.
- One should study the Noble Qur'an as a whole, and not as separate verses. Indeed, it is essential to study the verses together so that they are correctly understood, because they cannot be understood if they are detached from the rest of the verses of the Noble Qur'an. Therefore, we must collect all the verses that deal with the same subject in order to understand, study and meditate on them.
- Study means to know the meaning of the terms, the circumstances of the revelation (*Asbab Al-Nuzul*), and the syntax, and to relate the verses and Suras to what precedes and follows them.





- After studying, the believers who meditate on the verses should discuss their meanings and deduct their significance in order to know the path leading to win the love of Allah (Exalted be He) to the extent as His love for the most beloved of His creation to Him, namely, Muhammad ibn Abdullah – the Messenger of Allah and the beloved of the Most Merciful (peace be upon him).
- A teacher appointed from among those who read the Qur'an should lead the discussions and help those who meditate to correctly understand the Book of Allah (Exalted be He) without transgression or deviation.
- This gathering to read and study the verses of the Noble Qur'an makes the gathering sacred. Allah (Exalted be He) sends down peace and mercy. The angels surround them and Allah (Exalted be He) mentions the name of each of the attendees before the High Assembly of Angels (*Al-Mala' Al-A`la*). These gatherings are guidance meetings. We ask Allah to make us among their attendees.





2. Intention of meditation:

The Messenger of Allah (peace be upon him) said:

“The (reward of) deeds depend on intentions, and every person will get the reward according to what he intends.”

- One’s intention is more important than his actions. Therefore, it is obligatory, for the one who goes to the Qur’an gatherings to study the verses, to have a clear sincere intention devoted entirely to Allah (Exalted be He). Behold! When going to these gatherings, which are a source of guidance, you must have the intention to win the love of Allah (Exalted be He) to the extent as His love for His Prophet (peace be upon him).
- Likewise, meditation must have an objective, namely to know the way to win Allah’s love, by seeking the Straight Path and following the Sunnah of Allah’s beloved creature, Muhammad (peace be upon him).
- This intention must be repeated regularly. It can be recited aloud at the start of each session to remind the attendees to ensure that they renew their intention and that this act is dedicated to Allah Alone (Exalted be He).





3. Repetition:

- One of the principles of meditation is to read the verses repeatedly to think about them several times, until Allah grants you His Grace and allows you to understand them.
- Thus, we see that the way to understanding the Noble Qur'an is based on meditating its verses. Accordingly, the number and quantity of the verses is not important. It is the quality of the meditation on these verses that is the most important factor and what allows you to understand, learn and act upon them in the best way and also teach them to others.
- If we are keen to read the entire Qur'an every month, we must take care of the quality of the recitation, in addition to the quantity, in other words, we have to devote as much time to meditative reading and comprehension, even if we meditate on a single verse for several months. This is what is meant by this fundamental (*Usuli*) rule: "The important thing is not to precede [others], but to be truthful."
- When repeating the recitation of a certain verse, we should try to make every recitation different, in





several aspects, including taking pauses between the words and rereading the terms of the Qur'an several times to stress their meanings.

- Repetition helps us understand the meaning. It unlocks hearts by bringing understanding and guidance to them.

4. **Patience:**

- It is worth mentioning that patience is, in fact, the basis of meditation, so that Allah may grant the learners understanding, which may or may not come, or may come later. It is Allah (Exalted be He) who brings the understanding to the hearts of those present at the Qur'an gatherings, if their intentions and attention are devoted entirely to Him.
- One of the characteristics of the people whom Allah (Exalted be He) loves is their patience, which they practice not only with regard to Allah's predestination, but also with regard to their worship of Allah and recitation of His Qur'anic verses along with their meditation and understanding of them.





- After understanding the verses in terms of language and syntax, the meditator should address the religious scholars and specialists in order to discover the secrets of the universe in the light of the different sciences. This will allow him to understand the verses well. This research requires patience, dedication, and persistence as it requires effort and time. Thus, the understanding of the verses is complete after contemplating on the signs of the universe in parallel with meditating on the verses of the Noble Qur'an. This is how we learn about Allah (Exalted be He).





Conclusion:

- We conclude from this the importance of combining meditation on the verses of the Noble Qur'an (Allah's readable world) with the contemplation of the signs of the universe (Allah's visible world). This is what enables the believer to discover the creation and then to know the Creator (Exalted be He), His Attributes, and His acts.
- This is the first step towards true faith in Allah (Exalted be He) through knowledge of Him. After this, the slave will love Allah and follow His Prophet Mohammad (peace be upon him), hoping to be loved by Allah (Exalted be He).

Allah (Exalted be He) says:

“Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, [so] perhaps they may contemplate. He is Allah—there is no god [worthy of worship] except Him: Knower of the seen and unseen. He is the Most Compassionate, Most Merciful” [Al-Hashr: 21-22].





It is clear from the verses that meditation on the parables of the Qur'an and contemplation of the Noble Book aims only at helping one to know Allah. He is Allah, other than whom there is no deity, Knower of the unseen and the seen. He is the Most Compassionate, Most Merciful. Thus, the verses continue to identify Allah (Exalted be He) and His attributes.

B. Points to consider:

There are some points that should be considered when meditating on, understanding, and interpreting the verses of the Noble Qur'an.

1. Meccan and Medinan verses:

- It is essential that the reader of the Book of Allah (Exalted be He) knows whether the verses he is meditating on have been revealed in Mecca or Medina.
- The Qur'an was revealed over a twenty-three year period, which began on the night of Al-Qadr, when Angel Gabriel came down to Prophet Muhammad (peace be upon him), who was then forty years old, in the Cave of Hira'. Gabriel said





to him, “Read!” The Prophet replied, “I can’t read.” Then Gabriel grabbed him hard and said, “Read!” The Prophet (peace be upon him) repeated the same answer. Then Gabriel seized him again, squeezed him strongly, and recited the first revealed verses of the Noble Qur’an to him. Allah (Exalted be He) says:

“Read [O Prophet] in the Name of your Lord Who created – created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen – taught humanity what they did not know” [Al-`Alaq: 1-5].

The Revelation of the Noble Qur’an continued from that moment for thirteen years in Mecca. **These Meccan verses exclusively tackled belief and narratives, and contained no laws, commandments, or prohibitions.**

After the Prophet’s emigration from Mecca to Medina, the Qur’an was revealed in Medina over a period of ten years with the birth of the first Muslim society. These Medinan verses spoke of belief and stories, but are related more importantly to the verses of laws, commandments, and prohibitions that governed the first Muslim society.





The last Qur'anic verse that was revealed is Allah's Saying:

“Today I have perfected your religion for you, completed My favor upon you, and accepted Islam as your religion. But whoever is compelled by extreme hunger – not intending to sin – then surely Allah is All-Forgiving, Most Merciful” [Al-Ma'idah: 3].

- When meditating on verses, it is important to know whether the verses are Meccan or Medinan, when they were revealed, the circumstances of their revelation, and about whom they were revealed.
- The order of verses in the Suras and the order of the Suras in the Noble Qur'an have been decreed by Allah (*Tawqifi*), and cannot be subject to any personal reasoning (*Ijtihad*). Therefore, every verse in any given place is related to the one before it as well as to the one that follows it. It is therefore advisable to meditate on the relationship between the verse and the one that precedes it as well as the one that follows it. We must also meditate on the relationship between the different Suras. Sura Al-`Alaq, for example, is followed by Sura Al-Qadr, though the latter was not revealed immediately after Al-`Alaq.





The relationship between these two Suras is clear. Indeed, the beginning of the revelation took place during the Night of Al-Qadr. On the other hand, the time when the slave is closer to his Lord is when he prostrates and on the night of Al-Qadr. This is why we read at the end of Sura Al-`Alaq, Allah's Saying: "**Prostrate and draw near [to Allah].**" Then Sura Al-Qadr begins with Allah's Saying: "**Indeed, [it is] We [Who] sent this [Quran] down on the Night of Al-Qadr.**"

The night of Al-Qadr is the night of guidance and the night for coming closer to Allah (Exalted be He). Therefore, the injunction to prostrate and come closer to Allah is read before the revelation of Sura Al-Qadr to emphasize this meaning.

Thus, we understand why Sura Al-`Alaq is found just before Sura Al-Qadr, and the relationship between the two Suras.

The two Suras deal with the revelation of the Noble Qur'an, which began on the Night of Al-Qadr, to the Messenger of Allah (peace be upon him), in the cave of Hira'.





The two Suras deal with guidance. Sura Al-`Alaq mentions the guidance of the Messenger (peace be upon him), and Sura Al-Qadr mentions the guidance of all mankind, by the Noble Qur'an, in the night of Al-Qadr of every year.

Order of the revelation of the Meccan and Medinan Suras, compared with the current order in the *Mus-haf* (written copy of the Qur'an):

- It is well-known that the revelation of the Noble Qur'an began with Sura Al-`Alaq in Mecca. Thus, it is the first Sura in the order of revelation, but in the order of the *Mus-haf*, Sura Al-`Alaq is numbered (96).
- The second Sura revealed is Sura Al-Qalam, which is numbered (68) in the *Mus-haf*.
- The third Sura revealed is Sura Al-Muzzammil, which is numbered (73) in the *Mus-haf*.
- The fourth Sura revealed is Sura Al-Muddaththir, which is numbered (74) in the *Mus-haf*.
- The fifth Sura revealed is Sura Al-Fatiha, which is numbered (1) in the *Mus-haf*.
- The table below presents all the Suras of the Noble Qur'an according to the order of *Mus-haf* and the order





of revelation, and specifies the Meccan and Medinan Suras and the number of verses in each Sura:

Order in the Mus-haf	Sura name	Order of revelation	Number of verses		The group of Suras	Number of verses
			Meccan	Medinan		
1	Al-Fatihah	5	7		Al-Fatihah	7
2	Al-Baqarah	87		286	From Al-Baqarah to Al-Ma'idah	782
3	Al`Imran	89		200		
4	Al-Nisa	92		176		
5	Al-Ma'idah	112		120		
6	Al-An`am	55	165		Al-An`am and Al-A`raf	371
7	Al-A`raf	39	206			
8	Al-Anfal	88		75	Al-Anfal and Al-Tawbah	204
9	Al-Tawbah	113		129		
10	Yunus	51	109		Yunus, Hud, Yusuf	343
11	Hud	52	123			
12	Yusuf	53	111			
13	Al-Ra`d	96		43	Al-Ra`d	43
14	Ibrahim	72	52		From Ibrahim to Al-Anbiya	845
15	Al-Hijr	54	99			
16	Al-Nahl	70	128			
17	Al-Isra	50	111			
18	Al-Kahf	69	110			
19	Maryam	44	98			
20	Taha	45	135			
21	Al-Anbiya	73	112			
22	Al-Hajj	103		78	Al-Hajj	78
23	Al-Mu`minun	74	118		Al-Mu`minun	118
24	Al-Nur	102		64	Al-Nur	64





Order in the Mus-haf	Sura name	Order of revelation	Number of verses		The group of Suras	Number of verses
			Meccan	Medinan		
25	Al-Furqan	42	77		From Al-Furqan to Al-Sajdah	678
26	Al-Shu`ara	47	227			
27	Al-Naml	48	93			
28	Al-Qasas	49	88			
29	Al-Ankabut	85	69			
30	Al-Rum	84	60			
31	Luqman	57	34			
32	Al-Sajdah	75	30			
33	Al-Ahzab	90		73	Al-Ahzab	73
34	Saba	58	54		From Saba to Al-Ahqaf	939
35	Fatir	43	45			
36	Yasin	41	83			
37	Al-Safat	56	182			
38	Sad	38	88			
39	Al-Zumur	59	75			
40	Ghafir	60	85			
41	Fussilat	61	54			
42	Al-Shura	62	53			
43	Al-Zukhruf	63	89			
44	Al-Dukh-khan	64	59			
45	Al-Jathiyah	65	37			
46	Al-Ahqaf	66	35			
47	Muhammad	95		38	From Muhammad to Al-Hujurat	85
48	Al-Fath	111		29		
49	Al-Hujurat	106		18		
50	Qaf	34	45		From Qaf to Al-Qamar	271
51	Al-Dhariyat	67	60			
52	Al-Tur	76	49			
53	Al-Najm	23	62			
54	Al-Qamar	37	55			
55	Al-Rahman	97		78	Al-Rahman	78





Order in the Mus-haf	Sura name	Order of revelation	Number of verses		The group of Suras	Number of verses
			Meccan	Medinan		
56	Al-Waqi`ah	46	96		Al-Waqi`ah	96
57	Al-Hadid	94		29	From Al-Hadid to Al-Tahrim	166
58	Al-Mujadalah	105		22		
59	Al-Hashr	101		24		
60	Al-Mumtahanah	91		13		
61	Al-Saf	109		14		
62	Al-Jumu`ah	110		11		
63	Al-Munafiqun	104		11		
64	Al-Taghabun	108		18		
65	Al-Talaq	99		12		
66	Al-Tahrim	107		12		
67	Al-Mulk	77	30		From Al-Mulk to Al-Qiyamah	350
68	Al-Qalam	2	52			
69	Al-Haqqah	78	52			
70	Al-Ma`arij	79	44			
71	Nuh	71	28			
72	Al-Jinn	40	28			
73	Al-Muzzammil	3	20			
74	Al-Muddaththir	4	56			
75	Al-Qiyamah	31	40			
76	Al-Insan	98		31	Al-Insan	31





Order in the Mus-haf	Sura name	Order of revelation	Number of verses		The group of Suras	Number of verses
			Meccan	Medinan		
77	Al-Mursalat	33	50		From Al-Mursalat to Al-Qadr	508
78	Al-Naba	80	40			
79	Al-Nazi'at	81	46			
80	Abasa`	24	42			
81	Al-Takwir	7	29			
82	Al-Infitar	82	19			
83	Al-Mutaffifin	86	36			
84	Al-Inshiqaq	83	25			
85	Al-Buruj	27	22			
86	Al-Tariq	36	17			
87	Al-A`la	8	19			
88	Al-Ghashiyah	68	26			
89	Al-Fajr	10	30			
90	Al-Balad	35	20			
91	Al-Shams	26	15			
92	Al-Layl	9	21			
93	Al-Duha	11	11			
94	Al-Inshirah	12	8			
95	Al-Tin	28	8			
96	Al-`Alaq	1	19			
97	Al-Qadr	25	5			
98	Al-Bayyinah	100		8	Al-Bayyinah and Al-Zalzalah	16
99	Al-Zalzalah	93		8		





Order in the Mus-haf	Sura name	Order of revelation	Number of verses		The group of Suras	Number of verses
			Meccan	Medinan		
100	Al-`Adiyat	14	11		From Al-`Adiyat to Al-Kafirun	67
101	Al-Qari`ah	30	11			
102	Al-Takathur	16	8			
103	Al-`Asr	13	3			
104	Al-Humazah	32	9			
105	Al-Fil	19	5			
106	Quraysh	29	4			
107	Al-Ma`un	17	7			
108	Al-Kawthar	15	3			
109	Al-Kafirun	18	6			
110	Al-Nasr	114		3	Al-Nasr	3
111	Al-Masad	6	5		From Al-Masad to Al-Nas	20
112	Al-Ikhlās	22	4			
113	Al-Falaq	20	5			
114	Al-Nas	21	6			
			4613	1623		
			6236			
			74%	26%		
			Meccan	Medinan		





A study of the table above shows us the following:

1. The total number of Meccan verses is 4613 and of the Medinan verses is 1623. Thus, the total number of verses is 6236 (74% are Meccan and 26% are Medinan) divided into 114 Suras (86 Meccan Suras + 28 Medinan Suras); (75.4% Meccan Suras + 24.6% Medina Suras), knowing that the Meccan Suras were revealed in thirteen years while the Medinan Suras were revealed in Medina in ten years.
2. The Book of Allah begins with Al-Fatihah, which is a Meccan Sura. Then comes Medinan Suras (Al-Baqarah, Al `Imran, Al-Nisa', Al-Ma'idah) then (Al-Anfal and Al-Tawbah). Between these two series, there are two Meccan Suras (Al-An'am and Al-A'raf) which consist of 371 verses. This constitutes the Medinan part of the Qur'an and represents the first ten chapters (*Juz'*) of the Noble Qur'an with a sum of 986 Medinan verses out of a total of 1623 Medinan verses in the whole Qur'an, or a percentage of 60.7%.
3. The rest of the Qur'an is made up of Meccan Suras with a few non-consecutive Medinan Suras (Al-Ra'd, Al-Hajj, Al-Nour, Al-Ahzab, Muhammad,





Al-Fath, Al-Hujourat, Al-Insan, Al-Bayyinah, Al- Zalzalah, Al-Nasr). Moreover, between these Meccan Suras, there are 10 consecutive Medinan Suras which total 166 verses. These Suras are (Al-Hadid, Al-Mujadalah, Al-Hashr, Al-Mumtahanah, Al-Saff, Al-Jumu`ah, Al-Munafiqun, Al-Taghabun, Al-Talaq, Al-Tahrim).

4. We notice that 3 Suras have a number in the *Mus-haf* which corresponds to the order of their revelation. These are (Sura Sad (38), Sura Nuh (71) and Sura Al-Infitar (82)). They are all Meccan Suras.
5. Some Suras follow each other in the order of their revelation as well as in their order in the *Mus-haf*. This shows that these Suras complement each other in view of their meaning, hence their succession is maintained. These Suras are:
 - 1) The 3 Suras (Yunus, Yusuf, Hud), whose order in revelation is (51, 52, and 53) and in the *Mus-haf* (10, 11, and 12). They are Meccan Suras.
 - 2) The 2 Suras (Maryam and Ta-Ha), whose order in revelation is (44 and 45) and in the *Mus-haf* (19 and 20). They are Meccan Suras.





- 3) The 3 Suras (Al-Shu`ara', Al-Naml, Al-Qasas), whose order in revelation is (47, 48, and 49) and in the *Mus-haf* (26, 27, and 28). They are Meccan Suras.
- 4) The 8 Suras (Al-Zumar, Ghafir, Fussilat, Al-Shura, Al-Zukhruf, Al-Dukhan, Al-Jathiyah, Al-Ahqaf), whose order in revelation is (from 59 to 66) and in the *Mus-haf* (from 39 to 46). They are Meccan Suras.
- 5) The 2 Suras (Al-Saff and Al-Jumu`ah), whose order in revelation is (109 and 110) and in the *Mus-haf* (61 and 62). They are Medinan Suras.
- 6) The 2 Suras (Al-Haqqah and Al-Ma`arij), whose order in revelation is (78 and 79) and in the *Mus-haf* (69 and 70). They are Meccan Suras.
- 7) The 2 Suras (Al-Muzzammil and Al-Muddathir), whose order in revelation is (3 and 4) and in the *Mus-haf* (72 and 73). They are Meccan Suras.
- 8) The 2 Suras (Al-Naba` and Al-Nazi`at), whose order in revelation is (80 and 81) and in the *Mus-haf* (78 and 79). They are Meccan Suras.





- 9) The 2 Suras (Al-Duha and Al-Sharh), whose order in revelation is (11 and 12) and in the *Mus-haf* (93 and 94). They are Meccan Suras.
- 10) The 2 Suras (Al-Falaq and Al-Nas), whose order in revelation is (20 and 21) and in the *Mus-haf* is (113 and 114). They are Meccan Suras.
6. The last Sura revealed of the Qur'an is (Al-Nasr). The order of its revelation is (114), but its order in the *Mus-haf* is (110).

The above clarifies the order of Suras of the Noble Qur'an in the *Mus-haf* and its relation to the order of revelation, as well as the blend of Meccan and Medinan verses and the succession of the Suras. All this helps us to meditate on the Book of Allah (Exalted be He).





2- Explicit meaning (*Mantuq*) and implicit meaning (*Mafhum*):

- Each text can be understood according to its pronounced words, i.e. according to the explicit meaning of its words without the reader having to resort to his own reasoning (the function of the pronounced meaning of the terms), and according to the implicit meaning, meaning what can be understood from the text. That is to say, we do not limit ourselves to the apparent meaning of the terms, but rather seek to understand what is between the lines and what is implicit.
- An example in this context is the Hadith of the Messenger of Allah (peace be upon him), while traveling. The Hadith states: “The Messenger of Allah said, *‘None should offer the `Asr Prayer but at Banu Qurayza!’* Then along the way, the time for the `Asr Prayer came. Some Companions said, *‘We will only perform `Asr Prayer when we arrive at Banu Qurayza.’* Others said, *‘No, we will pray at the spot [where we are]. That (praying at Banu Qurayza) is not what we were asked to do.’* When this was reported to the Prophet (peace





be upon him), he did not rebuke either group” [reported by Al-Bukhari].

- The Companions took a long time on this trip and the sun was about to set, although they had not yet arrived at Banu Qurayza. They disagreed; some insisted on performing `Asr Prayer before sunset while others refused to perform it before arriving at Banu Qurayza, to literally obey the Prophet’s order. These latter did not accept the interpretation of the other group, who understood that the objective of this order was not to designate the place where the prayer was to be performed but to encourage people to do their best to reach Banu Qurayza before sunset, and not to postpone the Prayer to perform it in a given place.
- When the people arrived, they related the matter to the Prophet (peace be upon him). He approved of both opinions. This shows that it is better to take into account what is said and what is understood, simultaneously. But if this is not possible, it is permissible to take one or the other into account, because religion is flexible and Allah (Exalted be He) is Merciful to His creatures.





- When reading the verses of the Noble Qur'an, it is obligatory for the reader to understand the pronounced meaning precisely on the basis of the Arabic language and its syntax, as it was practiced in the days of Quraish. At the same time, he should not neglect to understand the circumstances of the revelation of the verses (*Asbab Al-Nuzul*), the time of its revelation, and its context in order to understand them properly.
- The verses should not be interpreted separately from other Qur'anic texts or authentic prophetic Hadiths, or the foundations of religion which are necessarily known to all (*Al-ma`lum min Al-din bi Al-darurah*).
- It is worth mentioning, in this connection, the verses which speak of the Essence of Allah (Exalted be He) in particular:

“Allah’s Hand is over theirs” [Al-Fath: 10].

“The Most Compassionate, [Who is] established on the Throne” [Taha: 5].

Regarding the exegesis of these verses, Imam Malik said: “The establishing on the throne “*Istiwa*” is known, its mode (how) is inconceivable for the mind, asking





about it is an *innovation* (*Bid`ah*), and believing in it is an obligation.” Allah (Exalted be He) is different from anything one can think of.

From these verses, we understand that Allah has a Hand, but it is not like ours, for there is nothing like Him. Likewise, He has a Throne which is incomparable to ours.

The believer should not indulge in this subject, for the human mind, which is limited by its nature, cannot conceive of an image of its own Creator. So Allah (Exalted be He) is different from whatever you can think of.

This rule applies to the acts of Allah (Exalted be He), as in His Saying:

“They are certainly devising [evil] plans, but I too am planning” [Al-Tariq: 15-16].

“They plotted, but Allah also plotted. And Allah is the best of planners” [Al-Anfal: 30].

Indeed, Allah’s planning and His schemes are not like those of humans, as Allah’s Acts are not like those of humans, for nothing that exists on earth or in heaven





is like Him. He is the only Creator, and anyone else and everything else are only creatures. It is He who is the only God in heaven and the only God on earth (Glory be to Him), His Names are most sacred.

- On the other hand, it is necessary to analyze the syntax (*I`rab*) of the verses in order to understand them correctly. To illustrate this, we will cite two examples from the Book of Allah (Exalted be He).
1. Allah (Exalted be He) says: **“Of all of Allah’s slaves, it is only the knowledgeable [of His Might] who stand in [true] awe of Him. Allah is indeed Almighty, All-Forgiving”** [Fatir: 28].

The analysis of the syntax (*I`rab*) shows that the term “Allah” is in the accusative case (*Mansoub*) (its last letter includes a Fat-ha, i.e. the sound “A”), because it is a direct object (*Maf`ulbih muqaddam*), that is to say, it is put before the subject, while the term “the knowledgeable (*Al-`Ulama`*)” is a nominative noun (*Marfu`*, its last letter includes a *damma*, i.e. the sound “O”), because it is a subject (*Fa`il Mua`khkhar*), that is to say, it is put after the direct object. The meaning of the verse is that scholars fear Allah (Exalted be He). The fact that the term “Allah”





is placed before the subject is a way of glorifying Him (by mentioning Him before the scholars). Without the analysis of the syntax, one could understand that it is Allah who fears the scholars, Allah forbid!

2. Allah (Exalted be He) says: **“O you who have believed! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and [wash] your feet to the ankles. And if you are in a state of [full] impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah’s Will to burden you, but to purify you and complete His favor upon you, so perhaps you will be grateful”** [Al-Ma’idah:6].

From this verse, the scholars determined the pillars of ablution (*Wudu’*) by specifying the parts of the body to wash and those to wipe. The syntax shows that the parts which should be washed are the face and the hands, because in the verse, each of these words is in the accusative case, i.e. a direct object *Mansub* (its last





letter includes a *Fat-ha*, i.e. the sound “A”; “*wujuhakum*” and “*aydyakum*”). On the other hand, wiping the head is a pillar based on the explicit textual evidence: “**wipe your heads**” (*wamsahu bi ru'usikum*). The presence of the preposition “*bi*” (with) before “*ru'usikum*” (your heads) has given rise to a disagreement between scholars. Some said that the role of this preposition was to show that it was enough to wipe part of the head, while others said that it had no impact on the meaning of the sentence and that it is obligatory for you to wipe your head completely, in other words “*wamsahu ru'usikum*” (wipe your heads). Then, on the subject of the feet, one wonders whether it is obligatory to wipe them. This is where the great importance of the use of diacritics (*Al-Tashkil*) and syntax (*I`rab*) became apparent. The word “*arjulakum*” has a *Fat-ha* (the sound “A” on the “lam”). Therefore, this term is not connected to the word “*bi ru'usikum*” (your heads) with the coordinating conjunction “*wa*” (and), in other words, it is not connected to what must be wiped but to “*aydyakum*” (your hands) which is in the accusative, because it is the complement of the verb “*fa-ighsilu*” (wash). We deduce that washing the feet is a pillar, and that it is not enough to wipe them.





However, the words “**your feet to the ankles**” (*waarjulakum ila al-ka`bain*) are placed last to show its order when one performs ablution, meaning that the feet should be washed after the face and hands are washed and after the head is wiped.

This shows us that neglecting the syntax when interpreting the texts of the Noble Qur’an can lead to false interpretations.

3- **Collecting verses on one topic to understand them:**

When looking for the meaning of a verse in the Noble Qur’an, it is essential to group together all the verses which deal with the same subject and to interpret them together simultaneously and not separately from each other.

For example, when we speak about “those who have believe and done righteous deeds”, we find that several verses speak about them, including:

1- Allah (Exalted be He) says in Sura Al-Kahf:

“Indeed, those who have believed and done righteous deeds will have the Gardens of Paradise as an accommodation, where they will be forever, never desiring anywhere else” [Al-Kahf: 107-108].





2- Allah (Exalted be He) says in Sura Al-`Asr:

“By the [passage of] time! Surely, humanity is in [grave] loss, except those who have believed, done righteous deeds, and urged each other to the truth, and urged each other to patience” [Al-`Asr: 1-3].

3- Allah (Exalted be He) says in Sura Al-Shu`ara’:

“As for poets, they are followed [merely] by deviants. Do you not see how they rant in every field, only saying what they never do? Except those who have believed, done righteous deeds, remembered Allah often, and avenged [the believers, using poetic verse] after they were wrongfully slandered. The wrongdoers will come to know what [evil] end they will meet” [Al-Shu`ara’: 224-227].

4- Allah (Exalted be He) says in Sura Sad:

“Or should We treat those who believe and do righteous deeds like those who make mischief throughout the land? Or should We treat the righteous like the wicked?” [Sad: 28].

5- Allah [Exalted be He] says in Sura Ghafir:

“Those blind [to the truth] and those who can see are not equal, nor are those who have believed and





done righteous deeds [equal] to those who do evil. Yet you are hardly mindful” [Ghafir: 58].

6- Allah (Exalted be He) says in Sura Al-Jathiyah:

“Or do those who commit evil deeds [simply] think that We will make them equal – in their life and after their death – to those who have believed and done righteous deeds? How wrong is their judgment!” [Al-Jathiyah: 21].

7- Allah (Exalted be He) says in Sura Muhammad:

“As for those who have believed, done righteous deeds, and have faith in what has been revealed to Muhammad – which is the truth from their Lord – He will absolve them of their sins and improve their condition” [Muhammad: 2].

8- Allah (Exalted be He) says in Sura Al-Talaq:

“[And sent] A Messenger reciting to you Allah’s revelations, making things clear so that He may bring those who have believed and done righteous deeds out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens, under which rivers flow, to stay





there forever. Allah will have indeed granted them an excellent provision” [Al-Talaq: 11].

9- Allah (Exalted be He) says in Sura Al-Inshiqaq:

“But those who have believed and done righteous deed will have a never-ending reward” [Al-Inshiqaq: 25].

10- Allah (Exalted be He) says in Sura Al-Tin:

“Except those who have believed and done righteous deeds—they will have a never-ending reward” [Al-Tin: 6].

11- Allah (Exalted be He) says in Sura Al-Bayyinah:

“Indeed, those who have believed and done righteous deeds—they are the best of [all] beings. Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. This is [only] for those who stand in awe of their Lord” [Al-Bayyinah: 7-8].

- The interpretation of all of these verses together gives us a complete understanding of those who believe and do righteous deeds – they are the best of





all beings. They reform and do not make mischief; they do good and not bad, and do not commit evil deeds. Their faith is characterized primarily by their belief in what was revealed to Muhammad, which is the truth from their Lord. Their most important good deeds are the frequent remembrance of Allah, avenging against wrongs done to them, and the mutual exhortation of patience, mercy, and truth. Their first reward in the worldly life is that Allah brings them out of darkness into light. As for their reward in the Hereafter, Allah will give them a never-ending reward and will admit them into the Gardens of “*Al-Firdaws*” (Paradise), where they will abide eternally, desiring nowhere else. Indeed, they are the pious who feared their Lord, so He is pleased with them and they are pleased with Him.

- If each of the above verses were interpreted separately, the reader might believe that there is a contradiction and will not understand the verses correctly. To better understand this, let us take some of the above verses which contain the exception “**except those who have believed and done righteous deeds**” in Sura Al-`Asr and Sura Al-Shu`ara’. The verse of Sura





Al-Kahf shows that “**Those who have believed and done righteous deeds**” will have their residence in the Gardens of “*Al-Firdaws*” which is the highest degree of Paradise. The verse of Sura Al-Bayyinah stressed that they are the best of all beings.

- Those have only two characteristics (belief + doing righteous deeds).
- Sura Al-`Asr pointed out that man is certainly in loss, except those who have four characteristics, namely (belief and doing righteous deeds), to which two new features are added, (the mutual exhortation of truth and the mutual exhortation of patience).
- Sura Al-Shu`ara' added two other characteristics: the fact that they remember Allah often and avenge [the believers], after being wrongfully slandered.

Is there a contradiction?

If the verses are interpreted separately, one might think so. But after grouping them together, it becomes clear to us that the two main characteristics are (belief + doing righteous deeds). All other characteristics are specific qualifications (*Takhsis*) that limit and restrict the other more general characteristics. In other words,





this is a confirmation that the most important belief is to believe in what was descended on Muhammad, and that the most important righteous deeds are the frequent remembrance of Allah, defending against wrongs suffered, the mutual exhortation of the truth, and patience. Thus, these are not new characteristics, but aspects that fall under the two main characteristics.

- In addition, the portrayal of opposites explains the meaning more. Thus, we understand who those who believe and do righteous deeds are when we know that they oppose those who make mischief, those who do evil, and those who commit bad deeds.
- Likewise, we understand that those who believe and do righteous deeds are not infallible, but that they are humans who can make mistakes. That is why Allah brings them out of darkness into light and guides them to the Straight Path. Indeed, they have different grades of faith and righteous deeds, each according to the guidance with which Allah has endowed him and their closeness to Allah (Exalted be He). So, for those who are rightly guided, He increases them in guidance and blesses them with their piety. And this is the highest grade.





4- Verses with a special significance:

Repetition of the term “Allah” in the verses:

The Qur'anic verses represent the Word of Allah, which is related to His Essence and which is not created. The Messenger of Allah (peace be upon him) said:

“The Lord, Blessed and Most High is He, said: ‘Whoever is too busy with the Qur’an to invoke and ask Me, I will give him the best of what I give to those who ask. The merit of Allah’s Word over other words is like the merit of Allah over His creatures’ [Reported by Al-Tirmidhi].

Thus, whoever loves the Noble Qur’an loves Allah to the same extent as he loves His Noble Qur’an.

Whoever exalts the Noble Qur’an exalts Allah to the same extent as he exalts His Noble Qur’an.

Whoever obeys the Noble Qur’an obeys Allah to the same extent as he obeys His Noble Qur’an.

Whoever follows the Noble Qur’an follows Allah to the same extent as he follows His Noble Qur’an.

The Qur'anic verses were revealed in different circumstances and at different times and places; however, some verses may be considered more sacred if the Name of Allah is mentioned in them. The more the





Name of Allah is repeated in a verse, the more sacred the verse becomes. In the Noble Qur'an there is a single verse where the Name of Allah is repeated twice in a row.

Allah (Exalted be He) says in Sura Al-An`am:

“Whenever a sign comes to them, they say, ‘We will never believe until we are given like that which was given to the Messengers of Allah.’ Allah knows best where to place His Message. The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots” [Al-An`am: 124].

If we take Sura Al-An`am as an example of the Name of Allah being repeated in the Qur'anic verses, we will find the following:

1- Verses where the Name of Allah is mentioned only once; there are as much as forty-seven verses out of a total of one hundred and sixty-five verses: These are the following verses, where Allah (Exalted be He) says:

“All praise is due to Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord [in worship].”
[Al-An`am: 1].





“He is Allah in the heavens and the earth. He knows whatever you conceal and whatever you reveal, and knows whatever you do.” [Al-An`am: 3].

“Ask [them, O Prophet], “To whom belongs everything in the heavens and the earth?” Say, “To Allah!” He has taken upon Himself to be Merciful. He will certainly gather [all of] you together for the Day of Judgment – about which there is no doubt. But those who have ruined themselves will never believe.” [Al-An`am: 12].

“Say, [O Prophet,] “Will I take any guardian other than Allah, the Originator of the heavens and the earth, Who provides for all and is not in need of provision?” Say, “I have been commanded to be the first to submit and not be one of the polytheists.” [Al-An`am: 14].

“If Allah touches you with harm, none can remove it except Him. And if He touches you with a blessing, He is Most Capable of everything.” [Al-An`am: 17].

“Who is more unjust than those who fabricate lies against Allah or deny His signs? Indeed, He does not allow the unjust to be successful” [Al-An`am: 21].





“Their only argument will be: “By Allah, our Lord! We were never polytheists.” [Al-An`am: 23].

“Losers indeed are those who deny the meeting with Allah until the Hour takes them by surprise, then they will cry, ‘Woe to us for having ignored this!’ They will bear [the burden of] their sins on their backs. Evil indeed is their burden!” [Al-An`am: 31].

“We certainly know that what they say grieves you [O Prophet]. It is not your honesty they question – it is Allah’s signs that the unjust deny” [Al-An`am: 33].

“Indeed, messengers before you were rejected but patiently endured rejection and persecution until Our help came to them. And none can alter the Words (Decisions) of Allah. And you have already received some of the narratives of these messengers.” [Al-An`am: 34].

“If you find their denial unbearable, then build – if you can – a tunnel through the earth or stairs to the sky to bring them a [more compelling] sign. Had Allah so willed, He could have guided them all. So do not be one of those ignorant [of this fact].” [Al-An`am: 35].





“Only the ones who listen will respond [to your call]. As for the dead, Allah will raise them up, then to Him they will [all] be returned” [Al-An`am: 36].

“They ask, “Why has no [other] sign been sent down to him from his Lord?” Say, [O Prophet,] “Allah certainly has the power to send down a sign – though most of them do not know.” [Al-An`am: 37].

“Those who deny Our signs are [willfully] deaf and dumb – lost in darkness. Allah leaves whoever He wills to stray and guides whoever He wills to a Straight Way” [Al-An`am: 39].

“So the unjust were utterly uprooted. And all praise is for Allah – Lord of all the worlds” [Al-An`am: 45].

“Ask, Imagine if Allah’s punishment were to overwhelm you with or without a warning – who would be destroyed other than the unjust people?” [Al-An`am: 47].

“Say, [O Prophet,] “I do not say to you that I possess Allah’s treasures or know the unseen, nor do I claim to be an angel. I only follow what is revealed to me.” Say, “Are those blind [to the truth] equal to those who can see? Will you not then think?” [Al-An`am: 50].





“Say, [O Prophet,] “I have been forbidden to worship those you invoke besides Allah.” Say, “I will not follow your desires, for I then would certainly be astray and not one of those [rightly] guided.” [Al-An`am: 56].

“Say [O Prophet], ‘Indeed, I stand on a clear proof from my Lord – yet you have denied it. That [torment] you seek to hasten is not within my power. The judgment is only for Allah. He declares the truth. And He is the Best of Judges’” [Al-An`am: 57].

“Say [also], ‘If what you seek to hasten were within my power, the matter between us would have already been settled. But Allah best knows the unjust’” [Al-An`am: 58].

“Then they are [all] returned to Allah – their True Master. Judgment is His [alone]. And He is the Swiftest Reckoner.” [Al-An`am: 62].

“Say, “[Only] Allah rescues you from this and any other distress, yet you associate others with Him [in worship].” [Al-An`am: 64].

“And leave those who take this faith [of Islam] as mere play and amusement and are deluded by [their]





worldly life. Yet remind them by this [Quran], so no one should be ruined for their misdeeds. They will have no protector or intercessor other than Allah. Even if they were to offer every [possible] ransom, none will be accepted from them. Those are the ones who will be ruined for their misdeeds. They will have a boiling drink and painful punishment for their disbelief.” [Al-An`am: 70].

“And his people argued with him. He responded, “Are you arguing with me about Allah, while He has guided me? I am not afraid of whatever [idols] you associate with Him – [none can harm me,] unless my Lord so wills. My Lord encompasses everything in [His] knowledge. Will you not be mindful?” [Al-An`am: 80].

“And how should I fear your associate-gods, while you have no fear in associating [others] with Allah – a practice He has never authorized? Which side has more right to security? [Tell me] if you really know!” [Al-An`am: 81].

“This is Allah's guidance with which He guides whoever He wills of His servants. Had they associated





others with Him [in worship], their [good] deeds would have been wasted.” [Al-An`am: 88].

“These [prophets] were [rightly] guided by Allah, so follow their guidance. Say, “I ask no reward of you for this [Quran]—it is only a reminder to the whole world.” [Al-An`am: 90].

“Yet they associate the jinn with Allah [in worship], even though He created them, and they falsely attribute to Him sons and daughters out of ignorance. Glorified and Exalted is He above what they claim!” [Al-An`am: 100].

“That is Allah—your Lord! There is no god [worthy of worship] except Him. [He is] the Creator of all things, so worship Him [alone]. And He is the Maintainer of everything.” [Al-An`am: 102].

“Had Allah willed, they would not have been polytheists. We have not appointed you as their keeper, nor are you their maintainer.” [Al-An`am: 107].

“[Say, O Prophet,] ‘Should I seek a judge other than Allah while He is the One Who has revealed for you the Book [with the truth] perfectly explained?’ Those who were given the Scripture know that





it has been revealed [to you] from your Lord in truth. So do not be one of those who doubt” [Al-An`am: 114].

“[O Prophet!] If you were to obey most of those on earth, they would lead you away from Allah’s Way. They follow nothing but assumptions and do nothing but lie.” [Al-An`am: 116].

“So eat only of that [meat] on which Allah’s Name has been pronounced [while slaughtering the animal], if you truly believe in His verses” [Al-An`am: 118].

“Why should you not eat of that [meat] on which Allah’s Name has been pronounced [at the time of slaughtering the animal] when He has already explained to you what He has forbidden to you— except when compelled by necessity? Many [deviants] certainly mislead others by their whims out of ignorance. Surely your Lord knows the transgressors best.” [Al-An`am: 119].

“Do not eat of that [meat] on which Allah’s Name has not been pronounced [at the time of slaughtering the animal]. For that would certainly be [an act of] disobedience. Surely the devils whisper to their





[human] associates to argue with you. If you were to obey them, then you [too] would be polytheists.” [Al-An`am: 121].

“[Consider] the Day He will gather them [all] together and say, “O assembly of jinn! You misled humans in great numbers.” And their human associates will say, “Our Lord! We benefited from each other’s company, but now we have reached the term which You appointed for us.” [Then] He will say, “The Fire is your home, yours to stay in forever, except whoever Allah wills to spare.” Surely your Lord is All-Wise, All-Knowing.” [Al-An`am: 128].

“Likewise, the pagans’ evil associates have made it appealing to them to kill their own children – only leading to their destruction as well as confusion in their faith. Had it been Allah’s Will, they would not have done such a thing. So leave them and their falsehood.” [Al-An`am: 137].

“They say, “These cattle and crops are reserved – none may eat them except those we permit,” so they claim. Some other cattle are exempted from labor and others are not slaughtered in Allah’s Name – falsely





attributing lies to Him. He will repay them for their lies.” [Al-An`am: 138].

“Say, [O Prophet,] “I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine – which is impure – or a sinful offering in the name of any other than Allah. But if someone is compelled by necessity – neither driven by desire nor exceeding immediate need – then surely your Lord is All-Forgiving, Most Merciful.” [Al-An`am: 145].

“The polytheists will argue, “If Allah had willed, neither we nor our forefathers would have associated others with Him [in worship] or made anything unlawful.” Likewise, those before them rejected the truth until they tasted Our punishment. Ask [them, O Prophet], “Do you have any knowledge that you can produce for us? Surely you follow nothing but [false] assumptions and you do nothing but lie.” [Al-An`am: 148].

“Say, “Allah has the most conclusive argument. Had it been His Will, He would have easily guided all of you.” [Al-An`am: 149].





“Say, [O Prophet,] “Bring your witnesses who can testify that Allah has forbidden this.” If they [falsely] testify, do not testify with them. And do not follow the desires of those who deny Our proofs, disbelieve in the Hereafter, and set up equals with their Lord.” [Al-An`am: 150].

“And do not come near the wealth of the orphan— unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice— even regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful.” [Al-An`am: 152].

“Nor can you say, ‘If only the Scriptures had been revealed to us, we would have been better guided than them.’ Now there has come to you from your Lord a clear proof— a guide and mercy. Who is more unjust than those who deny Allah’s verses and turn away from them? We will reward those who turn away from Our verses with a dreadful punishment for turning away” [Al-An`am: 157].





“Indeed, you [O Prophet] are not responsible whatsoever for those who have divided their faith and split into sects. Their judgment rests only with Allah. And He will inform them of what they used to do.” [Al-An`am: 159].

“Say, “Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds.” [Al-An`am: 162].

“Say [O Prophet], ‘Should I seek a Lord other than Allah while He is the Lord of everything?’ No one will reap except what they sow. No soul burdened with sin will bear the burden of another. Then to your Lord is your return and He will inform you of that in which you differ” [Al-An`am: 164].

2- Verses where the Name of Allah is mentioned twice; these are ten verses:

Allah (Exalted be He) says:

“Ask [them, O Prophet], “Who is the best witness?” Say, “Allah is a Witness between me and you. And this Quran has been revealed to me so that, with it, I may warn you and whoever it reaches. Do you [pagans] testify that there are other gods besides Allah?” [Then]





say, “I will never testify [to this]!” [And] say, “There is only One God. And I totally reject whatever [idols] you associate with Him.” [Al-An`am: 19].

“Ask [them, O Prophet], “Imagine if you were overwhelmed by Allah’s torment or the Hour – would you call upon any other than Allah [for help]? [Answer me] if your claims are true!” [Al-An`am: 40].

“Ask [them, O Prophet], ‘Imagine if Allah were to take away your hearing or sight, or seal your hearts – who else other than Allah could return it?’ See [O Prophet] how We vary the signs, yet they still turn away” [Al-An`am: 46].

“In this way We have tested some by means of others, so those [disbelievers] may say, “Has Allah favored these [poor believers] out of all of us?” Does Allah not best recognize the grateful?” [Al-An`am: 53].

“Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded [from the truth]?” [Al-An`am:95].





“[O believers!] Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance. This is how We have made each people's deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.” [Al-An`am: 108].

“They swear by Allah their most solemn oaths that if a sign were to come to them, they would certainly believe in it. Say, [O Prophet,] “Signs are only with Allah.” What will make you [believers] realize that even if a sign were to come to them, they still would not believe?” [Al-An`am: 109].

“Whenever a sign comes to them, they say, “We will never believe until we are given like that which was given to the messengers of Allah.” Allah knows best where to place His message. The wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots.” [Al-An`am: 124].

“Whoever Allah wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted





as if they were climbing up into the sky. This is how Allah dooms those who disbelieve.” [Al-An`am: 125].

“Lost indeed are those who have murdered their own children foolishly out of ignorance and have forbidden what Allah has provided for them – falsely attributing lies to Allah. They have certainly strayed and are not [rightly] guided.” [Al-An`am: 140].

3- Verses where the Name of Allah is mentioned three times; these are three verses:

Allah (Exalted be He) says:

“Ask [them, O Prophet], ‘Should we invoke, other than Allah, those [idols] which cannot benefit or harm us, and turn back to disbelief after Allah has guided us? [If we do so, we will be] like those disoriented by devils in the wilderness, while their companions call them to guidance [saying], ‘Come to us!’” [O Prophet] Say, ‘Allah’s guidance is the [only] true guidance. And we are commanded to submit to the Lord of all the worlds’” [Al-An`am: 71].

“And they have not shown Allah His proper reverence when they said, ‘Allah has not revealed





anything to any human being.' Say [O Prophet], 'Who then revealed the Book brought forth by Moses as a light and guidance for people, which you split into separate sheets—revealing some and hiding much? You have been taught [through this Qur'an] what neither you nor your forefathers knew.' [O Prophet] Say, 'Allah [revealed it]!' Then leave them to amuse themselves with falsehood" [Al-An'am: 91].

“And a pair of camels and a pair of oxen. Ask [them], 'Has He forbidden [to you] the two males or the two females, or what is in the wombs of the two females? Or were you present when Allah gave you this commandment?' Who is more unjust than those who fabricate lies against Allah to mislead people without [any] knowledge? Surely Allah does not guide the unjust people” [Al-An'am: 144].

4- Verse 136, where the Name of Allah is mentioned four times:

Allah, Exalted be He, says: “They (the pagans) set aside for Allah a share of the crops and cattle He created, saying, 'This [portion] is for Allah,' so they claim, 'and this [one] for our associate-gods.' Yet the





portion of their associate-gods does not reach Allah, while Allah's portion reaches their associate-gods. What unfair judgment [they have]!" [Al-Ana`am: 136].

Thus, the Name of Allah is mentioned in the Sura 80 times in total, which is nearly half of the verses of the Sura (165).

By meditating on the Attributes of Allah (*Sifat*) mentioned in Sura Al-An`am, and by focusing on the repetition of the Name of Allah in the verses, we can summarize all this in the following table:





Things related to Allah (Exalted be He)	Attributes of Allah (Exalted be He)
<p>Allah's punishment Allah's guidance All praise is due to Allah The meeting with Allah It is Allah's signs that the wrong doers deny. And none can alter the Words (Decisions) of Allah. Allah's treasures The decision is only for Allah. This is Allah's guidance. Allah's Way that (meat) on which Allah's Name has been pronounced (at the time of slaughtering the animal) Allah has the most conclusive argument. Fulfill your covenant with Allah. Who then does more wrong than those who deny Allah's verses? My prayer, my worship, my life, and my death are all for Allah—Lord of all the worlds.</p>	<p>Allah is a Witness between me and you. Allah best recognizes those who are grateful. Allah knows best where to place His Message. Allah has guided us. Allah does not guide the unjust people. He is Allah in the heavens and the earth. Who created the heavens and the earth Allah certainly has the power to send down a sign. Allah best knows the unjust. Are you arguing with me about Allah, while He has guided me. This is Allah's guidance with which He guides whoever He wills of His servants. "These [Prophets] were [rightly] guided by Allah - That is Allah—your Lord! There is no god [worthy of worship] except Him. [He is] the Creator of all things, so worship Him [alone]. And He is the Maintainer of everything. Surely your Lord is All-Wise, All-Knowing.</p>





Actions of Allah

(Exalted be He)

If Allah were to take away your hearing or sight, or seal your hearts Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living.

Whoever Allah wills to guide, He opens their heart to Islam.

But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky.

This is how Allah dooms those who disbelieve.

Or were you present when Allah gave you this commandment?

He knows whatever you conceal and whatever you reveal, and knows whatever you do.

And made darkness and light.

He has taken upon Himself to be Merciful.

He will certainly gather [all of] you together for the Day of Judgment – about which there is no doubt.

Who provides for all and is not in need of [any] provision?”

If Allah touches you with harm, none can remove it except Him.

And if He touches you with a blessing, He is Most Capable of everything.

Had Allah so willed, He could have guided them all.

As for the dead, Allah will raise them up, then to Him they will [all] be returned.

Allah leaves whoever He wills to stray and guides whoever He wills to a Straight Way.

The judgment is only for Allah. He declares the truth. And He is the Best of Judges.

Say, “[Only] Allah rescues you from this and any other distress.”

He will say, “The Fire is your home, yours to stay in forever, except whoever Allah wills to spare.”

Had it been Allah’s Will, they would not have done such a thing.

Had it been His Will, He would have easily guided all of you.

Allah has forbidden this.





Thus, we now know all the Attributes and Actions of Allah mentioned in all the verses of the Sura. As mentioned previously, the knowledge of Allah (Exalted be He) through the verses of the Qur'an is the door through which the love of Allah enters one's heart...It is then that the slave starts to love Allah, after knowing His Attributes and His Actions. After that, he endeavors to win Divine love.

Allah, Exalted be He, says:

“Say, [O Prophet,] “If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.” [Al `Imran: 31].

This makes clear to us the importance of meditating on the verses which mention the Name of Allah (Exalted be He) and identify His sacred Essence, Attributes and Actions (Glory be to Him), and this is by mentioning:

- 1- His Name: “Allah” (the proper noun)
- 2- The term: “Lord” (*Rabb*)
- 3- Allah's Name which indicates His Essence and Attribute at the same time: “The Merciful” (*Al-Rahman*)





4- Or Names which are only Attributes, like: “the Most Merciful” (*Al-Rahim*) and “the Affectionate” (*Al-Wadud*).

In addition, it is essential, while meditating on the Qur’anic verses, to pay attention to the following:

1. Verses with which the Suras begin, and the first verses revealed to the Messenger of Allah (peace be upon him).
2. Verses with which the Suras end, and the last verses revealed.
3. The first and last Suras of the Book of Allah (Exalted be He).
4. Verses which begin with the order: “Say”.
5. Verses which mention the Messenger of Allah (peace be upon him) or which calls him by addressing him with the term: “O Prophet!”, “O Messenger”.
6. Verses which begin by calling the believers, addressing them with the term: “O you who have believed! [*Ya Ayyuha Al-Ladhina Amanu*]”.





7. Verses which speak of the universal signs in the creation of Allah.
8. Verses which are identical, and those which can lend themselves to various interpretations (*Mutashabiha*).
9. Suras which bear the Name of Allah (Exalted be He), such as Sura Al-Rahman (the All-Merciful), or that of the Messenger of Allah (peace be upon him), like Sura Muhammad.
10. Verses which include Qur'anic invocations.
11. Verses that describe those whom Allah loves, such as the beneficent (*Al-Muhsinin*), the pious (*Al-Muttaqin*), the equitable (*Al-Muqsitin*) ...

5- The importance of Qur'anic stories

Stories (*Al-Qasas*) constitute one of the three main purposes of the Qur'an, along with belief (*Al-'Aqidah*) and laws (*Al-Ahkam*). There are different types of stories:

- Stories about the Prophets with their peoples, such as the story about Prophet Yusuf in the Sura that bears his name.





- Stories related to the Messenger of Allah, Prophet Muhammad (peace be upon him).
- Stories of the righteous people, like the story of the People of the Cave or Dhul-Qarnayn.
- General stories in which the names of the characters are not mentioned, such as the story of the man who owned the two gardens.

These stories are meant to give a lesson to people of reason who listen, reason, and then apply the best of what is said. Thus, it is obligatory for us to meditate on the meanings of each story, the beliefs it aims to instill, and the lessons to be learned while trying to apply them to our contemporary reality. Without this meditation, we will not benefit from this important purpose of the Noble Qu’ran. Allah (Exalted be He) says: **“In their stories there is truly a lesson for people of reason. This message cannot be a fabrication, rather [it is] a confirmation of previous revelation, a detailed explanation of all things, a guide, and a mercy for people of faith”** [Yusuf: 111].

Likewise, understanding this purpose helps us to know Allah (Exalted be He) through His Judgment and His Actions. An example of this is the story of





Prophet Moses (peace be upon him) with Al-Khidr. This story shows how we should understand those actions, predestined by Allah, which reason is unable to comprehend with its ordinary criteria, such as the scuttle of the boat, the killing of the child, or setting up the wall. Al-Khidr explained each of these acts to Prophet Moses (peace be upon him), who could neither understand nor remain patient in the face of these behaviors which symbolized the fate and the Will of Allah (Exalted be He). This illustrates that Allah has prescribed only what is right, even though we are unable to understand it immediately. That is why we should put our trust in Allah's Wisdom, Justice and Mercy for all the destinies that He prescribes for us, even when it is incomprehensible to our minds. The Messenger of Allah (peace be upon him) was true when he said: *“How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity reaches him, he expresses [his] gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him”* [Reported by Muslim].

Allah, the Truthful (Exalted be He), says: **“Say, ‘Nothing will ever befall us except what Allah has**





destined for us. He is our Protector.’ So in Allah let the believers put their trust” [Al-Tawbah: 51].

Note that the preposition used here is **“for us”** (*lana*) and not the common term, “on us” (*‘alayna*), to emphasize that whatever Allah predestines is for our benefit, and not for our harm. Indeed, Allah is even more Merciful to us than a mother is to her infant.

6- Decisive legislative Qur’anic verses (*Muhkamat*) and Qur’anic verses which are ambiguous and open to more than one interpretation (*Mutashabihat*)

Allah (Exalted be He) says in Al `Imran:

“He is the One Who has revealed to you [O Prophet] the Book, of which some verses are decisive (*Muhkamat*)—they are the foundation of the Book—while others are similar (*Mutashabihat*). Those with deviant hearts follow the similar verses, seeking [to spread] doubt through their [false] interpretations— but none grasps their [full] meaning except Allah. As for those well-grounded in knowledge, they say, ‘We believe in this [Qur’an]—it is all from our Lord.’ But none will be mindful [of this] except people of reason. [They say,] “Our Lord! Do not let our hearts deviate





after you have guided us. Grant us Your mercy. You are indeed the Giver [of all bounties]. Our Lord! You will certainly gather all humanity for the [promised] Day—about which there is no doubt. Surely Allah does not break His promise.” [Al `Imran: 7-9].

These verses show that in the Noble Qur'an there are decisive verses (*Muhkamat*) which are the foundation of the Book (*Umm-ul-Kitab*) and which contain judgments, laws, obligations, and prohibitions. They cannot be the subject of any divergence. It is therefore obligatory to adhere to them because lawful (*Halal*) matters are obvious and unlawful (*Haram*) matters are obvious. This does not give rise to any opposition or to any divergence or various interpretations.

- Likewise, there are verses which may or may not be understood. In the latter case, they may be understood by future generations, as is the case with the cosmic signs. Failure to understand these verses has no impact on our pursuit towards winning the love of Allah (Exalted be He).
- We must therefore agree that we may not understand certain verses whose secrets and miraculous nature will be kept from us until the Day of Resurrection.





- Our meditation on Qur'anic verses must have an intention and purpose, namely to know Allah (Exalted be He) and what and who He loves in order to do what He loves and to abstain from what He does not love. This must be our only goal. Thus, any information that does not help us achieve this objective should not waste our time. Rather, we need to focus on the meditation that lights our path to win Allah's Love.
- Moreover, it is important to resort to invoking Allah for Him to benefit us with this meditation and grant us the correct understanding which He loves and with which He is satisfied, far from dissension. If something is not understood, we must say what the people of reason say, **“We believe in this [Qur'an] – it is all from our Lord.” “Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver [of all bounties]”** [Al `Imran: 8]..





C. Examples of meditating on some Suras:

1. Al-Fatihah (The Opening) of the Book: the first Sura of the Book of Allah (Exalted be He)

- The Noble Qur'an designates Al-Fatihah (The Opening) of the Book as "the Seven Oft-recited Verses" (*Al-Sab`-ul-Mathany*). It can take the place of all the rest of the Noble Qur'an during prayer, but the rest of the Qur'an cannot take its place. This is because it is obligatory to recite it in prayer. Indeed, the prayer is valid if one recites only Al-Fatihah without reciting one single verse from any other Sura, whereas it is not valid if one recites the whole of the Qur'an without reciting Al-Fatihah. In Al-Fatihah, Allah (Exalted be He) divided the verses into those in which the slave addresses his Lord and those in which the Lord responds to His slave. So when the slave says: "**All praise is for Allah—Lord of all the worlds** (*Al-Hamdulilah Rabbi Al-`Alamin*)" [Al-Fatihah: 2], Allah (Exalted be He) answers him by saying: "**My slave has praised Me.**" When the slave says: "**The Most Compassionate, the Most Merciful** (*Al-Rahma Al-Rahim*)" [Al-Fatihah: 3], Allah (Exalted be He) responds by saying: "**My servant has exalted Me.**"





- The Messenger of Allah (peace be upon him) said:
“*There is no prayer (accepted) for the one who does not recite Ummul-Kitab, i.e. Al-Fatihah.*”
- Al-Fatihah is the Mother of the Book (*Ummul-Kitab*). It includes all the aims of the Book. Thus, when one meditates on a given verse from the Book of Allah (Exalted be He), one must relate it to Al-Fatihah. Therefore, we devote this part of the book to meditate on Al-Fatihah, in particular.
- To begin with, let us note that Al-Fatihah is, in essence, an invocation (Du`a’) which begins with the Name of Allah, His praise, and then the invocation to be guided, “*Ihdina Al-siratt Al-mostaqeem* (Guide us along the Straight Path).” Thus, it is prescribed to say “Amen” after reading Al-Fatihah, unlike other verses, including verses of invocation for which it is not prescribed to say “Amen” after having recited them. For example, it is not prescribed to say “Amen” after reciting the verse at the end of Sura Al-Baqarah, (verse 286).





“Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place a burden on us like the one you placed on those before us. Our Lord! Do not burden us with what we cannot bear. Pardon us, forgive us, and have mercy on us. You are our [only] Guardian. So grant us victory over the disbelieving people.”

- However, it is obligatory to say “Amen” after reciting Al-Fatihah, even during the congregational prayer, when the praying persons say “Amen” aloud, in unison. It means, “O Allah, answer our prayers.”
- Thus, when reciting Al-Fatihah, it is important to have the intention to make an invocation, and not to just read the Qur’an without any intention of invocation. The word “Amen” confirms this intention.
- It is worth mentioning that the recitation of Al-Fatihah is of great importance. Indeed, the secret and the greatness of prayer as an obligation lies in this invocation, **“Guide us along the Straight Path”** [Al-Fatihah: 6]. Allah has prescribed for us to implore Him by saying: **“Guide us along the Straight Path”** seventeen times a day, at least. This indicates the importance of this invocation for the guidance of the





individual as well as his success and happiness in this worldly life and the Hereafter.

- Without this invocation, a person cannot find the way to Allah. We must therefore make this invocation frequently and insistently.
- How will Allah guide a slave to His Straight Path without the slave asking for this guidance?
- Allah knows that the slave is likely to make multiple invocations without paying attention to the great importance of this invocation. This is why it is prescribed during the prayer, which is an obligatory act, so that the slave repeats it at least seventeen times a day in the seventeen units (*Rak`ah*) of the obligatory prayers, in addition to the supererogatory prayers.
- Since it is Allah that is invoked, it is necessary to know Him in Sura Al-Fatihah before invoking Him. Thus, the verses indicate the following:
 - 1- Allah is the Lord of all the worlds. He is the Most Compassionate, the Most Merciful:
(This is attestation of the pillar of faith that represents the basis of belief, namely, belief in Allah and His Attributes.)





2- Allah is the Owner of the Day of Judgment:

(This is attestation of the pillar of faith that represents the purpose of belief, that of belief in the Last Day which includes death, resurrection, judgment, Paradise, Hell ...).

Allah (Exalted be He) Whom we invoke is the King (*Malik*) who reigns over and is the Owner (*Mālik*) (who possesses) this Last Day by judging all creatures according to all their deeds, even those who have the weight of an atom.

3- Allah is the One Who is to be worshiped and asked for help in everything because everything is in His Hands. Thus, it is clear that the worship of Allah is really to implore His help in everything: “invocation is worship”.

- All of the above is a preamble to the most important invocation and supplication for help from Allah, namely the invocation: **“Guide us along the Straight Path.”**

- This invocation needs an explanation:

- 1) **“Guide us”** ... This is a request to be directed to guidance (*Al-Hidayah*), but to which guidance, given that there are five types of guidance?





1. The guidance of the innate nature.
2. The guidance of the senses.
3. The guidance of reason.
4. The guidance of Prophets and scholars.
5. The guidance of Allah.

The guidance that we seek is the Guidance of Allah, for it is the only one that directs a person to the path and grants him success, while the other forms only direct one to the path without guaranteeing that one will follow it, unlike Allah’s Guidance which guarantees and ensures both being directed and success.

Allah says that His guidance is the true and complete guidance.

He, Exalted be He, says:

“Say, [O Prophet,] “Surely, [the only] true guidance is Allah’s guidance.” [Al `Imran: 73].

And: **“Say, “Allah’s guidance is the only [true] guidance.”** [Al-Baqarah: 120].

It is worth noting that the sentence *“Ihdina Al-Siratt Al-Mostaqeem* (Guide us along the Straight Path)” includes the pronoun *“na”* (us) as the first complement





of the verb, i.e. the direct object, and the noun “*Al-Siratt Al-Mostaqem*” as the second complement of the verb, i.e. the indirect object. However, the transitive verb “guide (*Hada*)” requires only one object, as in Allah’s Saying:

“Is then He, Who guides to the truth, more worthy to be followed, or he who does not find guidance (himself) unless he is guided?” [Yunus: 35].

- Moreover, there is an irregular reading where the term “*Ihdina*” is read as “*Ahdina*”, meaning give us guidance as a gift, derived from the verb “*Ahda*” (give a gift). This verb, with this meaning, takes two objects, as in this sentence: “*Ahda Muhammad ‘Ali kitab*” (Muhammad gifted Ali a book). In this case, the invocation “*Ahdina Al-Siratt Al-Mostaqem* (Gift us the Straight Path)” will contain the pronoun “*na* (us) as the first object and “*Al-Siratt Al-Mostaqem*” as the second object.

According to this reading, the request for guidance is formulated as a request for guidance from Allah as a gift from Him (Exalted be He), to which the following rules apply:





- 1- The gift giver gives the gift to whomever and whenever he wants.
- 2- The gift, once offered, cannot be taken back.
- 3- The gift is priceless, because its value rests in its being a gift.

Accordingly, guidance is a gift that Allah gives to whomever He wants to guide. Allah (Exalted be He) says:

“Allah chooses for Himself whoever He wills, and guides to Himself whoever turns [to Him]” [Al-Shura: 13].

The gift, once offered, cannot be taken back.

- The term *Al-Sirat* (path) derives from the root “*Sarata*”, which means swallowed. The path is called *Sirat* when it is straight, as if it swallows the one who walks on it.
- *Al-Mostaqeem* (the straight) is the shortest path linking two points.
- The Messenger of Allah(peace be upon him) said:

“Allah proposes as a parable a straight path on the sides of which is a wall with open doors over which curtains are drawn. At the top of this path, there is one who calls, ‘O





people! Go straight on the path and do not deviate.' Above that one is another who calls out as often as anyone tries to open any of those doors, 'Woe to you! do not open it, for if you open it you will go through it.'" He then interpreted it telling that the path is Islam, the curtains are the laws of Allah, the open doors are the prohibitions of Allah, the caller at the top of the path is the Book of Allah, and the caller above him is Allah's admonishment in the heart of every Muslim."

- The Straight Path (*Al-Siratt Al-Mostaqem*) is the only and shortest path leading to Allah (Exalted be He).

Allah, Exalted be He, says:

“Indeed, that is My Straight Path. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will become pious.” [Al-An`am: 153]

The term **“My Straight Path”** means the way of Allah, that is, the way which leads the slave to Allah. It is the shortest path because it is straight. Likewise, it is the only way, based on the textual proof of the verse that reads: **“So follow it and do not follow other ways.”**

We conclude that what we ask Allah for in Sura Al-Fatihah is His guidance, by which we will be directed





and succeed on our way to Him and along the Straight Path, which is the only and the shortest way that can lead us to Him (Exalted be He).

Moreover, verses show that the Straight Path is the way of Islam, based on Allah's Saying:

“Whoever Allah wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky. This is how Allah dooms those who disbelieve. That is your Lord's Path—perfectly straight. We have already made the signs clear to those who are mindful” [Al-An`am: 125- 126].

The straight path is that which all Prophets and Messengers have taken, as have the believers who have followed them since Adam (peace be upon him). This is stressed by the fact that all Prophets were Muslims (submitting to Allah) and called for the same Message:

Allah, Exalted be He, says:

“These [prophets] were [rightly] guided by Allah, so follow their guidance.” [Al-An`am: 90].





Allah, Exalted be He, says:

“We never sent a messenger before you [O Prophet] without revealing to him: “There is no god [worthy of worship] except Me, so worship Me [alone].” [Al-Anbiya’: 25].

Indeed, they all called toward only one true Lord, Allah, to one religion, which is Islam, and to the same way, which is the Straight Path, even if their laws and revealed Books were different.

- **Definition of the Straight Path**

1) It is the path of those blessed by Allah: the Prophets, the people of truth, the martyrs, and the righteous.

Allah, Exalted be He, says:

“And whoever obeys Allah and the Messenger will be in the company of those blessed by Allah: the prophets, the people of truth, the martyrs, and the righteous – what honorable company!” [Al-Nisa’: 69].

2) Guidance is the greatest blessing that Allah bestows on the slave in this worldly life. And what a great blessing! So what will the one who finds Allah lose, and what will the one who loses Allah find?





Allah, Exalted be He, says:

“Praise be to Allah for guiding us to this. We would have never been guided if Allah had not guided us.”
[Al-A`raf: 43].

Therefore, we are obliged to supplicate to Allah to guide us, because guidance is the most important thing that a slave can obtain in this worldly life. If he obtains this blessing, he will obtain happiness in this worldly life and the Hereafter.

O Allah, answer our supplications and guide us to the Straight Path, with the Prophets, the truthful, the martyrs, and the righteous. What good companions these are!

3) The verses pointed out that the Straight Path is neither the path of those who went astray, i.e. the disbelievers who act without knowledge, nor the path of the hypocrites who incurred the wrath of Allah as they knew the truth but did not act according to what they had learned. Therefore, the Straight Path is that of the pious, the believers and the benevolent, those who listen to what is said and then follow the best of it. These are the ones whom Allah has guided, and they are the people of reason.





Allah (Exalted be He) says: **“So give good news to My slaves [O Prophet, those who listen to what is said and follow the best of it. These are the ones [who are rightly] guided by Allah, and these are [truly] the people of reason”** [Al-Zumar: 17–18].

4) To explain this better, the first verses of Sura Al-Baqarah show the different categories of individuals in terms of guidance.

1. The guided people, who are the pious (*Al-Muttaqun*):

Allah (Exalted be He) says: **“Alif-Lām-Mīm. This is the Book! There is no doubt about it – a guide for the pious, who believe in the unseen, establish prayer, and donate from what We have provided for them, and who believe in what has been revealed to you [O Prophet] and what was revealed before you, and have sure faith in the Hereafter. It is they who are [truly] guided by their Lord, and it is they who will be successful”** [Al-Baqarah: 1–5].

2. Those who went astray (*Al-Dallun*), who are the disbelievers (*Al-Kafirun*):

Allah (Exalted be He) says: **“As for those who disbelieve, it is the same whether you warn them or**





do not warn them – they will never believe. Allah has sealed their hearts and their hearing, and their sight is covered. They will suffer a tremendous punishment” [Al-Baqarah: 6-7].

3. Those who incurred the wrath of Allah (*Al-Maghdub `Alayhim*), who are the hypocrites.

Allah, Exalted be He, says:

“And there are some who say, “We believe in Allah and the Last Day,” yet they are not [true] believers. They seek to deceive Allah and the believers, yet they only deceive themselves, but they fail to perceive it. There is sickness in their hearts, and Allah [only] lets their sickness increase. They will suffer a painful punishment for their lies. When they are told, “Do not spread corruption in the land,” they reply, “We are only peace-makers!” Indeed, it is they who are the corruptors, but they fail to perceive it. And when they are told, “Believe as others believe,” they reply, “Will we believe as the fools believe?” Indeed, it is they who are fools, but they do not know. When they meet the believers they say, “We believe.” But when alone with their evil associates they say, “We are definitely with you; we were only mocking.” Allah will throw





their mockery back at them, leaving them to continue wandering blindly in their defiance. They are the ones who trade guidance for misguidance. But this trade is profitless, and they are not [rightly] guided. Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness – unable to see. They are [willfully] deaf, dumb, and blind, so they will never return [to the Right Path]. Or [those caught in] a rainstorm from the sky with darkness, thunder, and lightning. They press their fingers into their ears at the sound of every thunder-clap for fear of death. And Allah encompasses the disbelievers [by His might]. It is as if the lightning were about to snatch away their sight. Whenever lightning strikes, they walk in its light, but when darkness covers them, they stand still. Had Allah willed, He could have taken away their hearing and sight. Surely Allah is Most Capable of everything” [Al-Baqarah: 8-20].

So when we invoke Allah by saying: “**Guide us to the Straight Path,**” we should pay attention to the following:





- 1) We implore and invoke Allah in all humility for Him to grant us the greatest blessing, namely to guide us to find the way of those who are well-guided , i.e. the pious (*Al-Muttaqun*).
- 2) Asking Allah for guidance without seeking the means to win this guidance is similar to imploring Allah for sustenance without making any effort and without working for it. The question that arises here is: what are the means that should be sought so that our invocation **“Guide us to the Straight Path”** is answered by Allah?
 - Seek knowledge from the Qur’an and the Sunnah.
 - Apply this knowledge with the sincere intention for Allah (Exalted be He), and with benevolence (*Ihsan*) and perfection.

Consequently, the Messenger of Allah (peace be upon him) said: *“The pursuit of knowledge is an obligation for every Muslim, male or female.”* (Reported by IbnMajah).

Allah, Exalted be He, says:

“Say, [O Prophet,] “Are those who know equal to those who do not know?” None will be mindful [of this] except people of reason.” [Al-Zumar: 9].





Therefore, Allah describes those people of reason as being those who listen to what is said and follow the best of it.

3) The Messenger of Allah (peace be upon him) is the best example of those who invoke Allah by saying: **“Guide us along the Straight Path”**, and seek the means of knowledge and make use of this knowledge. As a result, Allah guided him to the right path.

Allah, Exalted be He, says:

“Indeed, We have granted you a clear triumph [O Prophet] so that Allah may forgive you for your past and future shortcomings, perfect His favor upon you, guide you along the Straight Path” [Al-Fath: 1-2].

Accordingly, following Prophet Muhammad (peace be upon him) is the path to win the love of Allah (Exalted be He).

Allah (Exalted be He) says:

“Say, [O Prophet,] “This is my way. I invite to Allah with insight – I and those who follow me. Glory be to Allah, and I am not one of the polytheists.” [Yusuf: 108].





Allah, Exalted be He, also says:

“Say, [O Prophet,] “If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.” [Al `Imran: 31].

The second example of those who were guided by Allah to the Straight Path is that of Prophet Moses and Prophet Aaron. This proves that the path to Allah has been the same since Adam (peace be upon him). Indeed, for all the believers in all scriptures, there is only one way to the one Lord, the one religion, and the one Message: There is no god but Allah, so worship Him.

Allah (Exalted be He) says:

“And guided them to the Straight Path” [Al-Saffat: 118].

- It is worth noting that the Message of Islam is the Message of all Prophets of Allah (Exalted be He) to all humans. It includes the following:

1. Denying the divinity of anyone other than Allah, and affirming the oneness of Allah’s Divinity.
2. The command to dedicate acts of worship to Allah Alone.





In other words, the purpose of the Message is not only to call toward the worship of Allah, but also to dedicate this worship to Allah Alone, without associating anything with Him.

Allah (Exalted be He) says:

“So whoever hopes for the meeting with their Lord, let them do righteous deeds and associate none in the worship of their Lord.” [Al-Kahf: 110].

Allah, Exalted be He, says:

“But the righteous will be spared from it— who donate [some of] their wealth only to purify themselves, not in return for someone’s favours, but seeking the pleasure of their Lord, the Most High. He will certainly be pleased.” [Al-Layl: 17-21].

Allah (Exalted be He) says in the Hadith Qudsi: *“I am the One Who is most free from want of associates. Whoever performs an act of worship in which he has associated others with Me, I will abandon him to his polytheism (Shirk)”* [Reported by Muslim].

We conclude from this that it is very important to sincerely dedicate worship to Allah Alone, to believe





in His Oneness (*Tawhid*), and not to associate anything with Him with regard to invocation or worship.

The Messenger (peace be upon him) said: “*When you want to ask [for anything], ask Allah. When you seek help, seek help from Allah*” [Reported by Al-Tirmidhi].

Therefore, in Sura Al-Fatihah, the verse where Allah (Exalted be He) says: “You [alone] we worship and You [alone] we ask for help (*Iyyaka na`budu wa iyyaka nasta`in*)”, has the meaning, “*Na`buduka wa nasta`inuka*” (We worship You and we ask for Your help). However, in order not to place the pronouns referring to Allah and humans in the same word, the separate pronoun “*Iyyaka* (You)” which refers to “Allah” is used instead of the attached pronoun “*ka*” (You) in *Na`buduka* . Moreover, the pronoun “*Iyyaka*” (You) is put before the verb “*Na`bud*” (we worship) and before the verb “*Nasta`in*” (we ask for help) to show that this worship and this asking for help are entirely dedicated to Allah, without any other partner, i.e. we worship none but Allah and ask none for help but Allah, because there is no God apart from Him and nothing is to be worshiped apart from Him.





- At the end of our meditation on Sura Al-Fatihah, it is essential to stress the importance of the use of reason while meditating and to find the way to Allah (Exalted be He). It is for this reason that Allah (Exalted be He) refers to His slaves as “the people of reason” and describes them as being those who listen to what is said and then follow the best of it. In other words, they think about what they hear and then apply what is best.

Allah (Exalted be He) says:

“So give good news to My servants [O Prophet - those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of reason.” [Al-Zumar: 17-18].

- **The greatest sin the slave commits is to ignore listening and reasoning after listening. This sin leads its committer to the Fire**

Allah (Exalted be He) says: **“If only we had listened and reasoned, we would not be among the residents of the Blaze!” And so they will confess their sins, so away with the residents of the Blaze!” [Al-Mulk: 10-11].**





- The ability to reason is the blessing by which Allah has distinguished humans from all other creatures, so that people can use this ability in making choices. When reason is not used, man becomes like an animal, plant and object, which do not think or reason.
- The use of reason comes after learning, listening to advice, researching and meditating on the verses of the Noble Qur'an, relating them to each other and to the Noble prophetic Hadiths.
- Learning is based on listening, reasoning and reflecting on what we listen to, and then acting on the best. Thus, we can be among those “endowed with intelligence” whom Allah describes in the Noble Qur'an as *Ulu Al-Albab* (people of reason), who reason, reflect and meditate on the creation of the heavens and the earth and on the visible universe of Allah. Consequently, they become scholars and heirs of the Prophets. We implore Allah to be one of them. They recognize Allah (Exalted be He) through His Qur'anic verses and universal signs, and love Him. When they love Him, they follow the Messenger (peace be upon him), who is Allah's most beloved creature, in order to win His love.





- Knowledge of Allah is the basis of belief in Allah, His Essence, Attributes and Actions, and then in His Books, Messengers, Angels and the Last Day. This belief which rests in the heart is confirmed by the performance of good deeds based on knowledge and following the Sunnah of the Noble Messenger (peace be upon him). These good deeds are of two types:

1. Good acts which are useful to the individual himself:

These acts include prayer, frequent remembrance of Allah (*Dhikr*), seeking Allah's Forgiveness (*Istighfar*), fasting, Hajj, purification (*Taharah*), repentance (*Tawbah*), patience (*Sabr*) and sincerity (*Sidq*).

2. Good acts that are useful to others:

These are obligatory charity (*Zakah*), voluntary charity (*Sadaqah*), forgiveness, advice, spending, justice, respect for commitments, beneficence towards creatures, control of one's anger, settling matters of difference among people, kindness to parents, giving charity out of their cherished wealth, altruism, and meeting people's needs.





Faith in the heart of the slave and his performance of good deeds increase until he reaches the degree of benevolence, love of Allah (Exalted be He), and the highest level in paradise (*Al-Firdaws Al-A`la*).

Allah, Exalted be He, says:

“Indeed, those who believe and do righteous deeds will have the Gardens of Paradise as an accommodation.” [Al-Kahf: 107].

Another example of meditation:

2. Meditation on the last six Suras of the Book of Allah (Exalted be He)

- After having meditated on Sura Al-Fatihah, which is the first Sura in the order of the Noble Qur'an, we will now meditate on the last six Suras of the Book of Allah: Al-Kafirun, Al-Nasr, Al-Masad, Al-Ikhlās, Al-Falaq, and Al-Nas.

• Reason for the specific choice of these 6 Suras:

We have chosen to meditate on these Suras because they are related to each other and have common meanings, especially since they conclude the Book of Allah (Exalted be He).





The common point between these six Suras is the word “Say”, which is repeated 4 times:

1. At the beginning of Sura Al-Kafirun that is followed by the two Suras: Al-Nasr and Al-Masad.
2. At the beginning of Sura Al-Ikhlās.
3. At the beginning of Sura Al-Falaq.
4. At the beginning of Sura Al-Nas.

We can thus divide meditation on this basis.

This indicates the importance of the word “Say” in the Noble Qur’an.

- **The word “Say” (*Qul*) in the Noble Qur’an:**
 - The word “Say” in the Noble Qur’an is an order from Allah to His noble Messenger (peace be upon him) to say specific things. Although the Messenger (peace be upon him) used to convey all the verses of the Qur’an that were revealed to him, when the word “Say” is used, it indicates the greatness and importance of what follows it. Likewise, the presence of the word “Say” means that the content of the verse is of relatively greater importance than the other verses. Therefore, after reading the word “Say”, one should pay attention to what follows it.





Only 5 Suras begin with the word “Say”, four of which are the last four Suras of the Noble Qur’an, namely: Al-Kafirun, Al-Ikhlās, Al-Falaq, and Al-Nas. But the first verse in the order of the Qur’an which begins with “Say” is Sura Al-Jinn, which begins with Allah’s Saying: **“Say [O Prophet], ‘It has been revealed to me that a group of jinn listened [to the Qur’an,] and said [to their fellow jinn], ‘Indeed, we have heard a wondrous recitation.’”** [Al-Jinn: 1].

The most important verses that begin with the word “Say” are Allah’s Saying in Sura Al-`Imran: **“Say [O Prophet], ‘If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.’ Say [O Prophet], ‘Obey Allah and obey His Messenger.’ But if they still turn away, then truly Allah does not like the disbelievers”** [Al-`Imran: 31-32].

Indeed, these two verses show that the way to win Allah’s love is to follow the Messenger of Allah (peace be upon him).

- It is worth noting that the word “Say” is repeated 44 times in Sura Al-An`am, where the Name of Allah is





repeated 80 times. This is the Meccan Surah where the word “Say” is repeated most in the Qur’an. This represents 27% of the total number of verses in Sura Al-An`am, which has a total of 165 verses. Likewise, this word is repeated 15 times in Sura Saba’, which contains 54 verses. This also represents 27% of the total number of verses in this Sura.

- Sura Al-`Imran is the Medinan Sura in which the word “Say” is repeated the most among the long Suras. The word “Say” is repeated 33 times out of a total number of 200 verses.
- The verse in the Qur’an where the word “Say” is mentioned for the first time while reading the Qur’an from the beginning is verse 80 in Sura Al-Baqarah where Allah, Exalted be He, says: **“Some of] the Jews claim, “The Fire will not touch us except for a number of days.” Say, [O Prophet,] “Have you taken a pledge from Allah – for Allah never breaks His word – or are you [just] saying about Allah what you do not know?”**





The first “Say” in the last six Suras:

- It is mentioned in Sura Al-Kafirun, which is then followed by Sura Al-Nasr and Al-Masad.

“Say, [O Prophet,] ‘O you disbelievers!’ ‘I do not worship what you worship, nor do you worship what I worship.’ ‘I will never worship what you worship, nor will you ever worship what I worship.’ ‘You have your religion, and I have my religion.’”

- After this, Sura Al-Nasr speaks about the group who chose the religion of Allah, which people will enter in crowds and by which they will have the help and the victory from Allah, whom they believed in and worshipped.
- It was after people entered the religion in crowds that the Messenger (peace be upon him) was ordered to glorify the praise of Allah, to seek His forgiveness, and to repent to Him.
- Next the Qur’an gives the example of a man who disbelieved in the religion of Allah, namely Abu Lahab, as well as his wife, the bearer of wood. They both perished. Neither Abu Lahab’s fortune nor his worldly gains will benefit him. Both will be burnt in a flaming fire.





- Each individual has the freedom to choose their religion freely. But he must be aware of the end of each group; so whoever wills, let him believe, and whoever wills, let him disbelieve.

The second “Say”: (Who is Allah?)

It marks the beginning of Sura Al-Ikhlās, which identifies Allah (Exalted be He) as the One who has no associates, to Whom nothing is similar, who has neither child nor father, and to Whom no one is equal. He is the Self-Sufficient Whom all creatures need. He is the One, the Supreme Dominator. He never begets nor was He begotten.

This Surah is equivalent to a third of the Noble Qur'an because it contains the meaning of the pure Oneness (*Tawhid*) of Allah (Exalted be He). That is why it is called Sura Al-Ikhlās.

The third and fourth “Say”:

In the following verses, Allah (Exalted be He) teaches us how to seek refuge with Him from five forms of evil, namely:





1. The evil of the beings He created.
2. The evil of darkness when it deepens.
3. The evil of the witches who blow in knots.
4. The evil of the envier when he envies.
5. The evil of the lurking whisperer.

In the first of these two Suras, evil is mentioned in detail, referring to the first four forms of evil mentioned above, and it states that one should seek refuge with the Lord of the daybreak, from these evils.

Seeking refuge from the evil of the lurking whisperer (*Al-Waswas Al-Khannas*) is mentioned in a separate Sura. Here, refuge is sought with the Lord of mankind, the Sovereign of mankind, the God of mankind, Who is the best to provide protection.

Thus, the greatest of these five evils is the fifth, namely the evil of the lurking whisperer who whispers into the hearts of humankind, whether he is a jinn or a human being.

- It is worth noting that the revelation of Sura Al-Falaq was followed by that of Sura An-Nas. This same order was also kept in the Noble Qur'an, because





the meanings of the two Suras are linked. After the Revelation of Suras Al-Falaq and Al-Nas, Sura Al-Ikhlās was revealed, but it was placed before *Al-Ma`udhatayn* (Al-Falaq and Al-Nas) in the Mus-haf (the written book of the Qur'an). This is because it identifies Allah (Exalted be He), the One and the Self-Sufficient. This is then followed by seeking refuge with Allah against evils.

- After this comes Al-Fatihah, at the very beginning of the Qur'an, where we seek His help and worship Him. Hence, it is important to know Allah, the One, the Self-Sufficient, before seeking His Refuge and His Help.

A distinction should be made between seeking Allah's refuge (*Isti`adhah*) and seeking help (*Isti`anah*):

- Seeking Allah's Refuge (*Isti`adhah*): It is asking for help from Allah in a matter for which the slave has no control and cannot take any means. In this case, the whole matter is in the Hands of Allah Exalted be He). The individual cannot do anything about it.
- Seeking help (*Isti`anah*): It is asking for help from Allah for a matter for which the slave has some





control and can take means, making efforts to obtain it. In this case, the slave asks for Allah's help so that he can succeed in this matter, since guidance comes only from Allah.

Thus, seeking refuge with Allah from Satan the accursed is found at the end of the Noble Qur'an and constitutes a preamble to the reading of Al-Fatihah. Sura Al-Nas is therefore considered a preamble to Sura Al-Fatihah. The believer, by reading it, seeks the protection of Allah against Satan the accursed, then he begins the reading of Al-Fatihah, which continues to present Allah, the Lord of all the worlds, the Most Compassionate, Most Merciful, Master of the Day of Judgment, continuing the descriptions of Allah in Sura Al-Ikhlâs, which presents the Oneness of Allah (Exalted be He).

The verse reading, “**You [alone] we worship (*Iyyaka na`budu*)**”, shows that the slave has chosen the religion of Allah, after having had the choice mentioned in Sura Al-Kafirun. Then Sura Al-Fatihah shows how the request for help is exclusively sought from Allah Alone, in the verse reading, “**and You [alone] we ask for help (*wa iyyaka nasta`in*)**”. Finally, the best way to ask for





help from Allah is to say, “**Guide us along the straight path** (*Ihdina Al-Siratt Al-Mostaqeem*).”

We thus implore the guidance of Allah to find the way to Allah (Exalted be He). Sura Al-Fatihah ends with the word “Amen”, which is not part of the Qur’an but stresses that Al-Fatihah is an invocation (*Du`a`*) by which we ask Allah to guide us towards Him on a straight path while asking Him His help to be able to do so.

Third: The importance of linking meditation on Allah’s Qur’anic verses and the contemplation of Allah’s cosmic signs

In this section, we will deal with the link that must be established between the meditation on the Qur’anic verses and the contemplation of the creation of Allah. This is how we are able to understand Allah’s creation, recognize Allah (His Essence, Attributes, Action), and love Him (Exalted be He).

- The starting point is to meditate on the verses of the Noble Qur’an, which is Allah’s Speech and ‘readable’ world, while focusing on the verses which speak of Allah (Exalted be He). In this way, we are able to





recognize Allah's Attributes and Actions. Then, we can group these elements, as we did before in the analysis of the repetition of the Name of Allah in Sura Al-An'am.

- When meditating on verses that speak of Allah's creation, they could be talking about:
- Inanimate objects, such as the sun, moon, seas, stars, iron, and the night star.
- Animals, such as bees and elephants.
- Insects, such as ants and spiders.
- Plants and fruits, such as the fig and olive trees.
- Natural phenomena, such as night, day, thunder, dawn, forenoon (Al-Duha), and afternoon Al-(Al-`Asr).
- The human being.
- These verses should be meditated on using the following steps:
 1. Find the meaning of the words.
 2. Analyze the syntax of the verse.
 3. Search for the circumstances of revelation.





4. Look for the relation of the verse with the one that precedes it and that which follows it.
 5. Search in the various sciences for what corresponds to the verses according to the confirmed scientific truths.
 6. Identify the creatures in order to know the Creator (Exalted be He), His Omnipotence, His Dazzling Creation, and His All-Encompassing Mercy. Indeed, it is He who shaped everything to be perfect.
- **An applied example:** The creation of human beings in the Noble Qur'an:

Allah (Exalted be He) says in Sura Al-Mu'minun:

“And indeed, We created man from an extract of clay, then placed each [human] as a sperm-drop in a secure place, then We developed the drop into a clinging clot [of blood], then developed the clot into a lump [of flesh], then developed the lump into bones, then clothed the bones with flesh, then We brought [all] this into being as a new creation. So Blessed is Allah, the Best of Creators” [Al-Mu'minun: 12-14].





Allah, Exalted be He, says in Sura Al-Hijr:

«Indeed, We created man from sounding clay molded from black mud.» [Al-Hijr: 26].

[Remember, O Prophet] when your Lord said to the angels, “I am going to create a human being from sounding clay molded from black mud. So when I have fashioned him and had a spirit of My Own [creation] breathed into him, fall down in prostration to him.” [Al-Hijr: 28-29].

Allah, Exalted be He, says in Sura Al-Nahl:

“He created humans from a sperm-drop, then— behold!— they openly challenge [Him].” [Al-Nahl: 4].

Allah (Exalted be He) also says in Sura Al-Sajdah:

“Who has perfected everything He created. And He originated the creation of humankind from clay. Then He made his descendants from an extract of a humble fluid, then He fashioned them and had a spirit of His Own [creation] breathed into them. And He gave you hearing, sight, and intellect. [Yet] you hardly give any thanks” [Al-Sajdah: 7- 9].





Allah, Exalted be He, says in Sura Yasin:

“Does man not see that We have created him from a sperm-drop, then – behold! – he openly challenges [Us]?” [Yasin: 77].

Allah, Exalted be He, says in Sura Al-Rahman:

“Created man” [Al-Rahman: 3].

“He created man from [sounding] clay like pottery,” [Al-Rahman: 14].

Allah, Exalted be He, says in Sura Al-Insan:

“Is there not a period of time when each human is nothing yet worth mentioning? [1] [For] indeed, We [alone] created humans from a drop of mixed fluids, [in order] to test them, so We made them hear and see. [2]” [Al-Insan: 1-2].

Allah, Exalted be He, says in Sura Al-Tariq:

“Let man then consider what he is created from! He is created from water gushing forth, stemming from between the backbone and the ribcage. Surely, He is fully capable of bringing him back [to life]” [Al-Tariq: 5–8].

Allah, Exalted be He, says in Sura Al-Tin:





“Indeed, We created man in the best form.” [Al-Tin: 4].

Allah, Exalted be He, says in Sura Al-`Alaq:

**“Read, [O Prophet,] in the Name of your Lord
Who created— created man from a clinging clot.”**
[Al-`Alaq: 1-2].

We have collected all the Qur’anic verses which speak of the creation of man, and which can be summarized as follows:

- Man is created from water gushing forth, stemming from between the backbone and the ribcage. It is the drop of semen that adheres to the lining of the mother’s uterus and turns into a clinging clot that remains in a safe lodging until it turns into a lump of flesh (an embryo), then into bone which then becomes fleshy so that the child finally becomes in the most perfect form.

Man is created from an extract of clay. Then water was added to it and it became clay molded from black mud. Then Allah (Exalted be He) harmoniously formed him until his body was complete, and then He breathed His breath of life into it and endowed it with hearing, sight,





and a heart. Glory to Allah, the Best of Creators Who has fashioned all that He has created in the best way.

Now let's take a look at the medical sciences to learn the six stages of the creation of man:

- **First Stage:**

Allah (Exalted be He) created man from two elements: water and earth. When the water was mixed with the earth, it resulted in a pliable, consistent mud which held together well. The dust which was used in the creation of Adam was taken from all the earth. This is why humans are different in their characteristics, colors, and appearances. This was the first step in the creation of man. The first man who was created was Adam (peace be upon him).

- **Second stage:**

The second stage in the creation of man is that of the drop of semen (*Nutfah*). This literally means clear water or drop. In Islamic terminology, it means the semen (*Maniy*), which can refer to two meanings: the liquid secreted by man and which is accompanied by pleasure, this one is thick and squirts out. The second





meaning the term *Maniy* refers to is the liquid secreted by the woman and which is accompanied by pleasure. It is light, unlike man's semen.

In the Qur'an, *Maniy* is generally cited without any distinction between the man's *Maniy* and the woman's *Maniy*. We therefore understand that the drop of semen (*Nutfah*) is formed from the sperm of man mixed with that of the woman. Thus, the human being exists neither in the sperm nor in the ovum, as some used to think.

- **Third stage:**

The third stage in the creation of man is that of the clinging clot (*ʿAlaqah*). This term linguistically refers to a thick, solid piece of blood. After the drop of semen (*Nutfah*) is formed, it moves towards the uterus and clings strongly to the uterine wall. This is why it is called a "clinging clot" (*ʿAlaqah*). Filaments come out of this clinging clot and penetrate the lining of the uterus. They allow the absorption of nutrients from the mother's blood. The clinging clot is made up of two types of cells: the internal cells that have the shape of two layers, and from which the fetus is formed, and the external cells which constitute the placenta. The latter





is separated from the fetus and will be eliminated after childbirth.

- **Fourth stage:**

The fourth stage in the creation of man is that of the lump of flesh (*Mudgha*) or embryo. In Shari`ah terminology, the term (*Mudgha*) refers to a piece of flesh the size of a chewed morsel. This is the next step after the clinging clot. The embryo (*Mudgha*) goes through two stages: the first stage is that of the unformed embryo (*Mudgha Ghay rMukhallaqah*). At this stage, the limbs and organs of the human body are not yet formed. The second stage is that of the normally formed embryo (*Mudgha mukhallaqah*). During this stage, specific changes take place in the growth of the embryo. Its cells develop and evolve. Then the human being becomes in the most perfect form.

- **Fifth stage:**

After Allah (Exalted be He) creates the lump of flesh (*Mudghah*), it turns into a skeleton which is then covered with flesh. The Noble Qur'an mentions the bone phase as a stage independent of the other stages.





In the human body, there are many types of bones. Their characteristics are different. Allah's creation of the bones has several consequences:

- Fashioning (*Al-Taswiyah*): the verb fashion (*Sawwa*) designates two meanings: the first is taking shape, that is, the embryo gradually comes out of the formless phase. The second meaning is the disappearance of flattening wrinkles and the swelling after the cartilage structure of the fetal body is built up.
- The human form: During the first seven weeks, the shape of the embryo does not differ from that of animals. Then it takes a human form at the eighth week of pregnancy.
- **Sixth stage:**

The last stage in the formation of a human being mentioned in the noble Qur'an is that of bringing the human into being (*Nash'ah*), or another creation (*Khalqan Akhar*). During this stage, the fetus takes on the shape of a different creature than in the previous stages. After that, the fetus passes into the phase of acquiring the senses of hearing and sight. The fetus continues to grow





in its mother's womb until its creation is completed.

By understanding the stages of the growth of the fetus in its mother's womb and how Allah creates man and molds him into the best shape, we realize the greatness of Allah's power and creation. This allows us to know ourselves better.

Allah (Exalted be He) says:

“As there are within yourselves. Can you not see?”
[Al-Dhariyat: 21].

Likewise, this knowledge helps us to know Allah (Exalted be He) more and to recognize His countless blessings He has given us. Indeed, a period of time passed in which we were not even something which is mentionable.

And, by the grace, benevolence, blessing and love of Allah for us, we became humans, having the ability to see, hear, reason, think, eat, drink, produce... so we must say, “Praise be to Allah, Lord of the worlds, the Best of Creators.”





Summary:

From the above, one learns how to link the meditation on Allah's Qur'anic verses with the contemplation of Allah's universal signs, and how to recognize Allah (Exalted be He) through this link...By learning this knowledge about Allah's creation, we learn to love Him and to love His Word and His creatures, because He is the One Who created them. The more one knows Allah, the more one believes in Him, and the more one loves Him and His creation.

When the heart is full of love for Allah (Exalted be He), we hasten to obtain His love and become beneficent to whatever and whomever He created.

Thus, after knowing Allah, we begin the journey towards belief in Allah (Exalted be He).

Allah (Exalted be He) says in Sura Al-Rum:

“But those gifted with knowledge and faith will say [to them], ‘You did actually stay – as destined by Allah – until the Day of Resurrection. So here is the Day of Resurrection [which you denied]! But you did not know [it was true]” [Al-Rum: 56].





In this verse, Allah mentions those to whom knowledge was given before those to whom faith was given. In fact, science and knowledge must precede faith and be a prerequisite for it, because faith is built on knowledge and science, and not on ignorance. Allah (Exalted be He) says:

“[Are they better] or those who worship [their Lord] devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say [O Prophet], ‘Are those who know equal to those who do not know?’ None will be mindful [of this] except people of reason” [Al-Zumar: 9].

Only the people of reason seek to learn knowledge.

Allah (Exalted be He) says in Sura Al-Talaq:

“Allah has [also] prepared for them a severe punishment. So fear Allah, O people of reason and faith. Allah has indeed revealed to you a Reminder [and sent] a Messenger reciting to you Allah’s revelations, making things clear so that He may bring those who believe and do righteous deeds out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under





which rivers flow, to stay there forever. Allah will have indeed granted them an excellent provision” [Al-Talaq: 10- 11].

Thus, making use of reason (people of reason: *Ulu Al-Albab*) and the seeking of knowledge (those gifted with knowledge) are two bases for truthful faith and two pillars on which man depends in his path to knowledge and love of Allah (Exalted be He).





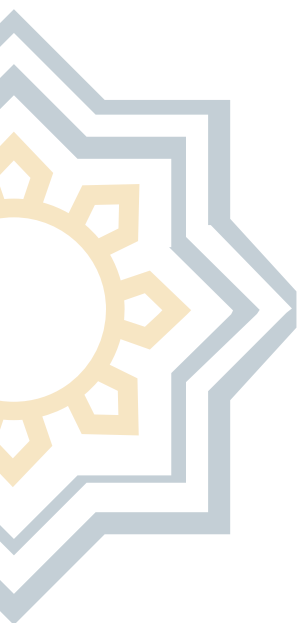
CHAPTER 4

Belief, Piety, and Benevolence











Chapter 4

Belief, Piety, and Benevolence

Belief and believers

(Iman and Al-Mu'minin)

1. Meaning of the verb “to believe” (*Amana*):

- Linguistically speaking, belief (*Iman*) means having faith in and accepting something or someone as definitely true, as for example in this saying of the brothers of Yusuf:

“But you will never believe us, even when we speak the truth” [Yusuf: 17].

It means you will not have faith in us and believe that we are telling the truth, even if we are truthful.

- In Shari`ah, belief (*Iman*) means to believe absolutely in the Unseen (*Al-Ghayb*) that Allah (Exalted be He) has told us about. It also refers to the conviction that resides in the heart and is confirmed by actions.





- What do “the world of the Unseen” (*`Alam Al-Ghayb*) and “the world of the Seen” (*`Alam Al-Shahadah*) mean?

Allah (Exalted be He) says at the beginning of Sura Al-Baqarah:

“Alif-Lām-Mīm. This is the Book! There is no doubt about it—a guide for the pious, who believe in the unseen, establish prayer, and donate from what We have provided for them” [Al-Baqarah: 1-3].

The belief in the Unseen (*Al-Ghayb*) is the first characteristic of the pious. Thus, we should specify the meaning of the “world of the Unseen” and the “world of the Seen”.

a) The world of the Seen (*`Alam Al-Shahadah*):

The world of “the Seen” is, for every human being, all that he can perceive with the help of his five senses. This includes what he can see, hear, touch, taste, and smell. This world changes from one human to another. Thus, the “world of the Seen” (*`Alam Al-Shahadah*) is what a person experiences at a given time and place, and is limited to what the senses can perceive. This world is very small and very limited in comparison to





the “world of the Unseen” (*‘Alam Al-Ghayb*), which is made up of everything that is outside the “world of the Seen”. On the scale of the “world of the Unseen”, the “world of the Seen” represents a grain of sand in the desert.

b) The world of the Unseen (*‘Alam Al-Ghayb*):

“The world of the Unseen” (*‘Alam Al-Ghayb*) includes all that human beings cannot perceive in the world of creation. There is a distinction between the relative Unknowable (*Ghayb Nisbi*), which can be hidden for one person but knowable for another and the absolute Unknowable (*Ghayb Mutlaq*), which is not within the reach of the human senses, at any time and in anyplace, including:

- Things that take place in the same location where human beings exist but they are not able to perceive these things with their senses (angels).
- Things that will take place anywhere but in the future, even if after one second, until the Day of Resurrection and beyond (the Last Day).
- Things that have taken place since the beginning of creation till the birth of the person (the Books, the Messengers).





- Things that happened in the past, happen in the present, and will happen in the future at any time and in any place (Divine Decree and Predestination “*Al-Qada' wa Al-Qadar*”).

Note:

There are two worlds, the world of creation (*`Alam Al-Khalq*) which includes all that Allah (Exalted be He) has created, including the heavens, the earth, plants, animals, inanimate objects..., and the world of Command (*`Alam Al-Amr*), which no one knows about except Allah and which includes in particular the *Ruh*, which is used to refer to the human soul and the Noble Qur'an.

Allah (Exalted be He) says:

“They ask you [O Prophet] concerning the *Ruh* (the Spirit); Say, “The *Ruh* is from the command of my Lord. And the knowledge you (mankind) have been given [about it] is only a little” [Al-Isra': 85].

Belief in the Unseen (*Al-Ghayb*) is based on belief in Allah (Exalted be He) and it is a basis for belief in the Last Day.





The six pillars of faith are:

1. Belief in Allah.
2. Belief in Angels.
3. Belief in the Holy Books.
4. Belief in Messengers.
5. Belief in the Last Day.
6. Belief in the Divine Decree and Predestination “*Al-Qada’ wa Al-Qadar*”.

The Qur’an alludes to the six pillars of faith, citing only belief in Allah and the Last Day.

Thus, Allah (Exalted be He) says: **“And there are some who say, “We believe in Allah and the Last Day,” yet they are not [true] believers.”** [Al-Baqarah: 8].

- The Noble Qur’an contains everything in which the believer should believe concerning the “world of the Unseen”. This is why Allah (Exalted be He) connects “the Book” and “faith” together with the coordinating conjunction “and” in His Saying:

“And so We have sent to you [O Prophet] a spirit (revelation) from Our command. You did not know of [this] Book and faith [before]. But We have made it a light, by which We guide whoever We will of Our





slaves. And you are truly leading [all] to a Straight Path” [Al-Shura: 52].

- Faith is decreed by Allah inside the hearts of the slaves.

Allah (Exalted be He) says: “You will never find a people who [truly] believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family. For those [believers], Allah has instilled faith in their hearts and strengthened them with a spirit from Him. He will admit them into Gardens under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, Allah’s party is bound to succeed.” [Al-Mujadilah: 22]

- The opposite of belief (*Iman*) is disbelief (*Kufr*).

Allah (Exalted be He) says: “Or do you [believers] intend to ask of your Messenger as Moses was asked before? But whoever trades belief for disbelief has truly strayed from the Right Way.” [Al-Baqarah: 108]” And that He might expose the hypocrites. When it was said to them, “Come fight in the cause of Allah or





[at least] defend yourselves,” they replied, “If we had known there was fighting, we would have definitely gone with you.” They were closer to disbelief than to belief on that day – for saying with their mouths what was not in their hearts. Allah is All-Knowing of what they hide.” [Al `Imran: 167].

“Those who trade belief for disbelief will never harm Allah in the least, and they will suffer a painful punishment.” [Al `Imran: 177].

“O believers! Do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the [true] unjust.” [Al-Tawbah: 23].

- Faith increases and decreases (belief in the Unseen increases and decreases).

Allah (Exalted be He) says:

“They ask you [O Prophet] regarding the spoils of war. Say, “Their distribution is decided by Allah and His Messenger. So fear Allah, settle your affairs, and obey Allah and His Messenger if you are [true] believers.” The [true] believers are only those whose hearts tremble at the remembrance of Allah, whose





faith increases when His verses are recited to them, and who put their trust in their Lord.” [Al-Anfal: 1-2].

“Whenever a Sura is revealed, some of them ask [mockingly], “Which of you has this increased in faith?” As for the believers, it has increased them in faith and they rejoice.” [Al-Tawbah: 124].

“When the believers saw the enemy alliance, they said, “This is what Allah and His Messenger had promised us. The promise of Allah and His Messenger has come true.” And this only increased them in faith and submission.” [Al-Ahzab: 22].

“He is the One Who sent down serenity upon the hearts of the believers so that they may increase even more in their faith. To Allah [alone] belong the forces of the heavens and the earth. And Allah is All-Knowing, All-Wise.” [Al-Fath: 4].

“O you who have believed, if you were to yield to a group of those who were given the Scripture, they would turn you back from belief to disbelief.” [Al `Imran: 100].

“Make no excuses! You have disbelieved after your belief. If We pardon a group of you, We will punish others for their wickedness.” [Al-Tawbah: 66].





Faith is an act of the heart. The stronger the belief in the Unseen is, the stronger the faith in the heart is, and the stronger and more sincere are the actions of the limbs of the body. Allah (Exalted be He) says:

“Are they awaiting the coming of the angels, or your Lord [Himself], or some of your Lord’s [major] signs? On the Day your Lord’s signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith. Say, ‘Keep waiting! We too are waiting’” [Al-An`am: 158].

As an example: If a friend informs you that there is a fire in an adjoining room, you can either totally believe him and escape, out of fear and panic, or partly believe him and check what is said calmly before leaving the room. You may also not believe this information at all and stay still. The same is true of your belief in the Unseen (*Al-Ghayb*) of which Allah has informed you, which is proportional to your good actions, to your obedience to the orders of Allah (Exalted be He), and your abstention from His prohibitions.





- Islam has five pillars, which are all acts:
 1. Testimony of faith (*Shahadah*).
 2. Prayer (*Salah*).
 3. Obligatory charity (*Zakah*).
 4. Fasting (*Siyam*).
 5. Hajj.

And not every Muslim is a believer, while every believer is necessarily a Muslim.

Allah (Exalted be He) says: “[Some of] the nomadic Arabs say, ‘We believe.’ Say [O Prophet], ‘You have not believed. But say, ‘We have submitted (i.e., we have become Muslims),’ for faith has not yet entered your hearts’” [Al-Hujurat: 14].

We deduce that actions can have a motivation other than faith. In this case, the individual has other goals and other intentions and is considered a Muslim but not a believer. After he has a firm belief in the Unseen (*Al-Ghayb*), he fulfills the pillars of Islam, namely the attestation of faith, prayer, fasting, Hajj and other good actions solely to satisfy Allah, alone, and to obtain His reward.





- Every Muslim should seek to strengthen his faith, in other words, to strengthen his belief in the Unseen of which Allah has informed us in His Noble Book and in the Sunnah of His Noble Prophet (peace be upon him). A Muslim can do this by contemplating on the “visible” world of Allah and meditating on the “readable” world of Allah. Therefore, it is only those who have knowledge among Allah’s slaves who fear Him. They are those who learn knowledge and make use of their minds, and then become the people of reason (*Ulu Al-Albab*).
- Although faith is an act of the heart that only Allah (Exalted be He) can know, there are signs and clues that indicate it, including:

1. Attending the mosque is a sign of faith:

The Messenger of Allah (peace be upon him) said: *“When you see a man coming regularly to the mosque, testify for him that he has faith”* (Reported by Al-Tirmidhi).

2. Generosity towards guests and neighbors is a sign of faith:

The Messenger of Allah (peace be upon him) said:





“Whoever believes in Allah and the Last Day should either speak good words or remain silent. Whoever believes in Allah and the Last Day should be kind to his neighbor. And whoever believes in Allah and the Last Day should be generous (hospitable) to his guest” (Reported by Al-Bukhari and Muslim).

3. The fact that a believer loves for his fellow brother what he loves for himself is a sign of faith:

The Messenger of Allah (peace be upon him) said:

“None of you will be a true believer until he loves for his brother what he loves for himself” (Reported by Al-Bukhari and Muslim).

4. Speaking well or keeping silent is a sign of faith:

The Messenger of Allah (peace be upon him) said:

“Whoever believes in Allah and the Last Day should either speak good words or remain silent. Whoever believes in Allah and the Last Day should be kind to his neighbor. And whoever believes in Allah and the Last Day should be generous (hospitable) to his guest” (Reported by Al-Bukhari and Muslim).





- **There are, in addition, important signs that denote the absence of faith, in particular:**

1. The one who goes to bed while being fully aware that his neighbor is hungry:

The Messenger of Allah (peace be upon him) said: *“He who spends the night satiated while knowing that his next door neighbor is hungry does not truly believe in me”* (Reported by Al-Tabarani).

2. Whoever intentionally kills a believer:

Allah (Exalted be He) says:

“It is not lawful for a believer to kill another except (that it be) by mistake. And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim’s family—unless they waive it charitably. But if the victim is a believer from a hostile people, then a believing slave must be freed. And if the victim is from a people bound with you in a treaty, then blood-money must be paid to the family along with freeing a believing slave. Those who are unable, let them fast two consecutive months—as a means of repentance to Allah. And Allah is All-Knowing, All-Wise.” [Al-Nisa’: 92].





- Faith has a sweetness that the believer relishes, as Allah instills love of faith in the believer's heart and beautifies it for him:

Allah (Exalted be He) says: **“And keep in mind that Allah’s Messenger is [still] in your midst. If he were to yield to you in many matters, you would surely suffer [the consequences]. But Allah has endeared faith to you, making it appealing in your hearts. And He has made hateful to you disbelief, rebelliousness, and disobedience. Those are the ones rightly guided.”** [Al-Hujurat: 7].

The Messenger of Allah (peace be upon him) said:

“He who has the following three things will savor the sweetness of faith: To love Allah and His Messenger more than anything, to love others only for Allah’s sake, and to hate to return to disbelief as he hates to be thrown into fire” (Reported by Muslim).

Important Notes:

- It is essential to remember that by meditating on the Qur’anic verses in connection with the universal signs of Allah, the slave seeks to know Allah’s Essence, Attributes, and Actions.





- When the slave comes to know Allah through this meditation and contemplation, he becomes sure of Allah's Existence and Oneness and of the fact that the Noble Qur'an is Allah's Word which falsehood cannot come to in any direction, neither from before it nor from behind it.
- At this stage, the individual becomes a Muslim and attests that there is no god but Allah and that Mohammad is the Messenger of Allah, and he then begins the journey of belief in Allah and finding His Straight Path.
- The more the Muslim believes in the Unseen, the more his love for Allah, the Creator, the One, Who is the source of all blessings and the Creator of all things, increases. The heart of the slave is then filled with the love of Allah, His Messenger, His Book, His Prophets, and all that Allah (Exalted be He) has created.
- Faith is complete in the heart of the believer only if his love for Allah and His Messenger is stronger than anything else. All the love he may have for his children or for anyone of Allah's creatures actually stems from his love for Allah (Exalted be He).





- The Messenger of Allah (peace be upon him) said:

“None of you will truly be a believer unless he loves Allah and His Messenger more than anything else, and until it becomes dearer to him to be thrown into the fire than to revert to disbelief after Allah has brought him out of it. And none of you will be a true believer until I am dearer to him than his child, his father, and all people” (Reported by Al-Bukhari).

Allah, the Exalted, says: **“Say, [O Prophet,] “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—[if all these] are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people.”** [Al-Tawbah: 24].

When the love of Allah fills the heart of the slave, it becomes the source of all other forms of love, starting with the people and things that Allah (Exalted be He) loves, then the creatures of Allah in general, namely people first, then animals, inanimate objects, and the heavens and earth and what they contain.





The slave translates this love into the beneficence he shows towards the creation and the creatures of Allah. Thus, his faith reaches the rank of benevolence (*Ihsan*), which we will talk about later. This is the rank of those whom Allah (Exalted be He) loves (the benevolent: *Al-Muhsininun*). The guidance is thus realized by first having knowledge of Allah, which leads to belief in Allah, followed by love of Allah, then love of the creatures of Allah, and next beneficence towards the creatures of Allah in order, finally, to be loved by Allah (Exalted be He).

This is the way to guidance to and along the Straight Path, which leads to the love of Allah (Exalted be He).

Allah (Exalted be He) calls to all those who consider themselves to be believers, designating them by the phrase: “O you who have believed”. Allah uses this phrase to call the believers about 82 times, each of which is followed either by:

1. Orders for the believers to do righteous and useful acts towards themselves and others, as in Allah’s Saying:





“O you who have believed, seek comfort in patience and prayer. Allah is truly with those who are patient” [Al-Baqarah: 153].

“O you who have believed, donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are [truly] the unjust.” [Al-Baqarah: 254].

2. Orders to refrain from bad acts which constitute injustice to oneself or to others, as in Allah's Saying:

“O you who have believed, do not let your wealth or your children divert you from the remembrance of Allah. For whoever does so, it is they who are the [true] losers.” [Al-Munafiqun: 9].

“O you who have believed, do not devour one another's wealth illegally, but rather trade by mutual consent. And do not kill [each other or] yourselves. Surely Allah is ever Merciful to you” [Al-Nisa': 29].

3. Orders or rules conditioned by “If” (*In*) and “When” (*Idha*), as in Allah's Saying:





“O you who have believed, if you obey and fear Allah, He will grant you a standard [to distinguish between right and wrong], absolve you of your sins, and forgive you. And Allah is the Lord of infinite bounty” [Al-Anfal: 29].

“O you who have believed, when the believing women come to you as emigrants, test them—Allah is fully aware of their faith—and if you find them to be believers, then do not send them back to the disbelievers. They are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them. [But] repay the disbelievers whatever [dowries] they had paid. And there is no blame on you if you marry these [women] as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. [But] demand [repayment of] whatever [dowries] you had paid, and let the disbelievers do the same. That is the judgment of Allah—He judges between you. And Allah is All-Knowing, All-Wise.” [Al-Mumtahanah: 10].

4. Questions followed by answers, as in Allah’s Saying (Exalted be He):





“O you who have believed, why do you say what you do not do?” [Al-Saf: 2].

“O you who have believed, shall I guide you to a commerce that will save you from a painful punishment?” [Al-Saf: 10].

- It is very important to collect these phrases calling the believers from all the verses of the Noble Quran and study them, because they represent the orders, prohibitions and laws that must be respected by all who consider themselves believers in Allah, His angels, His Books, the Last Day, and Divine decree and predestination.

- Since the objective of this book is to identify the path that leads to winning Allah's love (Exalted be He), we have found it useful to collect these phrases calling the believers, and relate them to those whom Allah affirms that He loves in His Book:

1. Orders and prohibitions relating to those who repent (*Al-Tawwabin*):

Allah (Exalted be He) says:





“O you who have believed, turn to Allah in sincere repentance, so your Lord may absolve you of your sins and admit you into Gardens, under which rivers flow, on the Day Allah will not disgrace the Prophet or the believers with him. Their light will shine ahead of them and on their right. They will say, “Our Lord! Perfect our light for us, and forgive us. [For] You are truly Most Capable of everything.” [Al-Tahrim: 8].

2. Orders and prohibitions relating to those who purify themselves (*Al-Mutatahhirin*):

Allah (Exalted be He) says: “O you who have believed, when you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and (wash) your feet to the ankles. And if you are in a state of [full] impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah’s Will to burden you, but to purify you and complete His favor upon you, so perhaps you will be grateful.” [Al-Ma’idah: 6].





3. Orders and prohibitions relating to those who fight in the Cause of Allah, in ranks:

Allah (Exalted be He) says:

“O you who have believed, what is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to [your] land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter.” [Al-Tawbah: 38].

“O you who have believed, when you face the disbelievers in battle, never turn your backs to them.” [Al-Anfal: 15].

“O you who have believed, when you face (an enemy) force, stand firm and remember Allah often so you may triumph.” [Al-Anfal: 45].

“O you who have believed, when you struggle in the cause of Allah, be sure of who you fight. And do not say to those who offer you [greetings of] peace, “You are no believer!”—seeking a fleeting worldly gain. Instead, Allah has infinite bounties [in store]. You were initially like them then Allah blessed you [with Islam]. So be sure! Indeed, Allah is All-Aware of what you do.” [Al-Nisa': 94].





“O you who have believed, take your precautions and go forth either in groups or together.” [Al-Nisa’: 71].

“O you who have believed, Al-Qisas (the Law of Equality in punishment) is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim’s guardian, then blood-money should be decided fairly and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment.” [Al-Baqarah: 178].

“O you who have believed, if you stand up for Allah, He will help you and make your steps firm.” [Muhammad: 7].

“O you who have believed, fight the disbelievers around you and let them find firmness in “you. And know that Allah is with the pious.” [Al-Tawbah: 123].

“O you who have believed, why do you say what you do not do? How despicable it is in the sight of Allah that you say what you do not do! Surely Allah loves those who fight in His cause in [solid] ranks as if they were one concrete structure.” [Al-Saf: 2-4].





4. Orders and prohibitions relating to those who are patient:

Allah (Exalted be He) says:

“O you who have believed, seek comfort in patience and prayer. Allah is truly with those who are patient.” [Al-Baqarah: 153].

“O you who have believed, patiently endure, persevere, stand on guard, and fear Allah, so you may be successful.” [Al `Imran: 200].

5. Orders and prohibitions relating to those who are just:

Allah (Exalted be He) says:

“O you who have believed, stand firm for justice as witnesses for Allah even if it is against yourselves, your parents, or close relatives. Be they rich or poor, Allah is best to ensure their interests. So do not let your desires cause you to deviate [from justice]. If you distort the testimony or refuse to give it, then [know that] Allah is certainly All-Aware of what you do.” [Al-Nisa': 135].





“O you who have believed, stand firm for Allah and be just witnesses. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And fear Allah. Surely Allah is All-Aware of what you do.” [Al-Ma’idah: 8].

6. Orders and prohibitions relating to the pious:

- The order to fear Allah:

Allah (Exalted be He) says: “O you who have believed, fear Allah and be with the truthful.” [Al-Tawbah: 119].

“O you who have believed, fear Allah, and say what is right.” [Al-Ahzab: 70].

“O you who have believed, fear Allah and let every soul look to what [deeds] it has sent forth for tomorrow. And fear Allah, [for] certainly Allah is All-Aware of what you do.” [Al-Hashr: 18].

“O you who have believed, if you fear Allah, He will grant you a standard [to distinguish between right and wrong], absolve you of your sins, and forgive you. And Allah is the Lord of infinite bounty.” [Al-Anfal: 29].





“O you who have believed, fear Allah, and give up what remains (due to you) from *Riba* (usury) if you are [true] believers.” [Al-Baqarah: 278].

“O you who have believed, fear Allah in the way He deserves, and do not die except in [a state of full] submission [to Him].” [Al `Imran: 102].

“O you who have believed, fear Allah and seek what brings you closer to Him and struggle in His Way, so you may be successful.” [Al-Ma`idah: 35].

“O you who have believed, do not proceed [in any matter] before [a decree from] Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing.” [Al-Hujurat: 1].

- **Prayer:**

Allah (Exalted be He) says:

“O you who have believed, seek comfort in patience and prayer. Allah is truly with those who are patient” [Al-Baqarah: 153].

“O you who have believed, when the call to prayer is made on Friday, then proceed [diligently] to the remembrance of Allah and leave off [your] business. That is best for you, if only you knew.” [Al-Jumu`ah: 9].





“O you who have believed, bow down, prostrate yourselves, worship your Lord, and do [what is] good so that you may be successful.” [Al-Hajj: 77]

“O you who have believed, do not approach prayer when you are drunken until you are aware of what you say, nor in a state of [full] impurity—unless you merely pass through [the mosque]—until you have bathed. But if you are ill, on a journey, or have relieved yourselves, or you have been in contact with women (by sexual relations) and cannot find water, then purify yourselves with clean earth, wiping your faces and hands. And Allah is Ever-Pardoning, All-Forgiving.” [Al-Nisa’: 43].

“O you who have believed, when you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and (wash) your feet to the ankles. And if you are in a state of [full] impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands. It is not Allah’s Will to burden you, but to purify you and





complete His favor upon you, so perhaps you will be grateful.” [Al-Ma'idah: 6].

- **Spending in charity (Al-'Infaq):**

Allah (Exalted be He) says:

“O you who have believed, spend from what We have provided for you before there comes a Day in which there will be no bargaining, friendship, or intercession. Those who disbelieve are [truly] the unjust” [Al-Baqarah: 254].

“O you who have believed, do not waste your charity with reminders [of your generosity] or hurtful words, like those who donate their wealth just to show off and do not believe in Allah or the Last Day. Their example is that of a hard barren rock covered with a thin layer of soil hit by a strong rain — leaving it just a bare stone. Such people are unable to preserve the reward of their charity. Allah does not guide [such] disbelieving people. And the example of those who spend their wealth, seeking Allah's pleasure and believing the reward is certain, is that of a garden on a fertile hill: when heavy rain falls, it yields up twice its normal produce. If no heavy rain falls, a drizzle is sufficient.





And Allah is All-Seeing of what you do. Would any of you wish to have a garden with palm trees, grapevines, with rivers flowing underneath, and all kinds of fruits for him therein, and as they grow very old with dependent children, a fiery whirlwind hits the garden, burning it all up? This is how Allah makes His verses clear to you, so perhaps you will reflect. O you who have believed, spend from the best of what you have earned and of what We have produced for you from the earth. Do not pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy.” [Al-Baqarah: 264- 267].

“O you who have believed, it is not permissible for you to inherit women against their will or mistreat them to make them return some of the dowry [as a ransom for divorce] – unless they are found guilty of adultery. Treat them fairly. If you happen to dislike them, you may hate something which Allah turns into a great blessing.” [Al-Nisa’:19].

“O you who have believed, do not devour one another’s wealth illegally, but rather trade by mutual





consent. And do not kill [each other or] yourselves. Surely Allah is ever Merciful to you.” [Al-Nisa’: 29].

- **Fasting:**

Allah (Exalted be He) says:

“O you who have believed, fasting is prescribed for you—as it was for those before you—so perhaps you will become pious.” [Al-Baqarah: 183].

- **Fulfillment of obligations and loyalty:**

Allah (Exalted be He) says:

“O you who have believed, fulfill your obligations. All grazing livestock has been made lawful to you—except what is hereby announced to you and hunting while on pilgrimage. Indeed, Allah commands what He wills” [Al-Ma’idah: 1].

“O you who have believed, do not betray Allah and the Messenger, nor betray your trusts “knowingly.” [Al-Anfal: 27].

7. Belief in Allah, remembrance of Allah (*Dhikr*), recognition of His blessings, and taking Him as an Ally:





Allah (Exalted be He) says:

“O you who have believed, believe in Allah, His Messenger, the Book He has revealed to His Messenger, and the Scriptures He revealed before. Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray.” [Al-Nisa’: 136].

“O you who have believed, fear Allah and believe in His Messenger. [And] He will grant you a double share of His mercy, provide you with a light to walk in [on Judgment Day], and forgive you. For Allah is All-Forgiving, Most Merciful.” [Al-Hadid: 28].

“O you who have believed, remember Allah’s favor upon you: when a people sought to harm you, but He held their hands back from you. Fear Allah. And in Allah let the believers put their trust” [Al-Ma’idah: 11].

“O you who have believed, remember Allah’s favor upon you when [enemy] forces came to [besiege] you [in Medina], so We sent against them a [bitter] wind and forces you could not see. And Allah is All-Seeing of what you do.” [Al-Ahzab: 9].





“O you who have believed! Remember Allah with much remembrance.” [Al-Ahzab: 41].

“O you who have believed, stand up for Allah, as Jesus, son of Mary, asked the disciples, “Who will stand up with me for Allah?” The disciples replied, “We will stand up for Allah.” Then a group from the Children of Israel believed while another disbelieved. We then supported the believers against their enemies, so they prevailed.” [Al-Saf: 14].

“O you who have believed, take not as friends the people who incurred the Wrath of Allah (i.e. the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).” [Al-Mumtahanah: 13].

“O you who have believed, do not take My enemies and yours as trusted allies, showing them affection even though they deny what has come to you of the truth. They drove the Messenger and yourselves out [of Mecca], simply for your belief in Allah, your Lord. If you [truly] emigrated to struggle in My cause and





seek My pleasure, [then do not take them as allies,] disclosing secrets [of the believers] to the pagans out of affection for them, when I know best whatever you conceal and whatever you reveal. And whoever of you does this has truly strayed from the Right Way.” [Al-Mumtahanah: 1].

“O you who have believed, do not associate closely with those who would not miss a chance to harm you. Their only desire is to see you suffer. Their prejudice has become evident from what they say—and what they hide in their hearts is far worse. We have made Our verses clear to you, if only you understood.” [Al `Imran: 118].

“O you who have believed, do not take your parents and siblings as trusted allies if they choose disbelief over belief. And whoever of you does so, they are the [true] unjust.” [Al-Tawbah: 23].

“O you who have believed, do not take disbelievers as allies instead of the believers. Would you like to give Allah solid proof against yourselves?” [Al-Nisa’: 144].

“O you who have believed, do not violate Allah’s rituals [of pilgrimage], the sacred months, the sacrificial





animals, the [offerings decorated with] garlands, nor those [pilgrims] on their way to the Sacred House seeking their Lord's bounty and pleasure. When pilgrimage has ended, you are allowed to hunt. Do not let the hatred of a people who once barred you from the Sacred Mosque provoke you to transgress. Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And fear Allah. Surely Allah is severe in punishment." [Al-Ma'idah: 2].

"O you who have believed, take neither Jews nor Christians as guardians—they are guardians of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people." [Al-Ma'idah: 51].

"O you who have believed, do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith a mockery and amusement. And fear Allah if you are [truly] believers." [Al-Ma'idah: 57].

"O you who have believed, do not be like those who disbelieve and say about their brethren who





travel throughout the land or engage in battle, “If they had stayed with us, they would not have died or been killed.” Allah makes such thinking a cause of agony in their hearts. It is Allah who gives life and causes death. And Allah is All-Seeing of what you do.” [Al `Imran: 156].

8. Following, obeying and praying for the Messenger of Allah (peace be upon him):

Allah (Exalted be He) says:

“Indeed, Allah showers His blessings upon the Prophet, and His angels pray for him. O you who have believed, invoke Allah’s Blessings upon him, and salute him with worthy greetings of peace” [Al-Ahzab: 56].

“Oyou who have believed, respond to Allah and His Messenger when he calls you to that which gives you life. And know that Allah stands between a person and their heart, and that to Him you will all be gathered” [Al-Anfal: 24].

“O you who have believed, when you consult the Messenger privately, give something in charity before your consultation. That is better and purer for you.





But if you lack the means, then Allah is truly All-Forgiving, Most Merciful.” [Al-Mujadilah: 12].

“O you who have believed, do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware.” [Al-Hujurat: 2].

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you [truly] believe in Allah and the Last Day. This is the best and fairest resolution.” [Al-Nisa': 59].

“O you who have believed, obey Allah and His Messenger and do not turn away from him while you hear [his call].” [Al-Anfal: 20].

«O you who have believed, obey Allah and obey the Messenger, and do not let your deeds be in vain.” [Muhammad: 33].

“O you who have believed, do not enter the homes of the Prophet except when leave is given to you for a meal, and do not [come too early and] linger until the meal is ready. But if you are invited, then enter





[on time]. Once you have eaten, then go on your way, and do not stay for casual talk. Such behavior is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth. And when you [believers] ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah.” [Al-Ahzab: 53].

9. Food:

Allah (Exalted be He) says:

“O you who have believed, eat from the good things We have provided for you. And give thanks to Allah if you [truly] worship Him [alone]” [Al-Baqarah: 172].

“O you who have believed, do not forbid the good things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors.” [Al-Ma'idah: 87].





“O you who have believed, intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so you may be successful.” [Al-Ma’idah: 90].

“O you who have believed, do not kill game while on pilgrimage. Whoever kills game intentionally must compensate by offering its equivalence – as judged by two just men among you – to be offered at the Sacred House, or by feeding the needy, or by fasting so that they may taste the consequences of their violations. Allah has forgiven what has been done. But those who persist will be punished by Allah. And Allah is Almighty, capable of punishment.” [Al-Ma’idah: 95].

The first category: Miscellaneous general rules:

- **The believer’s relationship with his own person:**

Allah (Exalted be He) says:

“O you who have believed, indeed, some of your spouses and children are enemies to you, so beware of them. But if you pardon, overlook, and forgive [their faults], then Allah is truly All-Forgiving, Most Merciful.” [Al-Taghabun: 14].





“O you who have believed, shall I guide you to a commerce that will save you from a painful punishment?” [Al-Saf: 10].

“O you who have believed, do not let your wealth or your children divert you from the remembrance of Allah. For whoever does so, it is they who are the [true] losers.” [Al-Munafiqun: 9].

“O you who have believed, enter into Islam wholeheartedly and do not follow Satan’s footsteps. Surely he is your sworn enemy.” [Al-Baqarah: 208].

“O you who have believed, you are accountable only for yourselves. It will not harm you if someone chooses to deviate – as long as you are [rightly] guided. To Allah you will all return, and He will inform you of what you used to do.” [Al-Ma’idah: 105].

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are (appointed) angels stern (and) severe, who never disobey whatever Allah orders – always doing as commanded.” [Al-Tahrim: 6].

“O you who have believed, do not ask about any matter which, if made clear to you, may disturb you.





But if you ask about them while the Quran is being revealed, it will be made clear to you. Allah has forgiven what was done [in the past]. And Allah is All-Forgiving, Most Forbearing.” [Al-Ma'idah: 101].

“As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in [enforcing] the law of Allah, if you [truly] believe in Allah and the Last Day. And let a number of believers witness their punishment.” [Al-Nur: 2].

- **The believer's relationship with society and others:**

Allah (Exalted be He) says:

“O you who have believed, when you are told to make room in gatherings, then do so. Allah will make room for you [in His grace]. And if you are told to rise, then rise up. Allah will elevate those of you who believe, and [raise] those gifted with knowledge in rank. And Allah is All-Aware of what you do.” [Al-Mujadilah: 11].

“O you who have believed, when you converse privately, let it not be for sin, aggression, or disobedience to the Messenger, but let it be for goodness and righteousness. And fear Allah, to Whom you will [all] be gathered.” [Al-Mujadilah: 9].





“O you who have believed, if an evildoer brings you any news, verify [it] so you do not harm people unknowingly, becoming regretful for what you have done.” [Al-Hujurat: 6].

“O you who have believed, do not let some [men] ridicule others, they may be better than them, nor let [some] women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the [true] unjust. O you who have believed, avoid many suspicions, [for] indeed, some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would despise that! And fear Allah. Surely Allah is [the] Acceptor of Repentance, Most Merciful.” [Al-Hujurat: 11- 12].

“O you who have believed, if you marry believing women and then divorce them before you touch them, they will have no waiting period for you to count, so give them a [suitable] compensation, and let them go graciously.” [Al-Ahzab: 49].





“O you who have believed, when the believing women come to you as emigrants, test them—their faith is best known to Allah—and if you find them to be believers, then do not send them back to the disbelievers. They are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them. [But] repay the disbelievers whatever [dowries] they had paid. And there is no blame on you if you marry these [women] as long as you pay them their dowries. And do not hold on to marriage with polytheistic women. [But] demand [repayment of] whatever [dowries] you had paid, and let the disbelievers do the same. That is the judgment of Allah—He judges between you. And Allah is All-Knowing, All-Wise.” [Al-Mumtahanah: 10].

“O you who have believed, when you contract a loan for a fixed period of time, write it down. Let a scribe maintain justice between the parties. The scribe should not refuse to write as Allah has taught them to write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he owes. If the debtor is incompetent, weak, or unable to dictate, let their





guardian dictate for them with justice. Call upon two of your men to witness. If two men cannot be found, then one man and two women of your choice will witness—so if one of the women forgets the other may remind her. The witnesses must not refuse when they are summoned. You should not become weary to write it (your contract), whether it be small or big, for its fixed term. This is more just [for you] in the sight of Allah, and more convenient to establish evidence and remove doubts. However, if you conduct an immediate transaction among yourselves, then there is no need for you to record it, but call upon witnesses when a deal is finalized. Let no harm come to the scribe or witnesses. If you do, then you have gravely exceeded [your limits]. Fear Allah, for Allah [is the One Who] teaches you. And Allah has [perfect] knowledge of all things.” [Al-Baqarah: 282].

“O you who have believed, do not enter any house other than your own until you have asked for permission and greeted its occupants. This is best for you, so perhaps you will be mindful.” [Al-Nur: 27].





“O you who have believed, let those [bondspersons] in your possession and those of you who have not come to the age of puberty ask for your permission [to come in] at three times: before dawn prayer, when you take off your [outer] clothes at noon, and after the late evening prayer. [(These) three times are of privacy for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the verses clear to you, for Allah is All-Knowing, All-Wise.” [Al-Nur: 58].

“O you who have believed, do not be like those who hurt Moses, but Allah cleared him of what they said. And he was honorable in the Sight of Allah.” [Al-Ahzab: 69].

If “those who believe” respond to these calls and perform these righteous deeds, they will be among those about whom the Noble Qur’an says: “**Those who have believed and done righteous deeds.**” They have varying degrees in terms of faith and good deeds. Thus, the more faith increases in a believer’s heart, the more his righteous deeds increase in terms of quality and quantity, until “those who have believed and done





righteous deeds” reach the rank of the beneficent; these will have the highest rank in paradise (*Al-Firdaws Al-A`la*). Now we will talk about “**those who have believed and done righteous deeds**”, who are mentioned in the Noble Quran, to see what Allah (Exalted be He) says about them.

2. Those who have believed and done righteous deeds in the Noble Qur’an:

“**Those who have believed and done righteous deeds**” are mentioned about 52 times in the Noble Qur’an. These verses can be divided into two categories:

The first category: general information about them:

1. They are the benevolent (*Muhsinin*) (unlike those who do evil):

Allah (Exalted be He) says:

“**And not equal are the blind, those who see, and those who believe and do righteous deeds [these are not equal] to those who do evil. Yet seldom do you keep this in mind**” [Ghafir: 58].

2. They are the reformers (unlike the corruptors):

Allah (Exalted be He) says:





“Or should We treat those who have believed and done righteous deeds like the corruptors throughout the land? Or should We treat the pious like the wicked?” [Sad” 28].

3. They are the best of all beings (unlike the disbelievers):
Allah (Exalted be He) says:

“Indeed, those who have disbelieved from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever. They are the worst of [all] beings. Indeed, those who have believed and done righteous deeds—they are the best of [all] beings” [Al-Bayyinah: 6- 7].

4. They are the ones who succeed (and are not in loss):
Allah (Exalted be He) says:

“By the [passage of] time! Surely man is in [grave] loss, except those who have believed, done righteous deeds, and urge each other to the truth, and urge each other to patience” [Al-`Asr: 1-3].

5. Their numbers are few:

Allah (Exalted be He) says:





“David [eventually] ruled, ‘He has definitely wronged you in demanding [to add] your sheep to his. And certainly many partners wrong each other, except those who have believed and done righteous deeds—but how few are they!’ Then David realized that We had tested him so he asked for his Lord’s forgiveness, fell down in prostration, and turned [to Him in repentance]” [Sad: 24].

6. They are not required to do more than what they can bear:

Allah (Exalted be He) says:

“As for those who have believed and done righteous deeds—We never require of any soul more than what it can bear—it is they who will be the residents of Paradise. They will be there forever” [Al-A`raf: 42].

7. They don’t commit evil deeds:

Allah (Exalted be He) says:

“Or do those who commit evil deeds [simply] think that We will make them equal—in their life and after their death—to those who have believed and done righteous deeds? How wrong is their judgment!” [Al-Jathiyah: 21].





The second category: the gifts that Allah gives to them in this worldly life and in the Hereafter:

1. They are the residents of Paradise who will enter the Garden of Eden under which rivers flow, in elevated mansions, and who will rejoice in a garden:

Allah (Exalted be He) says:

“Surely those who have believed and done righteous deeds will have Gardens under which rivers flow. That is the greatest triumph” [Al-Buruj: 11].

“Indeed, those who have believed and done righteous deeds – they are the best of [all] beings. Their reward with their Lord will be Gardens of Eternity (Eden), under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. This is [only] for those in awe of their Lord.” [Al-Bayyinah: 7-8].

“As for those who have believed and done righteous deeds, they will have the Gardens of [Eternal] Residence – as an accommodation for what they used to do.” [Al-Sajdah: 19].





“Surely Allah will admit those who have believed and done righteous deeds into Gardens under which rivers flow. As for the disbelievers, they enjoy themselves and feed like cattle. But the Fire will be their home.” [Muhammad: 12].

“Surely those who have believed and done righteous deeds will have the Gardens of Bliss” [Luqman: 8].

“[As for] those who have believed and done righteous deeds, We will certainly house them in [elevated] mansions in Paradise, under which rivers flow, to stay there forever. How excellent is the reward for those who work [righteousness!]” [Al-`Ankabut: 58].

“As for those who have believed and done righteous deeds, they will be rejoicing in a Garden.” [Al-Rum: 15].

“You will see the unjust fearful [of the punishment] for what they committed but it will be inevitable for them, whereas those who have believed and done righteous deeds will be in the flowering meadows of the Gardens (Paradise). They will have whatever they desire from their Lord. That is [truly] the greatest bounty.” [Al-Shura: 22].





“Those who have believed and done righteous deeds will be admitted into Gardens, under which rivers flow – to stay there forever by the Will of their Lord – where they will be greeted with “Peace!” [Ibrahim: 23].

“Indeed, Allah will admit those who have believed and done righteous deeds into Gardens, under which rivers flow. Surely Allah does what He wills.” [Al-Hajj: 14].

“Allah will surely admit those who have believed and done righteous deeds into Gardens, under which rivers flow, where they will be adorned with bracelets of gold and pearls, and their clothing will be silk,” [Al-Hajj: 23].

“All dominion on that Day is for Allah [alone]. He will judge between them. So those who have believed and done righteous deeds will be in the Gardens of Bliss” [Al-Hajj: 56].

“Give good news [O Prophet] to those who have believed and done righteous deeds that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, “This is what we were given





before,” for they will be served fruit that looks similar [but tastes different]. They will have purified spouses, and they will be there forever.” [Al-Baqarah: 25].

“And those who have believed and done righteous deeds will be the residents of Paradise. They will be there forever.” [Al-Baqarah: 82].

“As for those who have believed and done righteous deeds, We will admit them into Gardens under which rivers flow, to stay there forever. There they will have purified spouses, and We will place them under a vast shade.” [Al-Nisa’: 57].

“And those who have believed and done righteous deeds, We will soon admit them into Gardens under which rivers flow, to stay there forever. Allah’s promise is [always] true. And whose word is more truthful than Allah’s?” [Al-Nisa’: 122].

“And whoever does deeds of righteousness, male or female, and is a true believer will enter Paradise and will never be wronged [even as much as] the speck on a date stone.” [Al-Nisa’: 124].





2. They will have the Gardens of “*Al-Firdaws*” (highest place in Paradise) as an abode:

Allah (Exalted be He) says:

“But whoever comes to Him as a believer, having done righteous deeds, they will have the highest ranks.” [Taha: 75].

“Indeed, those who have believed and done righteous deeds will have the Gardens of *Al-Firdaws* (highest place in Paradise) as an abode” [Al-Kahf: 107].

3. They will have forgiveness, a great reward, and an honorable provision:

Allah (Exalted be He) says:

“So those who have believed and done righteous deeds will have forgiveness and an honorable provision” [Al-Hajj: 50].

“Allah has promised those who have believed and done righteous deeds [His] forgiveness and a great reward.” [Al-Ma'idah: 9].

4. They will have a fine, great and never-ending reward, where they will remain eternally:





Allah (Exalted be He) says:

“But those who have believed and done righteous deeds will have a never-ending reward” [Al-Inshiqaq: 25].

“[But] those who have believed and done righteous deeds will certainly have a never-ending reward.” [Fussilat: 8].

“Surely this Quran guides to what is most upright, and gives good news to the believers—who do righteous deeds—that they will have a mighty reward.” [Al-Isra’: 9].

“Except those who have believed and done righteous deeds—they will have a never-ending reward.” [Al-Tin: 6].

“[making it] perfectly upright, to warn [the disbelievers] of a severe torment from Him and to give good news to the believers—who do righteous deeds—that they will have a fine reward.” [Al-Kahf: 2].

5. Allah will absolve them of their sins, they will have a great reward, and He will reward them according to the best of what they used to do:

Allah (Exalted be He) says:





“Muhammad is the Messenger of Allah and those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating [in prayer], seeking Allah’s favor and satisfaction. The sign [of brightness can be seen] on their faces from the trace of prostrating [in prayer]. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its [tiny] branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters—so that Allah may enrage by them the disbelievers. Allah has promised those among them who have believed and done righteous deeds, forgiveness and a great reward.” [Al-Fath: 29].

“As for those who have believed, done righteous deeds, and believed in what has been sent down upon Muhammad—which is the truth from their Lord—He will absolve them of their sins and improve their condition” [Muhammad: 2].

“Those who disbelieve will have a severe punishment. But those who believe and do righteous deeds will have forgiveness and a great reward.” [Fatir: 7].





“As for those who have believed and done righteous deeds, We will certainly absolve them of their sins, and reward them according to the best of what they used to do.” [Al-`Ankabut: 7].

6. Allah will admit them among the righteous:

Allah (Exalted be He) says:

“Those who have believed and done righteous deeds will surely be admitted by Us to be among the righteous” [Al-`Ankabut: 9].

7. He will reward them and give them increase of His bounty:

Allah (Exalted be He) says:

“so that He may [generously] reward those who have believed and done righteous deeds, out of His Bounty. He truly does not love the disbelievers.” [Al-Rum: 45].

“He responds to those who have believed and done righteous deeds, and gives them increase of His bounty. As for the disbelievers, they will suffer a severe punishment” [Al-Shura: 26].

8. Allah will admit them into His mercy:

Allah (Exalted be He) says:





“As for those who have believed and done righteous deeds, their Lord will admit them into His mercy. That is [truly] the absolute triumph.”

[Al-Jathiyah: 30].

9. Allah will give them succession on earth:

Allah (Exalted be He) says:

“Allah has promised those of you who have believed and done righteous deeds that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their religion which He has chosen for them; and will indeed change their fear into security – [provided that] they worship Me, associating nothing with Me. But whoever disbelieves after this [promise], it is they who will be the rebellious.” [Al-Nur: 55].

10. Allah will bring them out of darkness into light:

Allah (Exalted be He) says:

“[and sent] a messenger reciting to you Allah's verses, making things clear so that He may bring those who believe and do righteous deeds out of darkness and into light. And whoever believes in Allah and





does good will be admitted by Him into Gardens under which rivers flow, to stay there forever. Allah will have indeed granted them an excellent provision.” [Al-Talaq:11].

11. There is no fear for them, and they will not grieve:

Allah (Exalted be He) says:

“Indeed, those who have believed, done righteous deeds, established prayer, and paid *Zakah* will receive their reward from their Lord, and there will be no fear for them nor will they grieve.” [Al-Baqarah: 277].

12. Allah is pleased with them and they are pleased with Him.

Allah (Exalted be He) says:

“Indeed, those who have believed and done righteous deeds – they are the best of [all] beings. Their reward with their Lord will be Gardens of Eternity (Eden), under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. This is [only] for those in awe of their Lord.” [Al-Bayyinah: 7-8].





13. The Most Merciful will grant them His love and affection:

Allah (Exalted be He) says:

“As for those who have believed and done good, the Most Compassionate will [certainly] bless them with [genuine] love and affection” [Maryam: 96].

14. Their Lord will guide them through their faith:

Allah (Exalted be He) says:

“Surely those who have believed and done righteous deeds, their Lord will guide them [to Paradise] through their faith, and rivers will flow under their feet in the Gardens of Bliss” [Yunus: 9].

15. They will have bliss and an honorable destination:

Allah (Exalted be He) says:

“Those who have believed and done righteous deeds, for them will be bliss and an honorable “destination.” [Al-Ra`d: 29].

16. Allah will reward them with justice and will not let their reward be lost. Thus, they will have no fear of injustice or of denial of their reward, and their striving will not be denied:





Allah (Exalted be He) says:

“But whoever does deeds of righteousness and is a believer will have no fear of injustice or of denial [of their reward]” [Taha: 112].

“So whoever does deeds of righteousness and is a believer will never be denied [the reward for] their striving, for We are recording it all.” [Al-Anbiya’: 94].

“To Him is your return all together. Allah’s promise is [always] true. Indeed, He originates the creation then resurrects it so that He may reward with justice those who believe and do righteous deeds. But those who disbelieve will have a boiling drink and a painful punishment for their disbelief.” [Yunus: 4].

“As for those who believe and do righteous deeds, We certainly never deny the reward of those who are best in deeds.” [Al-Kahf: 30].

These verses speak of those who believe and do righteous deeds, and Allah’s rewards for them in this worldly life and in the Hereafter.

There are some verses that we should focus on and meditate on:





1. Allah (Exalted be He) says in Sura Al-Kahf:

“Indeed, those who have believed and done righteous deeds will have the Gardens of *Firdaws* (highest place in Paradise) as an abode, where they will be forever, never desiring anywhere else” [Al-Kahf: 107-108].

These two verses imply that those who have believed and done righteous deeds have different degrees of faith, of performance of righteous deeds, and of guidance. Thus, some of them reach the degree of the benevolent (Prophets and those close to Allah) whose reward is that of the high “*Firdaws*” (highest place in Paradise). This is why verse 11 of Sura Al-Talaq shows that Allah brings them out of darkness into light, and that their degrees of faith are progressive.

“[and sent] a Messenger reciting to you Allah’s verses, making things clear so that He may bring those who believe and do righteous deeds out of darkness and into light. And whoever believes in Allah and does good will be admitted by Him into Gardens under which rivers flow, to stay there forever. Allah will have indeed granted them an excellent provision” [Al-Talaq: 11].





2. Allah (Exalted be He) says in Sura Hud:

“If We give man a taste of Our mercy and then take it away from him, he becomes utterly desperate, ungrateful. But if We give him a taste of prosperity after being touched with adversity, he will surely say, ‘My ills have gone.’ Indeed, he is excessively exultant and boastful, except those who have patiently endured and done righteous deeds. It is they who will have forgiveness and a mighty reward” [Hud: 9-11].

This is the only verse in the Qur’an where the words **“those who have believed”**, were replaced by the words **“those who have patiently endured”** before the words **“done righteous deeds.”** This proves that endurance in the face of Allah’s Decree is one of the essential parts of faith. Endurance therefore symbolizes faith (*Iman*), because endurance is half of faith. Allah (Exalted be He) says:

“But this (good state) cannot be attained except by those who were patient and who are truly fortunate” [Fussilat: 35].

The verse in Surah Hud shows that believers never cease to do righteous deeds even during difficult





afflictions that require endurance. Thus, they continue to do righteous deeds both during difficulties and during ease, and similarly during the time of endowment and the times of deprivation.

This constitutes a proof of faith, so the verse ends with Allah's Saying:

“It is they who will have forgiveness and a mighty reward.”

3. Allah (Exalted be He) says in Sura Al-Shura that those who believe and do righteous deeds are the slaves of Allah:

“That [reward] is the good news which Allah gives to His slaves who have believed and done righteous deeds. Say [O Prophet], ‘I do not ask you for a reward for this [Message]—only honor for [our] kinship.’ Whoever earns a good deed, We will increase it in goodness for them. Surely Allah is All-Forgiving, Most Appreciative” [Al-Shura: 23].

This shows the importance of their rank in the Sight of Allah, as similarly with the slaves of the Most Merciful described elsewhere in the Noble Qur'an. Allah promises them a reward and Paradise where they





will receive their sustenance without counting. They have obtained the privilege of being attached to Allah through their faith and righteous deeds.

4. Allah (Exalted be He) says in Sura Al-Nur:

“Allah has promised those who have believed among you and done righteous deeds that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their religion which He has chosen for them; and will indeed change their fear into security – [provided that] they worship Me, associating nothing with Me. But whoever disbelieves after this [promise], it is they who will be the rebellious” [Al-Nur: 55].

We note that the words **“among you”** are added after **“who have believed”**. This is the only place where this phrase **“among you”** is mentioned. This proves that all those who have believed do not believe sincerely, and that only some are sincere in their faith and righteous deeds. It is to these only that Allah will give succession on earth as He gave it to those who came before them. He will give strength and supremacy to their religion which He has approved for them. He will change their





previous fear to safety. This is the case with only the most sincere and not all “those who believe”. This is why the verse ends with these Words of Allah (Exalted be He): **“They worship Me, associating nothing with Me”**, that is, these believers sincerely believe in the Oneness of Allah and dedicate their worship and deeds to Allah alone.

5. We notice that in some verses, some good acts or acts related to belief are mentioned after the words **“those who have believed and done righteous deeds”**.

- Allah (Exalted be He) says in Sura Al-Shu`ara’:

“Shall I inform you of whom the devils [actually] descend upon? They descend upon every sinful liar, who gives an [attentive] ear [to half-truths], and most of them are liars. As for poets, they are followed [merely] by deviants. Do you not see how they rant in every field, only saying what they never do? Except those who have believed, done righteous deeds, remembered Allah often, and [poetically] avenged [the believers] after being wrongfully slandered. The unjust will come to know what [evil] end they will meet” [Al-Shu`ara’: 221-227].





- Allah (Exalted be He) says in Sura Al-`Asr:

“By the [passage of] time! Surely man is in [grave] loss, except those who have believed, done righteous deeds, and urged each other to the truth, and urged each other to patience” [Al-`Asr: 1-3].

- Allah (Exalted be He) says in Sura Muhammad:

“As for those who have believed, done righteous deeds, and believed in what has been sent down upon Muhammad—which is the truth from their Lord—He will absolve them of their sins and improve their condition” [Muhammad: 2].

- Allah (Exalted be He) says in Sura Al-Baqarah:

“Indeed, those who have believed, done righteous deeds, established prayer, and paid *Zakah* will receive their reward from their Lord, and there will be no fear for them, nor will they grieve” [Al-Baqarah: 277].

These special deeds are mentioned repeatedly so that their importance is emphasized, especially in matters of belief, as is the case when: “**and believed in what has been sent down upon Muhammad**” is added after the general belief indicated by Allah’s Saying “**those who**





have believed.” This specification also concerns good deeds useful to the individual himself (including the performance of prayer and frequent remembrance of Allah) and those useful to others (including the mutual enjoining of truth and patience as well as giving *Zakah*).

- From this we understand that acts related to belief and righteous deeds are not all of the same degree of importance; some are more important, better rewarded, more influential, and more loved by Allah than others. It is therefore obligatory for us to begin with these acts, focus on them, not neglect them, and give them exclusive priority over other acts.

6. Allah (Exalted be He) says in Sura Ghafir:

“And not equal are the blind, those who see, and those who believe and do righteous deeds [these are not equal] to those who do evil. Yet seldom do you keep this in mind” [Ghafir: 58].

At first glance, the reader may understand that this verse mentions opposites, namely the blind and those who see on the one hand, then those who believe and do righteous deeds and those who do evil on the other. But this is not right, because the presence of “*la*” (nor)





before the words “those who do evil” shows that the comparison concerns the blind and those who see among those who believe and do righteous deeds on the one hand and those who do evil on the other hand. The former represents the (benevolent) and the latter is (the one who does evil).

It is understood from the verse that the benevolent of those who believe and do righteous deeds, be they sighted or blind, are not comparable to those who do evil because it is not the eyes that are truly blind, but it is rather the hearts in the breasts which are blinded.

7. Allah (Exalted be He) says in Sura Al-Ma'idah:

“There is no blame on those who believe and do righteous deeds for what they had consumed before [the prohibition], as long as they fear Allah, believe, and do righteous deeds; then [continue to] fear Allah and believe; then [persevere in] fearing Allah and doing good deeds with benevolence (*Ihsan*). For Allah loves the benevolent (*Al-Muhsinin*)” [Al-Ma'idah: 93].

The verse speaks of the benevolent whom Allah (Exalted be He) loves and who have four characteristics:





1. Belief (*Iman*) which is repeated three times (**those who believe, believe, and believe**).
2. Piety (*Taqwa*) which is repeated three times (**fear Allah, then [continue to] fear Allah, then [persevere in] fearing Allah**).
3. Doing righteous deeds, which is repeated twice (**and do righteous deeds, and [persevere in] doing righteous deeds**).
4. Benevolence (*Ihsan*) which is mentioned once.

Belief and piety are the basis and then come the righteous deeds which reflect sincerity, and at the top benevolence. This is the apex which includes benevolence in matters of belief, benevolence in piety, and benevolence in righteous deeds. In addition, we note that their fearing Allah is mentioned before their belief on two occasions, and likewise before benevolence, because it is the basis that constitutes a prerequisite for true belief and true benevolence. We also notice the presence of the term “then” (*Thumma*) which indicates a graduation of the action. Thus, there are three degrees, starting with those who fear Allah, believe in Him, and do righteous deeds, and then those who continue to





fear Allah and believe in Him, and finally those who persevere in fearing Allah and are benevolent, who are at the highest degree. This last level is that of the pious benevolent whom Allah (Exalted be He) loves and who we will talk about later.

8. In some verses, we note the use of the present tense (whoever does deeds of righteousness) instead of the present perfect tense (those who have believed and done righteous deeds), as mentioned in Allah's Saying:

“But whoever does some deeds of righteousness and is a believer will have no fear of injustice or of denial [of their reward]” [Taha: 112].

And in Sura Al-Anbiya':

“So whoever does some deeds of righteousness and is a believer will never be denied [the reward for] their striving, for We are recording it all” [Al-Anbiya': 94].

And in Sura Al-Nisa':

“And whoever does some deeds of righteousness, male or female, and is a true believer will enter Paradise and [they] will never be wronged [even as much as] the speck on a date stone” [Al-Nisa': 124].





We also notice that their doing of righteous deeds is mentioned before their believing. We also note the use of the determiner “some” before the words “deeds of righteousness”. It means the accomplishment of some or part, and not all, of the righteous deeds.

Moreover, the verb (to do) is conjugated in the singular, unlike the other verses where it is conjugated with the plural and where we find “those who believe and do righteous deeds” is used.

In the third verse, we notice the mention of the terms “male or female”. This proves that there is no difference between men and women when it comes to retribution and reward for righteous deeds.

Belief is mentioned before righteous deeds in Allah's Saying in Sura Taha:

Allah (Exalted be He) says:

“But whoever comes to Him as a believer, having done righteous deeds, they will have the highest ranks” [Taha: 75].

Mentioning belief before righteous deeds shows that it is important for belief to be the basis of righteous





deeds, whose doer should not wait for either reward or gratitude.

Then the verse ends by saying: “**they will have the highest ranks.**”

We notice that the verse begins by speaking in the singular and saying “**believer**”, but the end of this same verse of Sura Taha refers to a group of individuals, saying: “**they will have the highest ranks.**” This shows that the individuals cited do not stand alone away from the group, and that they help each other in goodness and piety and in the doing of righteous deeds. Indeed, the Hand of Allah is with the group and the accomplishment of righteous deeds requires mutual cooperation and integration; they cannot be achieved when the believer is alone. However, individual effort pays off. Thus, two of the preceding verses end with these words: “**will have no fear of injustice or of denial [of their reward].**” And: “**will never be denied [the reward for] their striving.**”

Important points that should be noted:

1. The difference between “deed” (*‘Amal*) and “act” (*Fi`l*):





Deed is a sum of acts. So, for example, the performance of prayer is a deed that includes a set of smaller acts (i.e. ablution and the Prayer itself).

Ablution (*Wudu'*) is composed of acts (including rinsing the mouth, inhaling and exhaling water, washing the face ...).

The Prayer itself is comprised of acts (including standing (*Qiyam*), saying '*Allahu Akbar*' (Allah is the Greatest), reciting the Qur'an, bowing (*Ruku'*), prostration (*Sujud*) ...)

2. The difference between “**whoever does some deeds of righteousness**” and “**whoever does righteousness**” is that the righteous deeds are being stressed in the first verse, whereas the one who does such deeds is being referred to in the second verse.

In Sura Al-Nisa', Allah (Exalted be He) says:

“And whoever does some deeds of righteousness, male or female, and is a true believer will enter Paradise and will never be done injustice [even as much as] the speck on a date stone” [Al-Nisa': 124].





In Sura Al-Nahl, Allah (Exalted be He) says:

“Whoever does righteousness, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds” [Al-Nahl: 97].

In Sura Ghafir, Allah (Exalted be He) says:

“Whoever does an evil deed will only be paid back with its equivalent. And whoever does righteousness, whether male or female, and is a believer, they will enter Paradise, where they will be provided for without limit” [Ghafir: 40].

3. “Doing good” is opposite to “doing evil”:

Allah (Exalted be He) says:

“Whoever does good, it is for (the benefit of) himself, and whosoever does evil, it is against it (his own soul). Your Lord is never unjust to [His] slaves” [Fussilat: 46].

“Whoever does good, it is for (the benefit of) himself, and whosoever does evil, it is against it (his own soul). Then to your Lord you will [all] be returned.” [Al-Jathiyah: 15].





4. The difference between “sins” and “misdeeds”.

It is worth noting that sins are related to the acts by which the individual harms only his own person, and therefore Allah forgives the one who asks Him for forgiveness for such acts. Allah (Exalted be He) says:

“Our Lord! We have heard the caller to [true] belief [proclaiming], ‘Believe in your Lord [alone],’ so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us [each] to die as one of the virtuous” [Al `Imran: 193].

As for misdeeds, they are related to acts which cause injustice and harm to others.

For these acts, one does not just ask for forgiveness but implores Allah to absolve him of these misdeeds: **“absolve us of our misdeeds.”**

5. The difference between “doing good (*Khayr*)” and “doing righteous deeds (*Al-Salihah*)”:

- “Doing good” is a term that includes all apparently beneficent charitable acts, useful to others, regardless of their impact on their performer and on society.

Allah (Exalted be He) says:





“The Day when every soul will be presented with whatever good it has done, and it will wish that there was a great distance between it and its misdeeds. And Allah warns you about Himself. And Allah is Ever Gracious to [His] slaves” [Al `Imran” 30].

A person finds this act of charity written in his book on the Day of Resurrection. But is the reward greater for charitable acts or for righteous deeds which reform people and the condition of creatures and which serve to spread mercy, justice, good and peace among humans?

Of course, the greater reward is given to those who believe and do righteous deeds. The above verses show that they will have a great reward in the worldly life and that Allah will give them succession on earth, and that He has also prepared for them Gardens under which rivers flow.

- Since these acts are motivated by the belief in Allah (Exalted be He) and in the Last Day, the believer performs them to obey Allah with regard to performing his role of vicegerent of Allah on the earth, reforming that which is corrupt and maintaining what is good, wishing for Allah’s reward in the Hereafter.





Allah (Exalted be He) says:

“Or should We treat those who have believed and done righteous deeds like those who make corruption throughout the land? Or should We treat the pious like the wicked?” [Sad’ 28].

- It is worth noting here the importance of having the correct intention before doing each righteous deed, to ensure its beneficial impact on the individual and on society and its usefulness to creatures, life, and the environment. Indeed, not all acts of charity are righteous deeds, but all righteous deeds are acts of charity.

But if the slave’s intention is sincere in relation to the act of charity he performs, his reward will not, of course, be lost.

Allah (Exalted be He) says:

“They will never be denied the reward for any good they have done. And Allah has [perfect] knowledge of the pious” [Al `Imran: 115].

“They ask you [O Prophet] regarding women. Say, “It is Allah Who instructs you about them and about





what is recited unto you in the Book concerning the orphan women whom you deprive of their due rights but still wish to marry, also helpless children, and that you stand firm for justice to orphans. And whatever good you do is certainly well known to Allah.” [Al-Nisa’: 127].

- The Noble Qur’an encourages people to do good acts of charity in general

Allah (Exalted be He) says:

“O you who have believed, bow down, prostrate yourselves, worship your Lord, and do [what is] good so that you may be successful” [Al-Hajj: 77].

- Likewise, the Noble Quran forbids people from withholding good:

Allah (Exalted be He) says:

“[It will be said to both angels,] “Throw into Hell every stubborn disbeliever, withholder of good, transgressor, and doubter” [Qaf: 24-25].

“Slanderer, gossip-monger, withholder of good, transgressor, evildoer” [Al-Qalam: 11-12].





The verses show that the doing of good acts is required when it is motivated by faith and the intention of its doer is sincerely for Allah's sake (Exalted be He). The verses also encourage the person to reflect on how to ensure that this good is not limited to being only an act of charity, but a righteous deed, useful to its doer and the society in which he lives. This is a primary aspect of the acts of benevolence.

Allah (Exalted be He) says:

“Are they awaiting the coming of the angels, or your Lord [Himself], or some of your Lord's [major] signs? On the Day your Lord's signs arrive, belief will not benefit those who did not believe earlier or those who did no good through their faith. Say, “Keep waiting! We too are waiting.” [Al-An`am: 158].

“Surely your Lord knows that you [O Prophet] stand [in prayer] for nearly two-thirds of the night, or [sometimes] half of it, or a third, as do some of those with you. Allah [alone] keeps a [precise] measure of the day and night. He knows that you [believers] are unable to endure this, and has turned to you (in mercy). So recite [in prayer] whatever you can from the





Quran. He knows that some of you will be sick, some will be travelling throughout the land seeking Allah's bounty, and some fighting in the cause of Allah. So recite whatever you can from it. And [continue to] perform [regular] prayers, pay Zakah, and lend to Allah a good loan. Whatever good you send forth for yourselves, you will find it with Allah far better and more rewarding. And seek Allah's forgiveness. Surely Allah is All-Forgiving, Most Merciful." [Al-Muzzammil: 20].

"So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it." [Al-Zalzalah: 7-8].

Likewise, several verses encourage the person to compete in the performance of good acts, by doing separate acts which complement each other and constitute righteous deeds useful to the individual and the society.

Allah (Exalted be He) says:

"Everyone turns to their own direction [of prayer]. So compete with one another in doing good. Wherever you are, Allah will bring you all together





[for judgment]. Surely Allah is Most Capable of all things” [Al-Baqarah: 148].

“We have revealed to you [O Prophet] this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life. If Allah had willed, He would have made you one community, but His Will is to test you with what He has given [each of] you. So compete with one another in doing good. To Allah you will all return, then He will inform you [of the truth] regarding your differences.” [Al-Ma'idah: 48].

“They believe in Allah and the Last Day, encourage good and forbid evil, and race with one another in doing good. They are [truly] among the righteous.” [Al `Imran: 114].

Allah said that the Prophets and the Messengers competed in doing good deeds which Allah inspired them to do.





Allah (Exalted be He) also says:

“We [also] made them [the Prophets] leaders, guiding by Our command, and inspired them to do good deeds, establish prayer, and pay *Zakah*. And they were devoted to Our worship” [Al-Anbiya’: 73].

“So We answered his prayer, granted him John, and cured his wife (to bear a child) for him. Indeed, they used to hasten on to do good deeds, and call upon Us with hope and fear, totally humbling themselves before Us.” [Al-Anbiya’: 90].

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts fearful, [knowing] that they will return to their Lord – it is they who race to do good deeds, always taking the lead.” [Al-Mu’minun: 60 - 61].





Conclusion:

The believer should eagerly hasten to do good deeds. However, it is essential that these deeds be based on belief in Allah and the Last Day and that they should complement each other to become righteous deeds, useful to individuals and societies, reforming them, both in the short and long term. But when acts of charity become a means of feigning a deceptive appearance and a race for pride, without actually aiming at reforming societies and human lives, it is obligatory for the doer of these acts to renew his intention and redirect it to the right path so that the acts become a means of reforming and bringing happiness and guidance to the society and individuals.

Not all righteous deeds are accepted by Allah (Exalted be He). Therefore, the slave should learn about the righteous deeds that please Allah (Exalted be He) and fall under the acts of benevolence. This can be achieved through the following means:

1. Invocation:

One should supplicate Allah: “O Allah, grant us a righteous deed that pleases You”, and then invoke Allah to accept the deed that is performed.





Allah (Exalted be He) says:

“So Solomon smiled in amusement at her words, and prayed, My Lord! Inspire me to [always] be thankful for Your favors which You have blessed me and my parents with, and to do righteous deeds that please you. Admit me, by Your mercy, into [the company of] Your righteous slaves.” [Al-Naml: 19].

“We have commanded people to honor their parents. Their mothers bore them in hardship and delivered them in hardship. Their [period of] bearing and weaning is thirty months, till when he attains full strength and reaches forty years, he says: “My Lord! Inspire me to [always] be thankful for Your favors which You blessed me and my parents with, and to do righteous deeds that please You. And instill righteousness in my offspring. I truly repent to You, and I truly submit [to Your Will].” [Al-Ahqaf: 15].

2. Choosing particular days and times to do righteous deeds:

- The first ten days of Dhul-Hijjah, especially the Day of Arafat.





- The blessed month of Ramadan, especially the last ten days and the Night of Decree (*Laylat-ul-Qadr*).
 - Fridays.
 - When fasting and the time the fast is broken (*Iftar*).
 - Times of patience and endurance during illness, sufferings, and hardships.
 - The last third of the night.
 - During Hajj and on the day of Arafat.
3. Doing the righteous deeds mentioned in the Qur'anic verses after the call addressing the believers: "O you who have believed!", and cited above.
 4. Choosing the righteous deeds mentioned in the Qur'anic verses after Allah's Saying: "Those who have believed and done righteous deeds", especially the very deeds explicitly mentioned after these terms, such as the enjoining each other to be patient and to follow the way of truth, and frequent remembrance of Allah.
 5. Choosing the righteous deeds that are useful to others rather than those that are useful only to oneself, with the exception of the obligatory acts.





Preference should be given to the most useful deed, considering the number of people who benefit from them or the type of deed and its impact on people's lives. Indeed, the greater the useful impact is, the greater is the value of the deed.

6. The doer of these righteous deeds should have a sincere intention and dedicate them to Allah alone, hoping for His reward.

So when the righteous deeds are done in secret, they are more likely to be accepted.

7. They must be done with legal and pure money.

Allah (Exalted be He) says: **“O Messengers! Eat from what is good and lawful, and act righteously. Indeed, I am well-acquainted with (all) that you do”** [Al-Mu'minun: 51].

8. Righteous deeds should not be performed at the expense of other obligations, including kindness to parents, family expenses, the time of paid work, or the like.
9. Attention should be paid to the quality of these righteous deeds, and not to their quantity.





Allah (Exalted be He) says: **“Where they will be forever, never desiring anywhere else. Say [O Prophet], ‘If the ocean were ink for [writing] the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if We refilled it with its equal.’ Say [O Prophet], ‘I am only a man like you, [but] it has been revealed to me that your God is only One God. So whoever hopes for the meeting with their Lord, let them do righteous deeds and associate none in the worship of their Lord’”** [Al-Kahf: 108-110].

- Faith can increase or decrease in the heart, in different degrees. We will present the degrees of faith:

3. The degree of belief (the believers):

- Allah (Exalted be He) says:

“Tâ-Sîn. These are the verses of the Quran; the clear Book. [It is] a guide and good news for the believers: [those] who establish prayer, pay *Zakah*, and believe with certainty in the Hereafter. As for those who do not believe in the Hereafter, We have certainly made their [evil] deeds appealing to them, so they wander blindly. It is they who will suffer a dreadful torment,





and in the Hereafter they will [truly] be the greatest losers” [Al-Naml: 1-5].

Allah characterizes the believers with three main qualities:

1. Belief ... **“and believe with certainty in the Hereafter”**.
 2. Doing of righteous deeds useful to oneself ... **“who establish prayer”**.
 3. Doing righteous deeds useful to others ... **“pay Zakah”**.
- Allah (Exalted be He) says:

“The believers, both men and women, are guardians of one another. They enjoin good and forbid evil, establish prayer and pay Zakah, and obey Allah and His Messenger. It is they who will be shown Allah’s mercy. Surely Allah is Almighty, All-Wise. Allah has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eden (Eternity), and – above all – the pleasure of Allah. That is [truly] the ultimate triumph” [Al-Tawbah: 71- 72].





These verses added other characteristics that relate to righteous deeds useful to people, namely:

1. Enjoining good.
2. Forbidding evil.
3. Obeying Allah and His Messenger.

This is followed by Allah's promise to the believing men and women to grant them Gardens under which streams flow, to dwell therein eternally, and excellent dwellings in the Gardens of Eden. And the satisfaction of Allah is even a greater reward, and this is the ultimate triumph.

- Allah (Exalted be He) says:

“Allah has indeed purchased from the believers their lives and wealth in exchange for Paradise. They fight in the cause of Allah and kill or are killed. This is a true promise binding on Him in the Torah, the Gospel, and the Quran. And whose promise is truer than Allah's? So rejoice in the exchange you have made with Him. That is [truly] the ultimate triumph. [These are the believers] who repent, who are devoted to worship, who praise [their Lord], who fast (or go





out in Allah’s Cause), who bow down and prostrate themselves, who enjoin good and forbid evil, and who observe the limits set by Allah. And give good news to the believers” [Al-Tawbah: 111-112].

These verses added the characteristic of fighting in the Cause of Allah, describing the believers as being those who repent to Allah, worship Him, praise Him, go out in Allah’s Cause, bow down, prostrate, enjoin the good and forbid the evil, and respect Allah’s limits.

4. The degree of true belief (the true believers):

- Allah (Exalted be He) says:

“The [true] believers are those whose hearts tremble at the remembrance of Allah, whose faith increases when His verses are recited to them, and who put their trust in their Lord. [They are] those who establish prayer and donate from what We have provided for them. It is they who are the true believers. They will have elevated ranks, forgiveness, and an honorable provision from their Lord” [Al-Anfal: 2-4].

Allah describes those who are true believers by all the characteristics mentioned earlier, in addition to the characteristics stated in this verse, which are related to:





1. Deeds of the heart... **“those whose hearts tremble at the remembrance of Allah, whose faith increases when His verses are recited to them, and who put their trust in their Lord.”**
2. Righteous deeds useful to themselves... **“establish prayer.”**
3. Righteous deeds useful to others ... **“and donate from what We have provided for them”** (this is more general than performing *Zakah*).
5. The degree of belief that makes the believer successful (the successful believers):
 - Allah (Exalted be He) says:

“Successful indeed are the believers: those who in their prayer are submissive; those who avoid idle talk; those who are [active] performers of *Zakah*; those who guard their chastity except with their wives or those [bondwomen] in their possession, for then they are free from blame, but whoever seeks beyond that are the transgressors; [the believers are also] those who are true to their trusts and covenants; and those who are [properly] observant of their prayers. These are the ones who will be awarded *Al-Firdaws* (highest place in Paradise) as their own. They will be there forever”
[Al-Mu'minun: 1-11].





Allah describes the successful believers, who have the highest degree, and who are the benevolent, and will enter *Al-Firdaws Al-A`la*, the highest level of Paradise, by the following characteristics related to:

1. Deeds of the heart...”**those who in their prayer are submissive**”. They not only establish prayer as is the case of the true believers, but are also submissive in it.
2. Righteous deeds useful to themselves...”**observant of their prayers**”. They not just establish prayer as is the case of the true believers, but they also continually observe it properly.
3. Righteous deeds useful to others...” **those who avoid idle talk**”; “**those who are [active] performers of Zakah**” (this is not limited to giving *Zakah*, as is the case of believers); “**those who guard their chastity**”; and “**those who are true to their trusts and covenants**”.

By comparing the characteristics of believers with those of successful believers, we can clearly see the meaning of beneficence with regard to acts:





For example: Speaking of believers, we find that they only “**establish prayer**”.

However, the successful believers (the benevolent) perform prayer with much beneficence, both in terms of the content of the prayer itself by being “**in their prayer submissive**” and in terms of strict observance of it “**observant of their prayers**”.

For example: Speaking of believers, we find that they only “**pay Zakah**”.

- However, the successful believers perform *Zakah* with great beneficence “**those who are [active] performers of Zakah**), i.e. they make effort and work to earn money which they spend on the poor and needy. Thus, they are useful to others because they want to be the ones who give and not the ones who receive, even when they are poor.

When the successful believers perfect their belief, they become the benevolent (*Al-Muhsinin*) who will be awarded *Al-Firdaws* (highest place in Paradise), to remain there eternally:

Note: It is worth noting that *Al-Firdaws Al-A`la* is mentioned only twice in the Quran. The second time is





at the end of Sura Al-Kahf, where Allah (Exalted be He) says:

“Indeed, those who believe and do righteous deeds will have the Gardens of *Al-Firdaws* (highest place in Paradise) as an abode, where they will be forever, never desiring anywhere else” [Al-Kahf: 107-108].

Successful believers are those who believe and do righteous deeds with the highest degree of faith, which is benevolence. That is why Allah (Exalted be He) loves them, for Allah loves the benevolent, and they are the ones who will have *Al-Firdaws Al-A`la*, the highest level of Paradise. We implore Allah to grant us the favor of being among them.





Piety (*Taqwa*) and the pious (*Al-Muttaqin*):

- Piety is a high degree of belief:

A. Meaning of piety (*Taqwa*):

Taqwa means to take precautions against something that is feared, as used in this Saying of Allah (Exalted be He): “**guard yourselves against the fire**”.

Taqwa is a degree of beneficence of belief or, in other words, perfecting the unwavering belief in the Unseen (*Ghayb*), the most preponderant one being belief in Allah. Thus, the believer does not only believe in the existence and oneness of Allah, but also progresses in his belief to a degree where he feels the existence of Allah and is aware that Allah sees and watches him. Consequently, he fears Allah with regard to all his actions, words, and intentions.

Taqwa is an important step in the journey of guidance to Allah (Exalted be He).

Taqwa means to fear Allah in secret and in public, as Allah (Exalted be He) says:

“O you who have believed, fear Allah in the way He deserves [to be feared], and do not die except in [a state of full] submission [to Him]” [Al `Imran: 102].





- *Taqwa* also means to be prepared by performing the due actions, as in Allah's Saying:

“Fear the Day when you will [all] be returned to Allah, then every soul will be rewarded in full for what it has done, and they will not suffer any injustice” [Al-Baqarah: 281].

- It is therefore said that *Taqwa* means fearing the Almighty, acting according to the revelation (Qur'an), feeling content with whatever little provision one has, and preparing for the day of departure (death).
- *Taqwa* is an act of the heart. Therefore, the Prophet (peace be upon him) said, pointing to his noble breast: “*Piety is here, piety is here.*”
- *Taqwa* is a high degree of faith. Allah affirms in three places in the Noble Qur'an that He loves the pious, and He has confirmed that Paradise has been prepared for them.

Allah (Exalted be He) says:

“As for those who were [rightly] guided, He increases them in guidance and grants them their piety” [Muhammad: 17].





- Prophet Muhammad (peace be upon him) is the most pious person, according to Allah's Saying (Exalted be He):

“But the most pious will be spared from it – who donate [some of] his wealth only to purify himself, not in return for someone’s favors, but only seeking the pleasure of his Lord, the Most High. He will certainly be pleased.” [Al-Layl: 17-21].

Allah (Exalted be He) says concerning the Prophet (peace be upon him) and Abu Bakr Al-Siddiq:

“And the one who has brought the truth and (he who) believed in it – they are the ones who are [truly] the pious” [Al-Zumar: 33].

The main characteristics of the pious are truthfulness, dedication to Allah (Exalted be He), and fulfillment of their commitments **based on Allah's Saying in Sura Al-Tawbah:**

“As for the polytheists who have honored every term of their treaty with you and have not supported an enemy against you, honor your treaty with them until the end of its term. Surely Allah loves those who are pious (*Al-Muttaqin*). But once the Sacred Months





have passed, kill the polytheists [who violated their treaties] wherever you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay *Zakah*, then set them free. Indeed, Allah is All-Forgiving, Most Merciful. How can such polytheists have a treaty with Allah and His Messenger, except those you have made a treaty with at the Sacred Mosque? So, as long as they are true to you, be true to them. Indeed Allah loves those who are pious (*Al-Muttaqin*).” [Al-Tawbah: 4-7].

- All pious people (*Muttaqin*) are believers (*Mu'minin*), but not all believers are pious people, because there are different degrees of belief.

B. Main characteristics of the pious:

1. The characteristics of the heart:

- Endurance in times of sufferings, adversities, in the heat of the battle, and with people:

Allah affirms in one verse in the Noble Qur'an that He loves the patient, in His Saying:

“[Imagine] how many devotees fought along with their Prophets and never faltered despite whatever





[losses] they suffered in the cause of Allah, nor did they weaken or give in! Allah loves those who are patient (*Al-Sabirin*)” [Al `Imran: 146].

Allah (Exalted be He) unequivocally describes the pious in His verses and refers to patience in His Saying:

“Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; and who give wealth, in spite of love for it, to relatives, orphans, the poor, [needy] travelers, beggars, and for freeing captives; who establish prayer, pay *Zakah*, and keep the pledges they make; and who are patient in times of suffering, adversity, and in [the heat of] battle. It is they who are true [in faith], and it is they who are pious.”
[Al-Baqarah: 177].

- Trusting in Allah (Exalted be He) for all matters of life:

Allah affirms in only one verse in the Noble Qur'an that He loves those who trust Him, in His Saying:





“It is out of Allah’s mercy that you [O Prophet] have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them, and consult with them in [conducting] matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who put their trust in Him” [Al `Imran: 159].

- Sincerely and immediately repenting of sins (obscenities or injustices to themselves):

Allah affirms that He loves those who repent and those who purify themselves in one verse in the Noble Qur’an, in His Saying:

“They ask you [O Prophet] about menstruation. Say, ‘Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified. When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance (*Al-Tawwabin*) and those who purify themselves (*Al-Mutatahhirin*)” [Al-Baqarah: 222].





Allah (Exalted be He) describes the pious as being those who repent to Allah and hasten in their repentance.

“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for the pious, who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the benevolent. And those who, upon committing an obscenity or doing an injustice to themselves, remember Allah and seek forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.” [Al `Imran: 133- 135]

2. The main deeds of the pious:

- Deeds useful to themselves:

The establishment of prayer, fasting Ramadan, Hajj, truthfulness, remembrance of Allah (Exalted be He), and physical cleanliness.

- Deeds useful to other people:

Spending from all the provisions of Allah, especially giving money: **“give wealth, in spite of love for it”**, fulfillment of treaties and contracts, controlling one's rage, forgiving other people, and paying *Zakah*.





C. The truthful and pious people (*Al-Muttaqun Al-Sadiqun*) are the righteous (*Al-Abrar*):

Allah (Exalted be He) says:

“Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets; and who give wealth, in spite of love for it, to relatives, orphans, the poor, [needy] travelers, beggars, and for freeing captives; who establish prayer, pay *Zakah*, and keep the pledges they make; and who are patient in times of suffering, adversity, and in [the heat of] battle. It is they who are true [in faith], and it is they who are pious.” [Al-Baqarah: 177].

Thus, the truthfully pious people are the righteous who have the aforementioned characteristics of the pious, that is patience, fulfillment of promises, establishing prayer, spending in the cause of Allah, and are also truthful.





Allah (Exalted be He) says:

“As for those who were [rightly] guided, He increases them in guidance and grants them their piety” [Muhammad: 17].

This verse shows that Allah gives more guidance to those who are already guided and on the right path, so that they reach the degree of having piety in their belief. We notice the term “their piety”, which suggests that each believer has his own degree of piety which is specific to him in terms of degree, truthfulness, type, and characteristics. This makes every believer different from the others in this area.

We have discussed several characteristics of the pious, but they differ from one another based on their nature and circumstances, and as a result, their actions differ as well. Thus, we find that some pious believers remember Allah a lot, others give charity abundantly, and still others make repeated efforts to reconcile conflicting people, while others do their very best to fulfill their commitments.





D. For each believer his pious:

Therefore, each believer has his own piety which certainly has all the characteristics and all the acts of the pious, but in different degrees. His piety then consists of all of these acts and he does his best to do more of them, in addition to the righteous deeds that are useful for the people, for more rewards are received for them than the acts which are useful only to oneself.

Allah (Exalted be He) says:

“Take [necessary] provisions [for the journey]—surely the best provision is piety. And fear Me, O people of reason!” [Al-Baqarah: 197].

It is reported in the Prophetic invocation: *“O Allah, grant our souls their piety. And purify them. You are the best of those who purify. You are their Protector and their Master”* [Reported by Muslim].

This invocation shows that each soul has its own piety, which differs from that of other souls.

Thus, it is important that the slave who seeks to win Allah’s love determines his piety towards Allah (Exalted be He) and the righteous deeds which characterize





the pious, on which he will focus to accomplish with beneficence and so come to be loved by Allah (Exalted be He). The believer must therefore take into account his own circumstances and the means at his disposal, knowing that this piety is personal and no one can intervene to influence it. Piety, however, may change depending on how a person's circumstances change, from richness to poverty or from youth to old age. Indeed, the capacities of the human being change and develop.

Most importantly, righteous deeds should include all the characteristics of the pious and all obligations, as the diversification and the change which form the piety of the slaves concern only the supererogatory acts (*Nawafil*). In this way, the individual becomes at peace and rest with himself and sincere in his pursuit of guidance and love of Allah (Exalted be He). Consequently, the slave must constantly make this invocation, everyday: “O Allah, grant our souls their piety.”





Benevolence (Ihsan) and the benevolent (Al-Muhsinin):

1. Benevolence based on the Hadith of Gabriel (peace be upon him)

In the Hadith, when Gabriel (peace be upon him) asked the Messenger of Allah (peace be upon him) about benevolence, he replied: “*Benevolence (Ihsan) is to worship Allah as if you see Him, for if you do not see Him, He surely sees you*” (Reported by Muslim).

This Hadith shows the highest degree of belief in the Unseen, which means that the world of the Unseen is integrated into the visible world so that it is as if you “see” Allah, the Paradise, and the Hell due to the intensity of your belief. This level of belief is the most complete and the most perfect one. This is the knowledge of certainty (*‘Ilm Al-Yaqin*) in the world referred to in the Qur’anic verse mentioned below, and then the eye of certainty (*‘Ayn Al-Yaqin*) in the Hereafter that allows you to have true certainty (*Haq Al-Yaqin*).

Allah (Exalted be He) says:





“But no! You will soon come to know. Again, no! You will soon come to know. Indeed, if you were to know with the knowledge of certainty, you will surely see the Hellfire. Again, you will surely see it with the eye of certainty” [Al-Takathur: 3-7].

By having the knowledge of certainty, **“you will surely see the Hellfire”** in this worldly life, and then in the Hereafter, **“you will surely see it with the eye of certainty.”**

Thus, the benevolent worship Allah as if they see Him with their knowledge of certainty. They live with Him in this worldly life, and on the Day of Resurrection they will meet Him and enjoy the best blessing, i.e. *Al-Ziyadah*, namely: seeing the noble Face of Allah.

Allah (Exalted be He) says: **“Those who do good will have the finest reward and [even] more [Ziyadah]”** [Yunus: 26].

This *Al-Ziyadah*, i.e. seeing the Face of Allah, is an unparalleled blessing.





2. Meaning of benevolence as an action and as a quality of the action

We have explained before that benevolence (*Ihsan*) in the Hadith of Gabriel (peace be upon him) means to worship Allah as if you see Him, for if you do not see Him, He surely sees you. We have also shown the relationship between this benevolence and belief.

Now we will talk about the meaning of benevolence which revolves around two main ideas:

1. Benevolence in the sense of perfecting righteous deeds.
 2. Benevolence in the sense of doing good for all the creation of Allah (especially benevolence in favor of the environment, including all Allah's creation: objects, plants, animals, and human beings) as well as repelling evil with what is better.
- Benevolence of belief means perfectly and completely believing in the Unseen. Thus, one moves from the level of belief in the Existence and Oneness of Allah to that of the fear of Allah in secret and in public (piety). The benevolence of belief then increases when the believer watches Allah, knowing that He





(Exalted be He) watches him (i.e. worshipping Allah as if you see Him). This is the first level of benevolence. After that, benevolence of belief increases even more when the believer continues to worship Allah as if he actually sees Him with his own eyes. This is the highest level of benevolence which is mentioned in the aforementioned Hadith of Gabriel.

- The best creatures and most loved creatures to Allah are the Prophets, who are the benevolent, as referred to by Allah (Exalted be He) in Sura Al-Saffat:

“Indeed, this is how We reward the benevolent. He was truly one of Our believing slaves” [Al-Saffat: 131-132].

Concerning the Prophets Noah, Ibrahim, Moses, Aaron, and Elijah, in Sura Al- Saffat, Allah (Exalted be He) say:

“Peace be upon Noah among all the peoples.’ Indeed, this is how We reward the benevolent. [For] he is truly one of Our believing slaves.”

“Peace be upon Ibrahim.” This is how We reward the benevolent.”

“Peace be upon Moses and Aaron.” Indeed, this is how We reward the benevolent. They are truly [two] of Our believing slaves.”





“Peace be upon Elias.” Indeed, this is how We reward the benevolent. He is truly one of Our believing slaves.”

They are the benevolent, and they are among the believing slaves of Allah. This proves that benevolence is the highest degree of belief, as the Prophets do all righteous deeds perfectly and with benevolence. They also endure the harm of people, do good for them, and are benevolent towards them. Indeed, they are a mercy to the world.

- **Benevolence and perfection of acts is the purpose for the creation of humans:**

Allah (Exalted be He) says:

“Blessed is the One in Whose Hands rests all authority. And He is Most Capable of everything [He is the One] Who created death and life in order to test which of you is best in doing deeds with benevolence. And He is the Almighty, All-Forgiving” [Al-Mulk: 1-2].

Indeed, Allah created death and life in order to test us and to know which of us will do the best deeds with benevolence in terms of quality, sincerity, and usefulness to people. Prophets are the best men who did





the best deeds. Therefore, they are truly and faithfully benevolent.

Allah (Exalted be He) generally commands us to act with beneficence in all matters:

“Spend in the cause of Allah and do not let your own hands throw you into destruction [by withholding]. And do good with benevolence, for Allah certainly loves the benevolent (*Al-Muhsinin*)” [Al-Baqarah: 195].

Allah (Exalted be He) affirms that He loves the benevolent after having ordered us to do good in the field of expenditure.

- **Benevolence to Allah's creatures, including mankind, means to deal with them with mercy, and benevolence to Allah's other creatures in nature is to improve their condition and not harm them:**
- The benevolent endure the wickedness of people, repel evil with what is better, forgive when angered. They also seek to spread happiness and good among people, relieve the pain of those who are suffering, and help those who are in distress. This is why they are a mercy to the world. Allah (Exalted be He) says:

“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth,





prepared for the pious, who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the benevolent.” [Al `Imran: 133- 134].

- “But pardon them and bear with them. Indeed, Allah loves the benevolent (*Al-Muhsinin*).” [Al-Ma`idah: 13].
- The model of the benevolent people is the Messenger of Allah (peace be upon him) who was truly the best in perfecting his deeds and repelling evil with what is better. Indeed, he was truly a mercy to all the world.

Allah (Exalted be He) says:

“We have sent you [O Prophet] only as a mercy for the whole world.” [Al-Anbiya’: 107].

- Addressing His Noble Messenger (peace be upon him), Allah (Exalted be He) says in Sura Al `Imran:

“It is out of Allah’s mercy that you [O Prophet] have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. So pardon them, ask Allah’s forgiveness for them, and consult with them in [conducting] matters. Once you make a decision, put your trust in Allah. Surely Allah loves those who trust in Him (*Al-Mutawakkilin*).” [Al `Imran: 159].





Allah (Exalted be He) says about those whom He loves:

“O you who have believed, whoever among you abandons their faith, Allah will replace them with others who love Him and are loved by Him. They will be humble with the believers but firm towards the disbelievers, struggling in the Way of Allah; fearing no blame from anyone. This is the favor of Allah. He grants it to whoever He wills. And Allah is Ever-Bountiful, All-Knowing” [Al-Ma'idah: 54].

Allah (Exalted be He) says about the Companions of Prophet Muhammad (peace be upon him):

“Muhammad is the Messenger of Allah. And those with him are firm with the disbelievers and compassionate with one another. You see them bowing and prostrating [in prayer], seeking Allah's bounty and pleasure. The sign [of brightness can be seen] on their faces from the trace of prostrating [in prayer]. This is their description in the Torah. And their parable in the Gospel is that of a seed that sprouts its [tiny] branches, making it strong. Then it becomes thick, standing firmly on its stem, to the delight of the planters – in this





way Allah makes the believers a source of dismay for the disbelievers. To those of them who believe and do righteous deeds, Allah has promised forgiveness and a great reward.” [Al-Fath: 29].

These verses show the characteristics of the benevolent with regard to their behavior with believers as well as the various aspects of benevolence in their behavior. Such was Allah’s (Exalted be He) most beloved creature, Muhammad ibn Abdullah (peace be upon him). Allah (Exalted and Glorified be He) commands us to follow the Prophet’s example, if we want to be loved by Allah (Exalted be He) as pointed out in His Saying:

“Say, [O Prophet,] “If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.” [Al `Imran: 31]

Benevolence can be given to Allah’s creatures, including inanimate objects like mountains, rivers, seas, oceans, and air; plants like trees, fruits, crops, and flowers; and animals like spiders, lions, camels, elephants, etc. This benevolence entails that man fulfills his role as the vicegerent (*Khalifah*) of Allah on earth. Thus, man should reform what is corrupt and





maintain what is good by fighting against corruption, environmental pollution, and animal abuse. Indeed, the benevolent person protects the environment and all that Allah (Exalted be He) has created. He does not waste or misuse natural resources. Likewise, he fights against corruption, degradation, and waste.

This makes clear the important development role the benevolent has to play in the worldly life. Indeed, he has to populate the earth, walk in its paths, and propagates goodness. This form of benevolence is no less important than that benevolence towards humans, whether they are black or white, young or old, rich or poor, good or bad, believers or disbelievers. This benevolence amounts to the degree of altruism and the repelling of evil with what is better.

Allah (Exalted be He) says:

“As for those who had homes [in Al-Madinah] and [embraced] the faith before [the arrival of] the emigrants, they love whoever immigrates to them, never having a desire in their hearts for whatever [of the gains] is given to the emigrants. They give [the emigrants] preference over themselves even though





they may be in need. And whoever is saved from the selfishness of their souls, it is they who are [truly] successful.” [Al-Hashr: 9].

“and give food—despite their desire for it—to the poor, the orphan, and the captive, [saying to themselves,] “We feed you only for the sake of Allah, seeking neither reward nor thanks from you.” [Al-Insan: 8-9].

“Good and evil cannot be equal. Respond [to evil] with what is better, then the one you are in a feud with will be like a close friend. But this cannot be attained except by those who are patient and who are truly fortunate.” [Fussilat: 34-35].

- From this we conclude that in order to reach the degree of benevolence, we should be the best vicegerents of Allah on earth by being a mercy to the world. This is achieved when one does all good deeds perfectly, whether for oneself or for others and whether for the benefit of the worldly life or the Hereafter. We should be kind to Allah’s creatures by being benevolent and making good use of them, and should endure the wickedness of people and do good for them, not expecting either reward or gratitude. This is how we





become the best of the benevolent and win the love of Allah (Exalted be He), Who affirms, five times in the Noble Qur'an, that He loves the benevolent, and Who made of His Prophets role models for the benevolent.

- The path that leads to the degree of the benevolent can be summed up in four words (piety, belief, righteous deeds, and benevolence).

Allah (Exalted be He) says:

“There is no blame on those who believe and do righteous deeds for what they had consumed before [the prohibition], as long as they fear Allah, believe, and do righteous deeds; then [continue to] fear Allah and believe, then [persevere in] fearing Allah and doing good deeds with benevolence (*Ihsan*). For Allah loves the benevolent (*Al-Muhsinin*)” [Al-Ma'idah: 93].

It should be noted that Allah (Exalted be He) is the Most Benevolent. Indeed, He has been greatly benevolent to all His creatures. And if we count the bounties of Allah, we will never be able to enumerate them. Likewise, Allah has shaped everything in a perfect form.





Allah (Exalted be He) says:

“Rather, seek the [reward] of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be benevolent [to others] as Allah has been benevolent to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.” [Al-Qasas: 77].

«And He has granted you all that you asked Him for. If you tried to count Allah’s blessings, you would never be able to number them. Indeed humankind is truly unfair, [totally] ungrateful.” [Ibrahim: 34].

“Now you see the mountains, thinking they are firmly fixed, but they are travelling [just] like clouds. [That is] the design of Allah, Who has perfected everything. Surely He is All-Aware of what you do.” [Al-Naml: 88].

3. Benevolence in the Noble Qur’an in terms of actions:

- Allah (Exalted be He) commanded us, in His Noble Qur’an, to be benevolent by this order: “**be benevolent**”. This benevolence means doing good to others and also perfecting good deeds.





1. Allah addresses the individual with this order in Sura Al-Qasas:

Allah (Exalted be He) says:

“Rather, seek the [reward] of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be benevolent [to others] as Allah has been benevolent to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors” [Al-Qasas: 77].

(Benevolence here refers to the act).

2. Allah addresses the group with this order in Sura Al-Baqarah:

“Spend in the cause of Allah and do not let your own hands throw you into destruction [by withholding]. And do good with benevolence, for Allah certainly loves the benevolent (*Al-Muhsinin*)” [Al-Baqarah: 195]. (Benevolence here refers to the act and the quality of the act).

- Allah (Exalted be He) commands us in several verses to be kind and dutiful to parents, near relatives, and the needy in the sense of doing good acts to them.





Allah (Exalted be He) says:

“And [remember] when We took a covenant from the children of Israel [stating], ‘Worship none but Allah; be benevolent to parents, relatives, orphans, and the needy; speak kindly to people; establish prayer; and pay Zakah.’ But you turned away – except for a few of you – and were indifferent” [Al-Baqarah: 83].

“Worship Allah [alone] and associate none with Him. And be benevolent to parents, relatives, orphans, the poor, near and distant neighbors, close friends, [needy] travelers, and those [bonds-people] in your possession. Surely Allah does not like whoever is arrogant, boastful –” [Al-Nisa’: 36].

“Say [O Prophet], ‘Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him [in worship]; be benevolent to your parents; do not kill your children for fear of poverty, We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a [human] life – made sacred by Allah – except with [legal] right. This is what He has commanded you, so perhaps you will understand.’” [Al-An`am: 151].





“For your Lord has decreed that you worship none but Him, and that you be benevolent to your parents. If one or both of them reach old age in your care, never say to them [even] ‘ugh,’ nor yell at them. Rather, address them respectfully.” [Al-Isra’: 23].

“We have commanded people to be benevolent to their parents. Their mothers bore them in hardship and delivered them in hardship. Their [period of] bearing and weaning is thirty months. In time, when the child reaches their prime at the age of forty, they pray, “My Lord! Inspire me to [always] be thankful for Your favors which You blessed me and my parents with, and to do good deeds that please You. And instill righteousness in my offspring. I truly repent to You, and truly, I am one of the Muslims (submitting to Your Will).” [Al-Ahqaf: 15].

- Allah (Exalted be He) commands justice and benevolence in the sense of doing good and showing kindness:

Allah (Exalted be He) says:

“Indeed, Allah commands justice, benevolence (*Ihsan*), and giving (help) to kith and kin (i.e. all





that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.) He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be **mindful.**” [Al-Nahl: 90].

- Allah (Exalted be He) praises some deeds the believers do with benevolence:

1. The payment of the debt with benevolence. Allah (Exalted be He) says in Sura Al-Baqarah:

“O you who have believed, [the law of] retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female. But if the offender is pardoned by the victim’s guardian, then blood-money should be decided fairly and payment should be made with benevolence. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment” [Al-Baqarah: 178].

2. Release of the wife with benevolence. Allah (Exalted be He) says in Sura Al-Baqarah:

“Divorce is twice, then the husband must retain [his wife] with honor or release her with benevolence. It is





not lawful for husbands to take back anything of the dowry given to their wives, unless the couple fears not being able to keep within the limits of Allah. So if you fear they will not be able to keep within the limits of Allah, there is no blame if the wife compensates the husband to obtain divorce. These are the limits set by Allah, so do not transgress them. And whoever transgresses the limits of Allah, they are the [true] unjust.” [Al-Baqarah: 229].

3. Following good examples with benevolence. Allah (Exalted be He) says in Sura Al-Tawbah:

“As for the foremost’ the first of the Emigrants and the Helpers and those who follow them in benevolence, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there forever and ever. That is the ultimate triumph” [Al-Tawbah: 100].

- Allah (Exalted be He) links Islam to benevolence:

1. Allah (Exalted be He) says in Sura Al-Baqarah:

“But no! Whoever submits himself to Allah (i.e. follows Allah’s religion of Islam), while being benevolent, will have his reward with his Lord. And





there will be no fear for them, nor will they grieve”
[Al-Baqarah: 112].

2. Allah (Exalted be He) says in Sura Al-Nisa’:

“And who is better in religion than those who [fully] submit themselves to Allah (i.e. follows Allah’s Religion of Islam), while being benevolent, and follow the Way of Abraham, the upright? Allah chose Abraham as a close friend.” [Al-Nisa’: 125].

- Allah (Exalted be He) links piety to benevolence (the pious and the benevolent)

3. Allah (Exalted be He) says in Sura Al-Nahl:

“Surely Allah is with those who are pious and those who are benevolent” [Al-Nahl: 128].

4. Allah (Exalted be He) says in Sura Al `Imran:

“Those who responded to the call of Allah and His Messenger after being wounded; for those of them who were benevolent and pious, there is a great reward” [Al `Imran: 172].

5. Allah (Exalted be He) says in Sura Al-Ma’idah:

“There is no blame on those who believe and do righteous deeds for what they had consumed before





[the prohibition], as long as they fear Allah, believe, and do righteous deeds; then [continue to] fear Allah and believe, then [persevere in] fearing Allah and doing good deeds with benevolence (*Ihsan*). For Allah loves the benevolent (*Al-Muhsinin*)” [Al-Ma'idah: 93].

Benevolence that precedes piety means the act of doing good for human creatures and all the creation of Allah, in general. Benevolence which follows piety, on the other hand, signifies the quality of the act, in other words, benevolence (in the sense of perfection) of the acts of piety and the pious himself.

- The noble Quran refers to the highest degree of benevolence using the term “**in the best way**”:

1. Allah (Exalted be He) says in Sura Al-An'am and Sura Al-Isra':

“**And do not come near the wealth of the orphan—except in the best way [i.e. intending to enhance it]—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful**” [Al-An'am: 152].





“Do not come near the wealth of the orphan—except in the best way [i.e. intending to enhance it]—until they attain maturity. Honor [your] pledges, for you will surely be accountable for them” [Al-Isra’: 34].

2. Allah (Exalted be He) says in Sura Al-Isra’:

“Tell My [believing] servants to say only what is best. Satan certainly seeks to sow discord among them. Satan is indeed a sworn enemy to humankind.” [Al-Isra’: 53].

3. Allah (Exalted be He) says in Sura Al-Mu’minun and Fussilat:

“Respond to evil with what is best. We know well what they claim.” [Al-Mu’minun: 96].

“Good and evil cannot be equal. Respond [to evil] with what is best, then the one you are in a feud with will be like a close friend.” [Fussilat: 34].

4. Allah (Exalted be He) says in Sura Al-`Ankabut:

“Do not argue with the People of the Book except in the best way (with good words and in good manner), except with those of them who do injustice. And say, “We believe in what has been revealed to us and what





was revealed to you. Our God and your God is [only] One. And to Him we [fully] submit [as Muslims].” [Al-`Ankabut: 46].

- Allah rewards His slaves according to the best of what they used to do:
 1. Allah (Exalted be He) says:

“As for those who have believed and done righteous deeds, We will certainly absolve them of their sins, and reward them according to the best of what they used to do” [Al-`Ankabut: 7].

“That Allah may reward them according to the best of their deeds, and increase them out of His grace. And Allah provides for whoever He wills without limit.” [Al-Nur: 38].

“Whatever you have will end, but whatever Allah has is everlasting. And We will certainly reward the steadfast according to the best of their deeds. Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds.” [Al-Nahl: 96-97].





“As such, Allah will absolve them of [even] the worst of what they did and reward them according to the best of what they used to do.” [Al-Zumar: 35].

“And whenever they make a donation, small or large, or cross a valley [in Allah’s cause] – it is written to their credit, so that Allah may grant them “the best reward for what they used to do.” [Al-Tawbah: 121].

It means the most perfect and best deeds which are most beneficent to the creatures.

2. Allah (Exalted be He) says:

“He is the One Who created the heavens and the earth in six Days – and His Throne was upon the waters – in order to test which of you is best in deeds. And if you [O Prophet] say, “Surely you will [all] be raised up after death,” the disbelievers will certainly say, “That is nothing but obvious magic!” (Hud: 7)

“We have indeed made whatever is on earth as an adornment for it, in order to test which of them is best in deeds” [Al-Kahf: 7].

“[He is the One] Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.” [Al-Mulk: 2].





3. Allah (Exalted be He) says in Sura Al-Ahqaf:

“It is from these [people] that We will accept the best of what they did, and overlook their misdeeds – along with the residents of Paradise, [in fulfillment of] the true promise they have been given.” [Al-Ahqaf: 16].

4. Allah (Exalted be He) says in Sura Al-Kahf:

“As for those who have believed and done righteous deeds, We certainly never deny the reward of those who are best in deeds.” [Al-Kahf: 30].

- Allah praises those who listen to what is said and then follow the best of it:

Allah (Exalted be He) says in Sura Al-Zumar:

“Those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of reason.” [Al-Zumar: 18].

It refers to the sayings which are most useful to Allah's creation in general, because of their perfection and sincerity.

- Allah is the One Who has been benevolent to the creatures and perfected all that He has created.





1. Allah (Exalted be He) says in Sura Yusuf:

“And the lady, in whose house he lived, tried to seduce him. She locked the doors [firmly] and said, ‘Come to me!’ He replied, ‘Allah is my refuge! It is [not right to betray] my master, who has taken good care of me. Indeed, He never makes the unjust successful” [Yusuf: 23]. (Doing good).

2. Allah (Exalted be He) says in Sura Yusuf:

“Then he raised his parents to the throne, and they fell down before him prostrate. And he said: “O my dear father! This is the interpretation of my old dream. My Lord has made it come true. He was indeed good to me when He freed me from prison, and brought you all from the desert after Satan had ignited rivalry between me and my siblings. Indeed my Lord is subtle in fulfilling what He wills. Surely He [alone] is the All-Knowing, All-Wise.” [Yusuf: 100]. (Doing good).

3. Allah (Exalted be He) says in Sura Al-Sajdah:

“Who has perfected everything He created. And He originated the creation of humankind from clay” [Al-Sajdah: 7]. (Perfected).





4. Allah (Exalted be He) says in Sura Ghafir:

“It is Allah Who made the earth a place of settlement for you and the sky a canopy. He shaped you [in the womb], perfecting your form. And He has provided you with what is good and lawful. That is Allah—your Lord. So Blessed is Allah, Lord of all worlds.” [Ghafir: 64]. (Perfected).

Allah (Exalted be He) says in Sura Al-Taghabun:

“He created the heavens and the earth with truth. He shaped you [in the womb], perfecting your form. And to Him is the final return.” [Al-Taghabun: 3]. (Perfecting).

5. Allah (Exalted be He) says in Sura Al-Talaq:

Allah will have perfected for him a provision” [Al-Talaq: 11]. (Perfected).

1. **The invocation to obtain a good reward:**

- Allah (Exalted be He) says in Sura Al-Baqarah:

“Yet there are others who say, ‘Our Lord! Grant us in this world a good reward (*hasanah*) and in the Hereafter a good reward (*hasanah*), and protect us from the torment of the Fire” [Al-Baqarah: 201].





- Allah answers this invocation. Allah (Exalted be He) says in Sura Al-Nahl:

“We blessed him with a good reward (*hasanah*) in this world, and in the Hereafter, he will certainly be among the righteous.” [Al-Nahl: 122].

2. A good reward (*Al-Hasanah*) is the fruit of benevolence:

- Allah (Exalted be He) says in Sura Al-Nahl:

“And [when] it is said to those who are pious, ‘What has your Lord revealed?’ They say, ‘All that is the best!’ For those who do good with benevolence in this world, there is a good (reward). But far better is the [eternal] Home of the Hereafter. How excellent indeed is the home of the pious” [Al-Nahl: 30].

3. He who does good is rewarded by better than it:

- Allah (Exalted be He) says:

“Whoever comes with a good deed will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. They will not suffer any injustice” [Al-An`am: 160].





“Whoever comes with a good deed will have a better (reward) than it. And whoever comes with an evil deed, then the evildoers will only be rewarded for what they used to do.” [Al-Qasas: 84].

“That [reward] is the good news which Allah gives to His servants who have believed and done righteous deeds. Say, [O Prophet,] “I do not ask you for a reward for this [message] – only honor for [our] kinship.” Whoever earns a good deed, We will increase it in goodness for them. Surely Allah is All-Forgiving, Most Appreciative.” [Al-Shura: 23].

4. The reward of benevolence is better in the Hereafter:

- Allah (Exalted be He) says in Sura Al-Nahl:

“And [when] it is said to those who are pious, ‘What has your Lord revealed?’ They say, ‘All that is the best!’ For those who do good with benevolence in this world, there is a good (reward). But far better is the [eternal] Home of the Hereafter. How excellent indeed is the home of the pious” [Al-Nahl: 30].

“We blessed him with a good reward (*hasanah*) in this world, and in the Hereafter, he will certainly be among the righteous.” [Al-Nahl: 122].





5. The bad deed, evil (*Al-Sayyi'ah*), is the opposite of the good deed (*Al-Hasanah*):

“Good and evil cannot be equal. Respond [to evil] with what is better (with benevolence), then the one who used to be your enemy will be like a close friend” [Fussilat: 34].

4. The finest reward (*Al-Husna*) is the fruit of good deeds (*Al-Hasanat*):

1. Good deeds wipe out bad deeds and open the way to the finest reward:

Allah (Exalted be He) says in Sura Hud:

“Establish prayer [O Prophet] at both ends of the day and in the early part of the night. Surely good deeds wipe out evil deeds. That is a reminder for the mindful” [Hud: 114].

2. Allah changes bad deeds into good for those whose repentance is sincere:

Allah (Exalted be He) says in Sura Al-Furqan:

“As for those who repent, believe, and do a righteous deed, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful.” [Al-Furqan: 70].





In this verse, we notice the presence of the term “a righteous deed”. This means that whoever sincerely repents, renews his faith, and proves the sincerity of his repentance and faith by doing one righteous deed, that sincere righteous deed will be enough for Allah to change his bad deeds into good ones and to let him enter Paradise (*Al-Husna*).

5. The finest reward (*Al-Husna*) is Paradise:

Allah (Exalted be He) says:

Those who stay at home—except those with valid excuses—are not equal to those who strive in the cause of Allah with their wealth and their lives. Allah has elevated in rank those who strive with their wealth and their lives above those who stay behind [with valid excuses]. Allah has promised each the finest reward (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.” [Al-Nisa': 95].

“Those who respond to [the call of] their Lord will have the finest reward. As for those who do not respond to Him, even if they were to possess everything in





the world twice over, they would certainly offer it to ransom themselves. They will face strict judgment, and Hell will be their home. What an evil place to rest!” [Al-Ra`d: 18].

“As for those who believe and do good, they will have the finest reward (Paradise), and we will assign them easy commands.” [Al-Kahf: 88].

“To Allah [alone] belongs whatever is in the heavens and whatever is on the earth so that He may reward the evildoers according to what they did, and reward the good-doers with the finest reward.” [Al-Najm: 31].

“And [firmly] believes in the finest reward, We will facilitate for them the way of ease. And as for the one who is stingy, indifferent [to Allah], and [staunchly] denies the finest reward” [Al-Layl: 6–9].

6. Trials may come in good or bad forms:

Allah (Exalted be He) says:

“We dispersed them through the land in groups – some were righteous, others were less so. We tested them with good (blessings) and bad (calamities), so perhaps they would return [to the Right Path]” [Al-A`raf: 168].





This verse shows that good deeds (*Al-Hasanat*) can be a test if the intention of their doer is not sincere towards Allah (Exalted be He) or, in other words, if their doer does not really want to be benevolent to creatures and people but rather seeks fame, recognition, personal interests, etc. In this case, the good deeds, like bad deeds (*Al-Sayyi'at*), are trials made to the slave so that he may return to Allah (Exalted be He), repent, and reform his deeds.

The two best things (*Al-Husnayayn*), i.e. victory and martyrdom:

The term "*Al-Husnayayn*" , the two best things, is mentioned in one place in the Book of Allah (Exalted be He), in Sura Al-Tawbah:

“Say, ‘Nothing will ever befall us except what Allah has destined for us. He is our Protector.’ So in Allah let the believers put their trust. Say, ‘Are you waiting anything to befall us except one of the two best things: [victory or martyrdom]? But We are waiting for Allah to afflict you with torment either from Him or at our hands. So keep waiting! We too are waiting with you’”
[Al-Tawbah: 51–52].





- The first “best thing” is victory. It symbolizes a good deed that the believer has perfected. He practiced Jihad in the path of Allah with dedication, perfection, and beneficence, in which Allah granted him success and so the enemies were defeated and the religion was victorious.
- The second “best thing” is Paradise, which the believer enters after he becomes a martyr in the path of Allah (Exalted be He). This is the best act by which the believer seeks to satisfy Allah (Exalted be He), because he sacrifices his money and his life and becomes a martyr.
- The good righteous deed is referred to by the same name used to designate Paradise, namely “the best thing” (*Al-Husna*), because this deed leads to Paradise. Thus, good deeds performed with perfection and sincerity as well as being benevolent to the creatures of Allah are regarded as the paradise of the worldly life and are the way to Paradise in the Hereafter.
- This is mentioned in the Hadith of the Prophet (peace be upon him):





“When you go through the gardens of paradise, enjoy it.” They said, “What are the Gardens of Paradise?” He replied, “The circles of remembrance of Allah (Hilaq Al-dhikr)” (Reported by Al-Tirmidhi).

Thus, the circles of remembrance of Allah are likened to the gardens of paradise in the worldly life because they are conducive to Paradise in the Hereafter.

- If each believer realizes that by performing his righteous deeds with perfection he obtains the best thing (*Al-Husna*), in other words, the paradise of the worldly life, his benevolence will increase and will be further perfected, to the point that he will do the righteous deed in the best way. Therefore, Allah will accept his deeds and he will become one of Allah's benevolent slaves, whom Allah loves and who love Him.

Allah (Exalted be He) says in Sura Al-Ma'idah:

“O you who have believed, whoever among you reverts from their religion, Allah will bring forth [in place of them] a people whom He will love and who will love Him, [who are] humble with the believers but firm towards the disbelievers, struggling in the





Way of Allah without fearing the blame of anyone. This is the favor of Allah. He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing.” [Al-Ma'idah: 54].

- The sentence “**without fearing the blame of anyone**” shows their benevolence in the field of Jihad in the path of Allah. This is why these believers deserved the love of Allah (Exalted be He), for Allah loves the benevolent.

6. Allah’s reward for those who do good and for the benevolent:

Allah has made four promises to those who do good and to the benevolent:

1. In the worldly life... the good reward (*Hasana*) of the worldly life

Allah (Exalted be He) says in Sura Al-Zumar:

“Say [O Prophet, that Allah says], “O My servants who believe! Fear your Lord. Those who do good in this world will have a good reward. And Allah’s earth is spacious. Only those who endure patiently will be given their reward without limit.” [Al-Zumar: 10].





2. In the Hereafter ... the good reward of the Hereafter, namely the best thing (*Al-Husna*), which is Paradise
Allah (Exalted be He) says in Sura Yunus:

“Those who do good will have the finest reward (*Al-Husna*, i.e. Paradise) and [even] more. Neither gloom nor disgrace will cover their faces. It is they who will be the residents of Paradise. They will be there forever.” [Yunus: 26].

3. In Heaven ... Seeing the Face of Allah (Exalted be He), referred to as “and even more (*Al-Ziyadah*)”

Allah (Exalted be He) says in Sura Yunus:

“Those who do good will have the finest reward (*Al-Husna*, i.e. Paradise) and [even] more (*Ziyadah*). Neither gloom nor disgrace will cover their faces. They are the ones who will be the residents of Paradise. They will be there forever” [Yunus: 26].

4. In the worldly life and the Hereafter ... the love of Allah

(Exalted be He)

Allah (Exalted be He) says in Sura Al `Imran:





“So Allah gave them the reward of this world and the excellent reward of the Hereafter. For Allah loves the benevolent (*Al-Muhsinin*).” [Al `Imran: 148].

In these verses, we note that Allah promises **“those who do good”** the reward of the worldly life, Paradise in the Hereafter, and the pleasure of seeing the Face of Allah (Exalted be He). Moreover, if they increased their benevolence, they become one of the benevolent and receive Allah’s love, which is the ultimate end that is hoped for and the greatest blessing.





The piously benevolent (*Al-Muttaqun Al-Muhsinun*):

1- The Qur'anic verses addressing the piously benevolent

Allah (Exalted be He) says in Sura Al-Dhariyat:

“Indeed, the pious will be amid Gardens and springs, [joyfully] receiving what their Lord will grant them. Before this [reward] they were truly benevolent [in the world]: they used to sleep only little in the night, and pray for forgiveness before dawn. And in their wealth there was a rightful share [fulfilled] for the beggar and the deprived. There are [countless] signs on earth for those with sure faith, as there are within yourselves. Can you not see? In heaven is your sustenance and whatever you are promised. Then by the Lord of heaven and earth! [All] this is certainly as true as [the fact that] you can speak!” [Al-Dhariyat: 15- 23].

Allah (Exalted be He) says in Sura Al `Imran:

“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for the pious, who donate in prosperity and adversity, control their anger, and pardon others. And Allah loves the benevolent. ” [Al `Imran: 133- 134].





Allah (Exalted be He) says in Sura Al-Mursalat:

“Indeed, the pious will be amid [cool] shade and springs and any fruit they desire. [They will be told,] “Eat and drink happily for what you used to do.” Surely this is how We reward the benevolent.” [Al-Mursalat: 41- 44].

Allah (Exalted be He) says in Sura Al `Imran:

“[Imagine] how many devotees fought along with their prophets and never faltered despite whatever [losses] they suffered in the cause of Allah, nor did they weaken or give in! Allah loves those who are patient (*Al-Sabirin*).” And all they said was, “Our Lord! Forgive our sins and our transgressions (in keeping our duties to You), make our steps firm, and grant us victory over the disbelieving people.” So Allah gave them the reward of this world and the excellent reward of the Hereafter. For Allah loves the benevolent.” [Al- `Imran: 146- 148].





2- Characteristics of the piously benevolent

From the aforementioned verses, the characteristics of the piously benevolent can be summarized, as follows:

1. Using their minds and meditating on the creation of Allah to know Him: **“There are [countless] signs on earth for those with sure faith, as there are within yourselves. Can you not see?”**
2. Belief in the Unseen (*Ghayb*) in the manner the benevolent believe in it and with the knowledge of certainty (*Ilm Al-Yaqin*): **“Then, by the Lord of heaven and earth! [All] this is certainly as true as [the fact that] you can speak!”**
3. The establishment of prayer, especially the frequent night prayer: **“They used to sleep only little in the night.”**
4. Frequent remembrance of Allah (*Dhikr*), particularly praying for forgiveness in the last hours of the night: **“and pray for forgiveness before dawn.”**
5. Giving *Zakah* and spending much, in ease and in adversity: **“who donate in prosperity and adversity.”**





6. Being benevolent to people and withstanding their wickedness: “**control their anger, and pardon others.**”
7. Patience in the face of calamities ... never faltering, weakening, or giving up during misfortunes and difficulties, and asking for Allah’s help by invoking Him: “**Our Lord! Forgive our sins and our transgressions (in keeping our duties to You), make our steps firm, and grant us victory over the disbelieving people.**”

3- The piously benevolent have all the qualities of those who are loved by Allah:

- **Permanent and lasting qualities:**

1. Truthfulness in speech and sincerity in deeds. They are the pious whom Allah (Exalted be He) loves.
2. Constant purity of heart and body. They are the purified ones who love to purify themselves and are loved by Allah (Exalted be He).
3. Trust and total submission to Allah in all matters. They are those who always put their trust in Allah and are loved by Allah (Exalted be He).





4. Control of rage, forgiveness of people, benevolence towards people and all creatures (plants/objects/animals ...), perfection of all righteous deeds. They are the benevolent whom Allah (Exalted be He) loves.
 5. Commitment to the group and being like a strengthened edifice in mutual love for the sake of Allah (Exalted be He). They are those who fight in His way in a row like a strengthened structure, and are those whom Allah (Exalted be He) loves.
- **Temporary qualities:**
 1. Patient in times of misery, sickness, and when battles rage. They are the steadfast whom Allah (Exalted be He) loves.
 2. Fair in their judgment with the people, never commit injustice, and respect their treaties, even with their enemies. They are the just, whom Allah (Exalted be He) loves, and the reformers on earth who fight mischief, corrupters, and the unjust.
 3. Immediately repentant after every sin. They are the repentant whom Allah (Exalted be





He) loves. They pledge not to commit the sin again, and restore rights to their owners.

Likewise, the piously benevolent and successful believers have all the qualities of those whom Allah affirms in His Noble Qur'an that He loves. They are the best people who will be in *Al-Firdaws Al-A`la* (highest rank in Paradise) on the Day of Resurrection. They are the best of all creation.

In contrast, the hypocrites, who will be in the lowest depths of the Fire, are the worst of all creation.

Allah (Exalted be He) says:

“Surely the hypocrites will be in the lowest depths of the Fire—and you will never find for them any helper.” [Al-Nisa': 145].

The characteristics of the hypocrites are opposite to the qualities of the piously benevolent. Thus, the hypocrites have the same characteristics of the unjust corrupters:

1. Whenever they speak, they lie (the opposite of truthfulness, which is a quality of the pious).





2. Whenever they make a promise, they break it (the opposite of being just and fulfilling promises, which are the qualities of the just and the pious).
3. When trusted, they betray their trust (unlike the believers, who are true to their trusts and promises).
4. Whenever they argue, they behave in a bad and insulting manner (unlike the benevolent people, who control their rage and forgive others).

These are the four characteristics of hypocrisy (*Nifaq*) that the believer should avoid. If the believer has one of these characteristics, he would have one of the characteristics of hypocrisy until he gives it up. Indeed, hypocrisy has several degrees. We ask Allah to protect us from it. The piously benevolent have none of these four characteristics. The Messenger of Allah (peace be upon him) said:

“Whoever has the following four characteristics will be a hypocrite (Munafiq), and whoever has any of the four characteristics will have a characteristic of hypocrisy until he abandons it. Whenever he speaks, he tells a lie. Whenever he promises, he breaks his promise. Whenever he argues, he





behaves in a bad and insulting manner. Whenever he enters into an agreement, he acts treacherously”

(Reported by Al-Bukhari and Muslim).

4- A model of the piously benevolent:

The best examples of the piously benevolent people are Prophet Muhammad (peace be upon him) and Abu Bakr Al-Siddiq.

Allah (Exalted be He) says in Sura Al-Zumar:

“And the one who has brought the truth and (he who) believed in it – it is they who are the pious. They will have whatever they desire with their Lord. That is the reward of the benevolent. As such, Allah will absolve them of [even] the worst of what they did and reward them according to the best of what they used to do.” [Al-Zumar: 33-35].

These are the examples we must try to emulate:

Each of us must endeavor to become one of the piously benevolent. Abu Bakr Al-Siddiq reached this rank, although he was not a Messenger.

Allah (Exalted be He) says in Sura Al-Zumar:





Say, [O Prophet, that Allah says,] “O My servants who have exceeded the limits against their souls! Do not lose hope in Allah’s mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. Turn to your Lord [in repentance], and [fully] submit to Him before the punishment reaches you, [for] then you will not be helped. Follow [the Quran,] the best of what has been revealed to you from your Lord, before the punishment takes you by surprise while you are unaware, so that no [sinful] soul will say [on Judgment Day], ‘Woe to me for neglecting [my duties towards] Allah, while ridiculing [the truth].’ Or [a soul will] say, ‘If only Allah had guided me, I would have certainly been one of the pious.’ Or say, upon seeing the torment, ‘If only I had a second chance, I would have been one of the benevolent.’” [Al-Zumar: 53-58].

It is reported from Abu Hurayrah that the Messenger of Allah (peace be upon him) said: “*Who among you is fasting today?*” Abu Bakr (may Allah be pleased with him) said, “Me.” He (the Prophet) then said, “*Who of you followed a funeral procession today?*” Abu Bakr (may Allah be pleased with him) said, “Me.” He then said, “*Who of you fed a poor man today?*” Abu Bakr (may Allah





be pleased with him) said, “Me.” He then said, “*Who of you visited a sick person today?*” Abu Bakr (may Allah be pleased with him) said, “Me.” The Messenger of Allah (peace be upon him) then said: “If these things are combined in a person, he will certainly enter Paradise” (Reported by Muslim).

The sinful slave will wish to have been guided by Allah to be among the piously benevolent people because the latter will have the highest degrees on the Day of Resurrection...We implore Allah to be among the piously benevolent.





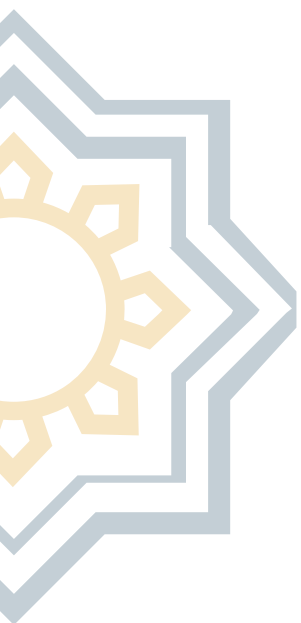
CHAPTER 5

Perfection of the benevolence of the
piously benevolent











Chapter 5

Perfection of the benevolence of the piously benevolent

The meaning of benevolence:

Allah (Exalted be He) says in Sura Al-Mulk:

“Blessed is the One in Whose hands rests all authority. And He is Most Capable of everything. [He is the One] Who created death and life in order to test which of you does the best deeds, with benevolence. And He is the Almighty, All-Forgiving” [Al-Mulk: 1-2].

Benevolence of deeds consists of five stages:

1. **First stage:** To decide to do a good deed and refrain from doing a bad one, either a deed resulting in injustice to oneself or to others.
2. **Second stage:** To do the act with perfection, in other words, perfecting it and doing it in the best way.
3. **Third stage:** To improve the act compared to the previous time you performed it. Thus, one will perform the same righteous deed better than before.





4. **Fourth stage:** To do the act with perfection and try to do it better than others. Thus, the individual competes with others so that his righteous deed is better than theirs.
5. **Fifth stage:** To perfect the act in such a way that it involves benevolence towards the environment and humans, in any way, so that it is useful to them, brings them happiness, alleviates their pains, and relieves their troubles (for example, the perfection of patience means to be patient in a beautiful way, without complaining or saddening others with your affliction and without letting them feel your suffering).

The most important righteous deeds that must be done with perfection are those that lead to Allah (Exalted be He) loving you, such as piety, purity, patience, trust in Allah, and justice. One should give priority to obligations over the supererogatory acts, and to rights over other meritorious acts, whether concerning acts of the heart or those of the limbs.

I ask Allah to help us achieve perfection in our righteous deeds so that He may be satisfied with them and accept them. I also ask Allah to make us one of the benevolent in our deeds, characteristics, words,





intentions, truthfulness, and sincerity towards Him (Exalted be He).

- **Degrees of benevolence:**

- Benevolence in deeds has different degrees, depending on the difficulty of the deed. It is on this basis that the reward, retribution and degrees attained by the believer are awarded:

- 1. The first degree** (the easiest and lowest degree):

It is to be benevolent to those you love the most, namely your children, relatives, parents, family, and friends. The more you love the person to whom you are beneficent, the easier it is to be benevolent to them. Likewise, it is easier to be benevolent to a person who has been benevolent to you and to someone you love. By contrast, benevolence becomes gradually more difficult when it is directed to a person whom you love but who has hurt or harmed you, or harmed a person you love.

- 2. The second degree** (more difficult than the previous one):





It is to show benevolence to people you neither love nor hate and with whom you have no relation or interest. You do not expect from them any reward or gratitude. Moreover, they were neither good nor malicious towards you. The level of difficulty of this degree of benevolence varies depending on the weakness and helplessness of the person to whom you show benevolence. Thus, the weaker the person is, the easier it is to be benevolent to them, especially when they ask for help...Conversely, when the person concerned is apparently strong and rich, it is more difficult for you to be benevolent towards them.

3. The third degree (the most difficult):

It is to show benevolence to a person you do not love because he/she was unjust to you or to someone you love, or for any other reason. In this case, it is advisable to respond to the evil with what is better.

Allah (Exalted be He) says:

“Good and evil cannot be equal. Respond [to evil] with what is better, then the one you are in a feud





with will be like a close friend. But this cannot be attained except by those who are patient and who are truly fortunate.” [Fussilat: 34-35].

The more unjust the person has been towards you and the more you hate him, the more difficult it is to be benevolent to him and the more you will be rewarded if you are benevolent to him. Such an act elevates us to the degree of the patient person, whom Allah (Exalted be He) loves. In this case, benevolence is the best proof that one acts to satisfy Allah alone (Exalted be He), and that the heart of the benevolent person is pure and contains no resentment or envy.

- It is important to refer to the different degrees and levels of difficulty of benevolence to people so that each of us would evaluate his actions and benevolence. Thus, one will come to know his degree of benevolence and will, consequently, try to reach the highest degree of the benevolent, who do good to all humans and all other creatures, even when the others have harmed them and hate them. Indeed, they are kind to Allah’s creatures for the sake of Allah alone (Exalted be He) expecting neither reward nor gratitude. This is how the benevolent have earned the love of Allah (Exalted be He).





- **The degree of perfection of benevolence (*Ihsan Al-Ihsan*):**
 - The meaning of the perfection of benevolence includes the two above-mentioned meanings of benevolence.
 1. Perfection and dedication in deeds.
 2. Benevolence to the creatures of Allah.

Thus, perfection of benevolence is an attempt to perfect benevolence to creatures by frequently doing acts of benevolence, and trying to make the act better than the previous time. In this way, the impact of benevolence towards others becomes greater, more abundant, and more lasting, and it brings more joy to the recipient.

Reward increases in relation to the impact of the benevolence on the recipient, especially when:

1. The recipient does not expect this benevolence.
2. The usefulness of the benevolence is greater than what people are used to.
3. Beneficence takes place at a time of hardship and grief.
4. Beneficence takes place in the form of an act of charity whose impact on its recipient is lasting.





5. Benevolence is done to an enemy, provided that it does not help him do an injustice.
6. Benevolence is given to a person who has harmed you or harmed a person you love.
7. Beneficence takes place secretly, and no one knows who the benevolent person is. Thus, the act is truly dedicated to Allah alone (Exalted be He).
8. A charitable act is performed in the community by a group, so that its benefit is even greater.
9. It brings happiness to a Muslim man or woman.
10. This act of charity prevents a vice or injustice from taking place.
11. The act of charity lasts a long time, and is not a once-only act.
12. The doer of benevolence is not rewarded or recognized for his act.
13. These are examples of perfecting benevolence to creatures. This is the degree of the benevolent, the Prophets, and those close to Allah, whose hearts are filled with love towards Allah and towards His creatures, and who have become like a beacon among the people and the best vicegerent of Allah on earth. They are benevolent in their words and





their actions. They become role models that people follow because of their admirable morals and behavior.

The best example of perfecting benevolence is the response of Abu Bakr Al-Siddiq to Mistah during the slander incident (*Al-Ifk*). Mistah was a poor relative of Abu Bakr Al-Siddiq, who used to help him and be benevolent to him. Despite Abu Bakr's benevolence to him, Mistah slandered `A'ishah, the daughter of Abu Bakr and Mother of the Believers (may Allah be pleased with her). This hurt Abu Bakr so deeply that he vowed never to help him again.

It was then that Allah (Exalted be He) revealed in Sura Al-Nur:

“Do not let the people of virtue and affluence among you swear to suspend donations to their relatives, the needy, and the emigrants in the cause of Allah. Let them pardon and forgive. Do you not love to be forgiven by Allah? And Allah is All-Forgiving, Most Merciful” [Al-Nur: 22].

When this verse which reproaches Abu Bakr for his oath was revealed, he revoked his oath and swore to





continue his aid and charity for Mistah, saying, "I would like Allah to forgive me." This was despite Mistah's harm to him and his daughter, `A'ishah, the wife of the Prophet (peace be upon him). He forgave and was kind to the one who had greatly harmed him.

This is an example of a truly benevolent person who perfected his benevolence, and thus attained the highest degree of benevolence.

- It is worth noting that on the Day of Resurrection, Allah will reward those who have believed according to the best of what they had done. Thus, He will reward them for the best prayer, the best donation, the best Hajj, and the best fasting...It is therefore incumbent on the slave to pay special attention not to the quantity but to the quality of his deeds. Indeed, the slave has to make any act which he performs to satisfy Allah better than the previous time he did it, because the reward will be given according to his best deeds. We deduce from this that without the quality of the deed, quantity has no value. Therefore, each individual who seeks to obtain the love of Allah must perfect all his





- righteous deeds, and constantly improve his deeds and make them better than the previous ones.

Allah (Exalted be He) says in Sura Al-Nur:

“[That light shines] through houses [of worship] which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening by men who are not distracted—either by buying or selling—from Allah’s remembrance, or performing prayer, or paying Zakah. They fear a Day when hearts and eyes will tremble, [hoping] that Allah may reward them according to the best of their deeds and increase them out of His grace. And Allah provides for whoever He wills without limit.” [Al-Nur: 36-38].

Allah (Exalted be He) says in Sura Al-Tawbah:

“And whenever they make a donation, small or large, or cross a valley [in Allah’s cause]—it is written to their credit, so that Allah may grant them the best reward for what they used to do.” [Al-Tawbah: 121].





- **The quantity, quality and repetition of benevolence, and the perfection of benevolence**

It is well-known that the righteous deeds will weigh down the balance of the slave on the Day of Resurrection and allow him to enter Paradise. Therefore, the quantity of such righteous deeds is important, and it is the goal of any believer who seeks to win the love of Allah (Exalted be He).

Allah (Exalted be He) says in the Qudsi Hadith:

“My slave keeps on coming closer to Me through supererogatory acts until I love him. When I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he fights, and his foot with which he walks. If he asks Me for something, I will surely give it to him, and if he asks Me for My protection, I will surely grant it to him. Nothing makes Me hesitate more than [to take] the soul of My believing slave: he hates death and I hate doing something to him that he does not like” (Reported in Sahih Al-Bukhari).

Allah (Exalted be He) also says in this same Qudsi Hadith:





“Of all the acts My slave does to draw near to Me, nothing pleases Me more than the practice of what I have enjoined on him” (Reported in Sahih Al-Bukhari).

- The aforementioned Hadiths shows the importance the supererogatory acts have in relation to the obligatory acts, such as the supererogatory prayers (*Nawafil*), the night prayer, fasting the three days of the full moon (13th, 14th and 15th of every Hijri month: *Al-Ayyam Al-Bid*) and the day of `Arafah, and other supererogatory acts done in addition to the prescribed obligations, whose numbers are specified exactly, such as fasting during the month of Ramadan, the five daily prayers, etc.
- The quantity of obligatory acts performed is thus crucial. It is not acceptable to make four prayers a day instead of five. Thus, the obligations determine the minimum quantity of acts to be performed.

It is incumbent on the slave who wants to win the love of Allah to perform the supererogatory and additional acts, which are of the same type as the obligations and which are determined by the acts of Prophet Mohammad (peace be upon him) who ordered





us to follow him to win the love of Allah (Exalted be He). Indeed, he is Allah's most beloved creature and the one who best knows Allah (Exalted be He).

Concerning the supererogatory prayers performed along with the obligatory daily prayers, they were determined by the Prophet (peace be upon him) as twelve units of prayers (*Rak`ahs*). The night prayer is eight *Rak`ahs*, and must be performed in pairs.

As for the supererogatory fasting, the Prophet (peace be upon him) showed that it is three days of the lunar month (13th, 14th and 15th of every Hijri month), the Day of 'Arafah for non-pilgrims, in addition to other days.

- When some of the Companions inquired about the worship of Prophet Muhammad (peace be upon him) and were told about it, they found it to be little and remarked that he was Prophet Muhammad, for whom Allah had forgiven all his past and future sins. One of them concluded: "As for me, I will pray all night long without sleeping. "The second said: "I will fast all my life without ever breaking the fast. "And the third said: "For me, I will not marry any woman." When the Prophet (peace be upon him)





learnt what they had said, he ascended the pulpit and announced:

“What is the matter with people who say such and such? By Allah! I am the one who knows Allah best and fears Him the most, and I pray and sleep, fast and break the fast, and marry women. He who turns away from my Sunnah is not from my nation” (Reported by Muslim).

- This Hadith shows that it is undesirable to perform more supererogatory acts than Prophet Muhammad (peace be upon him) did. Indeed, his supererogatory acts constitute the maximum quantity to be accomplished. This is the first thing to remember when it comes to righteous deeds.
- When one wants to perform supererogatory prayer, it is also important to be interested in the way in which the Prophet (peace be upon him) performed them, in other words, how he stood up, bowed, and prostrated, and how he performed his ablution, night prayer, and recitation of the Noble Qur'an.
- The believer who seeks to be loved by Allah (Exalted be He) must perform his righteous deeds with perfection by making sure that his deeds and acts of





worship are always better than those which he had done before in all these aspects:

1. Following the action of the Prophet (peace be upon him).
 2. Perfection and submission.
 3. Intention and sincerity toward Allah.
 4. Resulting in more rewards from Allah (Exalted be He).
- It is therefore essential to meditate on the Fiqh of Priorities (*Fiqh Al-Azlawiyyat*) and to know that the righteous deeds which are useful to people (such as: *Zakah*, charity, making reconciliation between conflicting parties, fulfilling needs of Muslims, dutifulness towards parents, taking care of orphans ...) result in a much better reward than the righteous deeds which are only useful to the believer who accomplishes them (such as: prayer, remembrance of Allah, fasting, Hajj, night prayer...).
 - It is reported that Ibn 'Abbas was performing *I'tikaf* (seclusion for worship) in the Prophet's Mosque (peace be upon him), but then he went out to meet





the need of a Muslim. When he returned, he was questioned about that. He replied, “I heard the Prophet (peace be upon him) say: *“If anyone fulfills a need for his brother, this will be better than performing I`tikaf for a year in this mosque of mine”* [Reported by Al-Hakim and Al-Tabarani].

- From the above we understand the importance of paying attention to the Fiqh of Priorities and to the perfection of deeds, rather than their quantity. As we have explained above, the slave will be judged, on the Day of Resurrection, according to what he has done best. Therefore, Allah has allocated the best reward (*Al-Husna*) and even more (*Zayidah*) to those who do righteous deeds, in addition to their reward in the worldly life.

The only reason for the recommendation for the slave to repeat righteous deeds and to perform them frequently is to urge him to perfect his deeds, in other words, to constantly improve them so that each deed is better than the preceding one with regard to its sincerity, conformity to the Sunnah, and usefulness.





We should note that the Noble Quran does not order us to perform a specific act often except with regard to saying words of remembrance of Allah (*Al-Dhikr*).

Allah (Exalted be He) says:

“O you who have believed, remember Allah often, and glorify Him morning and evening” [Al-Ahzab: 41–42].

- **The term abundant (*Al-Kathir*) in the Noble Qur’an:**

The abundant good (*Al-Khayr Al-Kathir*) is wisdom:

Allah (Exalted be He) says in Sura Al-Baqarah:

“Allah grants wisdom to whoever He wills. And whoever is granted wisdom is indeed granted abundant good. But none will be mindful [of this] except people of reason.” [Al-Baqarah: 269].

- 1. The abundant remembrance of Allah (*Al-Dhikr Al-Kathir*):**

A. Allah ordered Zakariyya to perform this:

Allah (Exalted be He) says in Sura Al `Imran:

“He (Zachariah) said, ‘My Lord! Grant me a sign.’ He said, ‘Your sign is that you will not speak to people for three days except through gestures. Remember your





Lord often and glorify [Him] morning and evening”
[Al `Imran: 41].

B. Allah ordered the praying persons to remember Allah often after the Friday Prayer:

Allah (Exalted be He) says in Sura Al-Jumu`ah:

“Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful” [Al-Jumu`ah: 10].

C. The explicit order to the believers to remember Allah often:

Allah (Exalted be He) says in Sura Al-Ahzab:

“O you who have believed, remember Allah often, and glorify Him morning and evening. He is the One Who showers His blessings upon you – and His angels pray for you – so that He may bring you out of darkness and into light. And He is ever Merciful to the believers” [Al-Ahzab: 41–43].

This order shows that the frequent remembrance of Allah (Exalted be He) is of great importance as it results in Allah and His angels praying for the believer, and makes him move out of darkness into the light. In this





way, the believer is guided to his Lord. Thus, frequent remembrance is one of the keys to guidance.

It is worth noting here the importance of repeating remembrance of Allah abundantly as it helps to instill and strengthen belief in the mind of the believer. Thus, his belief in the Unseen increases and this helps him to know his Lord (Exalted be He) better. Likewise, abundant remembrance of Allah protects the believer from the insinuations of Satan who does not approach and flees away when the believer remembers Allah, because the remembrance of Allah (*Dhikr*) is the strong shield with which the believer protects himself from Satan.

Therefore, Allah (Exalted be He) has praised those who remember Him often:

“Surely [for] Muslim men and women, believing men and women, devout men and women, truthful men and women, patient men and women, humble men and women, charitable men and women, fasting men and women, men and women who guard their chastity, and men and women who remember Allah often – for [all of] them Allah has prepared forgiveness and a great reward.” [Al-Ahzab: 35].





Allah has promised them forgiveness and a huge reward, after promising to guide them in the previous verses. Likewise, in Sura Al-Ahzab (verse 21), Allah shows that the Messenger (peace be upon him) is the best example to follow in regard to his frequent remembrance of Allah:

“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day and remembers Allah often.”

D. Mosques are the best places where Allah is remembered often:

Allah (Exalted be He) says in Sura Al-Hajj:

“[They are] those who have been expelled from their homes for no reason other than proclaiming: ‘Our Lord is Allah.’ Had Allah not repelled [the aggression of] some people by means of others, destruction would have surely claimed monasteries, churches, synagogues, and mosques in which Allah’s Name is often mentioned. Allah will certainly help those who help Him (His cause). Allah is truly All-Powerful, Almighty” [Al-Hajj: 40].





E. When asking Allah to send Aaron (Harun) with him, Moses pointed out that one of their objectives is to remember Allah often. So Allah granted his request:

Allah (Exalted be He) says in Sura Taha:

“Moses prayed, ‘My Lord! Uplift my heart for me, and make my task easy, and remove the impediment from my tongue so people may understand my speech, and grant me a helper from my family, Aaron, my brother. Strengthen me through him, and let him share my task, so that we may glorify You much and remember You abundantly, for truly You have [always] been overseeing us.’ Allah responded, ‘All that you requested has been granted, O Moses!’” [Taha: 25–36].

F. The order to remember Allah abundantly when meeting the enemy:

Allah (Exalted be He) says in Sura Al-Anfal:

“O you who have believed, when you face an enemy, stand firm and remember Allah abundantly so you may triumph” [Al-Anfal: 45].





2. Many hurtful words (*Adhan Kathiran*) come from the polytheists:

Allah (Exalted be He) says in Sura Al `Imran:

“You [believers] will surely be tested in your wealth and yourselves, and you will certainly hear many hurtful words from those who were given the Scripture before you and [from] the polytheists. But if you are patient and fear Allah – surely this is the best resolve to aspire to” [Al `Imran: 186].

3. Allah created and spread many (*Kathir*) men and women:

Allah (Exalted be He) says in Sura Al-Nisa’:

“O mankind, fear your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women. And fear Allah – in Whose Name you appeal to one another – and [honor] family ties. Surely Allah is ever Watchful over you” [Al-Nisa’: 1].

4. You may hate something in which Allah makes much good (*Khayran Kathira*):

Allah (Exalted be He) says in Sura Al-Nisa`:





“O you who have believed, it is not permissible for you to inherit women against their will or mistreat them to make them return some of the dowry [as a ransom for divorce]—unless they are found guilty of adultery. Treat them fairly. If you happen to dislike them, you may dislike something in which Allah has placed much good” [Al-Nisa’: 19].

5. If the Qur’an came from someone other than Allah, they would certainly find many contradictions (*Ikhtilafan Kathira*) in it:

Allah (Exalted be He) says in Sura Al-Nisa’:

“Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many contradictions.”

6. Satan misled great multitudes (*Kathir*) of human beings who deny the meeting with Allah (Exalted be He), and most (*Kathir*) people are heedless of Allah’s signs:

Allah (Exalted be He) says in Sura Yasin:

“Yet he has already misled great multitudes of you. Did you not have any sense?” [Yasin: 62].





Allah (Exalted be He) says in Sura Al-Rum:

“Have they not reflected upon their own being? Allah only created the heavens and the earth and everything in between for a purpose and an appointed term. And indeed many people deny the meeting with their Lord.” [Al-Rum: 8].

Allah (Exalted be He) says in Sura Yunus:

Today We will deliver your (dead) body (out from the sea) so that you may become a sign for those who come after you. And surely most people are heedless of Our signs!” [Yunus: 92].





Summary:

Repetition means repeating the same act several times, resulting in many outputs. We note the repetition in the Creation of Allah (Exalted be He), (humans, fingers, eyes, ears, cells of the body, hands, feet, the seven heavens, the seven earths, the drops of rain and sea water, the molecules of the air, the leaves of the trees, the trees themselves...).

However, we note that the repetition does not imply that these creatures are completely identical. Fish are, for example, numerous in the seas but they vary according to their shape, color, size, and characteristics... This is the notion of the perfection of acts of benevolence that the slave repeats with the aim of perfecting them, making them better than those that preceded them in all aspects. Therefore, the law of Sharia contains a repetition for this reason, as in the repetition of the units of prayer (*Rak'ahs*), the repetition of fasting during the days of Ramadan, and the repetition of remembrance of Allah (*Dhikr*), the reading of the Qur'an, the circumambulation of the Ka'bah (*Tawaf*), going between Safa and Marwah during Hajj and 'Umrah (*Sa'y*) seven times, and other acts of worship.





Thus, we now understand how to take advantage of this repetition which is carried out through the continual performance of righteous deeds, perfecting them and accomplishing them with care and creativity. This is in order to be among those who do their acts well and do good for others in this worldly life, hoping to be among the benevolent ones whom Allah (Exalted be He) loves.

- **Perfection of the benevolence of the piously benevolent:**
 - We pointed out the characteristics of the pious, their righteous deeds that are useful to them as well as to others, and the degree of their belief in the Unseen, given that they are the true believers who will have Gardens under which rivers flow.
 - From the above, we can say that the believer who strives to perfect his conviction, faith and absolute belief in the Unseen moves from the degree of (fearing Allah in secret and in public, which is the degree of the pious) to the first degree of the benevolent (namely that of worshipping Allah while being aware that He sees us). The perfection of his belief then increases to





reach the high degree of benevolence (namely that of worshiping Allah as if one sees Him). At this stage, the Unseen becomes for the believer like the visible world which he can see and with which he lives, just as he perceives the universe of perceptible things.

- The more belief is perfected, the more the righteous deeds are perfected by the pious. They become more sincere and more useful. This is achieved when one performs more supererogatory acts with the aim to do the best deeds. After that, the pious pass from the degree of piety to that of the piously benevolent, who perfect their righteous deeds.
- Perfection of benevolence means increasing the degree of benevolence in any act in order to improve it and make it better, more beneficial, more useful, more reforming, and more sincere, as well as making it have a greater beneficial impact on society, more than the acts which precede it, whether they are acts of benevolence towards humans, towards creatures of Allah, or





towards oneself (like Prayer, fasting, abundant remembrance of Allah, Hajj, being patient, trusting Allah...). The piously benevolent strive to perfect their benevolence and constantly improve it so that Allah will reward them for the best of what they do, and for them to become one of the piously benevolent who have all the characteristics of those whom Allah (Exalted be He) loves.

- **Criteria for evaluating the perfection of the benevolence:**
 - A. **Criteria for evaluating benevolence as an act (in the sense of doing good):**
 1. Its conformity with what is revealed in the Book of Allah (Exalted be He) and with the benevolence of the Messenger of Allah (peace be upon him).
 2. The extent of this benevolence, its usefulness to people, and the role it plays in improving their lives and meeting their needs.
 3. The duration of the impact of this benevolence on others (temporary impact, or lasting over a day or a year ...).





4. The relation with the one to whom benevolence is given. When it is given to parents or relatives, the reward is greater than when it is given to other people. Indeed, the nearest relatives deserve our good acts more than others. In this case, the act, in addition to being benevolent, is a means of maintaining family ties.
5. The sincerity of intention when making an act of benevolence, dedicating it to Allah alone. The believer should not expect any reward for their benevolence. And the act is more sincere when it is carried out in secret.
6. The extent of the efforts and sacrifices made by the one who is benevolent to others, and the extent of his altruism, even though he himself needs what he gives to others.
7. The improvement of the benevolence of the person in comparison to what he did before and also to what others do (evaluation criterion for the improvement of benevolence).





B. Criteria for evaluating beneficence as a quality of the act (in the sense of perfection of the acts):

1. The achievement of the objectives sought.
2. To what extent this benevolence benefits people or protects individuals and societies from harm.
3. The level of p
4. erfection and benevolence in comparison to the benevolence of other people.
5. The extent of resource consumed on account of this act of benevolence. Thus, the smaller the amount of resources consumed, the higher is the level of benevolence.
6. The level of creativity of the act, in terms of planning, design, and implementation.
7. Its compliance with the requirements and conditions required.
8. The lower the cost in perfecting the act, the greater its benefit.
9. The lesser the time taken to perfect the act, the greater is the benevolence.
10. The importance of these deeds and the need that society has for them.





Conclusion:

The path to Allah (Exalted be He) begins with using our minds to seek knowledge and to know the truth through meditating on the Qur'anic verses and contemplating on the universal signs of Allah, as well as making a connection between them to know more about Allah (Exalted be He).

- It is the knowledge and love of Allah (Exalted be He) that makes the love of Allah and His Messenger take hold of the heart of the believer. Thus, he no longer loves anyone or anything except due to this love. He then loves humans, other creatures of Allah, and all that is in the heavens and on earth, due to his love for Allah and for His sake. He, therefore, shows beneficence towards the creation and perfects his beneficence to satisfy Allah alone. This is how he dedicates his heart to Allah and wins Allah's love... The key to all of this is the perfect use of the mind and benevolence in seeking knowledge from the Qur'anic verses and universal signs of Allah in order to know and love Him.





- This knowledge of the one and true God makes the believer embrace Islam and pronounce the testimony of faith (*Al-Shahadah*) to announce that he believes in the Unseen, starting with his belief in Allah, His angels, His Books, His Messengers, and also his belief in the Last Day and in the Divine decree and predestination, good or bad.
- This belief is confirmed by the righteous deeds which are useful to the individual himself, such as *Salah*, fasting, and Hajj, and by those which are useful to others, such as *Zakah* and charity.
- The more the belief in the Unseen grows in the heart of the believer due to the increase of his knowledge of Allah gained through His signs and creation, the more his righteous deeds increase in quantity and quality. Thus, the individual passes from the level of a believer to that of a true believer, and then to that of a successful believer. In other words, he moves from the degree of the pious to that of the piously benevolent, who are the people of *Al-Firdaws Al-A`la* who win the love of Allah (Exalted be He).





- The believer continues to perfect his belief and his righteous deeds which are useful to himself and to others by performing them frequently, so that each righteous deed is better and more perfect than the preceding deeds (i.e. a continuous improvement). Thus, the believer perfects his benevolence, attains higher degrees of benevolence, and draws nearer to Allah (Exalted be He), Who then loves him more. This continues until the believer reaches the rank of those whom Allah has showered with His blessings: the Prophets, the truthful, the martyrs, and the virtuous. And what good companions these are! Those are the ones who are given the best reward (*Al-Husna*) and even more, namely, the greatest delight, that of seeing the Face of Allah (Exalted be He); there is nothing whatever like Him, and He is the All-Hearer, the All-Seer
- Thanks to the perfection of benevolence and the continuous perfection of the performance of righteous deeds, beginning with seeking knowledge, applying the best knowledge, and doing good to humans and other creatures of Allah, societies evolve and develop, giving rise to civilizations in communities linked





together by the love for Allah's sake, brotherhood, and altruism. They stand together in ranks like a reinforced structure oriented towards the same goal, namely, reforming this world to obtain the love of Allah.

- Such are the benevolent who are reformers and the best vicegerents of Allah on earth. They populate it and make it prosper with their beneficence. They are truly a mercy for the world, as was our Prophet Muhammad (peace be upon him) as well as the Prophets and Messengers who preceded him. This is how Allah wants us to be if we desire to win His love. Thus, the way to the love of Allah is through the perfection of benevolence.





Final recommendations to win the love of Allah, the Exalted

- 1. Renew the intention before, during and after each act:** Make sure that you do the righteous deed only to satisfy Allah alone (Exalted be He), and that you seek only His love. Therefore, your righteous deeds should be carried out as discreetly as possible, and only those who benefit from them should know about them, in order to win the love of Allah (Exalted be He). Consequently, whoever looks forward to the meeting with his Lord, let him do righteousness and associate none as a partner in the worship of his Lord.
- 2. The greatest love that must take hold of your heart is your love for Allah (Exalted be He) and for His Messenger (peace be upon him),** which is manifested by your acceptance of all that Allah decrees for you. In this way, you become one of those whom Allah is pleased with and who is pleased with Him. This love gives rise to your love and beneficence towards all Allah's creation.





3. **Sincerely love all that Allah (Exalted be He) has created, and be gracious in your love** for humans, the heavens, earth, plants, animals, seas, trees, oceans and all that they have of beautiful creatures of Allah. You should be friendly to the environment and to what Allah (Exalted be He) has created. Allah grants to whoever does this the blessing of being appreciated on earth and loved by all humans and other creatures of Allah (Exalted be He).
4. **Seek knowledge continuously, diligently, and perfectly. You should use your mind to act on what you learn, so that your belief in the Unseen will become strong and you will follow the noble Messenger (peace be upon him)** by applying the best of what you hear. Thus, your faith increases, and you believe more, with your heart, in Allah, His angels, His Books, His Messengers, and the Last Day. Likewise, you come to do more good deeds, especially those that are useful to people, and thus you become one of those who are well-grounded in knowledge.





5. **If Allah wants to guide you, He will open your heart to Islam and allows you to perfectly execute its pillars**, namely: the testimony of faith, prayer, fasting, Hajj, and *Zakah*. You will then do this with beneficence, perfection, and continuous improvement of benevolence. You will be keen to **perform all the prayers** at their set time, submissively and in congregation and in the mosque as much as possible.
6. **Read the Noble Qur'an daily with beneficence, learn it, and meditate on it in the learning circles while relating Allah's Qur'anic verses with the universal signs of Allah in matters of the creation of the heavens and the earth. This is with the aim of knowing more about Allah.** You should also use the mind in order to be chosen as one of the sincere slaves of Allah who are gifted with understanding. This meditation and contemplation fill the heart with knowledge of Allah, faith in Him, love, fear, reverence, and piety whenever you see one of Allah's perfect creations.





7. Constantly seek the help and protection of Allah (Exalted be He), being beneficent on all occasions, small or great. You do this by continuously and sincerely invoking Allah, with an attentive and devoted heart, starting with the Qur'anic and then prophetic invocations, in particular these two invocations:

“Guide us along the Straight Path, the Path of those You have blessed among the pious, and not the hypocrites and the disbelievers. O Allah! Grant us the favor of loving You, loving those who love You, and loving any deed that brings us closer to You. We ask You for *Al-Firdaws Al-A`la* (highest rank of Paradise) and any deed that leads us there.” You should invoke Allah to give good to all people, and especially your parents, relatives, and believers in general, and for those who are suffering, the sick, and the deceased in particular.

8. Frequent remembrance of Allah with beneficence, meditation, and an attentive heart, particularly by reciting the enduring good deeds (*Al-Baqiyat Al-Saliht*): “*Subhana Allah*” (Glory to Allah), “*Al-*





Hamdu- lillah” (Praise be to Allah),” *La Ilaha illa Allah*” (There is no God but Allah),” *Allahu Akbar*” (Allah is the Greatest), and “*La hawlawa la quwwata illa billahi Al`Aliy Al-`AZim*” (There is no might nor power except with Allah, the Most High, the Most Great). One should seek Allah’s forgiveness, especially before dawn, by mentioning the Most Beautiful Names of Allah (*Asmaa’ Allah Al-Husna*), and invoke Allah’s peace and blessings upon the Messenger of Allah (peace be upon him).

- 9. Purify your heart and cleanse it of all evils**, including hatred, jealousy, and resentment, and fill it with love, goodness, tolerance, generosity, forgiveness, clemency, and good morals like modesty (humble with the believers but firm towards the disbelievers). Thus, you will apply the Qur’an to the letter, as did Prophet Muhammad (peace be upon him) and his fellow brothers among the Prophets and the pious and benevolent Messengers (peace of Allah be upon them). Allah truly loves the benevolent who love to purify themselves, and who perfect the purification of their hearts, bodies, and morals.





10. **Constantly and continually strive to purify your body and clothes and any place where you stay, and teach this to other people.** The believer must smell nice, perform ablution perfectly, and wash daily. Indeed, Allah loves the benevolent people who purify themselves and perform their ablutions and purification perfectly.
11. **Put your trust in Allah alone, in all matters...Is not Allah sufficient for His slave [for support]? Yes, He is truly enough, and even more ...** This trust begins with the prayer for seeking guidance (*Istikharah*), in which you ask for advice. And then once you have made up your mind, put your trust in Allah. Indeed, Allah loves the benevolent people who sincerely put their trust in Him.
12. **Be patient, in a beautiful manner and with beneficence, in times of adversity, disease, and when the fighting increases.** One should perform acts of obedience with patience, however difficult they may be, give up any sins, whatever they may be, accept Allah's judgment and decrees with patience, and bear the wickedness of people, however great it may be. To do this, you should repel evil with what is better, and then the one who used to be





your enemy will be like a close friend. You should overcome your rage, forgive in a beautiful way, and then be kind to those who hurt you. Indeed, Allah loves the benevolent and the patient who practice patience benevolently.

13. **Bring yourself to account everyday** to make sure that your future actions will be better and more benevolent than your past actions. Thus, you should thank Allah for His innumerable blessings, and seek His forgiveness for every sin you do and repent to Him. Indeed, Allah is ever accepting of repentance and Merciful. In this way, each new day will bring you closer to the love of Allah (Exalted be He).
14. **Frequently remembering death and the Last Day and its events, every day, and preparing for it through sincere repentance**, the perfection of which is expressed in abstention from sin, regret for having committed the sin, being committed to not to do the sin again, and redress any injustices. Indeed, Allah loves the benevolent who repent with kindness and whose repentance is immediate, truthful, and sincere.





15. The abstention from sins must be a prerequisite.

Thus, it is incumbent upon you to refrain from sins that cause injustice to others, and even when arguing or quarreling, one should not behave in a bad or insulting manner. You should also refrain from sins which cause injustice to yourself, because Allah does not love the unjust. You should implore Allah to forgive your sins and to erase your misdeeds, day and night, for Allah does not love the unjust.

16. Seek to earn only lawful money, staying away from what is doubtful for fear of it being illegal, including usury, consummation of the people's wealth unjustly, and late payment of debts. Likewise, you should spend this money in clearly lawful purposes, for Allah is good and accepts only what is good.

17. Focus on the benevolence (perfection) of every good deed you do so that it is better, more influential, more sincere, and more useful than those that precede it. This includes the work you do to make a living. Indeed, Allah loves the benevolent people who perfect their acts of benevolence.





18. **Be among those who believe and do righteous deeds, keep yourself patient with them and do not let your eyes look beyond them, because they have sold their worldly life to obtain the Hereafter, which is better and more lasting.** They will become the true believers and then the successful believers, who are the slaves of Allah and the people of reason, who compete to do good deeds and urge people to do good with kindness and sincerity.
19. **Be among those who believe and do righteous deeds, and strengthen your ties of kinship and relationship with neighbors, friends, and relatives.** Do not dissociate yourself from people, but rather help one another in righteousness and piety, and do not cooperate in sin and transgression. You must take the initiative to participate with the believers in good deeds. Love your friends for Allah's sake, because this form of love is one of the strongest bonds of belief. You must therefore be like a strengthened edifice whose parts consolidate one another, or like a single body which, whenever one of its organs suffers, suffers from sleeplessness and fever. Indeed, Allah loves those who fight in His





Path in close ranks, like a strengthened structure, and who are beneficent in their unity, brotherhood, and love for Allah.

20. **Focus on being benevolent (doing good) to all humans and all other creatures of Allah (Exalted be He),** out of your love for Allah. You must do this primarily for your parents, relatives, orphans, the needy, and the destitute travelers, so that you fill them with joy and happiness, seeking the pleasure of your Lord, the Highest, alone. The one who does this beneficence should not regard it as a favor to others or be stingy in doing it. Allah loves the benevolent people who perfect their benevolence in favor of the people and become a mercy for the world, as did the Messenger of Allah (peace be upon him).
21. **Spend abundantly from what Allah (Exalted be He) has endowed you with, especially from your most cherished wealth,** night and day, in secret and in public. Do so with beneficence, without expecting any return or gratitude, giving others preference over yourself even if you are in privation. This





benevolence can be in the form of charities, good loans, teaching people, or giving them from your time. Give and do not fear any miserliness from the Master of the Throne.

22. **Be fair with benevolence.** Thus, when you judge between people, you should judge with justice, and when you are a witness, you should testify with justice and refrain from giving a false testimony. Indeed, Allah loves the benevolent just people who practice equity perfectly, even if it is against a close relative or themselves.
23. **Fulfill covenants, promises, and contracts until the end of their term, with benevolence,** even when they are concluded with the disbelievers. Indeed, Allah does not love sinful traitors, but He loves the piously benevolent people who perfect their piety and keep their promises, even when they have to make sacrifices and bear losses.
24. **Speak only good words.** You should be truthful, never lie, and say good, or otherwise be silent. One should limit oneself to words which are useful to others, such as urging others to give charity and to





do good deeds, and maintaining harmony between people. Your good speech must be like a good tree whose root is firm and its branches reach high in the sky. It must bring joy and happiness to those who hear it. Thus, he will love you and pray to Allah for you.

- 25. Calling people to worship Allah, to be beneficent, and to everything that is good, using the best exhortation and good advice, urging each other to the truth, to have patience, be merciful, and to feed the poor.**

**And then pleasantly enjoy the
love of Allah (Exalted be He)
and Al-Firdaws Al-A`la.**





Supplication for Love of Allah

(Exalted and Glorified is He)

O Allah, our lord may You love us as much as You love Your most beloved creature, namely, Muhammad (peace be upon him)!

O Allah, Our lord, You are the Gracious Benefactor, so may You make us among those pious people whom You love!

O Allah, Our lord, You are the Just and Equitable, so may You make us among those just people whom You love!

O Allah, Our lord, You are the Acceptor of Repentance, so may You make us among those who love purity, are purified and are repentant whom You love!

O Allah, Our lord, You are the Guardian and Disposer of Affairs, so may You make us among those who put their trust in You and whom You love!

O Allah, Our lord, You are the Patient, so may You make us among those patient people whom You love!





O Allah, Our lord, You are the Gatherer,
so may You make us among those
who fight in Your Cause in rows, as one solid front,
whom You love!

O Allah, Our lord, You are the All-Mighty,
so may You make us among those who
are humble towards the believers and stern towards
the disbelievers,
and whom You love!

O Allah, You are the Provider of Guidance,
so may You make us among the
followers of Your beloved Prophet Muhammad (peace
be upon him), who invite
unto Your Oneness with sure knowledge, and whom
You love!

O Allah, You have all the Most Beneficent Names,
so may You make us among
those beneficent people whom You love!
May Allah's Peace and Blessings be upon
our Master and beloved Messenger of Allah,
the last Prophet and Leder of messengers,
Muhammad ibn `Abdullah!
(Peace be upon him)



