

"Verily, those who believe and work deeds of righteousness, the Most Beneficent, will bestow love for them (in the hearts of His slaves)."

(Worksheet)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Verily, those who believe and work deeds of righteousness, the Most Beneficent, will bestow love for them (in the hearts of His slaves)." (Worksheet)

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All praise is due to Allaah, the Lord of all that exist. I bear witness that none has the right to be worshipped in truth except Allaah alone without any partners. And I bear witness that Muhammad is His slave and messenger, may peace and blessings be upon him, his family and all his companions.

As for what follows:

The topic of this talk is pertaining to a verse from the book of Allaah, (*'Azza wa Jal*) at the end of Surah Maryam and it is the statement of Allah, the Glorified:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

"Verily, those who believe (in the Oneness of Allaah and His messenger Muhammad, *sallaahu 'alayhi wasallam*) and work deeds of righteousness, the Most Beneficent, will bestow love for them (in the hearts of His slaves)." 19:96

In this noble verse there is a clarification of one of the tremendous fruits from the fruits of *Eemaan* and a magnificent sign from its great signs. That is, that Allaah will place for the believer who does righteous actions love in the hearts of His slaves.

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Ponder over the statement of Allaah (*'Azza wa Jal*) in this noble verse:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

"Verily, those who believe (in the Oneness of Allaah and His messenger Muhammad, *sallaahu 'alayhi wasallam*) and work deeds of righteousness, the Most Beneficent, will bestow for them..." 19:96

(This shows that) this is (from) the favors of Allaah and His bounty and by His success, be He Glorified. And as I mentioned this reward is from the traces of *Eemaan* and righteous actions.

The benefits of *Eemaan* cannot be enumerated. However the people of knowledge have written many beneficial books regarding it from the most outstanding of them is that which the *'Aalim* (Scholar), *Muhaqqiq* (Verifier), Sheikh 'Abdur Rahman ibn Naasir as-Sa'dee, may Allaah have mercy upon him, in his book *at-Toudeeh wal-bayaan lishajaratil Eemaan*, in which he concludes it with a chapter clarifying the benefits of *Eemaan*, its fruits and praiseworthy marks.

This very benefit that this noble verse has pointed out:

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

"...the Most Beneficent, will bestow love for them (in the hearts of His slaves)." 19:96

The *Hadeeth* that comes in the *Sabeeh* of Imaam Muslim (2637) on the authority of Abee Hurayrah, may Allaah be pleased with him, explains it (i.e. this verse) and the majority of the interpreters of the Qur'aan mention it with the Tafseer of this noble verse. The Prophet (*sallaahu 'alayhi wasallam*) said:

"If Allaah loves a slave, He calls out to Jibreel saying: "Verily I love so and so, so love him." Therefore Jibreel will love him, and then Jibreel will announce to

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the residents of the heavens; "Verily Allaah loves so and so, so love him." So the residents of the heavens will all love him. Then acceptance will be placed down in the earth for him."

سَيَجْعَلُ

"Bestow..."

Ponder over this statement and the statement of Allaah in this verse:

سَيَجْعَلُ لَهُمُ الرَّحْمَنُ

"...the Most Beneficent, will bestow for them..." 19:96

All indicating that this affair is in the Hand of Allaah (*Jalla wa 'Alaa*). The *Hadeeth* continues:

"And if Allaah hates a slave, he calls out to Jibreel and says: "Verily I hate so and so, so hate him." We ask Allaah safety for all of us. "So Jibreel will hate him, then he will announce to the residents of the heavens, "Verily Allaah hates so and so, so hate him. So they will all hate him. Then there will be placed down for him hatred upon the earth."

This *Hadeeth*, when Imaam Muslim, may Allaah have mercy upon him, collected it in his *Saheeb*, he mentions in one of its chain of transmission, the transmission by way of Suhayl ibn Abee Saalih on Abee Hurayrah, a story.

And it is that Suhayl ibn Abee Saalih said: We were standing on 'Arafah and 'Umar ibn 'Abdil 'Azeez, may Allaah have mercy upon him, passed by, so the people started to turn and stare at him, out of love and esteem (for him).

I said: "Oh father, verily I see that Allaah loves 'Umar ibn 'Abdil 'Azeez." So he said: "And how do you know that my son?" I said: "Because of that which he has of love in the hearts of the people." He said: "May your father be bereaved, I heard Abee

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Hurayrah narrating on the Messenger of Allaah (*sallaahu 'alayhi wasallam*) that he said: Verily if Allaah loves a slave...." and he went on to mention the hadeeth.

It also comes on the authority of Abee ad-Dardaa', may Allaah be pleased with him, that he wrote to Maslamah bin Mukhallad, may Allaah be pleased with him, who was the ruler of Egypt at the time, he said to him:

"May peace be upon you...."

As for what follows:

If the slave obeys Allaah, Allaah will love him. And if Allaah loves him, He makes him beloved to His slaves. But if the slave disobeys Allaah, Allaah will hate him, and if Allaah hates him, He makes him hated to His slaves."

This hatred which becomes a portion for one who disobeys Allaah, the Most High, is placed in the hearts of the slaves. This is why the sinner finds alienation between him and the upright individuals from the slaves of Allaah specifically. He finds his soul averse towards them and that he doesn't belong with them nor them with him. Thus, is he not eager to sit with them. All of this is from the filth of sins and its evil manifestations and despicable consequences upon the person in this worldly life.

With that, when the believer performs righteous actions, he must perform them seeking by them, the reward from Allaah. He must not perform them in order to get close to the creation, or to impress the slaves of Allaah, or showing off for the people. For indeed, all of this doesn't increase the person anything except farness from Allaah and disdain in the hearts of the people.

Acts of worship aren't performed to draw close to anyone but Allaah. Neither is it sought through performing them a reward from other than Allaah. Nor is it hoped to acquire except the mercy of Allaah, the Most High. Allaah says:

وَمَا أُمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

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"And they were commanded not, but that they should worship Allaah, and worship none but Him alone." 98:5

As for the one who performs acts of worship for the sake of the people, then he will not attain that which he hopes for and will prevent himself the reward of these actions.

In the *Hadeeth Qudsee* which is collected in *Sabeeh* Muslim (2985), Allaah says:

"I am the One who is most free of any need or want of partners. He who does an action for the sake of someone else besides Me, I discard him and his polytheism."

From that which has been related in this matter, is what has been narrated by Ibn Abee Haatim on Al-Hasan al-Basree, may Allaah have mercy upon him, where he said:

"A man once said: Verily I will worship Allaah with a worship that I will be mentioned (amongst the people) due to it (look at his intention). So he began to be very diligent in worship. He was not seen except that he was standing in prayer and he was the first to enter the masjid and the last to exit there from. However what was his intention? ("A worship that I will be mentioned due to it.")

He said: "He wasn't honored nor dignified amongst the people. Every time he would pass by a group of people, they would say: 'Look at this show-off.' "

This is because no matter how much a person tries to conceal his inner motives, Allaah, the Most High, will expose him and He will not place for him acceptance or love in the hearts of the slaves.

For this reason, we mention again for a second time, the statement of Allaah: ***"...will bestow for them...."*** and also the statement: ***"It will be placed for him..."*** That this affair is (totally) up to Allaah, the Most High.

So he, Al-Hasan al-Basree, continued on:

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"He wouldn't pass by a people except that they would say: 'Look at this show-off.' So this individual said: "I don't see myself being mentioned by the people except with evil."

Connect this with his statement in the beginning: "A worship that I will be mentioned because of it", he was treated with the opposite of what he intended. Even that which he was longing for from the dunya he didn't attain it.

He goes on:

"When he noticed the reality of the matter he said: 'I am going to make all of my actions solely for Allaah,' and thus he corrected his intention. So when he corrected his intention and continued upon the acts of worship that he was doing, until he wouldn't pass by a people except that they would say: 'May Allaah have mercy upon this person.' "

Thus he became one who the people supplicated to Allaah for. Then Al-Hasan recited the statement of Allaah, the Glorified:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

"Verily, those who believe (in the Oneness of Allaah and His messenger Muhammad, sallaahu 'alayhi wasallam) and work deeds of righteousness, the Most Beneficent, will bestow for them..." 19:96

Therefore, it is befitting for the slave to strive in this worldly life to achieve the love of Allaah and the love of His slaves (secondly). It is narrated in Sunan Ibn Maajah (4102) and others, on the authority of Sahl bin Sa'd, may Allaah be pleased with him, that a man said:

"Oh Messenger of Allaah, tell me an action that if I do it Allaah will love me and the people will love me." He (sallaahu 'alayhi wasallam) said: "Have no desire for this world, Allaah will love you; and have no desire for what the people possess, and the people will love you."

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The point is that a person must be eager in this life in attaining the love of Allaah, the Blessed and Most High. However he will never attain this by mere hopes and wishes. Allaah says:

لَيْسَ بِأَمَانِيِّكُمْ وَلَا أَمَانِيٍّ أَهْلِ الْكِتَابِ

"It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians)... "4:123

Rather, for this (love) is a clear sign that Allaah has clarified in His statement:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say (Oh Muhammad, sallaahu 'alayhi wasallam, to mankind): If you (really) love Allaah then follow me (i.e. accept Islaam, follow the Qur'aan and Sunnah), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful." 3:31

And from the reported supplications of our Prophet (sallaahu 'alayhi wasallam) that is connected to this particular matter collected in at-Tirmidhee (3490):

"Oh Allaah, verily I ask you for your love and the love of those who love you and the actions that will allow me to attain your love."

And this dua' will end this gathering.

Allaah knows best and may peace and blessings be upon the Messenger of Allaah.

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Review Questions:

1- What is the tremendous fruit from the fruits of Eemaan and a magnificent sign from its great signs that the mu'alif (author) Shaikh 'Abdur-Razzaq ibn 'Abdul-Muhsin al'Abbaad al-Badr (*hafithahumullah*) discussed in this beneficial advice?

2- The shaikh mentioned that this is from the traces of Eeman, and that the benefits of Eeman _____ be enumerated?

3- What is the authentic hadeeth from Shaeeh Muslim that explains the quoted ayah (96) from Surat Maryam?

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4- So Allaah will love the one who obeys Him, and place love of him in the hearts of His slaves, and Allaah will ____ the one who disobeys Him, and place ____ of him in the hearts of His slaves.

5- So when a believer does righteous actions, what should he seek by those actions: the praise of the people or purely the reward from Allaah? Explain.

6- Mention at least three consequences for the one who does an act for the sake of the people, besides Allaah?

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7- Whose love do we prioritize: the love of Allaah, or the love of the creation? Explain.

8- Mention the ayah (31) from Surat al-'Imran that is a proof for Allaah loving and forgiving the sins of the ones who follow the Sunnah of Prophet Muhammad in 'aqedah, manhaj, manner of worship, and character. [Bonus points for those who memorize this ayah.]
