

CLASS THIRTY SEVEN

We are still on our book Al-Usool Ath-Thalaathah as you know and we are going through the various variety of examples of Ibaadaat that the author mentioned. Last week we mentioned Isti'aanah and this Ibaadah of today that the author chose is very similar to the Ibaadah of last week, and the one following it (which is Istighaathah) is very similar as well.

ISTI'AADHAH

Over here he mentioned al-Isti'aadhah (الإستعاذة).

و دَلِيلُ الإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى : قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾ وَ : قُلْ
أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

DEFINITION OF ISTI'AADHAH

Isti'aadhah basically means to seek refuge and last week we mentioned what Alif, Seen and Taa in the beginning of words means. Seeking refuge, shelter and protection in Allah against evil and everything that one hates or dislikes as well as matters you believe may harm you. That is Isti'aadhah and that is why al-Mu'awwidhaat (المعوذات) are called al-Mu'awwidhaat from the same root word, because by the will of Allah they are protection and refuge from harmful matters.

FORMS OF ISTI'AADHAH

There are many forms of Isti'aadhah, just like we took in Isti'aanah. Here there are several forms of Isti'aadhah.

THE FIRST FORM

The first form of Isti'aadhah is seeking refuge in Allah subhaanahu wa ta'aala (seeking the refuge of Allah subhaanahu wa ta'aala). This form requires complete attachment to Allah with complete need of Him, and as a condition of this Isti'aadhah one must have certainty (certain faith) in Allah subhaanahu wa ta'aala (that He is sufficient and that He protects from everything big and small, present and future, human and other and everything).

This form of Isti'aadhah is the Isti'aadhah that the author meant when he mentioned that in the booklet. The proof for this form is obviously the proof that the author mentioned, because they are the same thing.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak." (Surat al-Falaq: 1)

I seek refuge with the Lord of the dawn from every evil which Allah subhaanahu wa ta'aala has created, and he also used as proof:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

That is the first form, that is the Tawheed form and that is what the author meant in his booklet.

THE SECOND FORM

The second form of Isti'aadhah is seeking refuge in one of the attributes of Allah subhaanahu wa ta'aala. Seeking refuge in the might of Allah, the greatness of Allah, the speech of Allah or in similar matters. The ruling on that is that it is permissible and prescribed.

In Sahih Muslim, the Messenger sallallahu 'alayhi wa sallam used to say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allah from evil that He created. This is an example of the second form.

In Sunan Abu Dawood, the Messenger sallallahu 'alayhi wa sallam used to say I seek refuge in Your might that I should not be assailed from below me:

أَعُوذُ بِكَ اللَّهُمَّ أَنْ أُغْتَالَ مِنْ تَحْتِي

In Sahih Muslim when he was suffering, he sallallahu ‘alayhi wa sallam used to say:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

I seek refuge in the might and power of Allah from evil which I feel or I am wary of.

Also in Sahih Muslim, the Messenger sallallahu ‘alayhi wa sallam used to say the Du’aa at the end of Witr:

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ

I seek refuge in Your pleasure from Your wrath.

In Sahih al-Bukhari, when the verse in Surat al-An’aam was revealed:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ

يَفْقَهُونَ ﴿الأنعام: ٦٥﴾

Say: “He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the Ayaat (proofs, evidences, lessons, signs, revelations, etc), so that they may understand. (Surat al-An’aam: 65)

When hearing this verse, the Messenger sallallahu ‘alayhi wa sallam said I seek refuge in Your face:

أَعُوذُ بِوَجْهِكَ

Therefore, the conclusion of this second form is that seeking refuge in the face of Allah subhaanahu wa ta’aala, in the pleasure of Allah subhaanahu wa ta’aala, in the might and power of Allah, in the greatness of Allah subhaanahu wa ta’aala or in the words of Allah is something

that is permissible. The Messenger sallallahu ‘alayhi wa sallam prescribed it to us and he habitually did it himself.

THE THIRD FORM

The third form of Isti’aadhah is actually the opposite of the first one. The first one was the Tawheed form and this is the Shirk one. It is seeking refuge in either the dead (we will call it 3A) or seeking refuge with living people who are not present and they are not able to grant refuge, in matters that are hidden or unseen (we will call it 3B) and this is Shirk.

The proof is:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ الجن:

﴿٦﴾

And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief. (Surat al-Jinn: 6)

Several weeks ago we did go over this verse and we mentioned why it was revealed.

THE FOURTH FORM

The fourth and last form is seeking shelter or seeking help with some person that he can and he is able to do. A creation, a human being or a friend who can do and he is able to do. If the person is able to shelter you then there is nothing wrong in seeking refuge in him. The evidence is in many Ahaadith and one of those Ahaadith is actually the Hadith that talks about the Fitan and trials that occur at the end of time. In that Hadith, the Messenger sallallahu ‘alayhi wa sallam says about the Fitan at the end of time:

مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهَا ، فَمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ

Whoever exposes himself to those Fitan will be destroyed by them. You see that actually happening today. And whoever finds a place of shelter or refuge from them, then let him take shelter in it (and that is our point).

In Sahih Muslim, Jaabir radhiallahu ‘anhu narrated the story of the woman from the tribe of Banu Makhzoom. The woman who used to steal, and in addition to stealing she would borrow from people and deny that she ever borrowed. When people found out, they stopped lending

this woman. She got a reputation so then she began to borrow in the name of other people. She would go to a house and she would say the wife of so and so wants to borrow this from you, and because it is someone reputable that she is asking for, they would give her. She would say the daughter of so and so wants to borrow this from you, and she built somewhat of a new reputation for herself. She continued to do that until she was caught and presented to the Messenger sallallahu 'alayhi wa sallam who ordered that her hand be cut off for stealing. Note, the hand was cut off for stealing.

She was from a prominent tribe and her family went around to try to avoid that the judgment be carried out. They went to Usaamah Ibn Zayd knowing that he is the son of the love of the Messenger sallallahu 'alayhi wa sallam, so he can intervene. The Messenger sallallahu 'alayhi wa sallam became upset because the laws of Allah must be carried regardless of whether one is from what is considered the highest class or if he is from what is considered the lowest class. The Messenger sallallahu 'alayhi wa sallam told Usaamah radhiallahu 'anhu (his love) how dare you intercede in the law of Allah:

أَتَشْفَعُ فِي حَدِّ مِنْ حُدُودِ اللَّهِ !

Our point of the story is that in one of the narrations of the Hadith, the woman went and sought refuge in Umm Salamah (the wife of the Messenger sallallahu 'alayhi wa sallam).

**وفي رواية : أن المرأة استعادت بأُم سلمة ، لجأت مستعيذة بأُم سلمة ،
فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا**

When she sought refuge in Umm Salamah to get off the hook, that is when the Messenger sallallahu 'alayhi wa sallam said if Fatimah the daughter of Muhammad stole, Muhammad sallallahu 'alayhi wa sallam himself would cut her hand. Of course the judgment was carried and eventually the woman married, repented and became a true pious woman. Aishah radhiallahu 'anha said her repentance was truly a good and sincere repentance.

The woman was in a difficulty, her hand was going to get cut off and she sought Isti'aadhah in the wife of the Messenger (Umm Salamah) whose husband issued the order to cut her hand off. The Messenger sallallahu 'alayhi wa sallam did not say that was Shirk. He would not delay teaching us if it was. He sallallahu 'alayhi wa sallam subjected to the substance of the Isti'aadhah of that woman, and not to the actual Isti'aadhah in Umm Salamah. She cannot help or intervene in such a matter like this, but had she sought Isti'aadhah in something else which

Umm Salamah could have helped her in then that would have been okay. That is our point, that is why it is not Shirk and it is not considered Shirk.

In another Hadith talking about the end of time, Umm Salamah radhiallahu ‘anha narrated that the Messenger sallallahu ‘alayhi wa sallam said a man will seek refuge in the house and an army detachment will be sent against him:

يَعُوذُ عَائِدًا بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ

So the Messenger sallallahu ‘alayhi wa sallam used the terms that a man will seek refuge in the house, which shows the permissibility to use these kind of terms.

If that someone is seeking refuge from evil (like the evil of an oppressor) and he comes and seeks refuge in you, then it is obligatory on you to shelter him and help him as much as possible. But if he comes to you seeking refuge in something that is Haraam or is a sin, then it is forbidden upon you to even help him or shelter him. As in the story of the Makhzoomiyyah, Umm Salamah could not help her get off the hook (from her hand being cut off).

Those are the forms of Isti’aadhah.

CAN YOU SAY I SEEK REFUGE IN ALLAH AND THEN IN YOU?

Can you say:

أَعُوذُ بِاللَّهِ ثُمَّ بِكَ

I seek refuge in Allah and then in you.

The majority opinion and the correct opinion is one needs to stay away from such terms, because this is a heart Ibaadah and it should only be directed to Allah in that context. They considered such statements minor Shirk. What we mean is combining between Allah subhaanahu wa ta’aala and a creation in Isti’aadhah (even if you are saying and then) is something one should refrain from using on his tongue. Some ‘Ulamaa and reputable ‘Ulamaa considered it permissible because it is seeking a permissible type of refuge and as we said, some types of seeking refuge in humans and creation is permissible.

If a weak man goes to a strong man and he asks for help as we mentioned, he says:

أَعُوذُ بِكَ

It is permissible because it means save me from that harm which you are able to save me from, just like someone going to a king and asking him to save him from what one of his servants plans to do with him. That is a permissible type.

The opinion closer to being correct in a close dispute like this is that one should refrain from combining creation to the Creator in Isti'aadhah, even if you say and then. It is something that one needs to leave out of his vocabulary.

THE PROOF OF THE AUTHOR ON ISTI'AADHAH

The final matter on Isti'aadhah is the proof and the author used two verses in Surat al-Falaq and Surat an-Naas.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الْفَلَقُ: ١﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak." (Surat al-Falaq: 1)

I seek refuge with the Lord of the dawn from evil that was created, and then:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

Both of them start off with Qul (say) and say here is an order to the Messenger sallallahu 'alayhi wa sallam and the Ummah from behind him.

أَعُوذُ

I seek refuge. Isti'aadhah is in the heart but it floats on the tongue. The tongue is a proof and an indicator of what is in the heart.

بِرَبِّ

Rabb is Lord but we mentioned before that when Rabb is mentioned (Rububiyyah), it also includes the meaning of Uloohiyyah in it.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Falaq is dawn. Allah gave an oath by His creation (the dawn) and the verse is saying the One who is able to bring dawn and remove the darkness from the universe, rest assured He is able to take evil away from you if you seek refuge in Him. The One who takes away the night and brings about the day can take away the darkness in your life.

The second verse says an-Naas instead of al-Falaq:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

I seek refuge with the Lord of mankind. Here in this Surah He mentioned an-Naas, which means the Lord who created that magnificent creation. Look around you, the Lord who created that magnificent creation (the mankind) is able to take away that which you fear, dislike or you are wary of.

The point of the proofs here as we mentioned in all the proofs is that there is an order to do Isti'aadhah, which makes Isti'aadhah a Waajib. Isti'aadhah from the evil of creation is a Waajib. That order means it is an Ibaadah and when it is an Ibaadah, that entails that it must be directed to only Allah subhaanahu wa ta'aala. It means that one should only seek refuge in Allah subhaanahu wa ta'aala in matters that only Allah subhaanahu wa ta'aala can do.

In Sahih Muslim and in Tirmidhi, the Messenger sallallahu 'alayhi wa sallam said there have been sent down to me verses the like of which had never been seen before:

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ تَرَ آيَاتٍ
أُنزِلَتْ اللَّيْلَةَ لَمْ يَرِ مَثْلُهُنَّ قَطُّ

They are al-Mu'awwidhatayn:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ﴾: ١

The Messenger sallallahu ‘alayhi wa sallam referred to them as the like of which had never been seen before.

ISTIGHAATHAH

Now let us move to our next Ibaadah. Our next Ibaadah is very similar like we said, it starts with Alif, Seen and Taa and it is Istighaathah (إِسْتِغَاثَةٌ).

وَدَلِيلُ الْإِسْتِغَاثَةِ قَوْلُهُ تَعَالَى : إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ ﴿الْأَنْفَالِ﴾:

﴿٩﴾

When you sought aid and deliverance of your Lord, He responded to you (which is talking about the Battle of Badr).

THE DEFINITION OF ISTIGHAATHAH

Istighaathah is to seek rescue and deliverance from severe difficulty and destruction. Istighaathah is seeking rescue and it is usually during a time of distress, such as one drowning, one in a calamity or one in a desperate need of victory. Istighaathah is various types as well.

THE FIRST FORM

The first one is seeking Istighaathah (deliverance and rescue) from Allah subhaanahu wa ta’aala in times of distress. This is what the author meant, seeking rescue from Allah subhaanahu wa ta’aala in times of distress. This is the correct encouraged form and it is an Ibaadah you will get reward for. This is the practice of the Messenger sallallahu ‘alayhi wa sallam and his followers. You get the benefit out of it when you do Istighaathah, but it also an Ibaadah you get reward for and it is one of the excellent and perfect deeds.

Since it is the form that the author meant, the evidence for this type is the same proof that the author used and there is plenty of proof for it in the Qur’an and the Sunnah. One of the best examples for Istighaathah is the Battle of Badr, when the Messenger sallallahu ‘alayhi wa sallam

encountered his enemy and they outnumbered the companions. He entered to the palm grove, he raised his hands to the point that his armpits were showing, the cloak fell off his shoulder and he was earnestly turning to Allah subhaanahu wa ta'aala. He was doing Istighaathah while Abu Bakr radhiallahu 'anhu was behind him raising his cloak and telling him O Prophet of Allah, O Messenger of Allah your supplication to your Lord will be answered and it is sufficient for you, Allah will fulfil His promise to you. The Prophet sallallahu 'alayhi wa sallam was doing intensive Istighaathah, then the Ayah that the author mentioned was revealed.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ... ﴿الأنفال: ٩﴾

(Remember) when you sought help of your Lord and He answered you. (Surat al-Anfaal: 9)

The Du'aa of the Messenger sallallahu 'alayhi wa sallam in that situation is the Du'aa of Istighaathah. That is what we call Istighaathah.

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي ، اللَّهُمَّ آتِ مَا وَعَدْتَنِي ، اللَّهُمَّ إِنْ تَهْلِكُ هَذِهِ
الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ ، فَمَا زَالَ يَهْتَفُ بِرَبِّهِ مَا دَامَ
يَدِيهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ

O Allah fulfil that which You have promised me. O Allah if this small group who are the people of Islam are destroyed or doomed, You will not be worshipped on the face of this earth again.

THE SECOND FORM

The second type of Istighaathah is the opposite of the first. The Istighaathah of the Prophet sallallahu 'alayhi wa sallam like that in Badr is the first type, that is the Tawheed type and what the author meant. The second is the opposite of the first and it is the Shirk type. Seeking rescue and deliverance from those who are living but are not present, nor are they able to give aid and rescue. For example, asking matters of the hidden or unseen from humans and creations. That is A, and B is seeking rescue and deliverance from the dead. This is the Shirk type.

Why is it Shirk? Because one who calls in Istighaathah on the deceased or even one living (in matters of the hidden and unseen and matters that only Allah subhaanahu wa ta'aala can do), that kind of Istighaathah can only be done by one who believes that those people have some unseen control over the creation. They believe those who they call on have powers exclusive to

Allah subhaanahu wa ta'aala, otherwise why are they asking them in matters only Allah subhaanahu wa ta'aala can do?

Just like the Raafidhah are known for shouting Yaa Husayn, Yaa Ali and Yaa Zahrah, and it is not just random that they do that. That is why they are people of Shirk, they are Mushrikeen. They believe that Ali, Zahrah and Husayn have powers that are only exclusive to Allah subhaanahu wa ta'aala. The call that they call is a direct Istighaathah of Shirk. They call their Imaams calls of Shirk and their Imaams justify it. In fact it is a core part of their belief, if you read their mother books they indicate that. When they call that, they believe that their supposed saints, their Imaams or whoever they call unto have powers only Allah subhaanahu wa ta'aala has and that is major Shirk. That is one of many reasons of the Kufr of the Raafidhah, with their masses and their 'Ulamaa. I will repeat, their masses and their 'Ulamaa. Had we had time I would elaborate on this issue and it is one issue that I really plan on discussing and elaborating on. With the call to other than Allah in that which only Allah can do, they attribute a share of the Lordship to other than Allah (that is only exclusive to Allah).

Allah subhaanahu wa ta'aala said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ
أَلَيْسَ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿النمل: ٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? Little is that you remember! (Surat an-Naml: 62)

Is there any Ilaah, any Imaam or any saint other than Allah that does that?

So the first form of Istighaathah is the Tawheed type and the prescribed type of Istighaathah that you should do to Allah subhaanahu wa ta'aala alone. The second is the opposite and that is the Shirk form.

THE THIRD FORM

The third one is the permissible type. Seeking aid and rescue from those who are alive, aware of a situation and they are capable of assistance and rescue (they are capable of helping you). It is permissible to ask and seek aid from those who are able to help you. That is why we study these forms, so you do not go around or we do not hear people going around declaring people Mushrikeen.

Allah said about Musa:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يُقْتَتِلَانِ هَذَا
مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۖ فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ
عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ۖ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ
مُّضِلٌّ مُّبِينٌ ﴿القصص: ١٥﴾

And he entered the city at a time of unawareness of its people, and he found there two men fighting - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa struck him with his fist and killed him. He said: "This is of Shaytaan's doing, verily, he is a plain misleading enemy." (Surat al-Qasas: 15)

فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

A man of his own party asked Musa 'alayhis-salaam for help against his foe. Musa 'alayhis-salaam then struck him with his fist and killed him. The man in the verse sought Istighaathah in Musa and the Qur'an mentions that.

That is permissible. Someone drowning and asking a boat passing by for help, screaming to them help me, get me out of the water. Someone injured and seeking help is not Shirk.

THE FOURTH FORM

The fourth form of Istighaathah is seeking rescue and aid from a living person who is not capable of assisting one, but (and this is important here) he does not believe that the person he is asking has any hidden powers. He does not ask him anything of the matters of the hidden or unseen. We mentioned this before in Isti'aanah, but here an example would be like a man drowning and asking another drowning person to help him get out. One who does it may be joking or may be ignorant, it may be useless talk and futile talk but it is not Shirk. It could be considered prohibited at times, if there is an additional factor included. For example, mocking another Muslim who may be weak (then one gets sins for mocking). If one believes that person he is doing Istighaathah in has powers that are hidden, that goes to the category we spoke about that is major Shirk (and that is the second form).

THE PROOF OF THE AUTHOR ON ISTIGHAATHAH

The proof the author uses here for Istighaathah is:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ... ﴿الأنفال: ٩﴾

(Remember) when you sought help of your Lord and He answered you. (Surat al-Anfaal: 9)

When you sought the aid and deliverance of your Lord (which is Istighaathah), He responded to you. This verse is talking about the Istighaathah of the Messenger sallallahu ‘alayhi wa sallam and the Sahaabah in the Battle of Badr.

This verse comes in the context of praising Istighaathah. When Allah praised Istighaathah in this verse, it means Allah loves it, it means He is pleased with it and that makes it what? That makes it an Ibaadah and that entails what? That is should be directed only to Allah subhaanahu wa ta’aala.

Istighaathah in this verse and Isti’aanah before this one relate to Rububiyyah. When you sought aid and deliverance of your Lord, He responded to you.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ

Notice He used Rabbakum, He did not use Ilaahakum (إِلَهُكُمْ) in this verse.

Likewise in the previous one we just took:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

Say: “I seek refuge with (Allah) the Lord of mankind.” (Surat an-Naas: 1)

He did not say:

قُلْ أَعُوذُ بِإِلَهِ النَّاسِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak." (Surat al-Falaq: 1)

He did not say:

قُلْ أَعُوذُ بِإِلَهِ الْفَلَقِ

The majority of times when it pertains or refers to Istighaathah, He used Rabb instead of Ilaah because they coincide with the meaning of Rububiyyah (Lordship). Who gives Istighaathah and Isti'aadhah? Allah subhaanahu wa ta'aala, the Creator, the Sustainer, the Nourisher. Those are Lordship qualities and that is why it coincides that in Isti'aadhah and Istighaathah, ar-Rabb is used instead of al-Ilaah.

WHAT IS THE DIFFERENCE BETWEEN ISTI'AANAH, ISTI'AADHAH AND ISTIGHAATHAH?

Isti'aanah we took last week, and today we took Isti'aadhah and Istighaathah. In one way or another, all three of them mean aid and support from Allah subhaanahu wa ta'aala. There is a difference in the status and timing of each one of them. For example, we mentioned Isti'aanah last week and I said and I stressed that it usually refers to seeking help in general matters where evil has not yet befallen or someone is not expecting any evil. You are seeking help and asking Allah subhaanahu wa ta'aala to not let any evil or bad happen to you. That is an Ibaadah and it is like a pre-emptive Du'aa or seeking. Nothing has yet happened and you are not expecting it. Now Isti'aadhah is usually refuge, shelter and protection for one who has not been touched by harm but it is on its way or he is expecting it, then he seeks shelter and help of Allah subhaanahu wa ta'aala.

The difference between the two is sometimes a hairline difference, but the third one (Istighaathah) is when one has been touched by harm or a deep hardship, or when something is imminent (it is right there and it is about to happen), it already did happen or he is in the middle of a calamity. That is Istighaathah and now you know the difference between all three of them.

WHAT IS THE RELATIONSHIP BETWEEN ISTI'AANAH, ISTI'AADHAH, ISTIGHAATHAH AND DU'AA?

Du'aa is a broader form of Isti'aanah, Isti'aadhah and Istighaathah. Du'aa is for everything, it is for good matters, sad matters, hardship and ease and it includes everything. Istighaathah for

example is in a way Du'aa, but a branch of Du'aa. It is the Du'aa of the one in a hardship, that is how it relates to Du'aa. Isti'aanah is a division of Du'aa, a pre-emptive Du'aa to ask Allah subhaanahu wa ta'aala to save you from any hardship. Isti'aadhah is a division of the Du'aa where hardship is on its way, it is right there coming to you. So Du'aa is broader than all three, imagine Du'aa as a circle with those three inside of it.

That is why in Sharh Kitaab At-Tawheed (شرح كتاب التوحيد), Ibn Khuzaymah Rahimahullah said any proof that mentions Du'aa applies to Isti'aanah, Isti'aadhah and Istighaathah. Why? Because they are part of Du'aa, they are a fraction of Du'aa, they are details of Du'aa, they are like veins of Du'aa. Istighaathah is the Du'aa of the one in extreme hardship. Isti'aanah is the Du'aa of one not in a hardship, and so on as we mentioned. So they are branches of Du'aa and Du'aa is like the umbrella that they all fall under. Now you know the relationship of these three Ibaadaat to Du'aa.

CAN YOU DO ISTI'AANAH, ISTI'AADHAH AND ISTIGHAATHAH IN JINN?

I mentioned this briefly in one of the earlier Ibaadaat. Can you do that in Jinn? If it is in matters only Allah subhaanahu wa ta'aala has power over, that is Shirk Akbar. Asking someone to do something only Allah can do is major Shirk and that includes Jinn. Just because you may not see Jinn, it does not mean that you can ask them that which only Allah can do, that they have power just because you cannot see them or that they have power only Allah subhaanahu wa ta'aala can do. That is major Shirk if you ask them in those types of matters.

The proof on that is:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

﴿٦﴾

And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief. (Surat al-Jinn: 6)

We went over that verse, I do not want to go over it again because of the time. There were among the mankind those who took shelter with the males of the Jinn, and what the Jinn did in return is they increased mankind in sin and in transgression. The reason it was revealed (and we mentioned this before) was because when Quraysh used to travel and they would want to rest in a valley on their journey, they would seek Isti'aanah or Istighaathah (meaning shelter) in the

master Jinn of the Jinns in that valley so that they will not harm this person, his family or his followers. So they would seek Isti'aanah or Istighaathah in the Jinn.

The second part of the answer is that if it is a matter that they (the Jinn) can do, they can hear you and it is something they can do. The 'Ulamaa discussed this, they disputed it and 'Ulamaa who are reputable 'Ulamaa disputed it. The first opinion is that it is okay and it is permissible to ask Jinn if they can hear you in matters they can do. For example, asking them to carry something. They can hear you and they are able to help you, so you can ask them. Among the proofs that they used is that Sulaymaan 'alayhis-salaam used Jinn.

...وَمِنَ الْجِنَّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا
نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَتَمَائِيلٍ
وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۖ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۖ وَقَلِيلٌ مِّنْ
عِبَادِي الشَّاكِرِينَ ﴿١٣﴾ ﴿سبأ﴾

And there were Jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dawood, with thanks!" But few of My slaves are grateful. (Surat Sabaa': 12-13)

That is the verse where Sulaymaan used them. And there is the story of Ubayy Ibn Ka'b in Sunan Ibn Hibbaan. Ubayy Ibn Ka'b had dates that he guarded, but he always kept finding them missing. While guarding them one day he found a young boy or something that looked like a young boy and Ubayy asked him who are you? The young boy or what appeared to look like a young boy said I am a Jinn. Ubayy said let me see your hand and the boy extended his hand. Ubayy said it looked like that of the hand of a dog, with a lot of hair on it (like a palm of a dog). Ubayy asked him why do you steal from me? He said because we heard you like to give to charity, so we wanted to take from that which you have so you can get reward. Here is the point, Ubayy asked what protects us from you? The Jinn said Ayat al-Kursi. He left him with that and he left. Ubayy went to the Prophet sallallahu 'alayhi wa sallam and the Prophet sallallahu 'alayhi wa sallam said:

صَدَقَ الْخَبِيثُ

The evil one spoke the truth.

By the way this narration is Ubayy Ibn Ka'b and it is in Ibn Hibbaan. There is another narration that is slightly different and more popular where the companion in the story is Abu Hurayrah, and that one is in Sahih al-Bukhari and Musnad Ahmad. Last time I mentioned it in one of the classes and we went over it, several students of 'Ilm (Jazahum Allahu Khayr) asked me was it not Abu Hurayrah instead of Ubayy? They thought (Jazahum Allahu Khayr) that I made a mistake and I like that very much, that they are very alert, aware and that they research. In fact, actually the first one to bring that to my attention was my beloved eight year old Muhammad who informed me about that, may Allah subhaanahu wa ta'aala grant him Barakah. But it was not a mistake, there are two narrations. One is Ubayy and one is Abu Hurayrah, in different books of the Ahaadith and there are slight differences in each one of them.

So our point here for this and why I mention it is because Ubayy asked the Jinn. He asked the Jinn what saves us from you? Some 'Ulamaa said it was permissible because of that, and among those was Ibn Taymiyyah Rahimahullah. In his eleventh volume, he chose this opinion. He said using them for Da'wah, something good or permissible as long as it does not end up falling in Haraam is permissible.

The second opinion is that asking Jinn in permissible matters is not permissible. Why? They said:

سَدًّا لِدَرْيَعَةٍ

It means blocking the means to avoid undesirable results. It is something Inshaa Allah you will learn in Usool al-Fiqh if we study it.

Al-Qurtubi Rahimahullah gave a nice definition of it. He said:

أَمْرٌ غَيْرٌ مَمْنُوعٌ لِنَفْسِهِ يَخَافُ مِنْ ارْتِكَابِهِ الْوَقُوعَ فِي مَمْنُوعٍ

A matter that may not be prohibited in and of itself, but that matter may cause or lead one to a prohibition so it becomes prohibited.

So based on:

سَدًّا لِدَرْيَعَةٍ

They said it is Haraam. Blocking the means to avoid undesirable or Haraam results or ends.

Additional proof and probably stronger proof is that the Messenger sallallahu ‘alayhi wa sallam did not use them. This is what makes me lean towards this opinion. Sallallahu ‘alayhi wa sallam was desperate at times in his lifetime, for example to get the news when the coalition united against him and to get the whereabouts of the enemies at times. He needed information at times, yet he did not use the Jinn. Just like the story of Hudhayfah Ibn al-Yamaan in the cold freezing night of the Ahzaab when the Sahaabah were terrified and the world of their time united against them. The Messenger sallallahu ‘alayhi wa sallam needed to know the news and the plans of the enemy. Why did he not ask a Jinn to go there and get him the information instead of sending one of the Sahaabah in a difficult and dangerous task as this was? He sent Hudhayfah radhiyallahu ‘anhu. Therefore, the conclusion is that if there was need to use Jinn during the life of the Messenger sallallahu ‘alayhi wa sallam (and there was) yet he did not use them, then we after him should not use them as well.

Another proof on this is when the Messenger sallallahu ‘alayhi wa sallam apprehended the devil by his neck during his Salah. He was disturbing the Sahaabah and they noticed something abnormal in the movement of the Messenger sallallahu ‘alayhi wa sallam during the Salah. Afterwards he told them:

لَوْ لَا دَعْوَةُ أَخِي سُلَيْمَانَ لَرَبَطْتُهُ فِي السَّارِيَةِ

Had it not been for the Du’aa of my brother Sulaymaan, I would have tied this Shaytaan to the pillar so the kids can play with him.

What is that Du’aa of Sulaymaan?

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۗ إِنَّكَ أَنْتَ

الْوَهَّابُ ﴿ص: ٣٥﴾

He said: “My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower.” (Surat Saad: 35)

So usage of the Jinn (even in Halaal and permissible matters) is in a way a transgression on the Du’aa that Sulaymaan ‘alayhis-salaam made.

An additional factor is that the Jinn are known to lure one who uses them to get them to become their slave. A Jinn can come and claim he is pious and help in matters, but in many circumstances he would just be dragging and luring them to becoming dependent on him and then he will end up his slave. When the Messenger sallallahu ‘alayhi wa sallam was afflicted

with black magic and Sihr, he did not use the Jinn and nor did the Sahaabah from what we know. In matters after him, they did not use them.

Some under developed in knowledge who claim that they take the Jinn out would ask someone possessed who put this Sihr in you? Who put this evil eye on you? The Jinn will say so and so and the ignorant person will go tell the family that so and so is the one who put the Sihr (black magic) in you. How could you take the word of someone who just possessed and transgressed on someone? The Jinn possessed someone and then you take his word and convey it, which causes disputes and factions among families. So there are many factors that are included in why I feel the second opinion is correct.

Finally, using the Jinn to do Haraam matters like separate between loved ones and harm others is of course beyond question Haraam.

...وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ... ﴿المائدة: ٢﴾

But do not help one another in sin and transgression. (Surat al-Maa'idah: 2)

INSPIRATIONAL CONCLUSION TO ISTI'AANAH, ISTI'AADHAH AND ISTIGHAATHAH

Finally before you leave, what we took this week and last week was Isti'aanah, Isti'aadhah and Istighaathah. These are essential Ibaadaat one cannot gloss over or down play during their life. You turn to Allah subhaanahu wa ta'aala in these worships, let there be a bond between you and Allah subhaanahu wa ta'aala throughout your life. Hover and drift throughout your life between Isti'aanah, Isti'aadhah and Istighaathah. If you were to look at the word Ashkoo (أشكو) (which means complain) and its derivatives in the Qur'an, you will see it is always to Allah and it is attached to Allah. Complain to Allah.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿المجادلة: ١﴾

Indeed Allah has heard the statement of her (Khawlah Bint Tha'labah) that disputes with you (O Muhammad sallallahu 'alayhi wa sallam) concerning her husband (Aws Ibn As-Saamit), and

complains to Allah. And Allah hears the argument between you both. Verily, Allah is All Hearer, All Seer. (Surat al-Mujaadilah: 1)

Khawlah Bint Tha'labah radhiallahu 'anha came to the Prophet sallallahu 'alayhi wa sallam to dispute with the Messenger sallallahu 'alayhi wa sallam concerning her husband and she complained to Allah.

Look at that:

وَتَشْتَكِي إِلَى اللَّهِ

Ya'qoob 'alayhis-salaam:

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿يُوسُفُ﴾

﴿٨٦﴾

He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not." (Surat Yusuf: 86)

So Shakwa (شكوى) goes to Allah. When Ibn Taymiyyah was asked what Sabrun Jameel (صَبْرٌ جَمِيلٌ) (beautiful patience) is, he said it is patience without any complaint (meaning the complaint only goes to Allah subhaanahu wa ta'aala).

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلالَهَا أَنْهَارًا وَجَعَلَ لَهَا رِوَاسِيَّ وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿النمل: ٦١﴾

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any Ilaah (god) with Allah? Nay, but most of them know not. (Surat an-Naml: 62)

جَعَلَ الْأَرْضَ قَرَارًا

The One who made the earth fixed can fix your problems and your needs.

وَجَعَلَ خِلَالَهَا أَنْهَارًا

The One who brought and placed rivers can bring you relief.

وَجَعَلَ لَهَا رَوَاسِيَ

The One who brought and placed firm mountains can place contentment in your heart and make firm your faith in Him.

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

The One who set a barrier between the seas of the salt and the sweet water can put a barrier between you and your problems, even if it is interlocked, braided, twisted and meshed in your heart. Even if you think so, He can find you a way out of it.

أَلِلَّهُ مَعَ اللَّهِ

Is there any Ilaah with Allah? Is there any Ilaah other than Allah who can do that?

That verse was an introduction to get you to start thinking about those matters and the introduction was to the verse of Istighaathah.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ

أَلِلَّهُ مَعَ اللَّهِ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿النمل: ٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? Little is that you remember! (Surat an-Naml: 62)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

That is Istighaathah. The first verse was to get you to reflect and see the power of Allah, so when you do Istighaathah you know who you are doing Istighaathah in.

He responds to the distressed. If it is a marriage problem, that is included. If it is a financial problem, that is included. If it is relief from sins (Istighaathah to relieve you from sins), that is included. If it is goals you need in life, that is included. You who are distressed or have a worry, do Istighaathah in Allah subhaanahu wa ta'aala. You have a status no one has. When you are in distress, that is from the mercy of Allah subhaanahu wa ta'aala. He gives you a quality so He can respond to you, because He says:

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ

The One in distress. When they used to go to some of the Salaf to request Du'aa, some of the scholars of them would tell them you are in a better position to make the Du'aa, why are you asking me? You are in distress and Allah promised to give an answer to the one in distress. He did not say I will respond to the Shaykh of the one in distress, He did not say I will respond to the brother, father and relative of the one in distress. Allah responds to all but the one in distress has a special quality because Allah said:

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ

From His mercy, He wants you to stand or sit in a private moment to do a Sajdah to Him and to plead and beg in Isti'aadhah and Istighaathah.

**يَا وَدُودُ ، يَا وَدُودُ ، يَا ذَا الْعَرْشِ الْمَجِيدِ ، يَا فَعَّالُ لِمَا تُرِيدُ ، أَسْأَلُكَ بِعِزِّكَ
الَّذِي لَا يَرَامُ ، وَمُلْكِكَ الَّذِي لَا يُضَامُ ، وَبِنُورِكَ الَّذِي مَلَأَ أَرْكَانَ عَرْشِكَ ، أَنْ
تُغِيثَنِي يَا مُغِيثُ أَغْنِي ، يَا مُغِيثُ أَغْنِي ، يَا مُغِيثُ أَغْنِي**

In any form and in any language, He understands all subhaanahu wa ta'aala. He wants you to turn to Him in Isti'aanah, Isti'aadhah and Istighaathah.

There is no sin on this earth worse than Shirk, it is considered cursing of Allah subhaanahu wa ta'aala. In Sahih al-Bukhari in the Hadith al-Qudsi, Allah subhaanahu wa ta'aala says My servant abused Me but he has no right to do so. What is the abuse of the servant? His saying is that I

have a son. Shirk is considered as abuse to Allah, but look at what Allah says about the Mushrikeen:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿العنكبوت: ٦٥﴾

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Surat al-Ankaboot: 65)

That type of Du'aa in that scenario is Istighaathah. Who is making it? It is people who abuse Allah subhaanahu wa ta'aala (Mushrikeen). When He brings them to safety, Allah said they give a share of their worship to other than Allah, which shows that they are Mushrikeen. They abuse Allah with Shirk and He answers their Istighaathah, do you think Yaa Muwahhid He will deny you? If Allah answered those whose hearts are darkened with Shirk, would He leave hearts brightened with Tawheed? Would He leave them unanswered?

Listen to the Istighaathah of the Shaytaan, or you could call it Isti'aadhah.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿الحجر: ٣٦﴾

[Iblees] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." (Surat al-Hijr: 36)

This is the Shaytaan. What did Allah say to him?

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿الحجر: ٣٧﴾

Allah said: "Then, verily, you are of those reprieved." (Surat al-Hijr: 37)

Allah answered his Isti'aadhah or Istighaathah. If Allah subhaanahu wa ta'aala answered the Isti'aadhah or Istighaathah or the Shaytaan, do you think He will not answer yours?

If you knew the mercy of Allah upon you when you are in your Sujood doing Isti'aanah and Istighaathah to Allah subhaanahu wa ta'aala, you would never want to get up from that Sajdah. Being in distress is in reality a mercy of Allah, because it makes you among the special ones

whose Du'aa is accepted. It is to draw you nearer to Him so He can hear your calls and so He can hear your Istighaathah. He loves you and He wants to hear your Istighaathah.

Haajar ran out of food, she ran out of water and her milk dried. She ran through as-Safaa and al-Marwah not once, not twice, but seven times. When all the ties and means were severed, now she is in deep distress with only Allah subhaanahu wa ta'aala to help her. Allah then breaks open a well of Zam Zam in an uninhabited land that will last until the Judgment Day in her honour. Al-Qurtubi in the thirteenth volume of his Tasfeer and ash-Shawkaani said the secret behind the specialty in Allah answering the distressed (Istighaathah) is that when one is in that status, He turns to Allah sincerely and he severs his heart ties from everyone and everything else. That is the secret to it. Al-Qurtubi went on to say sincerity in Istighaathah is valued by Allah regardless of whether it is from a Kaafir or a Muslim, righteous or wicked. The proof is what I mentioned, when Allah answered the Du'aa of the Mushrikeen.

He subhaanahu wa ta'aala understands all accents so do not worry about it. He understands all languages and He can answer trillions and more at the same time. He relieves the distressed, He answers your needs and He gets happy at your Isti'aanah, Isti'aadhah and Istighaathah. He answers the sorrow of the one who is oppressed, He feeds the hungry, He rescues you from danger and He relieves you from depression.

Do Istighaathah with:

...لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿الأنبياء: ٨٧﴾

“La Ilaaha Illaa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong doers.” (Surat al-Anbiyaa': 87)

Followed by your own Du'aa.

In Sunan at-Tirmidhi, Ahmad and Nasaa'ee, the Messenger sallallahu 'alayhi wa sallam said about this Du'aa, the Du'aa of my brother Dhun-Noon, no one in distress makes this Du'aa except that Allah subhaanahu wa ta'aala will relieve him. That is a Du'aa of Istighaathah.

A sentence with three statements.

لَا إِلَهَ إِلَّا أَنْتَ

It affirms Tawheed, that is why Tawheed is your life, it is your heartbeat and it is everything about you.

سُبْحَانَكَ

Praise and glory be to You Allah. You praise and glorify Allah.

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

With the third sentence you confess your shortcomings, your errors and your sins to Allah.

When you have that combination (Tawheed, glorifying and praising Allah and confessing your sins) in a one liner, Allah will answer your Du'aa. That one liner, that half a sentence Ibn Taymiyyah wrote nearly over a hundred pages on that matter (explaining that Du'aa). Sincerity with your mind and heart set on who you are asking while you repeat it is something Wallahi Allah will not let you down in.

A Daa'iyah I trust told me a story recently, he called me and when we were talking he told me a story about someone that he knows (a paralysed wealthy millionaire). He came to the US and went to other countries seeking treatment. They told him save your money, you will never walk again. They said do not go around seeking treatment, you will never walk again. One day he was sitting watching TV, he saw the Salah in Makkah and his heart agonised to go visit Baytullah al-Haraam and the Ka'bah. He told his children I want to go visit the King in His house. They said what king are you talking about? He said the King of all kings in His house (Baytullah al-Haraam), I want to go visit Him. They said but you are unable to go, you have nurses who come and take care of you and you need special care throughout the day, we cannot leave you alone for any time. He said make arrangements, you know I am wealthy enough and I can afford special accommodations to take me to see the King of all kings in Baytullah al-Haraam.

He gets near the Ka'bah and he requests that they take him off the wheelchair. They post him up against his wheelchair in front of the Ka'bah and he says leave me here for some time. He said Wallahi for one hour straight he was crying in Istighaathah to Allah, Yaa Allah I am going to plead with You until You take me out of Your house on my back or I walk out of here on my feet. I am going to keep doing Istighaathah until one of those two things happen, I die doing Istighaathah or I walk on my feet. He dozed off during that Du'aa and he heard someone say get up and walk. He actually got up and walked, he walked to near the door of the Ka'bah and then he began to cry and shout:

ما خيبت من لجأ إليك وفوض أمره إليك

You never let anyone down who turns to You, You never turn away from one who commits his affairs to You.

فوض أمرك لله

...وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ... ﴿غَافِرٌ: ٤٤﴾

And my affair I leave it to Allah. (Surat Ghaafir: 44)

Our history is full of examples. We have many examples from the Sahaabah onwards who did Istighaathah and Allah answered their Ghawth (غوث). We have examples where they raised their fingers or their hands in Du'aa to Allah and before they put their hands down, the relief comes down to them. Another contemporary story because a lot of the time people can relate to these more because they happened in our time and people know them. We need deep sincerity with Istighaathah. That is what we need and we need a heart that severs its ties with everyone and everything else but Allah subhaanahu wa ta'aala (the pure Tawheed). When I was in Madinah a patrol officer told me this story and he was actually a neighbour.

He said they were called to an accident where someone was killed by a hit and run driver and it was near a car dealership. They took the deceased body and after weeks no one called to enquire about this body. They investigated and based on papers and personal information in his car, they found out that he was the husband of a woman and had several kids. He called the woman up and said where is your husband? She said a few weeks ago he went out looking for a job by a dealership, he has not returned since and we are still waiting for him. He said well do you have family members I can speak to? She said he has an uncle but he lives far away and they are not on good terms, they do not speak to each other. The officer said I hung up unable to break the news to her. How am I going to tell her? She is a woman alone and she has nobody around. Then he said I mustered some courage and I called her up again and I told her your husband was involved in an accident and he died. She began to weep and cry and then this officer took it upon himself (Jazah Allahu Khayr) to help in the burial of this man, and also get help to this woman throughout her difficult times.

They also caught the man who did the hit and run and the man was ordered to pay the Diyah (دية), which is the ransom a Muslim pays another if he kills him by mistake. The killer who did the hit and run was somewhat of a deceiver. He went to court and showed some fraudulent

financial records that he was in debt and they declared him a Mu'sir. In Fiqh, we have something called Mu'sir and it is mentioned in the Qur'an.

Allah says:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿البقرة: ٢٨٠﴾

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. (Surat al-Baqarah: 280)

So he went and got an order that he is in a hardship and he got some time to repay.

The woman knew she was wronged. She had no wealth and she is raising orphans, so she pleaded in Istighaathah to Allah subhaanahu wa ta'aala. She was alone, she had nobody so her heart was detached and it was sincere Istighaathah. The officer said less than a year later I responded to a call or an accident of a man wounded so bad and killed in the same area by the dealership. As the days went on, they found that the second man who they could not identify because of his face was the man who was involved in the first hit and run and the man who deceived this woman out of her Diyah. The officer said I purposely went back to the accident scene and measured the distance between the two accidents. A year apart and he said the distance between where the accidents happened was less than three to four metres.

The man who claimed to be a Mu'sir had a cheque in his possession and was on his way to the dealership to pay for a brand new car. The second man who was killed (this man who deceived and was found with the cheque), the one who killed him in the accident was wealthy so he paid the family the Diyah. The judge ordered that the money needs to go to the wife of the first man because he defrauded her. The money needs to go to the wife of the first man because that is owed to her. It is Allah subhaanahu wa ta'aala who answered her Istighaathah and that is how He will answer mine and yours.

ISTIGHAATHAH FOR GUIDANCE DURING FITAN

We do Istighaathah in difficult times, when we are in distress, when people wronged us and when the Ummah is facing trials, that is all good and that is what we should all do Istighaathah in. We should do Istighaathah to Allah from our sins, but in days like today do Istighaathah to

Allah to guide you to the right path, to keep you on the guided path and to show you the truth in the high waves of Fitan that this Ummah goes through. Do Istighaathah to Allah that He show you the truth during the Fitan and Wallahil-‘Adheem it needs Istighaathah today. Do Istighaathah that Allah show you who are the guided ‘Ulamaa, who are the guided groups and who are those who are misguided. Let me repeat. Do Istighaathah so Allah can show you the guided path and keep you on it, show you the guided ‘Ulamaa and the guided groups, and show you the misguided so you stay away from them. Do that type of Istighaathah as you would if you were drowning in an ocean.

Listen to this Hadith.

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ قَالَ : يَا تُبَيُّ عَلَيْنَا زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا مَنْ دَعَا
دُعَاءَ الْغَرِيقِ

Hudhayfah said there will come a time no one will be rescued, relieved or free from the Fitan, except one who makes the Istighaathah like the one who is drowning.

No one will be relieved and no one will see the truth in the Fitan, except who? Except one who does the Du’aa of one drowning. What type of Du’aa is the Du’aa of one drowning? We just took it, the Du’aa of Istighaathah. Istighaathah to what? To show him the truth from the evil and to keep him firm. Not just any superficial Du’aa like O Allah guide me, I am a Muslim on the right path. No, sincere Du’aa as if you were drowning because Wallahil-‘Adheem drowning in the water on the pure Tawheed is easier than drowning in the Fitan and losing your Deen.

Several of the Salaf were quoted as saying when Fitan come, only very, very, very few will see the truth. When the Fitan go away and they are done with, then everyone will see the reality of what the few were telling them. When there is Fitan, only few of the few of the few will know how to analyse them. Make Istighaathah to be amongst them or at least see the reality of the Fitan. After time passes on Fitan and they end, then everyone will see the reality of what the few were trying to tell them. That is what happens during all Fitan. The problem for many is that after they see the reality, they have already lost their Deen.

APPENDICES

APPENDIX ONE: PATIENCE

A topic that is an integral part of this universe. A topic that every aspect of this universe needs. A topic that you can see through the creation of the sky and the earth. It took Allah seven days, when it could have taken Him one word. Allah ordered the creation of the sky and the earth within seven days when it could have been one word, be, and it would have been done. If you grow anything, a tree, a fruit, a plant, it is going to take time for you to see the fruits. If your wife is pregnant or a woman is pregnant, the baby does not just come in a matter of moments, it takes time. And that is the topic of patience.

It is so important, Allah mentioned it in the Qur'an over ninety times. The first verse in Surat al-Baqarah where Allah talks about patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أحيَاءٌ وَلَكِن لَّا
تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالْأَمْوَالِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ ﴿البقرة﴾

Oh you who believe in Allah, gather your strength from being patient and prayer. Allah is with those who are patient. Do not say to those who were martyrs, that they are dead. They are with Allah, living with Allah, in a manner that Allah only knows best. Glory to those who are patient. (Surat al-Baqarah: 153-155)

Who are those who are patient?

The next verse:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿البقرة: ١٥٦﴾

Those who if you tell them there is a misery, there is an atrocity, there is a problem that happened to them, they say to Allah we return and to Allah is our resort. (Surat al-Baqarah: 156)

What is the reward Yaa Allah?

The next verse:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿البقرة: ١٥٧﴾

﴿١٥٧﴾

The prayer of Allah upon them, the mercy of Allah upon them. Not only that, and they are also guided. (Surat al-Baqarah: 157)

Who are these people? These are the people who are patient in this life.

...وَبَشِّرِ الصَّابِرِينَ ﴿البقرة: ١٥٥﴾

Glory to those who are patient.

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Allah is with those who are patient.

Glory to those who are patient, Allah is with those who are patient. Words in the Qur'an that are not attributed to any other character other than patience.

The verses in the Qur'an where Allah reprimanded Adam for not being patient in Heaven:

...وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿طه: ١١٥﴾

He did not have a strong will. (Surat Taha: 115)

He was not patient, Allah reprimanded him in the Qur'an.

If you look at the secret of victory in the Qur'an, it is patience. How is it patience? The key to victory is patience. When Taloot and Jaloot in the very long story of half a million fighting Jaloot, the giants of their time, it is in Surat al-Baqarah. The story is long, however the summary and the key to their victory was patience. How? If you look at the verses of the story:

...قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً

بِإِذْنِ اللَّهِ...

How many small groups win a large group or giants. Why Yaa Allah, why?

...وَاللَّهُ مَعَ الصَّابِرِينَ ﴿البقرة: ٢٤٩﴾

Allah is with those who are patient. (Surat al-Baqarah: 249)

It takes patience, for three hundred and seventeen to fight the giants of their time and liberate Falasteen. Patience with their Imaan liberated Falasteen. Look at the next verse, it does not stop there. When they meet the enemy:

... رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا... ﴿البقرة: ٢٥٠﴾

Oh Allah, shower us with patience. (Surat al-Baqarah: 250)

Shower us with patience, we need to be fulfilled with patience. What is the next verse? The three hundred and seventeen were patient, after patience:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ... ﴿البقرة: ٢٥١﴾

They destroyed them by the will of Allah. (Surat al-Baqarah: 251)

The giants, when Allah describes them as giants, they are giants. Three hundred and seventeen overpower them, why? Because of their patience and Imaan.

If you look at the Hadith, the Prophet sallallahu 'alayhi wa sallam said:

الصَّبْرُ ضِيَاءٌ

Patience is brightness. How could patience be brightness? Patience is brightness in this life because a person with a problem, and all of you know this because we all go through problems, a problem in one's life makes this Earth in front of him, a black cloud. And this black cloud becomes brightness when you have the right patience that we are talking about over here. That is why the Prophet sallallahu 'alayhi wa sallam said, patience is brightness.

Not only that, in the Judgment Day, patience is going to be brightness with your mountains of deeds, just for being patient. That is how the Prophet sallallahu 'alayhi wa sallam teaches an eleven year old kid. He tells him, Ibn Abbaas, victory comes with patience:

وَأَعْلَمُ أَنَّ النَّصْرَ مَعَ الصَّبْرِ

If it was not any other, then the name of Allah is the perfection in patience. As-Saboor, that is enough. To use this attribute of Allah upon ourselves, because Allah has these attributes and these attributes belong to Allah in a manner, we do not know how. We do not know how the patience of Allah is, we know He has patience. And when you say Allah has patience, As-Saboor, it adds honour to that character and attribute that we have amongst ourselves, although our patience in no way resembles the patience of Allah by any means.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

If you look at the kinds of patience, there is three kinds. There is patience on the trials and tribulations in life, there is patience on the ordains of Allah, and there is patience to refrain from the sins. We take them one by one.

The patience on the trials and tribulations in life. Life is full of problems. You have to understand this and know this because if you are not in a problem, you are waiting for a problem. That is life, that is the Sunnah of Allah in this life. If you are not in a problem, you are waiting for it. So if someone mocks someone for a problem, he is only awaiting one, that is the Sunnah of Allah. And elders with experience can tell you this, life is not smooth. Life was not smooth to the Messengers, it was not smooth for the true believers. If life was smooth then this would be Heaven, but it is not, so you have to have problems. How do we deal with the problems?

Look at what the Prophet sallallahu 'alayhi wa sallam says about one who had a beloved one, who someone beloved to him died, one of the biggest problems. If it did not happen, it is destined to happen. If someone, beloved one, did not die, it is either they are going to die and he is going to weep over them, or they are going to weep over him. It is going to happen, it has to happen in this life. How do you deal with it?

You look to the first advice of the Prophet sallallahu 'alayhi wa sallam in one of his Halaqaat, teaching women of his time, what did he tell the women? The women said give us, you know you give the men all the days, give us a day to teach us. The first day he taught them and the first thing he taught them, he said, whoever has three kids and those three kids die and she is patient, she has no reward but Heaven. A woman said, what about two? He said, and two. She said, what about one? He said, and one.

Allah in the authentic Hadith by the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said, Allah tells the Angel of Death, did you take the soul of the servant's beloved one? I have a child, a brother, a relative, a father, did you take the soul of that person's beloved one? The angel says, yes I took it. Of course it is under the command of Allah, but it is going to teach us something over here. He says, did you take the fruit of the heart of the one my servant loves? Yes, we took it. Allah asked the angel, what did that person say? What was the consequence of that person, how did he react. He said, he said Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return and to Allah we resort. A loved one, and he says these words. Allah tells the Angels, build him a palace in Heaven, call it Bayt al-Hamd. His palace, Bayt al-Hamd.

A misery in this life could be a paved way for you in Heaven. The young children in Heaven are allowed entry to Heaven. They say no, but there is something missing, our parents. The parents could be doomed to Hell for something, could have a lot of sins, we want our parents. That little baby who we wept and shed tears over, if we were truly patient, is a path to Heaven. Allah says, enter Heaven. The little child says, but where are my parents? Allah says take the hands of your parents and enter Heaven.

We have to change. Islam not only has to change us in the way we worship Allah, but it has to change us in the manners we react and look to things in life. We are not people of Lithium and Prozac, we are people who turn to Allah in our miseries and atrocities. And what miseries do you have than an Ummah that is being annihilated everywhere on this Earth? The threats of the Ummah, for those Muslims who care about their brothers. Your brothers in Iraq are being threatened day and night, what is the reason behind that? They said Rabbunallah, Allah is our Lord. Why? Why is that? Because we left them, we do not think about them. But you know, what we can consolidate with each other and tell each other is, be patient in these times of atrocities. When we see the enemies threatening, they are not after Saddaam, it is not Saddaam they are after, it is after the Muslims, the innocent Muslims of Iraq. Saddaam is one man, he can go take him, leave the innocent Muslims. Six thousand kids die, what more patience do we need? Your brothers, your children in Iraq, six thousand die every single month, because of malnutrition. That shot that you take your kid for that costs fifty cents is the source that your brothers in Iraq die for, six thousand every month. We need patience when we look at these miseries. We need patience when we see the bombarding, the annihilation of our brothers in Falasteen. We need patience when we see the killing and massacres of our brothers, and burning of our brothers in Kashmir. Patience is what we need. That is the first kind of patience.

The second one is patience doing the commands of Allah. To pray, to wake up in Fajr, to do any command Allah ordered, you have to have patience, by Allah. But before we talk about this, let

us see why Allah sets out miseries and atrocities, whether they may be on the international level, or whether they may be on a personal level. Why does it happen to us? The first reason is that this is a source to show Allah your position that you deserve in Heaven. Why? How? Allah knows where you belonged before you were born. What position you belong in Heaven, Allah knows it, but this is a method to prove yourself. Allah is just, on the Judgment Day, every single deed you did has to have a witness for it. The book, the angels, the ground you prayed on, the people who heard you, everything has to have a witness. So if we are all going to pray five times, if we are all going to pay Zakah, if we are going to pay Hajj and we are all doing the same thing, how is Allah going to divide the one hundred ranks in Heaven upon us? If there is not tests and tribulations to see who is patient, to raise and boost their places in Heaven.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا... ﴿آل عمران: ١٤١﴾

And that Allah may purify the believers [through trials]. (Surat Aali 'Imraan: 141)

Who are the pure, the ones who are patient in times of tribulation?

لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

In order that Allah may distinguish the wicked from the good. (Surat al-Anfaal: 37)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ... ﴿آل عمران: ١٧٩﴾

Allah will not leave the believers in the state in which you are now. (Surat Aali 'Imraan: 179)

Allah is not going to leave the believers in the situation they are in. Meaning He is not going to leave everything going, floating in your direction. Something has to happen, why Yaa Allah?

لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

So we can distinguish the true one from the evil one. The one who belongs in the position with the Siddiqeen and the one who belongs in the first level, we have to know that.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ

الصَّابِرِينَ ﴿آل عمران: ١٤٢﴾

Do you think you will enter Heaven, when Allah knows those who are patient are and those who are martyrs are. (Surat Aali 'Imraan: 142)

Do you think you are going to enter Heaven when you had a smooth life and you compare your life to one who has struggled for the sake of Allah, or even regular struggles in life? All that you get Ajr for.

The second reason behind these trials and tribulations is to show you, this is not your life. If you live in a country, you are a tourist, you stay there ten days and everything goes smooth for you, you love that world. You always talk about it, the best days of my life, you do not think of leaving it. The same with this life, if everything goes smooth in this life, it is hard for you to depart it. If everything goes smooth in this life, it is hard for you to think about Heaven. How could you think about Heaven when everything is going smooth for you? How could you? It has to have problems to make you think about Heaven, you have to.

Third reason, so you can ask and beg and please Allah to make you closer to Allah. Look at it and think of it, the most times people turn to Allah is when? When everything is going good? They do not even go by the Masjid when everything is going good. When they have problems and then they pick up the phone, Shaykh I have a problem. That is the only time they call the Shaykh, when they have a problem. When they have a dead relative, his father is in front of him dead, his son is in front of him dead, the heart inside, it needs something to grasp on, and that is when their weak spot will come. Allah uses these to take people back to Him. How many people do we know that became guided over the death of a relative once? That changed their life, how many? Hundreds, you probably all know examples yourself, of a misery that happened to someone and it changed their whole life. These are among the reason why Allah tests us.

Look at this example and every time you face a trial or tribulation in this life, you have to look at it. If you get up to pray and you put your backpack in the Masjid and someone steals it, do not go shedding tears and crying. If you leave the Masjid and your window is broken, it is a problem. You leave, someone hits you on the red light, it is a problem. If you travel and you are speeding, you get a ticket, it is a problem. Some people, just a little problem like that, they weep and shed tears and they probably cannot sleep over the night and they are depressed.

Give you the example of one man, Ayyub. Eighty years of his life, he lived the most smoothest, best life, anyone can live. Fourteen kids, a good wife, happy with his wife, Messenger of Allah, what more could you want? In a matter of days, it all changed, it flipped around. How? This Messenger of Allah Ayyub gets a disease, his skin changes. Not only that, fourteen of his kids die one after the other, matter of days. He handled it with Imaan and patience, the verse we mentioned in the beginning of the Khutbah, with patience and prayer he handled it. His wife said make Du'aa. If he makes a Du'aa, just raises his hands and says Yaa Allah, Allah is going to

respond. Make Du'aa, No. He tells his wife, how many years did we live in a good luxurious manner? She said eighty years. He said when we live another eighty years in a misery, then I will raise my hands to Allah and ask for Du'aa, eighty and eighty.

The years went on where she had to work as a maid, from the luxury she was in, she is a maid. Make Du'aa, he refuses until he reaches a point where she has to sell her hair. They used it in the battlefields for some thing that they needed, she sold her hair to keep supporting that man, the Messenger of Allah Ayyub. That is when he raised his hands and he made Du'aa, Allah on the spot responded. How many years of this misery that no one can handle? Disease, no one would talk to him, no one would come near him, no one would come near his town. People were beginning to shun his wife thinking she is contagious with that disease and that disease is going to spread upon him. Not only him, his wife too, fourteen kids. Not a single why me? Why did it have to happen to me? Why myself? No, patience. What happened?

...أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿الأنبياء: ٨٣﴾

One minor Du'aa. Oh Allah, a hardship has fell upon me and You are the All Merciful, the Graceful. (Surat al-Anbiyaa': 83)

What did Allah say?

فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّ...

We took that evil, that problem that happened to him, out. When his wife walked up on him after he was cured from the disease, she said who are you? The disease covered his body so much, she did not know who he was when she walked up on him.

...وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

We gave him that which was there before and double. You know what that means? When he was cured, Allah gave him not fourteen kids for being patient those eighteen years, but twenty eight kids.

...أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

Double that.

...رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿الأنبياء: ٨٤﴾

As a mercy from Ourselves and a Reminder for all who worship Us. (Surat al-Anbiyaa': 84)

Mercy of Allah because of those eighteen years of patience.

One more story of Qays Ibn 'Aasim al-Munqari, keep it between your eyes, these two stories. When you have a problem, those little problems that we have, laugh them off, they are nothing compared to these stories that we have over here. This is the solution to your problem, when you have a problem, you turn to Allah. When you have a problem, you say Alhamdulillah. Eighteen years with a skin disease and fourteen kids, a speeding ticket is nothing, you overlook it like nothing is going to happen. A car is stolen, whatever it may be, you did not get accepted to the university, you got fired from a job, all these are normal things when you compare it to eighteen years.

Look at this man, Qays Ibn 'Aasim al-Munqari. He is a Tabi'ee, Qays Ibn 'Aasim had a disease, it was spreading in his foot. They said we have to cut your foot, he said no. They said if we do not cut it now you are going to die. He said:

حسبي الله ونعم الوكيل

Go ahead. They said here is alcohol, they have no medicine to cure him so they said here is alcohol for you. He said alcohol? He has an excuse, Islam gives him an excuse, he is in a hardship. He said Allah prohibited something and Allah gave me a mind, and I use that to take away my mind? No, wait until I pray two Rak'ahs. When I am in the Rak'ah that you feel me floating with the verses of Allah, his mind, his power is not in this world, it is in the Heaven and Hell and the gardens of Heaven and the luxuries of the life after, laughing with the good pleasures of Heaven, crying with the stories of Hell. What did he say? When you feel me floating with the verses, cut my leg off. They cut it off when he was praying, he passed out. Not a single moan when they were cutting it, he did not feel it. His mind was not there, his mind was with Allah. He did not feel it but he passes out from the blood.

When he wakes up in the coma he was in, his son dies. Listen to this and keep it in your mind and teach it to your kids and to your brothers, when there is a time of hardship. He wakes up, they say may Allah give you better than what He took from you. He said what did Allah take? They said your leg. He said my leg, what else? They said your son. He had four sons, one of them died in his coma. The narrator of the Hadith said he did not add more than say:

الحمد لله حسبنا الله ونعم الوكيل

And you know what he said? He said, give me my leg. He looked at his leg and you know this is stunning what he did. He looked at his leg and he kissed it, that is not the stunning part. The stunning part is he said, Wallahi I never used this leg to walk for a sin ever. How many of us could say that, Wallahi I never used that leg to walk to a sin ever? Wallahi this story melts a heart if it was as hard as a rock. I never used this leg, Wallahi how many of us could say that today? And then he said, look at the patience in this man, Alhamdulillah Allah gave me four body parts, He took one, I have three left. Allah has been generous to me, I have three, I have two hands left and one leg. I have one kid that Allah took his life, I have four kids. Allah has been so generous to me, He left me with three kids. Allahu Akbar, this is the patience that Allah says:

...وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا

إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ﴿البقرة﴾

Patience to carry out the commands of Allah. Patience to come to this Masjid in Fajr when you are the neighbour of the Masjid, patience to wake up to pray the Salah in the beginning time of the Salah, to carry out the commands of Allah. What is that? Do you look at it and say oh man that is hard. How can I wake up for Fajr, how can I pray on time, how can I not deal in usury? It is hard. Put before your eyes the example of Ibraheem. Allah does not tell him wake up 5:30, Allah tells him it is your son whose neck has to be cut. Which is easier? Praying that takes five minutes, a little thing that Allah asks, or Allah asking you to sacrifice your son?

What did Ibraheem say? Not me, why me, why my son? I am not going to do it, I am not going to pray, I am not going to fast, I am going to deal in usury? No, what did he say? He takes his son and puts him on a table and wants to cut his neck off. An example of a pious, patient family. How? His son tells him when you cut my neck father, do not look at me because if you look at me you may be merciful towards me and you will not do that which Allah ordered you. Patience, patience is what causes them to do this.

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ

صَدَقْتَ الرَّؤْيَا ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ ﴿الصافات﴾

And when they had both submitted and he put him down upon his forehead, We called to him: "Oh Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. (Surat as-Saaffaat: 103-105)

We called him, Yaa Ibraheem, you believed that dream? Allah relieved him but imagine that, put yourself in a setting like that. Not the prayer on time, not that, Allah tells you sacrifice your beloved child. Allah gives us so much and asks so little to be patient with and we refuse to do that, imagine if it was your son that Allah ordered you to sacrifice.

The first one of patience is trials and tribulations we mentioned. The second one is patience carrying out the commands of Allah. The third one is patience to stay away from the sins that Allah ordered you to stay away from. And I give you one example of Yusuf 'alayhis salaam because probably the hardest thing on the young of this Ummah is dealing with women and probably women dealing with men, probably the hardest thing. A lot of the Muslims today, alcohol is not a problem to them. Like one of the Sahaabah said, he was truthful and he told the Prophet sallallahu 'alayhi wa sallam, he said oh Prophet of Allah if you put me alone with a woman who has no hands and no legs I am going to commit the sin. He said that to the Prophet Muhammad sallallahu 'alayhi wa sallam, he was sincere and this is a problem we have in our Ummah today.

How do we deal with it? Put yourself in the position of Yusuf. Not you approaching a woman for a Haraam, a woman approaching you. Who are you? You are a Messenger. No, you are the most and probably best looking creation of this earth. You are alone with her, who is the woman? The wife of the leader of his time. The wife asks you to commit adultery, who is that man? Her slave. He could get freed or he could be in luxury, he could get spare time, he could get all that. Not only that, the women of the town in their entirety are after him, they want him. What did this pious man do, prefer the sin? Ma'aath Allah, no, no way. Then he said:

... رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ... ﴿يُوسُفُ: ٣٣﴾

"Oh my Lord! Prison is more to my liking than that to which they invite me." (Surat Yusuf: 33)

Imagine that, Allah, I rather you put me in prison with the criminals, with the scums of the earth, than in the palace with the best looking woman of the time, the wife of the leader of the time. The jail is better for me than that which they call me for.

These are the trials and tribulations in this life that we have to realise and we have to be patient in them. If I have a child that died, everyone could have a child who died, nothing special about it. Kaafir, Jew, Atheist, Hindu, they have children who died, we all have problems. They go to church, I will probably go to the Masjid. They be patient on Sunday morning, we be patient and

pray. There is one aspect of patience and it is the peak of aspects, the reward of it is Jannah, it is special for you. What is that aspect? Patience for trials and tribulations that happen to you because of your Imaan, because of your Islam.

The Prophet sallallahu 'alayhi wa sallam passes by the family of Yaasir. He sees the mother in pain under the whips of Abu Jahl, next to her is her son, next to her tied to a post is her husband. And what did he tell them? When she is stabbed by Abu Jahl in her private part may Allah curse him and he passes by her, he said:

صَبْرًا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةُ

What you are going through because of Laa Ilaaha Illallah, your appointment is the gardens of Heaven. Heaven is your resort, that is where you belong.

This does not mean you get killed for the sake of Allah, being mocked because you are Muslim is this category, reaches you Inshaa Allah Heaven. Being degraded because of your religion is a cause for you to enter Heaven. Sticking up for your brothers who are oppressed in Iraq and Afghanistan and Kashmir, supporting them at a time when the cowards refuse to talk is a cause for you to enter Heaven, because it is only the heroes who take the burden of that upon themselves.

Musa 'alayhis salaam gives Da'wah, one after the other after the other, so his Da'wah becomes popular. What are they going to do to Musa? They cannot kill him, he has got power behind him now, he has got people behind him. What did they do? They used a tactic the infidels always use, defame the character, character assassination. They stick a charge or two to them to defame the character. Why did they do that to Musa? Because when they knew Musa has no character, he has got no one to listen to him. Qaroon said I have the plan, what is the plan Qaroon? Qaroon says my plan is I paid a prostitute who just had a baby, to say that baby is his. They fabricate, do not believe the lies you hear. There is always a Fir'awn, every century, every time, every decade we have Fir'awns who talk about the people. They do not have food in Iraq and they say they have nuclear weapons. They do not have food, our brothers are dying in Iraq.

What did they say to Musa? He walked in on Fir'awn, he said Fir'awn are you going to believe in the One and only One Lord? All of a sudden a prostitute starts yelling in the background, this is the man. What man? He is the one who fathered the child. A lie, a fabrication. What is a Daa'iyah going to do there? He raises his finger to Allah, this patient man does not go hysterical. Allah the only One, oh Allah the only One, aid me in this matter. He points to her, I ask you by Allah the One who gave me the miracles you know of, did I father that child? She said no. Allah solved the problem right there and then but this is always going on.

Aishah radhiallahu 'anha, your mother, gets attacked in her character. Why? They want to defame the Prophet sallallahu 'alayhi wa sallam. If his wife is playing behind his back he has no character, character assassination. You have to be patient in these kinds of trials and tribulations. Aishah radhiallahu 'anha, what did she do? Thirty days under the agony that the vast majority of the people of her time are thinking she committed adultery, and the Prophet sallallahu 'alayhi wa sallam the patient man making Du'aa, humble to Allah, asking and pleading with Allah.

This is the path of Islam. This is the path of Laa Ilaaha Illallah. This is the path that the neck of Zakariyyah was cut for. This is the path that Yahya was split in half for. This is the path that Muhammad sallallahu 'alayhi wa sallam was at a time a wanted man. This is the path that Uthman falls dead in his own blood. This is the path Ahmad Ibn Hanbal spends a large portion of his life in prison. This is the path Ibn Taymiyyah died in prison. This is the path the great heroes of the world asked for because this is the path of Laa Ilaaha Illallah Muhammadar-Rasoolullah, this is what you were created and brought on to this earth for. I tell you this, if you are a Muslim and you do not have problems, double check your faith. Wallahi this is not my word, this is the word of the Prophet Muhammad sallallahu 'alayhi wa sallam from the meanings of his Hadith, and this is the word of the scholars after him.

How? The Prophet sallallahu 'alayhi wa sallam said the worst punished are the Messengers of Allah, then who? The Kaafir, the ones who try to kill us and annihilate us? No, and then the ones who imitate them and imitate them step by step. You say why, is Allah oppressive? Ma'aath Allah, Allah is not oppressive but when the Kaafir failed the first test, there is no need for any more tests. He is doomed, why test him anymore? When the Muslim got the first test, he passed the first stage, you have to go to the second stage. First semester, second semester, third semester. First grade, second grade, if you failed in first grade one time or two times, you are out. Why do we need to test you again? You are a failure. This is the justice of Allah, this is the path of the Messengers of Allah and this is something you have to be patient for.

I leave you with one last story and I leave it to the end so it can settle in your mind. It is a story narrated by Ibn Hibbaan in a book called Ath-Thiqaat, an authentic story where a young soldier leaves Falasteen to go back to the outskirts where his family is. While on the journey he sees a tent and in the tent is someone saying oh Allah give me the power to thank You for all that You have given me, oh Allah I thank You for making me better than a large portion of the people. Look at what the Du'aa is, I ask you Allah to give me the power to thank You and I thank You Allah for all that which You have given me which makes me better than a large part of the people.

He said I went to the tent to see who is saying it, an old man, the only thing working on that old man is his tongue. In the Hadith it is unknown whether his body parts are cut or he is paralysed.

The only thing working on this old man is his tongue, imagine that. The young man Abdullah Ibn Muhammad (the narrator of the story) said, oh uncle what is there that Allah made you better than other people? Imagine that, you know we say what did Allah give me? Wallahi I talk to some people, what did Allah give me? Give us one of your eyes and then say what did Allah give me, just give us one and then we will say Allah deprived you. You have people who have an income, let alone the income, their physical features. An eye, a face, a mouth, a hand, healthy, and they say what did Allah give me? Ignorant. Look what Abdullah Ibn Muhammad said, what did this man have? He did not understand, he was a young teenager, what did this man have? He said Allah gave me a tongue to thank Him with it, what more do I need? Allahu Akbar, a tongue to thank Him with, what more do I need?

He said now I answered your question, could you go and do a favour for me? What is it? This is not a movie or fabricated or weak Hadith, this is in Ibn Hibbaan in his Thiqaat, Wallahi it was authenticated by the most strict scholars of our time who checked the narration of the Hadith. He said my son who helps me in my Wudhu and helps me to drink and eat, he left three days ago and I am left here stranded. Could you go look for him? He went, he looked for him. He found his bones and he found his camel, he brought his camel back. How is he going to tell this old man this whole story? The only thing he has in life is his son and his son died. He said I sat and I remembered the story of Ayyub, the story I mentioned to you, so I started telling him. The old man said cut your story short, what is the problem, tell me what the problem is. He said your son is dead. He said he did not say more than Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return, to Allah is our resort. And soon after that he passed out and died.

He said I had a problem, if I leave him the animals are going to eat him and I could not leave him and go, it would not be right. So I sat there crying what am I going to do with him, I cannot dig a grave alone, until four people passed by and he told them come and help me bury him. They said ok, who is he? They uncovered his face and they jumped at him kissing him, they said you do not know who this man is? This is Abdullah Ibn Zayd Abu Qulaab al-Jurmi, the biggest student of Ibn Abbaas. He loved knowledge and he loved Islam, he fought in battles and committed his life for the sake of Allah. This is him, and they began crying and kissing him. They buried him.

That young boy Abdullah Ibn Muhammad could not get this story out of his mind. When you are thinking about something all day, you are going to dream about it and the dreams of the pure innocent people are nearly always true. Actually it is a sign of a true man when he dreams that night, and in the morning it becomes just how he dreamt it. He said I had a dream about this man, I saw him (he too is in Heaven) and I said you are the man who was my friend last

night? He said yes. He said what did Allah do to you? He said peace be upon you, enter Heaven as you were patient:

سلام عليكم ادخلوا الجنة بما صبرتم فنعم أجر العاملين

APPENDIX TWO: MUSLIMS JOKING ABOUT ISLAMIC MATTERS

The next question is, what is the ruling on Muslims joking about Islamic ordains and rituals like Niqaab, beard or wearing pants above the ankles, or mocking those who adhere to them? There are comedians who make a living out of this, jokes like these even go on in private gatherings among Muslims and non Muslims. What is the ruling on Muslims participating in this?

At a time when we see the status of the Ummah and what is going on, where there is a war waged on Islam and practicing Muslims, it is very, very sad to see that there are people who are alleged Muslims choosing to take the route of mocking their brothers and sisters, siding with Kufr and Kuffaar, knowingly or unknowingly. How dare one mock a sister trying to look like Aishah and Hafsah radhiallahu 'anhum. Those who mock Niqaab and Hijaab side with the leaders of countries who openly and clearly say Niqaab will not be welcome in our lands, that is the freedom they offer. Their women have the legal right to choose to show their bare breasts in public, but a modest, honourable Muslim woman cannot choose what Hijaab to wear. That is the freedom they talk about, that is democracy, that is the Hukm of Jaahiliyyah. That is the people who Allah said:

...أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ... ﴿الأعراف: ١٧٩﴾

They are like cattle, nay even more astray. (Surat al-A'raaf: 179)

That is the filth of Kufr. Sisters get dragged physically and through court summons in Europe and other parts of the world, because they want to look like Umm Salamah and Aishah radhiallahu 'anhum. That is part of the problem. They drag them claiming a Niqaab goes against freedom and dignity, wherein they themselves have absolutely not an ounce of freedom or dignity.

Our sisters go all through that, that is a problem. But the bigger problem is those in the Ummah who have nothing to joke about but these pious, chaste, struggling, honourable women. Have you ever imagined what a Niqaabi for example goes through on a daily basis? Last week I was in

Chicago and a brother invited me to go to a mall that is approximately two hours away from Chicago, in the suburbs of Chicago. For the first time in seventeen years, I stepped foot in a mall, and one of the first sights I saw was people glancing at a woman, eyes staring at her from every angle and laughter and mocking. Wallahi I made Du'aa for her from the bottom of my heart. In a place where you never see Muslims, there was a Niqaabi, that is who they were staring at and mocking. Whereas if someone partially naked showed up, they would not have even bothered to look or joke or mock. Wallahil-Lathee Laa Ilaaha Illa Huwa, Wallahi I have never seen a Niqaabi in the United States except that I made Du'aa for her.

Imagine with me what she goes through in the United States where she can legally wear her Niqaab, let alone other places where she would go to jail for it. The glances of the people, the words thrown at her, the laughter, the winking and gestures that she has to see and hear and at times even the physical assault. Imagine her on a red light, to her left is the glancing and the staring and to the right is the mocking and degrading. And then a Muslim who allegedly loves Allah and the Mothers of the Believers has the audacity to utter a joke about this sister wearing Niqaab, or a brother who is compliance of a Waajib with a Liyah (لحية) (a beard).

If you cannot support them in their struggle to wear Hijaab and Niqaab, grow their beards and wear their clothes above their ankles, then is there anything less than one keeping his mouth shut? How many youth and youngsters saw a video of someone mocking a Hijaabi, Niqaabi or a bearded brother and heard that joke from Muslims, and it was embedded in the back of their mind to be repeated over and over again? Some of them memorise these jokes and use them against those who carry out these Islamic obligations. Or how many kids and adults think less of those brothers and sisters who are merely in compliance of the ordains because of these jokes? Even if you adopt the wrong opinion, the weaker opinion for example of Niqaab, that it is not Fardh, you have no business mocking them.

Those same characters who use these matters as tools for laughter, if one was to joke about his mother, what would he tell you? He would tell you stop, this is not a joking matter, his mother is not a joking matter. Those women with Hijaab and Niqaab are mimicking the Mothers of the Believers and the daughters of the Prophet Muhammad sallallahu 'alayhi wa sallam.

...قُلْ لِأَزْوَاجِكُمْ وَبَنَاتِكُمْ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ...

﴿الأحزاب: ٥٩﴾

Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. (Surat al-Ahzaab: 59)

Same with bearded brothers and those who raise their pants above their ankles. That is why some scholars said mocking Islamic matters or directly mocking Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and the verses of Allah, are all the same.

Who is the one growing the beard trying to look like? Musa, 'Isa, Haroon:

... لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي... ﴿طه: ٩٤﴾

Seize (me) not by my beard, nor by my head! (Surat Taha: 94)

When he got into a struggle with Musa and Musa grabbed his beard. Abu Bakr, Umar, Uthman and Ali. Not doing a matter in Islam even if it is obligatory, not wearing Hijaab, not wearing Niqaab, not growing your beard, these matters are sin. Sometimes major, sometimes minor, but if he is Muslim and makes Salah, even if he does not repent, one's destiny at the end is to Heaven Inshaa Allah because that is only a sin. The forgiveness of Allah could overwhelm him, the Shafaa'ah of the Messengers and righteous believers could overwhelm him, or worst case scenario he goes to Hell for a duration of time for the sin and then he goes back into Heaven. May Allah guard us even from that.

One who wears a Hijaab and mocks it falls in this category. Look at the precise wording that I am going to say, those who mock these have committed an act of Kufr. There are rules and regulations for Takfeer and it is a very sensitive issue, and there are Fataawa by old and contemporary scholars that substantiate this. That is all we are conveying, a Fatwa of the 'Ulamaa. Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, Abdur-Raaziq Afeefi, Ibn Baaz and many of the older scholars all agree on this opinion.

In the famous book Asbaab An-Nuzool by Waahidi, let me give you the background of the story. The Prophet sallallahu 'alayhi wa sallam was heading to Tabook to fight and on the way there they camped. So there was the close knit with the Prophet sallallahu 'alayhi wa sallam who camped with the Prophet and another group who were further away who camped by themselves. Here is how the story unfolds, Ibn Umar radhiallahu 'anhuma narrates what happened. He said during the Battle of Tabook, a man in the other camp (the second camp) said we have not seen like these reciters of the Qur'an, you see those guys who recite the Qur'an.

مَا رَأَيْنَا مِثْلَ قُرَّائِنَا هَؤُلَاءِ ، أَرْغَبَ بُطُونًا...

They like to fill their bellies with food, greedy bellies:

أَرْغَبَ بُطُونًا

...وَلَا أَكْذَبَ أَلْسِنًا...

Their tongues are lying tongues. Big bellies and untruthful tongues, they are mocking reciters of the Qur'an.

...وَلَا أَجْبَنَ عِنْدَ اللَّقَاءِ...

And they are the most cowardly when the combat happens. Basically they eat a lot, they lie and they are cowards. They are talking about reciters of the Qur'an, mocking them and joking around.

...فَقَالَ رَجُلٌ فِي الْمَجْلِسِ : كَذَبْتَ ، وَلَكِنَّكَ مُنَافِقٌ...

A man sitting with them said you are a liar, you are a hypocrite. Based on what he heard from him, he said you are a hypocrite, and the Prophet sallallahu 'alayhi wa sallam never denounced this man for calling him a hypocrite.

...لَأُخْبِرَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

I am going to go tell the Prophet Muhammad sallallahu 'alayhi wa sallam.

...فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

The matter reached the Prophet Muhammad sallallahu 'alayhi wa sallam. Either the man went and told him or Allah had told him or most likely it was both of them, Allah had revealed and then this man went and told him what that man had mocked the reciters of the Qur'an with.

Abdullah Ibn Umar said:

...فَأَنَا رَأَيْتُهُ مُتَعَلِّقًا بِحَقَبِ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَتَكَبَّهُ

الْحِجَارَةُ...

I saw him grabbing the bridle of the horse of the Prophet sallallahu ‘alayhi wa sallam and it dragging him. He is grabbing the horse and it is dragging him on the stones, he is hanging because he wants to speak to the Prophet Muhammad sallallahu ‘alayhi wa sallam. He is telling the Prophet sallallahu ‘alayhi wa sallam:

...وَهُوَ يَقُولُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا كُنَّا نَحُوضُ وَنَلْعَبُ ...

He is saying oh Prophet of Allah, it was only idle talk and just play. It was idle talk and just play, note he did not even say we were mocking, he did not even think of it as mocking, he said it was idle talk and just play.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ...

And the Prophet Muhammad sallallahu ‘alayhi wa sallam telling him:

...أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ

إِيمَانِكُمْ... ﴿٦٦﴾ ﴿التَّوْبَةِ﴾

“Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu ‘alayhi wa sallam) that you were mocking?” Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 65-66)

You have disbelieved after you were believers. Allah reveals Ayaat in the Qur’an about this, let us go through them.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَحُوضُ وَنَلْعَبُ... ﴿التَّوْبَةِ: ٦٥﴾

If you ask them (about this), they declare: “We were only talking idly and joking.” (Surat at-Tawbah: 65)

If you ask them oh Muhammad, they will say it was idle talk and play. That is all it was, it was idle talk and play. Pay attention, this sentence shows that they did not even really mean to mock, they did not reach the level of mocking because their reply was:

كُنَّا نَحُوضُ وَنَلْعَبُ

It was idle talk and play, not mocking. They did not say we were mocking, we were ridiculing, they did not say:

إِنَّا كُنَّا نَسْتَهْزِئُ

They said:

كُنَّا نَخُوضُ وَنَلْعَبُ

It was idle talk and play. They did not say we were mocking, that was not even their intention. Mocking is here, idle talk and play was here. And in some narrations it was that they said oh Prophet we were just talking because we wanted the distance to become shorter with just idle talk.

Allah said to them in the Qur'an:

...قُلْ أِبَالَهُ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿التوبة: ٦٥﴾

Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?" (Surat at-Tawbah: 65)

In Allah, His verses and His revelation and His Messenger do you scoff and mock? You did not find anything else to joke about? Note, these people, did they mock Allah directly? No. Did they mock the Qur'an directly or verses in the Qur'an? No. Did they mock the Prophet sallallahu 'alayhi wa sallam directly? No, they mocked the reciters of the Qur'an. Then why when Allah was denouncing them did He say, you mock Allah, the verses and the Messenger? Why did Allah not say you mock the reciters of the Qur'an? He said you mock Allah, the Messenger and the verses, when all they did was mock reciters of the Qur'an. They mocked the reciters of the Qur'an because of their Islamic significance, so it is as if they mocked Allah, the verses and the Messenger. That is the point Allah is trying to get to you.

See how dangerous it is? It is no joke and it is no game. They mocked reciters of the Qur'an, Allah responded saying you mock Allah, His Messenger and the verses? You mock a bearded Muslim for his beard, you mock Allah, His verses and His Messenger. You mock a Niqaabi for her Niqaab, we say you mock Allah, His verses and His Messenger. You mock a Hijaabi or a bearded brother, we say you mock Allah, His Messenger and the verses.

The final judgment has been entered by Allah:

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ... ﴿التوبة: ٦٦﴾

Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 66)

Do not even think about apologising, make no excuse, you have become disbelievers after you were believers.

And here is an important detail, pay attention to this detail, those people Allah declared Kuffaar were not hypocrites before this matter. You hear scholars call them hypocrites, there were hypocrites who fought and went along with the Prophet sallallahu 'alayhi wa sallam like Abdullah Ibn Ubayy Ibn Abi Salool who was a known hypocrite. If scholars refer to these here who mocked as hypocrites based on what they did of mocking, then yes they did become hypocrites and Kuffaar because of that. But some scholars allege they were hypocrites before they even mocked and they were just going along with the Prophet Muhammad sallallahu 'alayhi wa sallam. That is wrong, they were believers fighting with the Prophet Muhammad sallallahu 'alayhi wa sallam. They were putting their lives on the line for the sake of the Prophet Muhammad sallallahu 'alayhi wa sallam, yet they were rendered non believers for a little joke they made. What can one say about those who never even broke a sweat in Allah and His Messenger's rightful cause, yet they want to mock rituals, Sunnahs and ordains?

The solid proof that they were not originally hypocrites as some scholars say, is in the verse:

كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

You have disbelieved after you were believers. After you were believers. Some scholars went to an extreme to say that they were believers in their tongue but not in their heart, meaning they were hypocrites. So Allah said believers as in believers in tongue but not in the heart. In reality, they are trying to say that mocking did not cause them to become disbelievers, they were already hypocrites as they were only believers by their tongues.

However, Ibn Taymiyyah responded to this and said Allah never calls a hypocrite a believer in the Qur'an, just because he believed by his tongue. They were believers and they were rendered disbelievers, Allah said it:

بَعْدَ إِيمَانِكُمْ

They were in reality believers because Allah called them so, otherwise Allah would never call hypocrites believers even if they believed in their tongue but not in their heart.

Another point, there are some matters where as a rule in Takfeer, ignorance of it being Kufr is an excuse. It could be an excuse that I did not know it would cause me to be a Kaafir. Ibn Taymiyyah in Kitaab Al-Imaan said these people here did not think that they were committing Kufr, yet they were still considered Kuffaar. He is saying mocking and ridiculing Islamic matters is Kufr, even if one did not know it will make him a Kaafir. Shaykh Sulaymaan al-'Alwaan said this verse is clear proof in Kufr of one who mocks Allah, His Messenger and verses. If he considers it Halaal or if he considered Haraam, merely mocking renders one an apostate by Ijmaa' of all the scholars, even if he did not mean the mocking but was merely joking and playing.

...إِنْ نَعْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿التوبة﴾

﴿٦٦﴾

If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc). (Surat at-Tawbah: 66)

Some repented and others did not.

This applies to mocking punishments of Allah like Heaven or Hell or aspects of Hell or aspects of Heaven. This applies to mocking those who ordain the good and forbid the evil and people who go along with that. It applies to mocking Salah or aspects of Salah, even Sunnah Salah, not necessary Waajib Salah. Even Sunnah Salah, mocking that or those who pray, because of their Salah. Or someone who shortens their Thobe or their pants in accordance to the teaching of the Prophet sallallahu 'alayhi wa sallam, or one who has a beard, because of his beard. Or a Hijaabiyyah for her Hijaab or a Niqaabiyyah for her Niqaab, or a Siwaak, a mere Siwaak (the toothbrush). This is by the rules of the scholars who know the rules and regulations of Takfeer, because as I said it is a sensitive issue.

Some scholars divided the mocking into two categories. Direct statements and writing, if you write it or say it, that is direct. But the other category which is just like that is gestures. You see someone in Niqaab, they smirk, smile, laugh, they stick a tongue out or there are many types of gestures where you show that you are mocking someone. Any of that is just as though one said something, the ruling on both types of mocking is the same.

The next point is an essential point, do not ever sit with anyone who goes near this issue. If there is a gathering and joking kicks off related to this matter over here, if you attend an event where this goes on or there is a comedy show, TV show, Youtube show or anywhere else, flee

with your Imaan like there is a lion behind you out to get you, before you lose your Imaan. Flee and run away.

The rule in Islam is that when there is something Haraam, you do not participate in it, you do not go near it and you do not support it. Like Zina:

وَلَا تَقْرَبُوا الزَّيْنَىٰ... ﴿الإِسْرَاءُ: ٣٢﴾

And come not near to the unlawful sexual intercourse. (Surat al-Israa': 32)

Allah said do not go near Zina. He did not say do not commit it, He said do not go near it. You do not sit on a table where there is alcohol and say I am not drinking, you do not do that. You do not go to a casino and say I am not gambling. That is in matters of Haraam, you do not go near the Haraam, you do not participate in it, you do not condone it and you do not support it. This matter is worse because there is a specific verse about not going near it in the Qur'an:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۗ إِنَّ
اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿النِّسَاءُ: ١٤٠﴾

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisaa': 140)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ...

Allah says in the Qur'an, and it has already been revealed to you in the Book.

...أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا...

That if you hear the verses of Allah.

يُكْفَرُ بِهَا

Means disbelieved in.

وَيُسْتَهْزَأُ بِهَا

Means mocked.

...فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ...

Do not go near them, do not sit with them until they engage in another talk, until they change the subject. Do not go near them, a clear verse in the Qur'an. Do not sit and watch a comedian who mocks any aspect of Islam, any tiny aspect of Islam. Do not ever sit with a relative of yours, with a friend of yours who utters a joke pertaining to mocking any Islamic issue or those who practice it, ever. It only gets worse when you hear those so called Du'aat of ours today in the United States especially, who want to give the look that they are all cool and all that and make their audience think that they are all cool, and then sit and mock issues of Islam forgetting this important aspect of Islam.

Allah tells them:

...إِنَّكُمْ إِذَا مِثْلُهُمْ...

If you stay with them you are like them. If you listen to it, you participate in it, you do not walk off, you are like them. Like them what? Kuffaar like them. Unless you forbid the Munkar and tell them they are wrong and walk away, then you are like them.

Then the end of the verse says:

...إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Allah is gathering the hypocrites and the Kuffaar in Hellfire all together.

And note something very unique about this end of the verse, Allah says He is gathering the Munaafiqeen and the Kuffaar in Hellfire. This is the end of the verse, wherein the beginning of the verse He is talking about those who mock. So the end of the verse tied to the beginning of the verse is the icing on the cake to prove the Kufr of one who mocks Allah and His Messengers,

those who follow in accordance with any of that and you mock them, or anyone mocks them because of that. Wal-Iyaathu Billah, it is a matter of Kufr and Imaan. Whoever is involved in this or was involved in this, let him go take a shower and say Shahaadah and repent not to ever do this again, so he can rejoin the masses of the Muslim Ummah.

Sayyid Saabiq in his book Fiqh As-Sunnah which you all, he said a believer who gives his Shahaadah and becomes Muslim can never be considered a Kaafir unless his heart and breast is overwhelmed with Kufr, he adopts Kufr and acts upon it. And then he mentions examples of exemptions from that, and he said mocking the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Bahooti al-Hanbali, the big Hanbali Imaam, in his Kitaab Al-Rawdh Al-Murabba' (الروض المربع) he mentions this issue. So does Ibn Qudaamah in Al-Mughni, so do other scholars like Ibn Mulaqqin in At-Tathkirah (التذكرة), famous scholars. All said that mocking is Kufr, so did the ones I just mentioned earlier, Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, al-Afeefi, Shaykh Ibn Baaz and others. This is what I relate to you from what the 'Ulamaa and the Salaf say is Kufr, according to their rules and regulations derivative from the Qur'an and the Sunnah.

Allah does not leave those who mock His Qur'an and His Sunnah and His believers without humiliation in this life before the life after. Subhan Allah it is a Sunnah of Allah, He always humiliates them in this life. In Bukhari and Muslim there is an authentic Hadith, in Bukhari it is a Christian man who became a believer and then rendered a non believer. In Muslim, it is a man from Bani Najjaar. He read al-Baqarah and Aali Imraan and he used to write for the Prophet sallallahu 'alayhi wa sallam.

كَانَ نَصْرَانِيًّا فَأَسْلَمَ...

...فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ...

He was a Christian and he became a believer, then he went back to being a Christian. Then he said Muhammad knows only what I wrote for him, because he used to write for the Prophet Muhammad sallallahu 'alayhi wa sallam, he said I used to write for him the revelation. Years went on, years went on.

...فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

He went and they buried him after he died. The next morning, they found him on the surface of the earth.

...فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا
فَأَلْقَوْهُ...

Muhammad and his friends came here at night, dug up the grave and took him up to the surface. They are evil people who came, this is what they are basically saying. Muhammad and his people came and dug him and put him on the surface of the earth.

Next day:

...فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ...

The second time they dug up the grave, a deeper grave, they put him in there. The next morning they find him on the surface again, so now it is the third day.

...فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ
فَأَلْقَوْهُ...

They said this is Muhammad and his friends, they dug up his grave and they brought this man to the surface again. So now it is the final time:

...فَحَفَرُوا لَهُ...

They dug up for him.

...وَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا...

They dug up for him a very, very, very deep grave, as deep as they could. And then the next morning:

...فَأَصْبَحَ قَدْ لَفَظَتْهُ الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ

وَ فِي رِوَايَةٍ : فَتَبَدُّوهُ

They woke up, they found him after that big grave, on the surface again. So they knew it was not from Muhammad sallallahu 'alayhi wa sallam or his men, they left him and abandoned him.

A very last note, there is a difference between mocking someone for himself and for an Islamic significance. For example a bearded man, if you mock him for being fat, skinny, talks funny or something, that is a sin. It could be a major or minor sin, you do not mock anyone but that is a sin. However, if it relates to Islam, if it goes to the beard, then that is when it becomes Kufr. There is a distinguishing between the two, one is sin, one is an act of Kufr. So you have to distinguish between those two matters.

There are plenty of matters to joke about, be truthful and joke. The Prophet sallallahu 'alayhi wa sallam and the Sahaabah joked so why we do we have to go to areas that are Haraam? It is nice to have fun but keep them in the Halaal.

APPENDIX THREE: RAMADHAAN GEM #8 ON INAABAH

We are all familiar with the term Tawbah (when one repents to Allah), but there is another very similar term called Inaabah (إِنَابَةٌ), a term mentioned in the Qur'an many times. And since it is Ramadhan, we want to move from Tawbah to Inaabah.

Ibn al-Qayyim said it is to hasten pleasing Allah, while continuously and repeatedly returning to Allah (at all times). Meaning, it is Tawbah but continuous Tawbah. Part of Inaabah is to retreat to Allah with your heart, with love, reverence and sincerity in accordance to the Qur'an and the Sunnah. Just as one retreats in the last ten days of Ramadhan for I'tikaaf, leaving everything behind, Inaabah is constant returning in I'tikaaf to Allah. A heart needs to retreats to Allah with honour because if it does not do so with Allah, it retreats with humility to other than Allah. Turning fully to Allah in trials and at ease is Inaabah.

A person who is Muneeb (مُنِيبٌ) is one who repents when he commits a sin but goes further beyond that to change and become in constant contact with Allah, with a relationship with Allah.

Allah said it about Ibraheem 'alayhis-salaam:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾ هود: ٧٥

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

Ibraheem was without a doubt forbearing, which is Haleem (حليم). Invoking Allah with humility, that is Awwaah (أواه). And Muneeb (منيب) is repenting constantly, time and time, again and again, constant repenter to Allah.

A verse considered by some of the 'Ulamaa to be the most hopeful verse in the Qur'an:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ
وَأَسْلِمُوا... ﴿٥٤﴾ ﴿الزمر﴾

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him (in Islam). (Surat az-Zumar: 53-54)

After repentance, Allah mentions:

وَأَنِيبُوا

That is what we are targeting.

Inaabah is three levels. The first level is the root of Inaabah (the principle), which is leaving Shirk to Tawheed, leaving Kufr to Islam. Not having this will make one a Kaafir, because it is leaving Kufr to Islam. That is the first level and it is taken out of the verse:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ
عِبَادِ ﴿الزمر: ١٧﴾

Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves. (Surat az-Zumar: 17)

The second level of Inaabah is the Inaabah of al-Muttaqeen (the pious), leaving sins and committed in doing deeds. Whoever does not have this one, he is Muslim and he falls under Islam but we fear Hell over him unless Allah forgives Him (because he has sins). That is taken out of the verse in Surat az-Zumar:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿الزمر: ٥٣﴾

Say: O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Surat az-Zumar: 53)

And the following verse after it:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ
﴿الزمر: ٥٤﴾

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. (Surat az-Zumar: 54)

The third and final level of Inaabah is the level we are trying to target this Ramadhaan, the Inaabah of the Muhsineen. The peak, complete turning to Allah in your heart and in your body. Constantly returning to Allah again and again, in all times and in all situations, and being in complete submission to Allah. This is the best form of Inaabah. This is the Inaabah of Ibraheem 'alayhis-salaam, this was the level of Ibraheem 'alayhis-salaam:

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ﴿هود: ٧٥﴾

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

And it is also mentioned that Shu'ayb said:

...وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ هود

And my success cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

Ibn Taymiyyah Rahimahullah said the people of this level are the people most tested by the Shaytaan because they are the best, and the Shaytaan wants to get the best off track.

Look at the master of humans, the Imaam of all Imaams, the master of the repenters, the master of the worshippers, sallallahu 'alayhi wa sallam.

He said:

وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً

By Allah, I seek the forgiveness of Allah and repent to Him seventy times every day.

Seventy times in Sahih Bukhari and then a hundred times in Sunan an-Nasaa'ee. If the Prophet sallallahu 'alayhi wa sallam whose past, present and future sins are forgiven and he repents and asks Allah for forgiveness between seventy to a hundred times a day, how many times should we ask when we are not guaranteed forgiveness for one of the hundreds or thousands of sins that we have committed?

Sins harden the hearts, so repent to soften your heart. It is a disease.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً... ﴿البقرة﴾

﴿٧٤﴾

Then, after that, your hearts were hardened and became as stones or even worse in hardness. (Surat al-Baqarah: 74)

Sins darken the heart so repent, so you can cleanse your heart. There is no better time than these blessed days.

Allah said:

كَلَّا ۚ بَلْ ۚ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿المطففين: ١٤﴾

Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn.
(Surat al-Mutaffifeen: 14)

Dot after dot placed on the heart, it comes to a time when you need to wash it out.

'Awn Ibn Abdillah said the ones who are constantly repenting to Allah are the ones you should always be with, because they have the softest hearts.

Repentance is a great bargain with Allah. Look at the deal you strike. You make a mistake, you transgress, you repent and you correct your future, all your sins are forgiven and a big baggage more.

This Ramadhaan, no one forgot to stock up on food and groceries, and if they did then they go prepare for it before Maghrib. But what about stocking up on Istighfaar, Tawbah, good deeds and repentance?

يا رب إن عظمت ذنوبي كثرة فلقد علمت بأن عفوك أعظم ، إن كان لا
يرجوك إلا محسنٌ فبمن يلوذ ويستجير الآثم

O Lord, if the greatness of my sin increases, then I know Your forgiveness is even greater. If only the righteous call You, then who would the sinners like me go to?

أدعوك ربي كما أمرت تضرعا فإذا رددت يدي فمن ذا يرحم

I call on You my Lord as you ordered and commanded, with humility, with reverence, and if You turn away my hands then who else is going to accept from me? If You turn away my hands, then who else is going to have mercy on me? If You turn away my hands, then who else is going to forgive me?

مالي إليك وسيلة إلا الرجاء وجميل عفوك ثم أني مسلم

All I have is hope in You Yaa Allah, that You will forgive me and that I am a Muslim.

One of the most popular questions I get on this matter of repentance and Inaabah is, I repent and then I do a sin, then I repent and I do a sin, and I give up and I despair. Allah is talking to you, did you read the Qur'an? Allah is talking to you, calling you:

...يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ... ﴿الزمر: ٥٣﴾

O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! (Surat az-Zumar: 53)

Allah did not say O you believers and He did not say O mankind, as He said many times in the Qur'an. He did not say Muttaqoon, He did not say the pious and He did not say the Muhsineen. He did not say the forerunners, the Saabiqun Bil-Khayraat (سَابِقٌ بِالْخَيْرَاتِ). He called on the sinners not to despair.

'Aasim Ibn Rajaa' said Umar Ibn Abdul-Azeez gave a speech one time and he said O people, if you fall in a sin then repent, and if you do it again then repent again, and if you do it again then repent again because the sins enclose on the necks and they are a destruction. And the peak of destruction, the destruction of all destructions is remaining on sins and persisting on them without repenting.

An authentic Hadith al-Qudsi in Sunan at-Tirmidhi. O son of Adam, as long as you call on Me, I shall forgive you of what you have done and think nothing of it. O son of Adam, even if your sins were to reach the clouds in the sky and then you were to come and ask for My forgiveness, I would forgive you and think nothing of it. O son of Adam, if you were to come to Me with sins nearly as great as the earth and you were to meet Me after death not making any Shirk, I would bring you forgiveness as great as the earth and think nothing of it.

You are dealing with the Ghafoor, you are dealing with Ar-Raheem, you are dealing with the 'Afuw. That is what you get out of the qualities of Allah which you know about.

Ibraheem Ibn Shaybaan said there was a twenty year old youth that he knew. The Shaytaan instigated to him that you are young, why would you repent right now and leave the pleasures of this life? You have a long life ahead of you. So he went back to his sins and his old ways. In the midst of the sins, he had a flashback to his old days with Allah. A believer is still a believer even during sinning, he still has Laa Ilaaha Illallah in his heart. So he yearned and longed and began to cry and weep for those days. He said will Allah ever accept from me? Then he heard a voice (it was possibly him talking to himself) saying:

عَبَدْتَنَا فَشَكَرْنَاكَ ، وَعَصَيْتَنَا فَأَمَهْنَاكَ ، وَلَئِنْ رَجَعْتَ إِلَيْنَا قَبْلُنَاكَ

You worshipped Us and We thanked you, you sinned and We gave you respite, you come back and We will accept from you.

If you repented and got fooled by the Shaytaan, then return, do not be ashamed and do not despair. When you continuously repent, it is like a wrestling match with the Shaytaan. Every time you repent, you have pinned the Shaytaan down and won, you are the champ. Once you despair and stop repenting, the Shaytaan became the champ and you do not want that. Do not be a surrenderist and accept continuing sinning and being on the wrong path. Resist and struggle the sins. Maybe one of your shouts to Allah in repentance will be so sincere that He will write you among those swayed from being in Jahannam, and take you into Jannah.

How can you despair in Allah with all these Ayaat and Ahaadith, when He is asking you. Why is He asking you to repent when Allah does not need me nor you? He is Independent and Sovereign. That is Ar-Raheem, that is Al-Ghafoor, that is Al-'Afuw. Wallahil-'Adheem, you are dealing with One more merciful than your mother.