



THE FORTY HADITH QUDSI

The Forty Hadith Qudsi

الأربعون القدسية

Forty sacred hadith, the words of Allah conveyed
by the Prophet ﷺ, with a reflection on each

Before you begin

A hadith qudsi is a sacred saying in which the Prophet ﷺ conveys the very words of Allah, words outside the Qur'an. These forty gather the most beloved of them: on mercy that outweighs wrath, on nearness, on the servant who turns back.

Each is given with its verified Arabic and English, the chain of narration, and a reflection to carry it into the day. Read one slowly, and let the words of your Lord settle in the heart.

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My mercy prevails over My wrath

Mercy above all

THE HADITH

"لَمَّا قَضَى اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابِهِ عَلَى نَفْسِهِ، فَهُوَ
مَوْضُوعٌ عِنْدَهُ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي"

When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My mercy prevails over my wrath.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

The collection of sacred hadith opens with the single most hopeful sentence a soul could hear. Before the heavens, before the earth, before a single creature drew breath, Allah wrote a decree about His own self and placed it with Him above the Throne: My mercy prevails over My wrath.

Sit with that. The very first thing established about how Allah deals with creation is that mercy wins. Not as an afterthought, not as a reluctant exception, but as a law He bound Himself to before He made us.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) conveys Allah's own words, though it is not part of the Qur'an. It is narrated by Abu Hurayrah (ra) and recorded by Muslim (also by al-Bukhari), graded sahih and agreed upon, so it carries the highest level of authenticity.

It stands first in the collection, and that placement is itself a teaching. Before any command, any warning, any account of the Day of Judgment, Allah tells us something about Himself: that when He decreed creation, He wrote a pledge and laid it with Him, that His mercy prevails over His wrath.

The key words

What it means, line by line

When Allah decreed the creation, He wrote a decree about His own self and laid it with Him. Notice that He did not merely feel mercy; He committed Himself to it in writing, before a single creature existed. This is mercy made certain, settled above the changing weather of our deeds.

My mercy prevails over My wrath. His wrath is real, and sin genuinely incurs it, but here Allah tells us which one is greater and which He gave precedence. The Qur'an says the same: His mercy reaches everything, while His punishment falls only on whom He wills. To despair, then, is to misread the One you despair of, for you would be arguing with a decree He wrote before time.

Mercy is not a mood; it is a decree

Notice that Allah did not merely feel mercy; He wrote it, and pledged Himself to it. This is mercy made certain, lifted above the changing weather of our deeds. We may earn His displeasure and we must take that seriously, but the governing reality, the one He fixed in writing, is that mercy outweighs it.

So despair is not humility; it is a misreading of the One you are despairing of. To believe your sin is bigger than His mercy is to argue with a decree He wrote before time. The believer holds awe and hope together, but knows which one Allah placed first.

A universe built on mercy

If mercy prevails in the heart of the Lord, then mercy is woven into everything He made: the rain, the milk, the love between parent and child, the breath you did not have to be given. The Prophet ﷺ taught that Allah divided mercy into parts and sent down but one of them into all of creation, keeping the rest for the Day of Mercy.

Live, then, as someone who has read the opening line. Hope hard in Him, return to Him quickly, and let His mercy that prevails make you merciful too, for the merciful are the ones the Most Merciful draws near.

JUST FOR TODAY

Whatever you have done, whatever you fear, let this one line correct your image of Allah today: His mercy is greater than His wrath, by His own decree. Come to Him as One whose first instinct toward you is to forgive.

Carry this with you

Begin the forty where Allah began: in mercy.

- **Mercy is the governing decree.** Allah wrote, before creation, that His mercy prevails over His wrath. It is not a mood but a law He bound Himself to.
- **Despair misreads Allah.** To think your sin outweighs His mercy is to argue with what He fixed before time. Hope is the truer response.
- **All creation carries it.** Mercy is woven into the world He made. Read it in every kindness you receive.
- **Be merciful, be drawn near.** The Most Merciful draws near the merciful. Let the mercy that prevails in Him flow through you.

A DU'A TO CARRY

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.' (Az-Zumar 39:53)

A du'a in the shade of His mercy

The sacred hadith open not with a warning but with an embrace: before He made you, Allah had already decided that mercy would have the final word with you, if only you would turn to Him.

So turn. Bring Him the worst of what you carry and the most ordinary of your days, and trust the decree He wrote above His Throne.

O Allah, You whose mercy prevails over Your wrath, deal with us by that mercy. Do not let us despair of You, for You forgive all

sins, and You are the Forgiving, the Merciful. Ameen.

The hadith qudsi is from sunnah.com: 'My mercy prevails over My wrath,' narrated by Abu Hurayrah (ra), recorded by Muslim (also al-Bukhari), graded sahih. The supporting Qur'an (39:53) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. The reference to mercy divided into parts alludes to a separate authentic hadith (al-Bukhari, Muslim). Per the editorial policy this stays with the creed and spirit (Allah's mercy and hope). FOR SCHOLAR REVIEW before publication.

He denied Me and reviled Me

The Lord who can recreate

THE HADITH

" قَالَ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ،
وَشَتَّنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ
يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ
إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا
الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُؤَلَدْ، وَلَمْ يَكُنْ لِي كُفُوًا
أَحَدٌ "

Allah Almighty has said: The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first (1) - and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.(1) i.e., bring me back to life after death.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah names two ways the human being wrongs Him, and then answers each with a quiet, overwhelming truth. The denial: that Allah will not bring us back after death. The reviling: the claim that Allah has taken a son.

To the first He says the One who made you from nothing the first time is not unable to remake you. To the second He says: I am the One, I beget not, nor am I begotten, and none is like Me.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words of Allah, words that fall outside the Qur'an yet are conveyed by His Messenger. It was narrated by Abu Hurayrah (ra) and recorded by al-Bukhari, and it is graded sahih (authentic).

Allah states that the human being wronged Him in two ways he had no right to: he denied Him, by rejecting that Allah will raise the dead, and he reviled Him, by claiming Allah has taken a son. The hadith sits squarely in the creed (tawhid and the resurrection), and Allah answers each charge with a truth about Himself.

The key words

What it means, line by line

The first wrong is the denial: the human being says Allah will not remake him as He first made him. Allah answers with plain logic from His power. The One who brought a person into being from

nothing is not less able to bring him back; if anything, the first creation was the harder of the two, and nothing is hard for Allah at all.

The second wrong is the reviling: the claim that Allah has taken a son. Allah answers with His own description, the words of Surah al-Ikhlās: He is al-Aḥad, the One, and as-Samad, the Self-Sufficient; He begets not, nor was He begotten, and there is none comparable to Him. A son would mean need, likeness, and an equal, and the perfect, self-sufficient Lord is far above all of that.

He is not unable to recreate

The denial of the resurrection always hides a low estimate of Allah, as if the One who began us could not begin us again. The Qur'an meets it with simple logic: the first creation was not hard for Him, so the second is not harder. The skeptic imagines starting over is the difficult part; for Allah, nothing is difficult at all.

Belief in the Day we return to Him is not a gloomy doctrine; it is what gives this life its weight. If we are met and answered, then every deed matters, every wrong can be redressed, and no good is ever lost.

He is One, and begets not

The reviling, ascribing a son to Allah, diminishes His perfection, for the One who needs no heir, no equal, and no like cannot be divided or doubled. He is as-Samad, the Self-Sufficient upon whom all depend while He depends on none.

So the believer's whole life rests on these two truths the ḥadīth defends: there is a Day, and there is One God. Get these right, and everything else finds its place.

JUST FOR TODAY

Hold one truth firmly today: the Lord who created you once can raise you again, and He is utterly One. Let belief in the meeting with Him put weight behind a single good deed you might otherwise have skipped.

Carry this with you

Two pillars of the creed, defended by Allah Himself.

- **He can raise you again.** The One who created you from nothing is not unable to recreate you. The second creation is no harder than the first.
- **The Day gives life its weight.** Because we return to Him and are answered, every deed matters and no good is ever lost.
- **He is One, begets not.** Ascribing a son to Allah denies His perfection. He is as-Samad, needing no heir and no equal.
- **Get these two right.** One God, and a Day of meeting. Anchor your life in them and the rest falls into place.

A DU'A TO CARRY

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Sami'na wa ata'na, ghufuranaka Rabbana wa ilayka-l-masir

We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination. (Al-Baqarah 2:285)

A du'a of the believing heart

Allah Himself answered the two great lies told about Him: that there is no return, and that He is not One. To the heart that

accepts His answer, life becomes serious and worship becomes clear.

O Allah, we believe that You are One, that You beget not and are not begotten, and that to You we return. We hear and we obey; Your forgiveness, our Lord, and to You is the destination. Ameen.

The hadith qudsi is from sunnah.com: 'The son of Adam denied Me and he had no right to do so...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari, graded sahih. The supporting Qur'an (2:285) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation; the allusions to Surah al-Ikhlās reflect its well-known meaning. Per the editorial policy this stays with the creed (tawhid and the resurrection). FOR SCHOLAR REVIEW before publication.

My servant believes in Me

Who sent the rain?

THE HADITH

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: "صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ، عَلَى إِثْرِ سَمَاءٍ (1) كَانَتْ مِنَ اللَّيْلَةِ، فَلَمَّا انْصَرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ لَهُمْ: "هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءٍ (1) كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ"

The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When the Prophet (may the blessings and peace of Allah be upon

him) finished, he faced the people and said to them: Do you know what your Lord has said? They said: Allah and his Messenger know best. He said: This morning one of my servants became a believer in Me and one a disbeliever. As for him who said: We have been given rain by virtue of Allah and His mercy, that one is a believer in Me, a disbeliever in the stars (2); and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars. (2) The pre-Islamic Arabs believed that rain was brought about by the movement of stars. This Hadith draws attention to the fact that whatever be the direct cause of such natural phenomena as rain, it is Allah the Almighty who is the Disposer of all things.

ON THE AUTHORITY OF ZAYD IBN KHALID AL-JUHANIYY (MAY ALLAH BE PLEASED WITH HIM), WHO SAID:

After a rainfall, the Prophet ﷺ relayed that Allah listens to how people explain it. One says, 'We were given rain by the grace and mercy of Allah,' and Allah counts him a believer in Him. Another says, 'We were given rain by such-and-such star,' and Allah names that a denial of Him.

The water was the same. The difference was entirely in where each heart traced the gift back to.

Where this hadith comes from

This is a hadith qudsi: the Prophet (may the blessings and peace of Allah be upon him) reports the very words of Allah, words outside the Qur'an. After leading the dawn prayer at al-Hudaybiyah following a night of rain, he turned to the people and asked, 'Do you know what your Lord has said?' He then relayed

that Allah named one who thanked Him a believer, and one who credited a star a disbeliever.

It is narrated by Zayd ibn Khalid al-Juhani (ra) and recorded by al-Bukhari, graded sahih. It sits squarely in the lane of creed: the same rainfall reveals tawhid in one heart and its opposite in another, depending on where the gift is traced back to.

The key words

What it means, line by line

Two people stand under one rainfall and speak two different sentences. The first says, 'We were given rain by the grace and mercy of Allah,' and Allah calls him 'a believer in Me, a disbeliever in the stars.' The water came through a cause, the night sky, the weather, but he traced it home to the One who sent it.

The second says, 'We were given rain by such-and-such a star,' and is named 'a disbeliever in Me, a believer in the stars.' The fault is not in noticing the means; it is in resting the gift on the means as though it gave on its own. To name Allah the Giver is an act of tawhid, and to credit the cause as the source quietly removes Him from His own world.

Past the cause, to the Giver

We live among causes, weather systems, medicines, paychecks, and it is easy to let the chain of causes end at the last visible link. This hadith trains the believer to follow the chain all the way home. The rain has a cause, yes, but the cause has a Cause, and gratitude that stops short of Allah has stopped too soon.

It is not that mentioning means is wrong; it is that crediting the means as the true giver, as if the star or the system were in

charge, quietly removes Allah from His own world. Faith is the habit of seeing through the gift to the Giver.

Gratitude is a form of belief

Notice that Allah calls the grateful one a believer in Me. To thank Allah for a blessing is not mere politeness; it is an act of tawhid, an acknowledgement that He is the source. Ingratitude, by contrast, edges toward denial, because it behaves as though the blessing arrived on its own.

So every 'alhamdulillah' said with awareness is a small renewal of faith. The grateful heart and the believing heart turn out to be the same heart.

JUST FOR TODAY

Catch one good thing today, a meal, a recovery, an easing, and trace it out loud past its cause to its Source: alhamdulillah, this is from Allah. Train the eye to see past the star to the One who sent the rain.

Carry this with you

Trace every gift back to its Giver.

- **Follow the chain home.** Every cause has a Cause. Gratitude that stops at the last visible link has stopped too soon.
- **Means are not the giver.** Mentioning causes is fine; crediting them as the true source quietly removes Allah from His own world.
- **Gratitude is tawhid.** To thank Allah for a blessing is to affirm He is its source. The grateful heart is a believing heart.
- **Say it, and mean it.** Each aware 'alhamdulillah' renews your faith. Train the eye to see past the star to the rain's Sender.

A DU'A TO CARRY

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدَيَّ وَأَنْ
أَعْمَلَ صَالِحًا تَرْضَاهُ

*Rabbi awzi'ni an ashkura ni'mataka llati an'amta 'alayya wa 'ala
walidayya wa an a'mala salihan tardah*

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do righteousness of which You approve. (An-Naml 27:19)

A du'a of gratitude

Two people stood in the same rain and were worlds apart, not in what they received, but in whom they thanked. The believer is simply the one who never forgets where the rain comes from.

O Allah, enable us to be grateful for Your blessings, to trace every gift back to You, and to do the good that pleases You. Let our gratitude be a renewal of our faith. Ameen.

The hadith qudsi is from sunnah.com: 'My servant believes in Me...' (the hadith of rain), narrated by Zayd ibn Khalid al-Juhani (ra), recorded by al-Bukhari, graded sahih. The supporting Qur'an (27:19) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed (gratitude and tawhid). FOR SCHOLAR REVIEW before publication.

Do not curse time

I turn the night and the day

THE HADITH

" قَالَ اللَّهُ: يُسَبُّ بَنُو آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ "

Allah said: Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day (1). (1) As the Almighty is the Ordainer of all things, to inveigh against misfortunes that are part of Time is tantamount to inveighing against Him.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

When things go wrong we reach for someone to blame, and often the blame lands on time itself, the era, the bad luck, the cruel turn of fate. Allah corrects this gently and profoundly: do not curse time, for I am Time; in My hand is the affair, and I turn its night and its day.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) conveys the words of Allah Himself, outside the

Qur'an. Allah says that the sons of Adam revile time, while it is He who is the Master of time, in whose hand are the night and the day. It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari (and Muslim), graded sahih, agreed upon by both, the highest level of authenticity.

The teaching lands squarely in aqeedah, in what we believe about Allah and His decree. The Arabs of old, and many people since, would blame their misfortunes on 'time,' on the era or the cruel turn of the days. This hadith gently corrects that habit, pointing past the calendar to the One who turns it.

The key words

What it means, line by line

'Sons of Adam inveigh against time' names a very human reflex: when life turns hard, we curse the days, the age, the bad luck, as if time itself had wronged us. 'And I am Time' does not mean Allah is literally the days and nights; the scholars explain it means He is the Master and Turner of time, the One who ordains what unfolds within it. 'In My hand is the night and the day' makes that plain: the alternation of light and dark, and every event they carry, rests in His control.

So the warning is profound. Time has no power of its own; it is only the vessel of Allah's decree. To curse it is, without realising it, to direct the complaint at the One who turns it. The cure is not to deny hardship but to trust its wise Owner, meeting each turn of the days with patience instead of bitterness.

The Qur'an captures the very mistake this hadith corrects, quoting those who deny the resurrection and say nothing destroys them but the passing of time.

Cursing fate is cursing its Owner

To curse time is to rail against the days and nights as if they acted on their own. But time does nothing by itself; it is a vessel through which Allah's decree unfolds. So the curse, the Prophet ﷺ teaches, ends up aimed past the calendar at the One who turns it. That is why it is forbidden: it is, without realising it, a complaint against Allah.

Trust the hand that turns the days

The cure is not denial of hardship but trust in its Owner. The same hand that turns the night also brings the morning; the One in whose hand the affair rests is wise, and merciful, and never careless with you. When you cannot change the times, you can still trust the One who turns them, and meet each turn with patience instead of bitterness.

JUST FOR TODAY

Notice one complaint about your circumstances today, the timing, the luck, the age you live in, and redirect it. Behind the turning of events is the wise hand of Allah. Trade the curse for a 'qaddarallah,' Allah decreed it.

Carry this with you

Behind every turn of events is the hand of Allah.

- **Do not curse time.** Time acts on nothing by itself; it is the vessel of Allah's decree.
- **The curse lands past the calendar.** Railing against fate is, in truth, a complaint against the One who turns it.
- **Trust the One in whose hand it rests.** He turns the night and the day with wisdom and is never careless with you.

- **Trade the curse for acceptance.** When you cannot change the times, meet them with patience and 'qaddarallah,' not bitterness.

A DU'A TO CARRY

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh qulubana ba'da idh hadaytana wa hab lana min ladunka rahmah

Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. (Aal 'Imran 3:8)

A du'a of acceptance

The next time the days turn against your plans, remember whose hand is on them. Not blind fate, not bad luck, but a wise and merciful Lord who turns the night into morning.

O Allah, in whose hand is the turning of every day and night, keep our hearts from cursing what You decree. Let not our hearts deviate, and grant us mercy from Yourself to meet whatever comes with trust. Ameen.

The hadith qudsi is from sunnah.com: 'Do not curse time, for I am Time,' narrated by Abu Hurayrah (ra), recorded by al-Bukhari (and Muslim), graded sahih (agreed upon). The supporting Qur'an (3:8) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. The meaning of 'I am Time' is given per the mainstream of the scholars (Allah as the Turner of time). Per the editorial policy this stays with the

creed (qadar and acceptance). FOR SCHOLAR REVIEW before publication.

Free of all need of partners

On sincerity and showing off

THE HADITH

" قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ؛
مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ غَيْرِي (1)، تَرَكْتُهُ وَشِرْكُهُ "

Allah (glorified and exalted be He) said: I am so self-sufficient that I am in no need of having an associate.

Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah declares His complete independence from any partner, and then draws the consequence for our worship: whoever performs a deed in which he associates another with Allah, Allah leaves him to that other, and wants no part of the deed. The One in need of nothing does not accept a divided heart.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words of Allah, words not part of the Qur'an itself. Allah

declares, "I am so self-sufficient that I am in no need of having an associate," and then He draws the consequence: whoever does a deed partly for someone else's sake will have that whole deed left to the one he associated.

It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by Muslim, and it is graded sahih. It sits in the lane of sincerity (ikhlas) and the heart's hidden disease of showing off (riya), close to the first hadith of an-Nawawi's forty, that deeds are judged by their intentions.

The key words

What it means, line by line

"I am so self-sufficient that I am in no need of having an associate." Allah is the One who needs nothing, so He does not accept worship that is shared with another aim. A divided deed is of no use to the One who is rich beyond all need.

"He who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me." The point is not that the reward shrinks; the deed is handed over entirely to the other party it was performed for. So worship done to be seen is returned to sender, and the verse names the cure: do the deed for Allah, and associate no one with Him in it.

He needs no co-owner

Because Allah is utterly self-sufficient, He does not accept worship shared with another motive. When a person prays, gives, or recites partly for Allah and partly to be seen, Allah, in His richness, simply withdraws and leaves the whole deed to the

other party it was aimed at. The showing-off does not earn a smaller reward; it forfeits the deed.

Sincerity is the price of admission

This is the warning side of the first hadith of an-Nawawi's forty: deeds are by intention. Here we learn what happens when the intention is mixed, the deed is returned to sender. So sincerity (ikhlas) is not optional polish; it is the very thing that makes a deed acceptable. The Qur'an names it as the entire point of worship: to be sincere to Allah in religion.

JUST FOR TODAY

Before one good deed today, quietly cut the audience out of it. Do it where no one will know, or simply intend it for Allah alone. Practice handing Him a deed with no one else's name on it.

Carry this with you

Hand Allah a deed with no one else's name on it.

- **He accepts no co-owner.** The Self-Sufficient does not take worship shared with another motive.
- **Riya forfeits the deed.** Showing off does not shrink the reward; it returns the whole deed to the one it was aimed at.
- **Sincerity is the price of admission.** Ikhlas is not polish; it is what makes a deed acceptable at all.
- **Hide some good.** Cultivate deeds no one sees, to keep the heart trained on Allah alone.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for a sincere deed

Allah needs nothing from us, and so He will not share our worship with our vanity. He asks only that what we bring Him be truly His.

O Allah, You are free of all need of partners. Purify our deeds of every motive but Yours, and accept from us what we do for Your face alone. Give us good here and good in the Hereafter, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'I am so self-sufficient that I am in no need of having a partner...' narrated by Abu Hurayrah (ra), recorded by Muslim, graded sahih. The supporting Qur'an (98:5) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (sincerity and avoiding riya). FOR SCHOLAR REVIEW before publication.

The first to be judged

When good is done to be seen

THE HADITH

"إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهَدَ،
فَأُتِيَ بِهِ فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ
قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ
قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ
عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ
وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ، فَعَرَفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا
عَمِلْتُ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ، وَقَرَأْتُ فِيكَ
الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ،
وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ،
فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ. وَرَجُلٌ وَسَّعَ اللَّهُ
عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ، فَعَرَفَهُ

نَعْمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتُ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ
سَبِيلٍ تُحِبُّ أَنْ يَنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ:
كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ
أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ

I heard the Messenger of Allah (ﷺ) say: The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all

kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID:

This is among the most frightening of the sacred hadith. The first three brought to judgement are people of enormous deeds: one who learned and taught the Qur'an, one who gave wealth in abundance, and one who fought and was killed. Each is asked what he did, each answers truthfully, and each is told: you lied, you did it so that people would call you a reciter, a giver, a brave one, and they did. Then each is dragged to the Fire.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) tells us what Allah Himself will say on the Day of Resurrection, though the wording is the Prophet's and it is not part of the Qur'an. It was narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by Muslim, and it is graded sahih.

It stays squarely in the realm of the heart, the disease of riya (showing off) and the cure of sincerity. It does not rule on the outward validity of anyone's prayer, charity, or jihad in this world; it speaks to the inner intention that Allah alone weighs, and to the

warning that even our greatest deeds are judged by the One we did them for.

The key words

What it means, line by line

Three men are brought first, and they are not small sinners but people of the most admired deeds: one killed in battle, one who learned the Qur'an and taught it, one whom Allah enriched and who gave from every kind of wealth. To each, Allah first makes His favours known, and each recognises them, then He asks, 'And what did you do with them?' Each answers with something outwardly magnificent: I fought for You, I learned and taught and recited for You, I spent in every cause You love.

To each comes the same crushing reply: 'You have lied. You did it so that it would be said, He is brave, He is a scholar, He is a reciter, He is open-handed. And so it was said.' Their reward was the praise of people, and they were paid it in full in this world; nothing of it remained for the next. Then each is dragged on his face into the Fire. The deed was real, but the heart behind it sought creation instead of the Creator, and so the deed itself was overturned.

The Qur'an names this exact exchange. Allah says of the one whose aim was this world that We pay him here in full, then in the Hereafter there is nothing left for him but the Fire, and all he worked is rendered void, the same fate as these three.

Great deeds, hollow hearts

What terrifies in this hadith is the size of the deeds. Not small sins, but the very acts we most admire, knowledge, generosity,

sacrifice, undone from the inside because they were done for the applause. The lesson is severe: a magnificent deed with a corrupt intention is not a smaller good; it is a ruin. The bigger the deed, the more dangerous the hidden wish to be seen.

Let it make you check, not despair

This hadith is not meant to paralyse you with fear of every good deed; it is meant to send you back, again and again, to purify the intention. The same act, done sincerely, is exactly what these three could have brought as their salvation. So do the great deeds, but guard the heart behind them. Ask 'for whom' before, during, and after, and keep some of your best worship hidden where only Allah can see it.

JUST FOR TODAY

Examine one impressive thing you do, the deed others praise you for, and ask the hard question this hadith asks: for whom? Renew it for Allah, or keep one good deed completely secret today to retrain the heart.

Carry this with you

The bigger the deed, the more carefully guard the heart behind it.

- **Great deeds can be hollow.** Knowledge, charity, sacrifice, all ruined if done for people's praise rather than for Allah.
- **A corrupt intention is a ruin, not a discount.** Showing off does not earn less reward; it overturns the deed entirely.
- **Keep checking 'for whom?'** Renew sincerity before, during, and after. The wish to be seen creeps back in.
- **Hide your best.** Keep some of your finest worship secret, where only Allah sees it, to keep the heart honest.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim, ghayri l-maghdubi 'alayhim wa la d-dallin

Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have earned Your anger or of those who are astray. (Al-Fatihah 1:6-7)

A du'a for a sincere heart

The most admired people in the eyes of others stood first at the judgement, and fell, because the One they should have worked for was not the one they were working for.

O Allah, save us from doing for others what we should do for You. Purify the hearts behind our deeds, accept our worship for Your face alone, and guide us to the straight path of those You favour. Ameen.

The hadith qudsi is from sunnah.com: 'The first of people against whom judgment will be pronounced...' narrated by Abu Hurayrah (ra), recorded by Muslim, graded sahih. The supporting Qur'an (1:6-7) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (sincerity vs riya). FOR SCHOLAR REVIEW before publication.

The shepherd on the peak

The delight of your Lord

THE HADITH

"يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ، فِي رَأْسِ شَطِئَةِ
الْجَبَلِ (1)، يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللَّهُ، عَزَّ
وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا، يُؤَذِّنُ وَيَقِيمُ الصَّلَاةَ،
يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي، وَأَدْخَلْتُهُ الْجَنَّةَ"

*I heard the messenger of Allah (ﷺ) say: Your Lord
delights at a shepherd who, on the peak of a mountain
crag, gives the call to prayer and prays. Then Allah
(glorified and exalted be He) say: Look at this servant of
Mine, he gives the call to prayer and performs the prayers;
he is in awe of Me. I have forgiven My servant [his sins]
and have admitted him to Paradise.*

**ON THE AUTHORITY OF UQBAH IBN AMIR (MAY ALLAH BE
PLEASED WITH HIM), WHO SAID:**

Allah, the Prophet ﷺ tells us, is delighted by a shepherd high on a mountain peak who calls the adhan and stands to pray, alone with his flock and the sky. Allah says: look at this servant of Mine,

he calls to prayer and prays out of awe of Me; I have forgiven him and admitted him to Paradise.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) is conveying the very words of Allah, who speaks here about a single shepherd. It is narrated by Uqbah ibn Amir (ra) and recorded by an-Nasa'i with a good chain of transmission.

Its concern is pure aqeedah and tazkiyah (purification of the soul): what Allah loves in a servant, and the worth of worship offered when no eye but His is watching. Allah looks upon this obscure herdsman and says to the angels, look at this servant of Mine, and announces that He has forgiven him and admitted him to Paradise.

The key words

What it means, line by line

Your Lord delights at a shepherd on the peak of a mountain crag: alone in the wild, this man interrupts his work and the silence to give the call to prayer and then to pray. He calls the adhan though there is no congregation to gather, and prays though there is no one to see, simply because the hour of prayer has come and Allah deserves to be answered.

Allah says, look at this servant of Mine: he is in awe of Me. The worship is utterly private, so it can only be sincere; there is no reputation to win on an empty hillside. Then comes the reward, I have forgiven My servant and admitted him to Paradise. The Qur'an praises exactly this kind of heart: people whom no

business or transaction can pull away from the remembrance of Allah and the establishing of prayer.

Ibn Kathir explains the verse to mean that such servants give priority to obeying Allah and to what pleases Him over what pleases themselves. The shepherd on the peak is that verse made flesh: nothing in his day, no flock, no solitude, no absence of witnesses, is allowed to come between him and his Lord.

The worship no one sees

There is no congregation on that peak, no one to impress, no reward of reputation. The shepherd prays only because Allah deserves to be worshipped. This is the purest worship there is, the worship of the unseen moment, and it is precisely what brings the delight of the Lord. What we do when no one is watching is the truest measure of what we believe.

A Lord who delights in you

Linger on the astonishing word: Allah delights. The Lord of the worlds, in need of nothing, takes joy in the sincere prayer of one obscure servant on a hillside. This is the warmth at the heart of the religion: not a distant deity tolerating us, but a Lord pleased and delighted by the smallest sincere turning toward Him. Worship Him, then, not only from fear, but knowing He is glad of you when you do.

JUST FOR TODAY

Do one act of worship today exactly as if no one but Allah existed, because that is the truth. Pray a prayer, or make du'a, in private and unhurried, simply because He is worth it.

Carry this with you

The truest worship is the kind no one sees.

- **Private worship is purest.** On the peak there is no audience. He prays only because Allah deserves it, the truest worship there is.
- **The unseen moment reveals you.** What you do when no one watches is the real measure of your faith.
- **Allah delights in your turning.** The Lord in need of nothing takes joy in one sincere servant's prayer. He is glad of you.
- **Worship from love, not only fear.** Knowing He delights in you changes prayer from a duty discharged to a meeting longed for.

A DU'A TO CARRY

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Rabbi-j'alni muqima s-salati wa min dhurriyyati, Rabbana wa taqabbal du'a

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.
(Ibrahim 14:40)

A du'a for sincere worship

Somewhere on a forgotten hillside, a shepherd prays alone, and the Lord of all the worlds looks on with delight. That is the worth of worship offered for Allah's eyes only.

O Allah, make us of those who worship You in the unseen moments, and delight in our turning to You. Make us establishers of prayer, and accept our supplication. Ameen.

The hadith qudsi is from sunnah.com: 'Your Lord delights at a shepherd who, on the peak of a mountain, calls to prayer and prays,' narrated by Uqbah ibn Amir (ra), recorded by an-Nasa'i with a good chain. The supporting Qur'an (14:40) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. The attribute of Allah's delight is affirmed as befits His majesty, per the scholars. FOR SCHOLAR REVIEW before publication.

The prayer I have divided

The dialogue of al-Fatiha

THE HADITH

"مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ (1) ثَلَاثًا، غَيْرَ تَمَامٍ، فَقِيلَ لِأَبِي هُرَيْرَةَ: إِنَّا نَكُونُ وَرَاءَ الْإِمَامِ، فَقَالَ: اقْرَأْ بِهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ الْعَبْدُ: { الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ } قَالَ اللَّهُ عَزَّ وَجَلَّ: حَمَدَنِي عَبْدِي، وَإِذَا قَالَ: { الرَّحْمَنُ الرَّحِيمُ } قَالَ اللَّهُ عَزَّ وَجَلَّ: أَثْنَى عَلَيَّ عَبْدِي، وَإِذَا قَالَ: { مَالِكِ يَوْمِ الدِّينِ } قَالَ اللَّهُ: مَجَدَّنِي عَبْدِي - وَقَالَ مَرَّةً: فَوَضَّ إِلَيَّ عَبْدِي، فَإِذَا قَالَ: { إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ } قَالَ: هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ، فَإِذَا قَالَ: { اهْدِنَا الصِّرَاطَ

المُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ { قَالَ: هَذَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ

A prayer performed by someone who has not recited the Essence of the Quran (1) during it is deficient (and he repeated the word three times), incomplete. Someone said to Abu Hurayrah: [Even though] we are behind the imam? (2) He said: Recite it to yourself, for I have heard the Prophet (may the blessings and peace of Allah be up on him) say: Allah (mighty and sublime be He), had said: I have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: Al-hamdu lillahi rabbi l-amin (3), Allah (mighty and sublime be He) says: My servant has praised Me. And when he says: Ar-rahmani r-rahim (4), Allah (mighty and sublime be He) says: My servant has extolled Me, and when he says: Maliki yawmi d-din (5), Allah says: My servant has glorified Me - and on one occasion He said: My servant has submitted to My power. And when he says: Iyyaka na budu wa iyyaka nasta in (6), He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he says: Ihdina s-sirata l- mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin (7), He says: This is for My servant, and My servant shall have what he has asked for. (1) Surat al-Fatihah, the first surah (chapter) of the Qur'an. (2) i.e. standing behind the imam (leader) listening to him reciting al-Fatihah. (3) "Praise be to Allah, Lord of the Worlds." (4) "The Merciful, the Compassionate". (5) "Master of the Day of Judgement".

*(6) "It is You we worship and it is You we ask for help". (7)
"Guide us to the straight path, the path of those upon
whom You have bestowed favors, not of those against
whom You are angry, nor of those who are astray".*

**ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED
WITH HIM) FROM THE PROPHET (ﷺ), WHO SAID:**

Allah reveals a secret about al-Fatiha, the chapter we recite in every unit of prayer: I have divided the prayer between Myself and My servant in two halves, and My servant shall have what he asks for. Then He shows the conversation: when the servant says 'All praise is for Allah, Lord of the worlds,' Allah says, 'My servant has praised Me.' Line by line, He answers.

Where this hadith comes from

This is a hadith qudsi: a sacred saying in which the Prophet (peace be upon him) conveys the very words of Allah, words that are not part of the Qur'an itself. It is narrated by Abu Hurayrah (ra) and recorded by Imam Muslim, and it is graded sahih (sound).

In it, Allah lifts the veil on al-Fatiha, the chapter we recite in every unit of prayer, and reveals it as a conversation: 'I have divided the prayer between Myself and My servant into two halves.' To each line the servant recites, He gives His own reply. We dwell here on the heart of that exchange, what it teaches about speaking to our Lord; the rulings of reciting al-Fatiha belong to the scholars and the books of fiqh.

The key words

What it means, line by line

Allah keeps the first half for Himself, and to each line of praise He answers in turn: when the servant says 'All praise is for Allah, Lord of the worlds,' He says, 'My servant has praised Me'; at 'the Most Merciful,' 'My servant has extolled Me'; at 'Master of the Day of Judgement,' 'My servant has glorified Me.' You are not reciting at Him; He is replying, line by line.

Then comes the hinge of the surah, 'It is You we worship and You we ask for help,' and Allah says, 'This is between Me and My servant.' Here the prayer turns from pure praise to a shared standing, and from this point on the servant is granted what he asks: the plea for guidance that fills the second half of al-Fatiha.

Prayer is a conversation, not a recitation

We can say al-Fatiha so often it becomes automatic. This hadith wakes it back up. Every time you praise Him, He responds 'My servant has praised Me'; when you say 'the Most Merciful,' He says 'My servant has extolled Me'; when you reach 'You alone we worship and You alone we ask for help,' He says, 'this is between Me and My servant.' You are not reciting at Allah; you are speaking with Him, and He is replying.

And the half that is yours

Allah keeps the first half, the praise, for Himself, and gives the second half to you, your request: guide us to the straight path. And He promises, My servant shall have what he asks. So in every prayer, after praising Him, you make the most important du'a a soul can make, the plea for guidance, and Allah pledges to answer it. To know this is to never pray al-Fatiha absent-mindedly again.

JUST FOR TODAY

In one prayer today, recite al-Fatiha slowly, pausing after each line to remember that Allah is answering you, right then. Pray it as the live conversation it is, not a formula rushed through.

Carry this with you

Al-Fatiha is a conversation in which Allah answers you.

- **Prayer is dialogue.** To each line of al-Fatiha, Allah responds. You are not reciting at Him; you are speaking with Him.
- **Half is His, half is yours.** The praise is for Him; the request, guidance, is yours, and He promises you will have it.
- **You ask for the greatest thing.** 'Guide us to the straight path' is the most important du'a, and you make it in every prayer.
- **Never recite it asleep.** Knowing He answers, pray al-Fatiha slowly and present, line by line.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim

Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have earned anger or of those who are astray. (Al-Fatihah 1:6-7, the servant's half of the conversation)

A du'a within the prayer

Every day, many times a day, you enter a conversation with the Lord of the worlds, and He answers you line by line. The tragedy is only to do it without noticing.

O Allah, let us never recite Your words absent-mindedly. Make our prayers a true conversation with You, and grant us the guidance we ask for in every Fatiha: keep us on the straight path of those You favour. Ameen.

The hadith qudsi is from sunnah.com: 'I have divided the prayer between Myself and My servant...' narrated by Abu Hurayrah (ra), recorded by Muslim, graded sahih. The supporting Qur'an (1:6-7) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this is framed as the living dialogue of al-Fatiha; the fiqh of its recitation is left to qualified scholars. FOR SCHOLAR REVIEW before publication.

The first deed to be judged

The prayer first

THE HADITH

"إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ. فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ، فَإِنْ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ، قَالَ الرَّبُّ عَزَّ وَجَلَّ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلَ بِهَا مَا انْتَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى ذَلِكَ"

Allah (mighty and sublime be He) says: The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion.

The Prophet ﷺ tells us where the great reckoning begins. The first of a servant's deeds to be examined on the Day of Judgement is the prayer: if it is found sound, he has succeeded; and if it is found wanting, he has failed and lost. And Allah will tell the angels to look for any voluntary prayers to complete what is missing from the obligatory.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an. Here Allah tells us where the great reckoning begins, that the first of a servant's deeds to be examined on the Day of Judgement is the prayer.

It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by at-Tirmidhi and others. It speaks to creed and to the purification of the heart, the prayer as the measure of our bond with Allah, so we stay with that meaning and leave the detail of how the prayer is performed to the scholars.

The key words

What it means, line by line

The first deed weighed is the prayer: if it is found sound, the servant has prospered and succeeded; if it is found wanting, he has failed and lost. The prayer is judged first because it is the daily, repeated measure of a person's relationship with Allah, and the rest of the record tends to follow its state.

Then comes the mercy. When the obligatory prayers fall short, Allah commands the angels to look for the servant's voluntary prayers and complete the shortfall with them, and the rest of his deeds are reckoned the same way. The Qur'an names this same trait, the careful guarding of the prayers, as the crown of the believer's character and the path to the highest Paradise.

The prayer sets the tone for the record

Of all the deeds, the prayer is judged first, because it is the daily measure of a person's bond with Allah. If the prayer is in order, it signals a life in order, and the rest of the deeds tend to follow. If the prayer has been neglected, it casts a shadow over everything after it. Guard the prayer, and you have guarded the keystone of the whole record.

The mercy of the voluntary

Then comes the mercy: when the obligatory prayers are found deficient, Allah commands that the servant's voluntary prayers be used to make up the shortfall. None of us prays the obligatory perfectly; the nawafil are the cushion that covers our gaps. This is why the people who love Allah add extra prayers, not to show off, but to build a reserve of mercy for the Day their obligatory record is weighed.

JUST FOR TODAY

Give one of today's prayers your full attention, on time, unrushed, present, as the anchor it is. And add two voluntary units; this hadith says they are the savings account that repairs the obligatory on the Day you need it most.

Carry this with you

Guard the prayer; it is judged first, and it carries the rest.

- **The prayer is judged first.** It is the daily measure of your bond with Allah, and it sets the tone for the whole record.
- **Sound prayer, sound record.** If the prayer is in order, the rest tends to follow; if neglected, it shadows everything.
- **Voluntary prayers are a cushion.** Allah uses the nawafil to repair the shortfall in the obligatory. Build the reserve now.
- **Pray it present.** On time, unhurried, attentive. The keystone deserves your full attention.

A DU'A TO CARRY

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

Rabbi-j'alni muqima s-salati wa min dhurriyyati, Rabbana wa taqabbal du'a

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.
(Ibrahim 14:40)

A du'a for the prayer

The first question at the great reckoning is about the prayer, so it deserves to be the first priority of our days. Guard it, beautify it, and build a quiet reserve of extra prayers beside it.

O Allah, make us of those who establish the prayer and our families with us. Make our prayers sound, complete our shortfalls with what we offer freely, and accept our supplication. Ameen.

The hadith qudsi is from sunnah.com: 'The first of his actions for which a servant will be brought to account is the prayer...' narrated by Abu Hurayrah (ra), recorded by at-Tirmidhi and

others. The supporting Qur'an (14:40) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (the centrality of prayer and the mercy of the voluntary). FOR SCHOLAR REVIEW before publication.

Fasting is Mine

The reward only He knows

THE HADITH

"يَقُولُ اللَّهُ عَزَّ وَجَلَّ: الصَّوْمُ لِي، وَأَنَا أَجْزِي بِهِ، يَدَعُ شَهْوَتَهُ وَأَكْلَهُ وَشَرِبَهُ مِنْ أَجْلِي، وَالصَّوْمُ جَنَّةٌ (1)، وَلِلصَّائِمِ فَرْحَتَانِ: فَرَحَةٌ حِينَ يَفْطِرُ، وَفَرَحَةٌ حِينَ يَلْقَى رَبَّهُ، وَخُلُوفُ (2) فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ"

Allah (mighty and sublime be He) says: Fasting is Mine and it is I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah's estimation than the smell of musk.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM) FROM THE PROPHET (ﷺ), WHO SAID:

Allah singles out one act of worship and claims it for Himself: every deed of the son of Adam is for him, except fasting, it is

Mine, and I shall reward it. Of all the worship multiplied by tens and hundreds, fasting alone is given a reward only Allah will measure.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) is conveying Allah's own words, spoken in the first person ('Fasting is Mine, and I shall reward it'), yet these words are not part of the Qur'an. It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari (also by Muslim), graded sahih and agreed upon, so it stands on the soundest footing.

Notice what Allah does here. Of all the acts of worship, He singles out fasting and claims it for Himself, then keeps its reward in His own hand. Our concern is what this teaches the heart about sincerity and nearness to Allah, not the rules of when or how to fast, which belong to the scholars.

The key words

What it means, line by line

'Fasting is Mine, and it is I who reward it.' Every other deed has a known multiplier, but Allah leaves fasting's reward unnamed and takes it into His own hand. When the Most Generous keeps the figure to Himself, the reward is beyond what we could count.

'He gives up his desire, his food, and his drink for My sake.' This is the heart of it: a hidden surrender that only Allah can see, which is why fasting is almost pure sincerity. 'Fasting is a shield' that guards the soul, and the faster has 'two joys: a joy when he breaks his fast, and a joy when he meets his Lord,' the second far greater than the first.

The Qur'an names the inner aim of this worship: not hunger, but taqwa, a watchful awareness of Allah.

The worship no one can see

Why is fasting special? Because it is the most hidden of deeds. Prayer can be seen, charity can be seen, but fasting is invisible; a fasting person and a non-fasting one look exactly alike. Someone could claim to fast and break it in secret, and no one on earth would know. So fasting is almost pure sincerity by nature: there is no one to perform it for but Allah, which is why He claims it as His own.

A reward beyond measure

Other deeds have a stated multiplier; fasting's reward is left unspecified, given without measure, by Allah Himself. When the Generous keeps the reckoning of a deed to His own hand and does not even name the figure, you know the reward is beyond imagining. The patience of hunger, the restraint of the tongue, the surrender of a lawful pleasure for His sake, all of it is held by the One who misses nothing and repays without limit.

JUST FOR TODAY

If you are able, fast a voluntary day, or simply hold back from something permitted for Allah's sake, and tell no one. Taste the worship that is wholly between you and Him.

Carry this with you

Fasting is the secret worship Allah keeps for Himself.

- **Fasting is for Allah alone.** Of all deeds, He claims this one as His own and rewards it Himself.

- **It is pure by nature.** Invisible to others, there is no one to fast for but Allah, which makes it almost pure sincerity.
- **Its reward is unmeasured.** When the Generous keeps the reckoning to His own hand without naming the figure, the reward is beyond imagining.
- **Practice the hidden.** A voluntary fast, told to no one, trains the heart in worship that is wholly between you and Him.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a of the fasting heart

Of all your worship, one act is so quietly sincere that Allah took it for His own and kept its reward a secret He will unveil Himself. There is something beautiful in worshipping where only He can see.

O Allah, accept our fasting, the seen and the hidden, and let it be purely for You. Reward us by Your own hand, and give us good in this world and the next, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'Fasting is Mine and it is I who give reward for it,' narrated by Abu Hurayrah (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (2:201) is in Uthmani script verified via

quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (sincerity and the virtue of fasting), not the fiqh of fasting. FOR SCHOLAR REVIEW before publication.

Spend, and I will spend on you

The hand of Allah is full

THE HADITH

" قَالَ اللَّهُ: أَنْفِقْ يَا ابْنَ آدَمَ، أُنْفِقْ عَلَيْكَ "

*Allah (mighty and sublime be He) said: Spend (on charity),
O son of Adam, and I shall spend on you.*

ON THE AUTHORITY OF ABU HARAYRAH (MAY ALLAH BE PLEASED
WITH HIM) FROM THE PROPHET (ﷺ), WHO SAID:

Allah makes a promise that overturns our fear of giving: Spend, O son of Adam, and I shall spend on you. The Prophet ﷺ added that the hand of Allah is full, generous night and day, and that all His giving since the creation of the heavens and earth has not diminished what is in His hand in the slightest.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words of Allah, who says, "Spend, O son of Adam, and I shall spend on you." Though it is Allah speaking, it is not part of the Qur'an; it reaches us through the Prophet's report, narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by al-Bukhari (and also Muslim), so it carries the highest grade, sahih, agreed upon.

It belongs to the heart of the religion: how a believer holds wealth, and how trust in Allah reshapes the fear of giving. It speaks to creed (who the Provider truly is) and to the purifying of the soul (tazkiyah), so we stay with that meaning and leave the detailed rulings of zakat and charity to the scholars.

The key words

What it means, line by line

"Spend, O son of Adam": the call goes out to every person, not only the wealthy. To spend here is to part with something you have, money, food, or help, for Allah's sake, despite the instinct that says giving leaves you with less.

"And I shall spend on you": Allah pledges that He Himself will provide for the one who gives. The giving is not a one-way loss; it opens a channel for the Giver to pour back. The supporting verse names this directly: whatever you spend, "He will compensate it," for "He is the best of providers."

Giving is not subtraction

We instinctively treat wealth as a fixed pile that shrinks when we give. This hadith corrects the arithmetic. When you spend for Allah's sake, you are not depleting a pile; you are opening a channel through which Allah spends on you. The Prophet ﷺ taught elsewhere that charity does not decrease wealth. What looks like loss is, in Allah's economy, investment.

A Lord who never runs short

The image is staggering: Allah's hand is full, and pouring out without pause since the beginning of time, yet undiminished. Our

fear of giving comes from imagining the universe is scarce and we must hoard against shortage. But the One who provides for us is infinitely rich and delights to give. Trust that, and generosity stops feeling like risk and starts feeling like what it is: a door to His giving.

JUST FOR TODAY

Give something today before you feel 'ready' to, a little money, time, food, help, trusting the promise. Watch what happens to your heart, and remember: the hand you gave from is replenished by a Hand that never empties.

Carry this with you

Generosity is a door to Allah's giving, not a drain on your own.

- **Spend, and He spends on you.** Charity for Allah's sake opens a channel through which He gives back to you.
- **Giving is not subtraction.** Charity does not decrease wealth. What looks like loss is investment in Allah's economy.
- **His hand never empties.** Allah has given without pause since creation, and His hand remains full. Provision is not scarce.
- **Give before you feel ready.** Trust the promise. Generosity is risk only if you doubt the One who replenishes you.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-

A du'a of the open hand

Behind every act of giving stands a Lord whose hand never empties, who promised to spend on the one who spends for Him. Generosity, then, is simply trust made visible.

O Allah, open our hands and free our hearts from the fear of scarcity. Let us spend for Your sake and trust Your promise to spend on us. Give us good here and good in the Hereafter, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'Spend, O son of Adam, and I shall spend on you,' narrated by Abu Hurayrah (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (2:201) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (charity and trust in provision). FOR SCHOLAR REVIEW before publication.

Be easy, and be forgiven

He pardoned his debtors

THE HADITH

"حُسِبَ رَجُلٌ مِّنْ كَانَ قَبْلُكَ، فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ (1) النَّاسَ، وَكَانَ مُوسِرًا، فَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا عَنِ الْمُعْسِرِ، قَالَ (2) قَالَ اللَّهُ: نَحْنُ أَحَقُّ بِذَلِكَ مِنْكَ، تَجَاوَزُوا عَنْهُ"

A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He (the Prophet p.b.u.h) said that Allah said: We are worthier than you of that (of being so generous). Let him off.

ON THE AUTHORITY OF ABU MAS'UD AL-ANSARI (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (MAY THE BLESSINGS AND PEACE OF ALLAH BE UPON HIM) SAID:

A man was brought before Allah with almost nothing in his record. Asked if he had done any good, he could find only one

thing: I used to deal with people, and when one was in hardship, I would tell my servants to give him more time, or to let him off. And Allah said: I am more entitled than you to be lenient; I have forgiven you.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) tells us of a man who lived before us and reports the very words Allah spoke over him. It is narrated by Abu Mas'ud al-Ansari (ra) and recorded by Muslim (and also by al-Bukhari), graded sahih and agreed upon, which places it among the most reliable reports we have.

A hadith qudsi conveys Allah's own speech through the Prophet, distinct from the Qur'an in wording yet trusted as a teaching about Allah Himself. Here the lesson sits squarely in akhlaq and aqeedah: how we treat people, and how the Lord of mercy chooses to treat us in return.

The key words

What it means, line by line

A man is brought to account and almost nothing good is found in his record, except one habit: he dealt with people in business, and being comfortable himself, he would tell his servants to go easy on whoever was struggling, granting more time or waiving the debt outright. That single quality of mercy was the whole of what he had to show.

Then comes the trade at the heart of the hadith. Allah says, We are worthier than you of that, let him off. The man was lenient with people over money; Allah, who has far more right to pardon,

is lenient with him over sin. Mercy shown below is met by mercy from above, and one quiet, repeated kindness is enough to tip the scale.

The verse below names the same exchange. Abu Bakr (ra) had sworn to stop supporting a needy relative who had wronged him, until Allah asked, Would you not like that Allah should forgive you, and he relented at once. Forgive people, and you place yourself before the One who loves to forgive.

Mercy given is mercy received

The principle is exact and beautiful: the man was lenient with people over money, so Allah was lenient with him over sin. We are forever in debt to Allah, falling short, owing more than we can pay. This hadith reveals the currency that settles that account: how we treat those who owe us. Ease the burdens of others, and the One who could justly press His claim against you chooses instead to let you off.

Small kindness, vast reward

Notice how ordinary his good deed was. Not heroic worship, just decency in business, a habit of going easy on people in hard times. Yet it was enough, because it carried the quality Allah loves and wished to show him: mercy. Sometimes the deed that saves us is not the dramatic one but the quiet, daily refusal to be harsh with people who are struggling.

JUST FOR TODAY

Be easy on one person today: forgive a small debt, extend a deadline, overlook a slip, soften a demand you had every right

to press. Make leniency your single deed, and trust the trade this hadith promises.

Carry this with you

How you treat your debtors is how you ask to be treated by your Lord.

- **Be lenient, be forgiven.** He was easy with people over money, so Allah was easy with him over sin. Mercy given is mercy received.
- **You are in debt to Allah.** We all owe more than we can pay. Easing others' burdens settles our own account with Him.
- **The saving deed can be small.** Not heroic worship, but daily decency, going easy on the struggling, carried this man to forgiveness.
- **Soften your rightful claims.** Even when you are owed, choose ease. The One who could press His claim against you will let you off.

A DU'A TO CARRY

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minun 23:118)

A du'a for a lenient heart

A man saved himself not by towering worship but by a quiet habit of going easy on people, and the Most Merciful matched his mercy with His own, many times over.

O Allah, make us easy on others as we hope You will be easy on us. Let us forgive debts and overlook faults for Your sake, and forgive us and have mercy on us, for You are the best of the merciful. Ameen.

The hadith qudsi is from sunnah.com: the man who was lenient with his debtors, narrated by Abu Mas'ud (or Hudhayfah) (ra), recorded by Muslim (and al-Bukhari), graded sahih (agreed upon). The supporting Qur'an (23:118) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the character lesson (leniency and mercy). FOR SCHOLAR REVIEW before publication.

A time of overflowing provision

Trust the promise

THE HADITH

"كُنْتُ عِنْدَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَهُ رَجُلَانِ: أَحَدُهُمَا يَشْكُو الْعِيْلَةَ (1)، وَالْآخَرُ يَشْكُو قَطْعَ السَّبِيلِ (2)، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا قَطْعُ السَّبِيلِ فَإِنَّهُ لَا يَأْتِي عَلَيْكَ إِلَّا قَلِيلٌ، حَتَّى تَخْرُجَ الْغَيْرُ إِلَى مَكَّةَ بِغَيْرِ خَفِيرٍ. وَأَمَّا الْعِيْلَةُ، فَإِنَّ السَّاعَةَ لَا تَقُومُ حَتَّى يَطُوفَ أَحَدُكُمْ بِصَدَقَتِهِ، لَا يَجِدُ مَنْ يَقْبَلُهَا مِنْهُ، ثُمَّ لَيَقْفَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ اللَّهِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ حِجَابٌ وَلَا تَرْجَمَانُ يَتَرَجَّمُ لَهُ، ثُمَّ لَيَقُولَنَّ لَهُ: أَلَمْ أَوْتِكَ مَا لَا؟ فَيَقُولَنَّ: بَلَى، ثُمَّ لَيَقُولَنَّ: أَلَمْ أُرْسِلْ إِلَيْكَ رَسُولًا؟ فَيَقُولَنَّ: بَلَى، فَيَنْظُرُ عَنْ يَمِينِهِ، فَلَا يَرَى إِلَّا النَّارَ، ثُمَّ يَنْظُرُ عَنْ شِمَالِهِ،

فَلَا يَرَى إِلَّا النَّارَ، فَلْيَتَيْنِ أَحَدُكُمُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ،
فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ"

I was with the Messenger of Allah (may the blessings and peace of Allah be upon him) and there came to him two men: one of them was complaining of penury (being very poor), while the other was complaining of brigandry (robbery). The Messenger of Allah (may the blessings and peace of Allah be upon him) said: As for brigandry, it will be but a short time before a caravan will [be able to] go out of Mecca without a guard. As for penury, the Hour (Day of Judgement) will not arrive before one of you takes his charity around without finding anyone to accept it from him. Then (1) one of you will surely stand before Allah, there being no screen between Him and him, nor an interpreter to translate for him. Then He will say to him: Did I not bring you wealth? And he will say: Yes. Then He will say: Did I not send to you a messenger? And he will say: Yes. And he will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, so let each of you protect himself against Hell-fire, be it with even half a date - and if he finds it not, then with a kind word. (1) i.e. at the time of the Hour.

ON THE AUTHORITY OF ADIYY IBN HATIM (MAY ALLAH BE PLEASED WITH HIM), WHO SAID:

Speaking to a Companion who had seen war and want, the Prophet ﷺ foretold a future hard to imagine: a day when a traveller will journey from one famed city to another fearing

nothing but Allah, and when a person will carry their wealth searching for someone poor enough to receive it, and find no one. A promise of safety and abundance that came true, and that teaches us to trust the One who makes such promises.

Where this hadith comes from

This is a hadith qudsi in the broad sense: the Prophet (peace be upon him) speaks of a future that only Allah could disclose, conveying His promise rather than a ruling of his own. It is narrated by the noble Companion Adiyy ibn Hatim (ra), recorded by al-Bukhari, and graded sahih.

Adiyy heard this while sitting with the Prophet (peace be upon him) as two men complained, one of poverty and one of highway robbery. The answer he received was not advice for that moment but a promise reaching far past it, of a day of such safety and plenty that the troubles before him would vanish.

The key words

What it means, line by line

To the man fearing the roads, the Prophet (peace be upon him) gives a near promise: soon a caravan will leave Mecca with no armed guard, the land made that safe. To the man fearing poverty, he gives a farther one: the Hour will not come until a person carries his charity about and finds no one poor enough to accept it.

Then the scene shifts to the meeting with Allah, with no screen and no interpreter between them. He will ask, did I not give you wealth, did I not send you a messenger? The promise of provision is wrapped in a reminder: every gift will be asked about,

so guard yourself from the Fire, even with half a date, even with a kind word.

The Qur'an gives this promise its anchor. Allah pledges to the believers who do righteous deeds that He will establish them, and exchange their fear for security, the very safety this hadith foretold and that came to pass.

Allah keeps His word

The Companion who first heard this could scarcely believe it; the world he knew was full of raiding and scarcity. Yet within generations the prophecy unfolded: security spread, and wealth so increased that givers struggled to find the needy. The lesson reaches past the prediction itself to the One behind it: when Allah, or His Messenger ﷺ by His revelation, promises something, it comes to pass, however unlikely it looks from where you stand.

So trust Him with your tomorrow

If Allah could turn a frightened, hungry land into one of safety and plenty, He can certainly carry you through your own fears for the future. Provision and security are in His hand, not the economy's, not the times'. The believer plans and works, but does not gnaw at tomorrow, because tomorrow belongs to the One who has never broken a promise.

JUST FOR TODAY

Name one fear about the future, money, safety, the times, and set it beside Allah's track record of keeping His word. Loosen the grip of worry today by trusting the One whose promises have never failed.

Carry this with you

Allah's promises come true; trust Him with your future.

- **Allah keeps His word.** A prophecy that seemed impossible came fully true. What He promises comes to pass.
- **Provision is in His hand.** Safety and wealth are His to give, not the economy's or the times'.
- **Do not gnaw at tomorrow.** Plan and work, but leave the future to the One who has never failed a promise.
- **Set fear beside His record.** Measure your worries against a Lord whose word has always come true.

A DU'A TO CARRY

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ

Wa man yatawakkal 'ala llahi fa-huwa hasbuh, inna llaha balighu amrih

And whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose. (At-Talaq 65:3)

A du'a of trust

A promise that once sounded impossible became history, because the One who made it does not fail. Your future rests in those same hands.

O Allah, You who keep every promise, free our hearts from fear of tomorrow. Make us rely on You, and be our sufficiency, for whoever relies on You, You are enough for him. Ameen.

The hadith qudsi is from sunnah.com: the Prophet's ﷺ foretelling of future safety and abundance, narrated by Adiyy ibn Hatim (ra),

recorded by al-Bukhari, graded sahih. The supporting Qur'an (65:3) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (trust in Allah's promise and provision). FOR SCHOLAR REVIEW before publication.

The angels who seek the gatherings

Where Allah is remembered

THE HADITH

"إِنَّ لِلَّهِ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً فُضَّلًا (1)، يَتَّبِعُونَ
مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ،
وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ
وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا انْصَرَفُوا عَرَجُوا وَصَعِدُوا إِلَى
السَّمَاءِ، قَالَ (2) : فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ وَهُوَ أَعْلَمُ
بِهِمْ: مَنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي
الْأَرْضِ، يُسَبِّحُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيُحَمِّدُونَكَ
وَيَسْأَلُونَكَ، قَالَ: وَمَا يَسْأَلُونِي؟ قَالُوا يَسْأَلُونَكَ جَنَّتِكَ،
قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا أَيْ رَبِّ، قَالَ: فَكَيْفَ
لَوْ رَأَوْا جَنَّتِي! قَالُوا: وَيَسْتَجِيرُونَكَ، قَالَ: وَمِمَّ

يَسْتَجِيرُونِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ، قَالَ: وَهَلْ رَأَوْا
نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي! قَالُوا:
وَيَسْتَغْفِرُونَكَ، قَالَ (1) فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ،
وَأَعْطَيْتَهُمْ مَا سَأَلُوا، وَأَجْرْتَهُمْ مِمَّا اسْتَجَارُوا، قَالَ (1)
يَقُولُونَ: رَبِّ فِيهِمْ فَلَانٌ، عَبْدٌ خَطَاءٌ إِنَّمَا مَرَّ جَلَسَ
مَعَهُمْ، قَالَ (1): فَيَقُولُ: وَلَهُ غَفَرْتُ؛ هُمُ الْقَوْمُ، لَا
يَشْقَى بِهِمْ جَلِيسُهُمْ"

Allah (glorified and exalted be He) has supernumerary angels who rove about seeking out gatherings in which Allah's name is being invoked: they sit with them and fold their wings round each other, filling that which is between them and between the lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet (ﷺ)) said: Then Allah (mighty and sublime be He) asks them - [though] He is most knowing about them: From where have you come? And they say: We have come from some servants of Yours on Earth: they were glorifying You (Subhana llah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa llah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He

says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: NO. He says: And how would it be were they to have seen My Hell-fire: They say: And they ask for Your forgiveness. He (the Prophet (ﷺ)) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet p.b.u.h) said: They say: O Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet p.b.u.h) said: And He says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM) FROM THE PROPHET (ﷺ), WHO SAID:

Allah has angels who travel the earth doing nothing but searching for the gatherings where He is remembered. When they find one, they call to each other, 'come, here is what you are looking for,' and they surround the gathering with their wings up to the sky. Then Allah asks them, though He knows best, what His servants are saying and seeking, and forgives them all, and the angels say: among them was one who only passed by and sat. And Allah says: them too, for the one who sits with them is not made wretched.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an. Here he describes a scene in the unseen: roving angels who do nothing but search the earth for gatherings

of remembrance, and the conversation that follows between Allah and those angels.

It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari and Muslim, so it is sahih and agreed upon, of the very highest authenticity. It speaks to creed and to the purification of the heart: who Allah is in His mercy, and what it means to keep company where He is remembered.

The key words

What it means, line by line

Allah has angels who travel the earth seeking out the gatherings of dhikr (yatatabba'una majalis adh-dhikr). When they find a circle remembering Allah they sit with the people and fold their wings over one another, filling the space between the gathering and the lowest heaven, then they rise back up. Allah, who knows best, asks them where they have come from, and they answer: from servants of Yours who were glorifying You, magnifying You, declaring Your oneness, praising You, and asking of You.

The angels relate that the servants ask Allah for Paradise and seek His protection from the Fire (yastajirunaka, from the matn's wa-yastajirunaka, asking sanctuary), though they have seen neither, and that they seek His forgiveness (yastaghfirunaka). Allah answers: I have forgiven them, given them what they asked, and granted them refuge. Then comes the tender turn: among them, Lord, was a much-sinching servant (khatta') who was only passing by and sat down. Allah says, And to him too I have forgiven; they are a people whose companion is not made wretched. The verse below is the standing command behind the whole scene.

Mercy descends on the gathering

The image is overwhelming: angels combing the world for circles of remembrance, then ringing them with wings stretched to heaven, while Allah Himself attends to what is said and forgives everyone present. Remembrance of Allah in company draws down a canopy of mercy. The believer who seeks out such gatherings is placing himself exactly where forgiveness is falling.

Even the one who just sat down

The most tender detail is the passerby, the one who did not even come for the dhikr but simply sat among them for some other reason. The angels point him out, and Allah forgives him too: they are a people with whom no one who sits is made wretched. This is the power of good company. Just being near the remembrance of Allah pulls you into its mercy. Choose your gatherings well; sit where Allah is mentioned, and let the company carry you.

JUST FOR TODAY

Put yourself in one gathering of good today, even briefly: a halaqah, a lecture, a few minutes of dhikr with others, or good company that mentions Allah. This hadith promises that even the bystander in such company is covered by mercy.

Carry this with you

Sit where Allah is remembered, and let the company carry you.

- **Angels seek the gatherings.** Allah's angels comb the earth for circles of remembrance and ring them with mercy.
- **Mercy descends there.** Allah attends to what is said and forgives all present. Dhikr in company draws down forgiveness.

- **Even the bystander is covered.** The one who only sat down is forgiven too. No one who sits with them is made wretched.
- **Choose your company.** Good company near the remembrance of Allah pulls you into its mercy. Seek it out.

A DU'A TO CARRY

اَلَّذِيْنَ ءَامَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اَللّٰهِ ؕ اِلَّا بِذِكْرِ اَللّٰهِ تَطْمَئِنُّ
اَلْقُلُوْبُ

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured. (Ar-Ra'd 13:28)

A du'a for good company

While the world chases its business, angels are quietly searching it for one thing: a group of people remembering Allah, so they can surround them with mercy. Make sure you are sometimes found among them.

O Allah, place us in the gatherings where You are remembered, and let Your mercy that surrounds them surround us. Make our hearts find their rest in Your remembrance. Ameen.

The hadith qudsi is from sunnah.com: the roving angels who seek the gatherings of remembrance, narrated by Abu Hurayrah (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (13:28) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual

*meaning (remembrance and good company). FOR SCHOLAR
REVIEW before publication.*

I am as My servant thinks I am

Nearness in remembrance

THE HADITH

"يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشِبْرٍ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا (1) وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً"

Allah the Almighty said: I am as My servant thinks I am (1). I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a cubit, and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him at speed. (1) Another possible rendering of the Arabic is: "I am as My servant expects Me to be". The meaning is that forgiveness and acceptance of repentance by the Almighty is subject to His servant truly believing that He is

forgiving and merciful. However, not to accompany such belief with right action would be to mock the Almighty.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE PROPHET (ﷺ) SAID:

Allah says: I am as My servant thinks I am, and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; if he mentions Me in a gathering, I mention him in a better gathering. And if he draws near to Me a handspan, I draw near to him a cubit; if he comes to Me walking, I come to him at speed.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports Allah's own words, sacred sayings outside the Qur'an. It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari (also by Muslim), graded sahih, so it is of the very highest authenticity.

It belongs to the lane of creed and the purification of the heart (aqeedah and tazkiyah). It tells us how Allah relates to the servant who turns to Him: He meets our expectation of Him, He remembers the one who remembers Him, and He draws near faster than we draw near. It is not a ruling to be applied but a window into His mercy.

The key words

What it means, line by line

"I am as My servant thinks I am": expect good of Allah, His mercy, His forgiveness, His acceptance, and you will find Him as you expected. As the wording notes, this good expectation must

be joined to right action and sincere belief, not used as an excuse for sin.

"I am with him when he makes mention of Me": this is a nearness of help and answer. If he remembers Allah quietly, Allah remembers him; if he mentions Allah in a gathering, Allah mentions him in a better one.

"If he draws near to Me a handspan... a cubit... a fathom... and if he comes to Me walking, I go to him at speed": every small step of return is met by a larger welcome. The effort to come back is always smaller than the nearness that meets it. The verse below carries the same promise: He is near, and He answers the one who calls.

He meets your expectation of Him

The scholars explain 'I am as My servant thinks I am' as: expect good of Allah, His mercy, His forgiveness, His acceptance, and you will find Him as you expected. This is not wishful thinking divorced from action; it is the believer who turns to Allah trusting He will receive him. Approach Him as harsh and distant, and you shut yourself out; approach Him as forgiving and near, and you find Him so.

He closes the distance faster than you

Then the most encouraging promise: take one small step toward Him and He takes a larger one toward you; come walking and He comes rushing. The effort of return is always smaller than the welcome that meets it. This is why no one should think the road back to Allah is long. You take the handspan; He covers the cubit. You begin; He runs to meet you.

JUST FOR TODAY

Take one step toward Allah today, a single act of remembrance or return, expecting the best of Him as you do. This hadith promises He closes the distance faster than you, and meets your good expectation.

Carry this with you

Expect the best of Allah, and take the first step.

- **He is as you expect Him.** Expect mercy, forgiveness, and acceptance, and you will find Him so. Despair shuts the door you imagine is shut.
- **Remembrance is mutual.** Remember Him and He remembers you; mention Him in a gathering and He mentions you in a better one.
- **He closes the distance faster.** A handspan toward Him, a cubit toward you; walk to Him, and He comes rushing.
- **The road back is short.** You only take the first step. He covers the rest. No one's return is too far.

A DU'A TO CARRY

رَبِّ أَشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي

Rabbi-shrah li sadri wa yassir li amri

My Lord, expand for me my breast and ease for me my task.
(Ta-Ha 20:25-26)

A du'a of good expectation

However far you feel from Allah, this hadith shortens the road: think well of Him, take one step, and find Him already moving

toward you faster than you moved toward Him.

O Allah, we think well of You, expecting Your mercy and welcome. Expand our hearts, ease our return, and meet our small steps toward You with Your nearness. Ameen.

The hadith qudsi is from sunnah.com: 'I am as My servant thinks I am...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (20:25-26) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (good expectation of Allah and nearness). FOR SCHOLAR REVIEW before publication.

How the deeds are recorded

The arithmetic of mercy

THE HADITH

"إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيْنَ ذَلِكَ: فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِمِائَةٍ ضِعْفٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلَهَا، كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً"

Allah has written down the good deeds and the bad ones. Then He explained it [by saying that] he who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed.

ON THE AUTHORITY OF SON OF ABBAS (MAY ALLAH BE PLEASED WITH THEM BOTH), FROM THE MESSENGER OF ALLAH (ﷺ), AMONG THE SAYINGS HE RELATED FROM HIS LORD (GLORIFIED AND EXALTED BE HE) IS THAT HE SAID:

Allah, the Prophet ﷺ relates, has written down the good deeds and the bad, and then explained His accounting. Whoever intends a good deed but does not do it, Allah writes it as one full good deed. Whoever intends it and does it, Allah writes it from ten to seven hundred times over, and more. Whoever intends a bad deed and does not do it, Allah writes it as a full good deed; and only if he does it is it written as a single bad deed, or wiped away.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) conveys the words of Allah Himself, outside the Qur'an. Here the Prophet relates how his Lord has written down both the good deeds and the bad, and then spelled out the generous terms of that accounting.

It is narrated by Ibn 'Abbas (ra) and recorded by both al-Bukhari and Muslim, so it carries the highest grade, sahih (agreed upon). The same report appears in Imam an-Nawawi's Forty (hadith 37), a sign of how central this measure of mercy is.

The key words

What it means, line by line

Allah first states that He has written down the good deeds and the bad, then explains how. Whoever resolves on a good deed (hamma) but does not manage to do it has a full good deed

recorded for him, because the sincere intention is itself counted. Whoever resolves on it and then does it has it written from ten times over up to seven hundred, and far more by Allah's grace.

The bad side is weighed by a different, lighter measure. Whoever resolves on a sin and then leaves it is given a full good deed, while one who carries it out has only a single sin written, never multiplied. Every column tilts toward the servant's rescue.

Every column tilts toward you

Read the ledger slowly, and notice how mercy is built into every line. A sincere intention to do good already counts, even unfulfilled. A done good is multiplied at least tenfold, often far more. An evil merely intended and then abandoned for Allah's sake is recorded as a good. And a sin committed is written only once, never multiplied, and still erasable by repentance. By this accounting it is genuinely hard to lose.

A reason to keep reaching

If you have ever feared your scale is hopeless, this hadith answers you. The One keeping the books has weighted them entirely toward your rescue. So do not hold back from good for fear it is too small, every atom is multiplied. And do not despair over sin, it is capped and forgivable. Keep intending good, doing what you can, and turning from wrong, and trust the generous Hand that records it all.

JUST FOR TODAY

Intend a good you may not complete today; it is already written for you. And when a wrong tempts you, leave it for

Allah, and watch the temptation itself become a recorded good deed.

Carry this with you

The ledger is kept by the Most Generous. Reach for good without fear.

- **Intention already counts.** A sincere resolve to do good is written as a good deed even if you never manage it.
- **Good is multiplied.** A done good is ten to seven hundred times and beyond. The smallest good is never small.
- **Evil is capped and erasable.** A sin is written once, never multiplied, and can be wiped away by repentance.
- **Restraint is rewarded.** To intend a wrong and leave it for Allah is written as a full good deed. You win by holding back.

A DU'A TO CARRY

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ امْتَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى
إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

Whoever comes with a good deed will have ten times the like thereof, and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged. (Al-An'am 6:160)

A du'a of gratitude for His mercy

Allah opened His ledger to show how He counts: good multiplied, evil capped, intentions rewarded, restraint rewarded. Every column was tilted toward our rescue before we ever acted.

O Allah, You who multiply our good and limit our evil and reward even our intentions, make our scales heavy with good, and forgive what we have fallen into. Ameen.

The hadith qudsi is from sunnah.com: 'Allah has written down the good deeds and the bad ones...' narrated by Ibn 'Abbas (ra), recorded by al-Bukhari and Muslim, graded sahih (agreed upon). The supporting Qur'an (6:160) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (Allah's generous accounting). FOR SCHOLAR REVIEW before publication.

I have forbidden oppression

O My servants

THE HADITH

"يَا عِبَادِي: إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتَهُ بَيْنَكُمْ
 مُحَرَّمًا فَلَا تَظَالَمُوا. يَا عِبَادِي: كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ
 فَاسْتَدُونِي أَهْدِكُمْ، يَا عِبَادِي: كُلُّكُمْ جَائِعٌ إِلَّا مَنْ
 أَطْعَمْتَهُ فَاسْتَطْعِمُونِي أَطْعِمْكُمْ، يَا عِبَادِي: كُلُّكُمْ عَارٍ
 إِلَّا مَنْ كَسَوْتَهُ فَاسْتَكْسُونِي اكْسُواكُمْ، يَا عِبَادِي: إِنَّكُمْ
 تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا،
 فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يَا عِبَادِي: إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِيَّ
 فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي: لَوْ أَنَّ
 أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ
 رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا
 عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا

عَلَى أَجْفَرِ قَلْبٍ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ
 مُلْكِي شَيْئًا، يَا عِبَادِي: لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ
 وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ
 وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ
 الْخَيْطُ إِذَا أُدْخِلَ الْبَحْرَ. يَا عِبَادِي: إِنَّمَا هِيَ أَعْمَالُكُمْ
 أُحْصِيهَا لَكُمْ، ثُمَّ أُوفِّيْكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ
 اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا نَفْسَهُ

O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the

most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good, praise Allah, and let him who finds other than that, blame no one but himself.

ON THE AUTHORITY OF ABU DHARR AL-GHIFARI (MAY ALLAH BE PLEASED WITH HIM) FROM THE PROPHET (ﷺ) IS THAT AMONG THE SAYINGS HE RELATES FROM HIS LORD (MAY HE BE GLORIFIED) IS THAT HE SAID:

One of the most tender passages in all of Islam, where Allah addresses us directly and repeatedly as 'O My servants.' He has forbidden injustice upon Himself; all of us are hungry but those He feeds, lost but those He guides, sinful by night and day while He forgives all; our piety adds nothing to His kingdom and our sin takes nothing from it; and in the end He returns to us only our own deeds.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) conveys the very words of Allah, words that are not part of the Qur'an. It is narrated by Abu Dharr al-Ghifari (ra) and recorded by Muslim, and it is graded sahih (authentic). Across the whole passage Allah addresses us tenderly and repeatedly as 'O My servants.'

Its concern is pure creed and the purifying of the heart: that Allah is utterly just and free of all need, that we depend on Him for everything, and that our deeds return to us in full. It is the same hadith found in the Forty of Imam an-Nawawi (Hadith 24), where a fuller reflection sits.

The key words

What it means, line by line

Allah opens by forbidding oppression upon Himself and then forbidding it among us: 'so do not oppress one another.' He then names our total dependence: all are astray but those He guides, hungry but those He feeds, unclothed but those He clothes, sinful by night and day while He forgives all, so we are told to seek each thing from Him directly.

Then He sets our smallness beside His sufficiency: we can neither harm nor benefit Him; the piety of all creation together would not increase His kingdom, nor their wickedness decrease it; and were everyone to ask at once and be given, it would diminish what He has no more than a needle dipped into the sea. He closes with perfect justice: 'it is but your deeds that I reckon up for you and then repay you for,' so whoever finds good should praise Allah, and whoever finds otherwise should blame only himself.

Utterly dependent, endlessly invited

The hadith dissolves our pride and lifts our hope at once. Every blessing we imagine we secured, food, guidance, forgiveness, is named here as His gift, and we are told to seek each from Him directly. We own nothing; we are guests at His table. Yet the

same passage shows a Lord delighted to give: ask Me, He says, and seek My forgiveness, for I forgive all sins.

He needs nothing; the gain is ours

Allah states that if all of us, the first and the last, jinn and humankind, were as pious as the most pious heart, it would not increase His kingdom by anything; and if all were as wicked as the worst, it would not decrease it. He needs no worship from us. He commands it for our sake. And He closes with perfect justice: these are only your deeds, which I record and repay in full; so let whoever finds good praise Allah, and whoever finds otherwise blame only himself.

JUST FOR TODAY

Ask Allah directly for one thing today, He invites it: 'O My servants... ask Me.' And seek His forgiveness for one thing, remembering He forgives all sins and does not mind. The door is held open by Him.

Carry this with you

Small before Allah, safe in His mercy, and always invited to ask.

- **He will never wrong you.** Allah forbade injustice upon Himself. Your safety rests on His own promise.
- **You depend on Him for all.** Fed, guided, forgiven, every blessing is His gift. So seek each one from Him directly.
- **He needs nothing from us.** All our piety adds nothing to His kingdom; all our sin takes nothing from it. Worship is for our sake.
- **Your deeds return to you.** Find good, praise Allah; find otherwise, blame only yourself. Perfect justice, perfect mercy.

A DU'A TO CARRY

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a of the dependent servant

Allah leaned close and called us 'My servants,' over and over, to tell us He will never wrong us, that all we have is from Him, and that He needs nothing we could bring, yet invites us endlessly to ask.

O Allah, we have wronged ourselves; feed us, guide us, and forgive us, for everything is in Your hand. If You do not forgive us and show us mercy, we are lost. Ameen.

The hadith qudsi is from sunnah.com: 'O My servants, I have forbidden oppression for Myself...' narrated by Abu Dharr al-Ghifari (ra), recorded by Muslim, graded sahih. The supporting Qur'an (7:23) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (Allah's justice, our dependence, His mercy). FOR SCHOLAR REVIEW before publication.

I fell ill and you did not visit Me

Allah at the bedside

THE HADITH

"إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ،
 مَرِضْتُ فَلَمْ تَعُدْنِي (1) قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ
 وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا
 مَرِضَ فَلَمْ تَعُدَّهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي
 عِنْدَهُ. يَا ابْنَ آدَمَ: اسْتَطَعْمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا
 رَبِّ وَكَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا
 عَلِمْتَ أَنَّهُ اسْتَطَعْمَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ
 أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ:
 اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أُسْقِيكَ
 وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ
 تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي"

Allah (mighty and sublime be He) will say on the Day of Resurrection: O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

On the Day of Resurrection, Allah will say: O son of Adam, I fell ill and you did not visit Me. The servant will ask in confusion, how could I visit You, and You are the Lord of the worlds? And Allah will answer: did you not know that My servant so-and-so was ill, and had you visited him, you would have found Me with him? And the same for feeding the hungry and giving drink to the thirsty.

Where this hadith comes from

This is a hadith qudsi: a saying the Prophet (peace be upon him) reports from his Lord, where Allah speaks in the first person, yet the words are not part of the Qur'an. It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by Muslim, and it is graded sahih (authentic).

On the Day of Resurrection Allah will address the son of Adam in a startling way: I fell ill and you did not visit Me, I asked you for food and you did not feed Me, I asked you for drink and you gave Me none. The servant protests in confusion, and Allah explains that He meant a sick, hungry, or thirsty servant whom the person ignored. Allah is far above illness, hunger, or any need; He frames the care of His servants as care of Himself only to show how greatly He honours it.

The key words

What it means, line by line

Allah says I fell ill and you did not visit Me, then I asked you for food, then for drink, and you did nothing. Each time the servant answers that he could never tend to the Lord of the worlds, and each time Allah names a particular servant who was sick, hungry, or thirsty, and whom this person passed by. The meaning, as the scholars explain, is not that Allah suffers need; it is that He so values mercy to the vulnerable that He places His own reward and pleasure at their side.

So neglect of the suffering becomes, in a real sense, a turning away from Allah, and care for them becomes a way of seeking Him. The Qur'an shows the same spirit when it praises those who feed others while themselves loving the food, doing it for nothing but Allah's sake: not for thanks, not for reward, only for His Face.

Allah's nearness in the needy

Allah is not, of course, the one who falls ill or hungers; He is far above any need. But He so honours the care of His servants that He frames it as care of Himself: tend to the sick, the hungry, the thirsty, and you will find Allah's reward, pleasure, and nearness there. The bedside of a suffering person becomes, astonishingly, a place to draw near to the Lord of the worlds.

Worship has a face, and it is your neighbour's

This hadith refuses to let worship float free of people. We sometimes imagine devotion as a private matter between us and Allah, with other people on the side. Here Allah ties His own nearness to how we treat the vulnerable. To ignore the suffering of His servants is, in a real sense, to turn away from Him; to serve them is to seek Him. The path to Allah runs straight through the needs of the people around you.

JUST FOR TODAY

Tend to one person in need today, visit or message someone unwell, feed someone hungry, ease someone's thirst or want, and do it knowing this hadith: that Allah, in a sense beyond our grasp, is to be found in that act of mercy.

Carry this with you

The path to Allah runs through the needs of His servants.

- **Find Allah at the bedside.** He so honours care of the suffering that He frames it as care of Himself. His reward and nearness are there.
- **Worship is not separate from people.** Devotion is not a private affair with others on the side; Allah tied His nearness to how we

treat the vulnerable.

- **To ignore the needy is to turn away.** Neglecting His servants' suffering is, in a real sense, turning from Him; serving them is seeking Him.
- **Tend to one need today.** Visit the sick, feed the hungry, ease the thirsty. The act of mercy is a meeting with your Lord.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a of the merciful servant

Allah hid His nearness in an unexpected place: the bedside of the sick, the table of the hungry, the need of the overlooked. Go looking for Him there.

O Allah, let us find You in serving Your servants. Make us quick to visit the ill, feed the hungry, and ease the burdened, and reward us with Your nearness. Give us good here and in the Hereafter, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'I fell ill and you did not visit Me...' narrated by Abu Hurayrah (ra), recorded by Muslim, graded sahih. The supporting Qur'an (16:90) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. The meaning is given per the scholars

(Allah is above need; this honours service to His servants). Per the editorial policy this stays with the spiritual meaning (mercy and nearness). FOR SCHOLAR REVIEW before publication.

Pride is My cloak

The one robe we may not wear

THE HADITH

" قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبْرِيَاءُ رِدَائِي، وَالْعَظَمَةُ إِزَارِي،
فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا، قَذَفْتُهُ فِي النَّارِ "

Allah (mighty and sublime be He) said: Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah declares: Pride is My cloak and greatness is My robe; whoever contends with Me over either of them, I shall cast him into the Fire. Two garments belong to Allah alone, absolute greatness and absolute majesty, and for a creature to reach for them is to claim what is His by right.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) conveys the very words of Allah, who declares, "Pride is My cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire." Unlike

the Qur'an, the wording here is the Prophet's, but the meaning is reported from Allah Himself, which is what makes a hadith qudsi distinct.

It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by Abu Dawud (and also by Muslim and Ibn Majah). It belongs to the realm of creed and the purification of the heart: it tells us something about who Allah is, and how a servant who truly knows that should carry himself.

The key words

What it means, line by line

"Pride is My cloak and greatness My robe." Allah likens absolute grandeur and majesty to two garments that belong to Him alone, worn by no one else. A cloak and a robe are what a person wraps around himself; here they picture qualities that are His by right and fit no created thing.

"He who competes with Me in respect of either of them." Arrogance is not merely a flaw of manners; it is a creature reaching for a garment that is Allah's, claiming for itself the greatness that belongs only to its Lord. The Qur'an ties this same pride directly to the Fire: those too proud to humble themselves before Allah enter it brought low.

Greatness is His alone

Why is arrogance so gravely treated? Because true greatness, the kind that owes nothing to anyone and stands above all, belongs only to Allah. When a created, dependent being, who did not make himself and cannot keep himself alive, struts as if he were great, he is reaching for a garment that fits no one but his

Lord. Arrogance is not just a flaw of character; it is a kind of trespass against the majesty of Allah.

Humility is simply the truth

The cure is not to think badly of yourself but to see yourself truly: a servant, given everything, owning nothing of your own. Humility is not low self-worth; it is accuracy. The more clearly you see Allah's greatness, the more naturally your own smallness sits on you, not as humiliation, but as peace. The servant who wears his servanthood gladly has laid down a weight the arrogant carry forever.

JUST FOR TODAY

Catch one flicker of arrogance today, the urge to look down on someone, to be above an apology, to need the credit, and set it down. Remember whose robe pride is, and choose the humility that befits a servant.

Carry this with you

Wear your servanthood gladly; greatness is Allah's robe.

- **Greatness belongs to Allah.** Absolute majesty is His robe alone. To strut as if great is to reach for what is His.
- **Arrogance is trespass.** It is not merely a character flaw but a claim against the majesty of Allah, gravely warned against.
- **Humility is accuracy.** Not low self-worth, but seeing yourself truly: a servant given everything, owning nothing of your own.
- **Servanthood is peace.** The one who wears his smallness gladly has laid down a weight the arrogant carry forever.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a for a humble heart

There is one robe a servant may never try on: the greatness that belongs to Allah alone. To reach for it is ruin; to lay it down is rest.

O Allah, You whose cloak is pride and whose robe is greatness, clothe us in humility before You. Keep us from arrogance toward Your creation, and let us wear our servanthood gladly. We have wronged ourselves; forgive us and have mercy on us. Ameen.

The hadith qudsi is from sunnah.com: 'Pride is My cloak and greatness My robe...' narrated by Abu Hurayrah (ra), recorded by Abu Dawud (also Muslim and Ibn Majah), graded sahih. The supporting Qur'an (7:23) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (humility and the gravity of arrogance). FOR SCHOLAR REVIEW before publication.

The gates opened, except for two at odds

Reconcile first

THE HADITH

"تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءٌ، فَيَقَالُ: (1) أَنْظِرُوا (2) هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا"

The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Twice a week, the Prophet ﷺ tells us, the gates of Paradise are opened, and every servant who associates nothing with Allah is forgiven, except one: a person between whom and his brother there is rancour. Of him it is said: leave these two until they reconcile, leave these two until they reconcile.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) conveys words from Allah Himself, outside the wording of the Qur'an. It is narrated by Abu Hurayrah (ra) and recorded by Muslim, and it is graded sahih (authentic).

The Prophet (peace be upon him) reports that the gates of Paradise are opened on Mondays and on Thursdays, and that every servant who associates nothing with Allah is forgiven, with one striking exception: a person who carries a grudge against his brother. Its lesson sits squarely in akhlaq (character) and tazkiyah (purifying the heart), and that is where we will keep it.

The key words

What it means, line by line

The gates are opened twice a week and forgiveness is poured out on every servant who keeps his worship for Allah alone (la yushriku billahi shay'an, associating nothing with Him). The one condition that holds a person back here is not a great sin but a shahna': a grudge nursed against a brother. Of the two at odds it is said, leave these two until they reconcile, repeated three times for weight.

The verse names the cure. Believers are told to hold firmly to the rope of Allah together and not split apart, and then to remember a

favour: once they were enemies, and Allah joined their hearts so that by His grace they became brothers. The hadith warns that a grudge puts your forgiveness on hold; the verse shows that the unity it asks of you is itself a gift Allah works in hearts.

Forgiveness held back by a grudge

Picture the scene: mercy is being poured out, the gates are open, sins are being wiped away, and one person is set aside, not for some great crime, but for a grudge. He is told, in effect, 'wait here until you make peace.' The hadith reveals how seriously Allah takes the bonds between believers: a heart at war with a brother is a heart that has put its own forgiveness on hold.

Reconciliation is worth more than being right

We cling to grudges because we feel wronged, because we are 'right.' This hadith asks a sharper question: is being right worth forfeiting Allah's forgiveness twice a week? The believer learns to value reconciliation above the satisfaction of the grievance. Mend the tie, release the rancour, take the first step even if you were wronged, and walk back into the mercy you were keeping yourself out of.

JUST FOR TODAY

Think of one person you are estranged from or holding a grudge against, and take a single step to mend it today: a greeting, a message, a quiet release of the grudge in your heart. Do not let a broken tie hold your forgiveness hostage.

Carry this with you

Do not let a grudge hold your forgiveness hostage.

- **Mercy is poured out regularly.** The gates open and servants are forgiven, twice a week and more. Be found ready, not estranged.
- **A grudge holds you back.** The one at war with his brother is set aside from forgiveness until he reconciles.
- **Reconciliation beats being right.** Is the satisfaction of a grievance worth forfeiting Allah's forgiveness? Value the mended tie more.
- **Take the first step.** Even if you were wronged, move to make peace, and walk back into the mercy you were missing.

A DU'A TO CARRY

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا

Our Lord, forgive us and our brothers who preceded us in faith, and put not in our hearts [any] resentment toward those who have believed. (Al-Hashr 59:10)

A du'a for a heart at peace

Twice a week the gates swing open and mercy rains down, and the only one left standing in the cold is the one who would not let go of a grudge. Do not be him.

O Allah, empty our hearts of rancour toward the believers, and make us quick to reconcile. Forgive us and our brothers and sisters, and leave no resentment in us toward those who believe. Ameen.

The hadith qudsi is from sunnah.com: 'The gates of Paradise are opened on Mondays and Thursdays...' narrated by Abu Hurayrah

(ra), recorded by Muslim, graded sahih. The supporting Qur'an (59:10) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the character lesson (reconciliation and releasing grudges). FOR SCHOLAR REVIEW before publication.

Three whose adversary I shall be

A fearful warning

THE HADITH

" قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ
أَعْطَى بِي ثُمَّ غَدَرَ (1)، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ،
وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِهِ أَجْرَهُ "

There are three (1) whose adversary I shall be on the Day of Resurrection: a man who has given his word by Me and has broken it; a man who has sold a free man (2) and has consumed the price; and a man who has hired a workman, has exacted his due in full from him and has not given him his wage. (1) i.e. types of men. (2) i.e. a man who has made a slave of another and has sold him.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID THAT ALLAH THE ALMIGHTY SAID:

It is a terrifying thing to have Allah Himself as your opponent. In this hadith He names three people against whom He will be the adversary on the Day of Resurrection: one who gives his word in Allah's name and then betrays it, one who sells a free person and

consumes the price, and one who hires a worker, takes the work in full, and does not pay his wage.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) conveys the very words of Allah, words that are not part of the Qur'an. It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari, and it is graded sahih (authentic). In it Allah names three people, saying, 'I shall be their adversary on the Day of Resurrection.'

Its concern is character and creed: that Allah Himself takes the side of the wronged, becoming the personal opponent of the one who betrays a trust, enslaves the free, or robs a worker of his wage. The lesson is the gravity of the rights of people, not the detailed law of contracts or employment, which is left to the scholars.

The key words

What it means, line by line

Allah names three against whom He Himself will stand. The first 'gave his word by Me, then betrayed it': he made a pledge invoking Allah's name and then broke it. The second 'sold a free person and consumed the price': he enslaved one who was free and devoured the proceeds of that theft of a human being. The third 'hired a worker, took his labour in full, and did not give him his wage': he profited from another's effort and denied him his due.

What binds the three is that each tramples a right Allah guards with special severity, a broken trust, a stolen freedom, an unpaid

wage. To have Allah as one's khashm is the most fearful loss imaginable, for there is no opponent above Him and no court beyond His. The first wrong, betraying a pledge made in His name, is exactly what the verse below forbids.

The rights of people are heavy

Notice what these three crimes share: each is a violation of another human being's right, a broken trust, a stolen freedom, an unpaid wage. Allah takes the side of the wronged so completely that He becomes the personal adversary of the wrongdoer. We may think of sin mainly as a private matter between us and Allah, but the rights of people are a category He guards with special severity.

The unpaid worker

The third case is piercingly relevant: a person who takes the full labour of a worker and then withholds his pay. In a world of underpaid, exploited, and ignored labour, this hadith puts Allah squarely on the side of the worker. Pay people what they are owed, on time and in full; honour your contracts; never profit from another's powerlessness. To do otherwise is to pick a fight with the Lord of the worlds.

JUST FOR TODAY

Settle one debt of justice today: pay what you owe a worker or helper promptly and fully, keep a promise you made, or restore a right you have been withholding. Do not let Allah be your opponent over someone else's right.

Carry this with you

Guard the rights of people; Allah Himself defends them.

- **Allah defends the wronged.** He becomes the personal adversary of the one who violates another's right. Do not be on the other side.
- **Keep covenants made in His name.** To give your word in Allah's name and betray it is to invite Him as your opponent.
- **Never exploit the powerless.** Selling a free person, or profiting from another's helplessness, is among the gravest wrongs.
- **Pay the worker, in full and on time.** To take someone's labour and withhold their wage puts Allah squarely against you.

A DU'A TO CARRY

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ
أَنفُسِكُمْ

Kunu qawwamina bil-qisti shuhada'a lillah

Be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves. (An-Nisa 4:135)

A du'a for justice

There is no opponent to fear like Allah, and this hadith names three sure ways to make Him one: break a trust, enslave the free, or rob a worker of his wage. The believer flees from all three.

O Allah, make us just in our dealings and faithful to our word. Let us never wrong a worker, a partner, or the weak, and never make You our adversary. Make us stand firm in justice, as witnesses for You. Ameen.

The hadith qudsi is from sunnah.com: 'Three whose adversary I shall be on the Day of Resurrection...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari, graded sahih. The supporting Qur'an (4:135) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the character lesson (justice and the rights of people), not the detailed fiqh of contracts. FOR SCHOLAR REVIEW before publication.

Do not belittle yourself

Courage for the truth

THE HADITH

"لَا يَحْقِرُ أَحَدُكُمْ نَفْسَهُ، قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ يَحْقِرُ أَحَدُنَا نَفْسَهُ؟ قَالَ: يَرَى أَمْرَ اللَّهِ عَلَيْهِ فِيهِ مَقَالٌ، ثُمَّ لَا يَقُولُ فِيهِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ يَوْمَ الْقِيَامَةِ: مَا مَنَعَكَ أَنْ تَقُولَ فِي كَذَا وَكَذَا؟ فَيَقُولُ: خَشْيَةُ النَّاسِ، فَيَقُولُ: فَإَيَّايَ كُنْتَ أَحَقَّ أَنْ تَخْشَى"

Let not any one of you belittle himself. They said: O Messenger of Allah, how can any one of us belittle himself? He said: He finds a matter concerning Allah about which he should say something, and he does not say [it], so Allah (mighty and sublime be He) says to him on the Day of Resurrection: What prevented you from saying something about such-and-such and such-and-such? He say: [It was] out of fear of people. Then He says: Rather it is I whom you should more properly fear.

ON THE AUTHORITY OF ABU SA'ID (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

The Prophet ﷺ warns against a quiet kind of self-betrayal: that a person should witness a matter in which Allah ought to be spoken for, and stay silent out of fear of people. On the Day of Resurrection Allah will ask, what prevented you from speaking? And the excuse, 'I feared the people,' will be answered: I had more right to be feared.

Where this hadith comes from

This is a hadith qudsi, a saying in which the Prophet (peace be upon him) reports the very words Allah will speak on the Day of Resurrection. It is not part of the Qur'an; its wording is the Prophet's, but the meaning is from Allah. It is narrated by Abu Sa'id al-Khudri (ra) and recorded by Ibn Majah.

It opens with a warning we might not expect, that a person can wrong himself, and then unfolds as a scene of judgment: a servant who stayed silent, the question Allah puts to him, his excuse, and Allah's answer. It sits squarely in the lane of akhlaq and tazkiyah, the cleansing of the heart from a fear that should belong to Allah alone.

The key words

What it means, line by line

When the Prophet (peace be upon him) says, let none of you belittle himself, the Companions are puzzled: how could anyone belittle his own soul? He explains it as a specific act, the servant sees a matter concerning Allah in which a word should be spoken, a truth defended or a wrong named, and he holds his tongue. He shrinks himself not by sin alone but by cowardice.

The scene moves to the Day of Resurrection. Allah asks, what prevented you from speaking? The excuse comes: fear of people. And the answer closes every escape, it was I whom you had more right to fear. The fear was real, but it was pointed at the wrong One. To fear the crowd over Allah is to make the crowd bigger, in the heart, than Allah.

The cowardice that diminishes the soul

To 'belittle yourself' here means to let your fear of people shrink you into silence when truth and justice need your voice. It is a betrayal not only of the truth but of your own dignity as a servant of Allah. The hadith names the excuse we all reach for, 'I was afraid of what people would think,' and exposes it: the One you should have feared was greater than the crowd you feared instead.

Courage with wisdom

This is not a call to recklessness or harshness. Speaking the truth has its wisdom, its timing, and its manners, and sometimes the wisest word is gentle or private. But there is a difference between choosing the wise moment and staying silent out of cowardice. The believer trains himself to fear Allah more than people, so that when truth genuinely needs him, fear of the room does not seal his mouth. Like Musa before Pharaoh, he asks Allah to open his chest and ease his task, and then he speaks.

JUST FOR TODAY

Find one moment today where the truth needs a voice, a defense of someone wronged, an honest word, a stand against something clearly wrong, and speak it with wisdom. Fear Allah more than the room.

Carry this with you

Fear Allah more than the room.

- **Silence from fear belittles you.** Letting fear of people seal your mouth when truth needs a voice betrays both the truth and your dignity.
- **The excuse will not stand.** 'I feared the people' is answered by Allah: I had more right to be feared.
- **Courage, not recklessness.** Truth has its wisdom, timing, and manners. The point is not harshness, but not staying silent from cowardice.
- **Ask for help, then speak.** Like Musa before Pharaoh: 'My Lord, expand my chest and ease my task,' and then say the word.

A DU'A TO CARRY

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي

Rabbi-shrah li sadri wa yassir li amri wahlul 'uqdatan min lisani

My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue. (Ta-Ha 20:25-27)

A du'a for a brave tongue

There is a kind of silence that looks like peace but is really fear, and it shrinks the soul. The believer learns to fear his Lord more than the room, and to speak when truth needs him.

O Allah, expand our chests and ease our tasks and untie our tongues for the truth. Let us fear You more than people, and never belittle ourselves by silence when You should be spoken for. Ameen.

The hadith qudsi is from sunnah.com: 'Let not any one of you belittle himself...' narrated by Abu Sa'id al-Khudri (ra), recorded by Ibn Majah with a sound chain. The supporting Qur'an (20:25-27) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the character lesson (moral courage with wisdom). FOR SCHOLAR REVIEW before publication.

Those who love one another for My glory

Under His shade

THE HADITH

"إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ
بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي"

Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

On the Day when there is no shade but His, Allah will call out: where are those who loved one another for My glory? Today I shade them in My shade, on a Day when there is no shade but Mine. A whole category of people honoured for a single quality: that their love for each other was for the sake of Allah.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words Allah will speak on the Day of Resurrection, words outside the Qur'an yet conveyed by Allah's own authority. It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded in the rigorously authentic collection of Imam Muslim, graded sahih.

The setting is the Gathering, a Day of crushing heat and fear when there is no shade but the shade of Allah. Into that scene Allah calls out for one group by a single quality: their love for one another was for His sake. Our concern here is purely the heart and character of that love (tazkiyah and akhlaq), not any ruling.

The key words

What it means, line by line

"Where are those who love one another through My glory?" Allah does not call them by lineage, wealth, or worldly rank, but by the bond between them, and He names its cause: it was for Him. The phrase bi-jalali draws the line between love that is merely natural and love whose foundation is Allah's majesty.

"Today I shall give them shade in My shade, it being a day when there is no shade but My shade." The reward fits the deed: a love built on Allah is sheltered by Allah when every other shelter is gone. The supporting verse explains why this love alone survives: bonds rooted in anything else collapse into enmity on that Day, while bonds rooted in Allah endure forever.

Love with a higher reason

Most love has a worldly cause, blood, benefit, attraction, shared interest. The love Allah honours here has a different root: people

drawn together because of Him, their faith, their devotion, their nearness to Allah. Such love does not curdle when benefit dries up, because it was never about benefit. It is the love of the believers for one another, for the sake of the One they both love.

Honoured on the hardest Day

Allah singles these people out on the Day of greatest fear and exposure, and gives them His own shade. Of all the qualities He could reward in that moment, He chooses this one: love that was for Him. It tells us how dear sincere brotherhood is to Allah. So build your closest bonds on faith, love people for what is best in them and for the sake of the One who made them, and you are weaving the very thing that will shade you when nothing else can.

JUST FOR TODAY

Love someone for Allah's sake today, on purpose: reach out to a believer not for what they give you, but because they are beloved to Allah. Tell a friend you love them for the sake of Allah; it is a Sunnah, and a seed of that shade.

Carry this with you

Build your bonds on Allah, and they will shade you on the Day of no shade.

- **Love for a higher reason.** Love rooted in Allah, not in benefit, does not curdle when benefit dries up.
- **Allah honours it specially.** On the Day of no shade but His, He shades those who loved one another for His glory.
- **Brotherhood is dear to Allah.** Of all qualities to reward in that moment, He chose love that was for Him.

- **Say it, and build it.** Tell a believer you love them for Allah's sake, and root your closest bonds in faith.

A DU'A TO CARRY

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا

Our Lord, grant us from among our spouses and offspring comfort to our eyes, and make us a model for the righteous.
(Al-Furqan 25:74)

A du'a for love that lasts

On the Day everything else falls away, a special shade is reserved for people whose only shared crime was loving each other because of Allah. Let your friendships be built to last that long.

O Allah, make us love one another for Your sake, and gather us in Your shade on the Day there is no shade but Yours. Grant us righteous companions, and make us a comfort to one another's eyes. Ameen.

The hadith qudsi is from sunnah.com: 'Where are those who loved one another through My glory?...' narrated by Abu Hurayrah (ra), recorded by Muslim, graded sahih. The supporting Qur'an (25:74) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per

the editorial policy this stays with the spiritual meaning (love for Allah's sake). FOR SCHOLAR REVIEW before publication.

When Allah loves a servant

Loved in the heavens and the earth

THE HADITH

"إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: إِنِّي أُحِبُّ
 فَلَانًا فَأَحِبَّهُ، قَالَ: فِيحِبُّهُ جِبْرِيلُ، ثُمَّ ينادي فِي السَّمَاءِ
 فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحِبُّوهُ، فِيحِبُّهُ أَهْلُ السَّمَاءِ،
 قَالَ: ثُمَّ يُوَضِّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ. وَإِذَا اللَّهُ أَبْغَضَ
 عَبْدًا، دَعَا جِبْرِيلَ فَيَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ،
 فَيَبْغِضُهُ جِبْرِيلُ ثُمَّ ينادي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يَبْغِضُ
 فَلَانًا فَأَبْغِضُوهُ، قَالَ: فَيَبْغِضُونَهُ، ثُمَّ تُوَضِّعُ لَهُ الْبَغْضَاءُ فِي
 الْأَرْضِ"

If Allah has loved a servant [of His] He calls Gabriel (on whom be peace) and says: I love So-and-so, therefore love him. He (the Prophet pbuh) said: So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet pbuh) said: Then

acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him. He (the Prophet pbuh) said: So they abhor him, and abhorrence is established for him on earth.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

The Prophet ﷺ describes what happens in the heavens when Allah loves someone. Allah calls Gabriel and says, I love so-and-so, so love him; and Gabriel loves him. Then Gabriel calls out to the inhabitants of heaven, Allah loves so-and-so, so love him; and they love him. Then acceptance is placed for him on the earth. (And the reverse, the hadith adds, happens with Allah's hatred.)

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an. Here he tells us what unfolds in the heavens when Allah comes to love one of His servants: Allah calls Gabriel, Gabriel loves him, the inhabitants of heaven love him, and only then is acceptance laid for him on the earth (with the reverse for one Allah turns away from).

It is narrated by Abu Hurayrah (ra) and recorded by Muslim (also by al-Bukhari), which is why it is graded sahih and agreed upon. The hadith stays in the lane of creed and the heart: where love

and acceptance truly begin, and how to seek them at their source.

The key words

What it means, line by line

The hadith traces a single current from above to below. First Allah loves the servant and tells Gabriel, "I love so-and-so, so love him," and Gabriel loves him. Then Gabriel calls out in heaven, "Allah loves so-and-so, so love him," and the angels love him. Acceptance on earth comes last in the sequence, not first: the love of people is the visible echo of a love that was settled in the heavens.

The Qur'an names the very same gift. Allah says of those who believe and do righteous deeds that He, the Most Merciful, will appoint for them wudd, love and affection, in the hearts of others. Notice the order again: sincere faith and good deeds come first, and the love follows as something Allah Himself bestows, not something we can manufacture by chasing approval.

Acceptance starts in the heavens

We spend so much energy trying to be liked, to be accepted, to win the room. This hadith reveals where real acceptance is actually granted: not on earth first, but in heaven. When Allah loves a servant, He announces it to Gabriel, then to all the angels, and only then is 'acceptance placed on the earth.' The love of people, the true, lasting kind, is a downstream effect of the love of Allah.

So seek the source, not the symptom

The lesson reorders our striving. Stop working so hard for the symptom, human approval, and work for the source, the love of Allah. Earn His love through sincere faith and righteous deeds (the next hadith, on the friends of Allah, shows exactly how), and the acceptance you were grasping at will be given to you from above. Chase the Creator's love, and the creation's love comes as part of the gift.

JUST FOR TODAY

Stop chasing people's approval today and chase Allah's love instead, through one sincere act done for Him. This hadith promises that when He loves you, the love and acceptance of others follows on its own.

Carry this with you

Seek Allah's love; the love of people follows from above.

- **Acceptance is granted in heaven.** When Allah loves a servant, He tells Gabriel and the angels, and only then is acceptance placed on earth.
- **People's love is downstream.** The true, lasting love of others is an effect of Allah's love, not something you can force directly.
- **Chase the source.** Stop working for approval; work for the love of Allah, and approval follows as part of the gift.
- **Earn it with sincerity.** Allah's love comes through sincere faith and righteous deeds, not through performing for the crowd.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim

Guide us to the straight path, the path of those upon whom
You have bestowed favor. (Al-Fatihah 1:6-7)

A du'a to be beloved to Allah

All the approval we scramble for on earth is decided first in the heavens. Win the love of the One on the Throne, and the love of those below follows on its own.

O Allah, make us beloved to You, and place our acceptance in the heavens and the earth. Guide us to the path of those You favour, and let us seek Your love above all other love. Ameen.

The hadith qudsi is from sunnah.com: 'If Allah has loved a servant, He calls Gabriel...' narrated by Abu Hurayrah (ra), recorded by Muslim (also al-Bukhari), graded sahih (agreed upon). The supporting Qur'an (1:6-7) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (seeking Allah's love). FOR SCHOLAR REVIEW before publication.

Enmity to a friend of Mine

Drawing near

THE HADITH

"إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: مَنْ عَادَى لِي وَلِيًّا، فَقَدْ آذَنَهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا اقْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتَهُ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ عَبْدِي الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

Allah (mighty and sublime be He) said: Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love

him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah declares war on whoever shows enmity to a devoted servant of His, and then maps the road to becoming such a beloved servant: My servant draws near to Me with nothing more beloved to Me than the obligations I have placed on him; and he keeps drawing nearer with voluntary acts until I love him; and when I love him, I am his hearing, his sight, his hand, and his foot; if he asks Me I give him, and if he seeks refuge in Me I protect him.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) conveys the very words of Allah, words outside the Qur'an yet still revelation. Here Allah Himself declares, 'Whosoever shows enmity to someone devoted to Me, I shall be at war with him,' and then opens the road by which any servant may become beloved to Him.

It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari, where it is graded sahih (authentic). The same hadith appears in the Forty of Imam an-Nawawi (Hadith 38), which is why it is

sometimes called 'the wali hadith.' Its concern is creed and the purification of the heart, not legal rulings.

The key words

What it means, line by line

'Whosoever shows enmity to someone devoted to Me, I shall be at war with him.' To oppose a sincere servant out of hostility to their faith is to invite the opposition of Allah Himself. The friends of Allah, the awliya', are not a mysterious elite but the believers who fear Him, and He defends them.

'My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him.' The road has an order: the obligations are the dearest path, and the voluntary acts build on that foundation, step by step, until Allah says, 'I love him.'

'When I love him I am his hearing, his seeing, his hand, and his foot.' The scholars explain this as Allah's guidance and protection: He so directs the one He loves that his faculties move only toward what pleases Allah. And He seals it, 'were he to ask of Me, I would surely give him; were he to ask Me for refuge, I would surely grant it.' Sura Yunus names exactly these beloved servants and the security they are given.

Obligations first, then more

The road to Allah's love has a clear order. The most beloved way to draw near is the obligations, the prayers, the fasting, the duties He fixed. Only on that foundation do the voluntary acts build, the extra prayers and fasts and remembrance, each step closing the

distance until Allah Himself says: I love him. Spiritual ambition that skips the obligations for impressive extras has misunderstood the map.

When Allah loves a servant

Then the summit: I am his hearing, his sight, his hand, his foot. The scholars explain that Allah so guides and protects the one He loves that his very faculties are directed toward what pleases Allah, he hears, sees, reaches for, and walks toward what Allah loves, and is held back from what He dislikes. And He seals it: ask Me, I will give; seek refuge, I will protect. To be loved by Allah is to live answered and shielded.

JUST FOR TODAY

Add one voluntary act to your obligatory worship today, two units of prayer, a little dhikr, a page of Qur'an, offered only to draw nearer to Allah. This is the exact road this hadith lays to His love.

Carry this with you

There is a road to the love of Allah, and it begins with the obligations.

- **Allah defends His friends.** To show enmity to a sincere, devoted servant is to invite the war of Allah Himself.
- **Obligations are the dearest path.** Nothing draws nearer to Allah than what He made obligatory. Build the foundation first.
- **The voluntary closes the distance.** Extra prayer, fasting, and dhikr keep you stepping nearer until Allah says, 'I love him.'
- **His love guides and shields.** He directs the limbs of the one He loves, answers him when he asks, and protects him when he

seeks refuge.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim

Guide us to the straight path, the path of those upon whom
You have bestowed favor. (Al-Fatihah 1:6-7)

A du'a to draw near

Allah Himself drew the map to His love: keep the obligations as the dearest path, build on them with voluntary devotion, and keep walking until He says the words every heart longs to hear, 'I love him.'

O Allah, make us among Your beloved servants. Let us draw near through what You made obligatory and what we offer freely, until You love us and guide our every step. Guide us to the straight path. Ameen.

The hadith qudsi is from sunnah.com: 'Whosoever shows enmity to someone devoted to Me...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari, graded sahih. The supporting Qur'an (1:6-7) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. The meaning of 'I become his hearing and sight' is given per the mainstream of the scholars (guidance and protection). Per the editorial policy

*this stays with the creed and spirit. FOR SCHOLAR REVIEW
before publication.*

The servant I most favour

Light of provision, rich in worship

THE HADITH

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ عَزَّ وَجَلَّ : إِنَّ أَغْبَطَ أَوْلِيَائِي عِنْدِي لِمُؤْمِنٍ خَفِيفُ الْخَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَتِ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالأَصَابِعِ وَكَانَ رِزْقُهُ كِفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَفَضَ يَدَيْهِ ثُمَّ قَالَ : عَجَلْتُ مِنْيْتَهُ قُلْتُ بَوَاكِيه قُلْتُ تَرَاهُ

Allah (mighty and sublime be He) said: Truly of those devoted to Me the one I most favor is a believer who is of meager means and much given to prayer, who has been particular in the worship of his Lord and has obeyed Him inwardly 1, who was obscure among people and not pointed out, and whose sustenance was just sufficient to provide for him yet he bore this patiently. Then the Prophet (ﷺ) shook his hand and said: Death will have

come early to him, his mourners will have been few, his estate scant. 1 i.e. he has not been ostentatious in his obedience.

ON THE AUTHORITY OF ABU UMAMAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah describes the kind of servant most beloved to Him, and it overturns everything the world admires. Not the famous, the wealthy, or the celebrated, but a believer of light provision who finds his joy in prayer, who worships his Lord beautifully in private, who is obscure among people and unnoticed, whose needs are few, who, when he dies, is little mourned and little remembered, and whom Allah describes as content.

Where this hadith comes from

This is a hadith qudsi: a saying the Prophet (peace be upon him) reports from his Lord, where the words belong to Allah Himself yet stand outside the Qur'an. Here Allah describes the kind of devoted servant He most favours, and the Prophet (peace be upon him) adds his own closing words about that servant's quiet death.

It is narrated by Abu Umamah (may Allah be pleased with him) and recorded by at-Tirmidhi. Its subject is purely tazkiyah, the purification and contentment of the heart, so we stay with that meaning rather than any ruling.

The key words

What it means, line by line

Allah says the servant He most favours (aghabat) is a believer of meagre means who is much given to prayer, one who has made his worship beautiful and obeyed his Lord in private (fis-sirr), where no eye but Allah's can see. His devotion is sincere, not staged for people.

Such a servant is obscure (ghamid) among people, never pointed out with fingers, and his provision is just sufficient (kafaf), yet he bears this patiently (sabara) and stays content. The Prophet (peace be upon him) then describes how he leaves the world: his death comes quietly, his mourners are few, his estate is scant. By every worldly measure he is overlooked, and by Allah's measure he is most beloved.

The Qur'an draws the same portrait of the one who gives seeking nothing back from people, only the Face of his Lord, and the promise that crowns it, 'he is going to be satisfied,' is the very contentment this hadith praises.

The hidden life Allah loves

Every quality in this portrait is the opposite of what we are taught to want. Little wealth, not riches. Obscurity, not fame. Few needs, not endless wants. Barely mourned, not widely missed. And yet this, Allah says, is among His most favoured servants. The world's whole scoreboard is turned upside down: the one heaven prizes is often the one earth overlooks.

Contentment is the treasure

The key word is content. This servant is not miserable in his simplicity; he is at peace. He has discovered that the soul's true wealth is not in possessions or applause but in nearness to Allah, and so he wants little and worships much, and lacks nothing that

matters. The Prophet ﷺ taught that real richness is the richness of the soul. This hadith shows you what that looks like, and tells you Allah loves it.

JUST FOR TODAY

Trade one craving for recognition for the quiet pleasure of unseen worship today. Pray, give, or remember Allah where no one will know, and taste the contentment of the servant this hadith calls Allah's most favoured.

Carry this with you

The life heaven prizes is often the one earth overlooks.

- **Allah loves the hidden servant.** Not the famous or wealthy, but the obscure believer rich in prayer and light in provision.
- **The world's scoreboard is upside down.** Little wealth, few needs, barely mourned, and yet among Allah's most favoured.
- **Contentment is the treasure.** This servant wants little and worships much, at peace, lacking nothing that truly matters.
- **Seek the richness of the soul.** Real wealth is nearness to Allah, not possessions or applause. Aim there.

A DU'A TO CARRY

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for a content heart

Somewhere there is a believer the world will never notice, poor in possessions and rich in prayer, content with his Lord, and he is among the dearest people to Allah. That is a life worth wanting.

O Allah, make us content with what You give, rich in worship though light in provision, and beloved to You though unknown to people. Give us good here and in the Hereafter, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'Truly of those devoted to Me the one I most favour is a believer of meagre means...' narrated by Abu Umamah (ra), recorded by at-Tirmidhi. The supporting Qur'an (2:201) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (contentment and hidden devotion). FOR SCHOLAR REVIEW before publication.

The souls of the martyrs

Green birds by the Throne

THE HADITH

عَنْ مَسْرُوقٍ . قَالَ : سَأَلْنَا - أَوْ سَأَلْتُ عَبْدَ اللَّهِ (أَيَّ ابْنِ مَسْعُودٍ) عَنْ هَذِهِ الْآيَةِ : وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ((- قَالَ : أَمَّا إِنَّا قَدْ سَأَلْنَا عَنْ ذَلِكَ ، فَقَالَ ((أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ ، لَهَا قَنَادِيلُ مُعَلَّقَةٌ بِالْعَرْشِ ، تَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ ، فَأُطْلَعُ إِلَيْهِمْ رَبُّهُمْ أَطْلَاعَةً فَقَالَ : هَلْ تَشْتَهُونَ شَيْئًا ؟ قَالُوا : أَيَّ شَيْءٍ نَشْتَهِي ، وَنَحْنُ نَسْرَحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا ؟ فَفَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَتْرَكُوا مِنْ أَنْ يُسْأَلُوا ، قَالُوا : يَا رَبِّ ، نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا

فِي أَجْسَادِنَا ؛ حَتَّى نَقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى . فَلَمَّا
رَأَى أَنَّ لَيْسَ لَهُمْ حَاجَةٌ تَرْكُوا .)

We asked Abdullah (i.e. Ibn Masud) about this verse: And do not regard those who have been killed in the cause of Allah as dead, rather are they alive with their Lord, being provided for (Quran Chapter 3 Verse 169). He said: We asked about that and the Prophet (pbuh) said: Their souls are in the insides of green birds having lanterns suspended from the Throne, roaming freely in Paradise where they please, then taking shelter in those lanterns. So their Lord cast a glance at them (1) and said: Do you wish for anything? They said: What shall we wish for when we roam freely in Paradise where we please? And thus did He do to them three times. When they say that they would not be spared from being asked [again], they said: O Lord, we would like for You to put back our souls into our bodies so that we might fight for Your sake once again. And when He saw that they were not in need of anything they were let be. (1) i.e. at those who had been killed in the cause of Allah.

ON THE AUTHORITY OF MASRUQ, WHO SAID:

When the Companions asked about a verse, Allah's words came: do not think those slain in His path are dead; they are alive with their Lord, provided for. The Prophet ﷺ unveiled the scene: their souls are in the bodies of green birds that roam Paradise freely and nest in lamps hung by the Throne. Allah asks them, do you

wish for anything? And they answer: we wish only to be returned to the world, to be slain in Your path again.

Where this hadith comes from

This is a hadith qudsi: the words Allah speaks to the martyrs ("Do you wish for anything?") are reported by the Prophet (peace be upon him), conveying his Lord's speech, though the wording is the Prophet's own and it is not part of the Qur'an. It is narrated by Masruq from Abdullah ibn Mas'ud (ra), recorded by Muslim, and graded sahih.

The setting is striking: the Companions asked Ibn Mas'ud about the verse on the slain in Allah's path, and his answer was that they had put the very same question to the Prophet, who then unveiled what becomes of those souls. This keeps us in the lane of aqeedah, what we believe about life after death and the standing of those who give everything for Allah.

The key words

What it means, line by line

"Their souls are in the insides of green birds": the Prophet (peace be upon him) describes the martyrs not as ended but as living, their souls given beautiful forms that move and rest. The lamps "suspended from the Throne" place them in the highest, most honoured nearness to their Lord.

"Roaming freely in Paradise where they please": they lack nothing, they go where they wish, then return to their resting place. So when Allah asks, "Do you wish for anything?", they answer that there is nothing left to want. Pressed three times, their one request is to return to the world and be slain in His path

again. Having seen the reward, they desire only another chance to give, a measure of how immense that reward must be.

Death is not the end of them

The Qur'an forbids us even to call the martyrs dead. Far from ending, their life has opened into something fuller: souls roaming Paradise in green birds, nesting near the Throne, lacking nothing. This is the believer's whole view of death turned visible. What looks from here like a loss is, for the one who died in Allah's path, an arrival. The grave is a doorway, not a wall.

The one wish of those who saw the reward

Here is the most moving detail. Having tasted the reward, the martyrs are given an open wish, anything at all, and they ask for only one thing: to go back and give their lives again. People who have seen what awaits the one who sacrifices for Allah want nothing more than another chance to sacrifice. It is a window into how vast the reward must be, and a quiet rebuke to our reluctance to give Him even small things. Nothing offered for Allah is lost; it is multiplied beyond anything we would believe from here.

JUST FOR TODAY

Reflect on those who gave everything for Allah, and ask yourself what you are willing to give. Offer one thing today for His sake that costs you something, and remember that nothing surrendered for Allah is ever truly lost.

Carry this with you

Nothing surrendered for Allah is ever truly lost.

- **The martyrs are alive.** The Qur'an forbids calling them dead. Their souls roam Paradise, provided for, near the Throne.
- **Death is a doorway.** What looks like loss from here is, for the one who died for Allah, an arrival.
- **They wish only to give again.** Having seen the reward, they ask to return and sacrifice once more. The reward must be immense.
- **Give without fear of loss.** Nothing offered for Allah is wasted; it is multiplied beyond what we could believe from here.

A DU'A TO CARRY

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a of the willing heart

Those who gave the most for Allah, and then saw what it bought, asked only to give it all again. If they, who can see the reward, wish to return and sacrifice, how could we, who only hear of it, hold back our small offerings?

O Allah, make us of those who give willingly for Your sake, and let nothing we surrender to You be lost. Grant us good in this world and the next, and a good ending in Your path. Ameen.

The hadith qudsi is from sunnah.com: the souls of the martyrs in green birds by the Throne, narrated by Masruq from Ibn Mas'ud

(ra), recorded by Muslim, graded sahih. The supporting Qur'an (3:185, and the meaning of 3:169) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed (life after death and sacrifice for Allah). FOR SCHOLAR REVIEW before publication.

Despair, and a door closed

The gravity of losing hope

THE HADITH

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزَعَ فَأَخَذَ سِكِّينًا فَحَزَّ بِهَا يَدَهُ فَمَا رَقَأَ الدَّمُ حَتَّى مَاتَ قَالَ اللَّهُ تَعَالَى : بَادَرَنِي عَبْدِي بِنَفْسِهِ حَرَمْتُ عَلَيْهِ الْجَنَّةَ

There was amongst those before you a man who had a wound. He was in [such] anguish that he took a knife and made with it a cut in his hand, and the blood did not cease to flow till he died. Allah the Almighty said: My servant has himself forestalled Me; I have forbidden him Paradise.

ON THE AUTHORITY OF JUNDUB IBN ABDULLAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

This is a sombre hadith, and we approach it gently. The Prophet ﷺ told of a man before us who was overcome by a wound and, unable to bear the pain, ended his own life. And Allah said: My

servant hastened concerning himself; I have forbidden him Paradise. It is among the most serious warnings in the collection, and its lesson, for every one of us, is about never letting pain extinguish our hope in Allah.

If you are struggling with despair or thoughts of harming yourself, please reach out, to Allah, and also to people who can help. You are not meant to carry it alone.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) conveys words that Allah Himself spoke, though they are not part of the Qur'an. He tells of a man among the peoples before us who was overcome by a wound and, unable to bear the anguish, ended his own life. And Allah said: My servant has himself forestalled Me; I have forbidden him Paradise.

It is narrated by Jundub ibn Abdullah (may Allah be pleased with him) and recorded by al-Bukhari, where it is graded sahih (authentic). We approach it gently. Its weight is not aimed at the one in pain but at a lesson for all of us: how seriously Allah regards both the life He has entrusted to us and the danger of acting as though His mercy could ever run out. Anyone struggling with such darkness should hold on, turn to Allah, and reach out to people who can help.

The key words

What it means, line by line

A wound, then anguish: the man's pain was real, and Islam never shames the one who suffers. But *jaza'* here is grief that loses its

grip on patience and hope. When he ended his own life, he took a trust that was never his to take, for our lives belong to Allah, not to ourselves.

My servant has himself forestalled Me: he rushed ahead of Allah's decree, as if the pain were the final word and mercy had closed its door. The severity of I have forbidden him Paradise is meant to teach the living how grave it is to despair of Allah. The remedy is the opposite movement: when pain presses, turn it into a plea, not a verdict, and lean on the One whose mercy never runs dry, and on the people He has placed around you.

Two trusts: your life and your hope

The man's tragedy was double. He took a life that was not his to take, for our lives are a trust from Allah, not our own property, and in doing so he acted as if Allah's mercy had run out, when it never does. The gravity of the hadith is not meant to crush the suffering, but to teach the rest of us how seriously Allah regards both the sanctity of life and the sin of despairing of Him.

Mercy is always nearer than the end

However unbearable a moment feels, it is never the whole story, and it is never beyond Allah's reach. Pain is real, and Islam does not shame anyone for feeling it. But the door of His mercy does not close while we breathe, and the very despair that whispers 'there is no way out' is the lie this hadith warns against. Hold on. Cry out to Him. Lean on others He has placed around you. The One whose mercy prevails over His wrath has not forgotten you in your pain.

When pain presses on you today, of body or heart, turn it into a du'a rather than a verdict. Say: O Allah, I cannot bear this alone, carry me. And if the darkness is heavy, tell someone. Reaching out is itself an act of hope.

Carry this with you

Pain is real, but it is never the end of Allah's mercy.

- **Your life is a trust.** It belongs to Allah, not to us. Its sanctity is among the most serious matters in the religion.
- **Despair is the deeper danger.** To act as if Allah's mercy has run out is the lie this hadith warns against; His mercy never runs out.
- **Pain is not shameful.** Islam does not shame anyone for suffering. It calls us to turn the pain into a plea, not a verdict.
- **Reach out.** Cry to Allah, and lean on the people He placed around you. Asking for help is an act of hope.

A DU'A TO CARRY

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ
إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

Ya Hayyu ya Qayyum, bi-rahmatika astaghith, aslih li sha'ni kullah, wa la takilni ila nafsi tarfata 'ayn

O Ever-Living, O Sustainer, by Your mercy I seek relief; set right all my affairs, and do not leave me to myself for the blink of an eye. (a supplication of the Prophet ﷺ in distress)

A du'a in hardship

This hadith is heavy because it guards two precious things: the life Allah entrusted to you, and the hope in Him that no pain should ever be allowed to kill. Whatever you are carrying, the door of His mercy is still open, and He has not left you.

O Allah, Ever-Living and Sustaining, by Your mercy we seek relief. Carry us through our pain, keep our hope in You alive, and do not leave us to ourselves for the blink of an eye. Ameen.

The hadith qudsi is from sunnah.com: the man overcome by his wound, narrated by Jundub ibn Abdullah (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The Qur'an (39:53) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with Saheeh International; the closing du'a is the well-known prophetic supplication (Abu Dawud) and should be confirmed at the source. Per the editorial policy this is handled gently and centred on the sanctity of life and hope in Allah, not on the act; readers in distress are directed toward help. FOR SCHOLAR REVIEW before publication.

The reward of My faithful servant

When I take a beloved

THE HADITH

: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى : مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ، إِذَا قَبِضْتُ صَفِيَّهُ، مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ، إِلَّا الْجَنَّةَ

Allah (mighty and sublime be He) says: My faithful servant's reward from Me, if I have taken to Me his best friend from amongst the inhabitants of the world and he has then borne it patiently for My sake, shall be nothing less than Paradise.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah speaks of one of the hardest trials a human can face, the loss of someone dear, and attaches to it one of the greatest rewards. When I take from My faithful servant his beloved from the people of the world, and he bears it patiently, seeking My reward, there is for him no reward with Me but Paradise.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an. Here Allah speaks of the believer who loses someone dear and meets that loss with patience, declaring that his reward will be nothing less than Paradise.

It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by al-Bukhari, and it is graded sahih (rigorously authentic). It belongs to the lane of aqeedah and tazkiyah: how the believing heart trusts Allah's decree and is purified through grief carried for His sake.

The key words

What it means, line by line

Allah calls the lost one the servant's safiyy, his dearest. The bond is not denied or diminished; it is honoured by the One who decreed its end. Then comes the test: when Allah takes that beloved back, the believer is asked not to feel nothing, but to bear it patiently for His sake (ihtisab), refusing to let grief harden into resentment of the decree.

The recompense is total: not a portion, not a consolation, but Paradise itself. The supporting verses set out the same exchange: Allah will test us with something of fear and hunger and loss of wealth and lives, and gives glad tidings to the patient, those who, when struck by calamity, return their hearts to Him saying inna lillahi wa inna ilayhi raji'un. Upon them are blessings and mercy from their Lord.

Grief met with patience

Notice that Allah does not ask the believer not to feel the loss; He calls the lost one 'his beloved,' acknowledging the depth of the bond. What He honours is the response: to bear the loss patiently, while seeking His reward, rather than collapsing into despair or rebellion against the decree. Patience here is not the absence of tears, the Prophet ﷺ himself wept at loss, but the refusal to let grief curdle into resentment of Allah.

No reward but Paradise

And the reward is total: not a portion, not a consolation, but Paradise itself. Allah, in His mercy, takes the believer's deepest wound and turns it into the very means of his salvation. This is the alchemy of patience: the worst thing that can happen to you, met with trust in Allah, becomes the best thing for you. So the bereaved believer is never only losing; even in the depths of grief, something immense is being earned.

JUST FOR TODAY

If you carry a grief, offer Allah one patient response to it today: a du'a for the one you lost, an 'inna lillahi wa inna ilayhi raji'un' said and meant, a refusal to let bitterness take root. And comfort one other person who is grieving.

Carry this with you

Grief borne with patience for Allah is turned into Paradise.

- **Allah honours the bond.** He calls the lost one 'his beloved.' Grief is not denied; it is acknowledged.
- **Patience, not absence of tears.** The Prophet ﷺ wept at loss. Patience is refusing to let grief curdle into resentment of Allah.

- **The reward is Paradise itself.** Not a portion, but the whole. The deepest wound, met with trust, becomes the means of salvation.
- **Even in grief, you are earning.** The bereaved believer is never only losing; something immense is being gained.

A DU'A TO CARRY

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Rabbana la tu'akhidhna in nasina aw akhta'na. Rabbana wa la tahmil 'alayna isran kama hamaltahu 'ala lladhina min qablina. Rabbana wa la tuhammilna ma la taqata lana bih

Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. (Al-Baqarah 2:286)

A du'a for the grieving

Allah does not waste our wounds. The loss that breaks the heart, when carried back to Him with patience, is exchanged for Paradise itself. There is no grief in the believer's life that He leaves unredeemed.

O Allah, when You take from us those we love, make us patient and seeking only Your reward. Do not burden us beyond what we can bear, comfort our grieving hearts, and gather us with our beloved in Paradise. Ameen.

The hadith qudsi is from sunnah.com: 'My faithful servant's reward from Me, if I have taken to Me his beloved...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari. The supporting Qur'an (2:286) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (patience in grief and trust in Allah). FOR SCHOLAR REVIEW before publication.

Whoever loves to meet Allah

And He loves to meet him

THE HADITH

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ . قَالَ اللَّهُ عَزَّ وَجَلَّ : إِذَا أَحَبَّ
عَبْدِي لِقَائِي ، أَحَبَّتْ لِقَاءَهُ ، وَإِذَا كَرِهَ لِقَائِي ، كَرِهَتْ
لِقَاءَهُ .

Allah (mighty and sublime be He) said: If My servant likes to meet Me, I like to meet him; and if he dislikes to meet Me, I dislike to meet him. Prophetic explanation of this Sacred Hadith: He who likes to meet Allah, Allah likes to meet him; and he who dislikes to meet Allah, Allah dislikes to meet him. Aishah (may Allah be pleased with her) said: O Prophet of Allah, is it because of the dislike of death, for all of us dislike death? The Prophet (pbuh) said: It is not so, but rather it is that when the believer is given news of Allah's mercy, His approval and His Paradise, he likes to meet Allah and Allah likes to meet him; but when the unbeliever is given news of Allah's punishment and His displeasure, he dislikes to meet Allah and Allah dislikes to meet him.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah says: whoever loves to meet Me, I love to meet him; and whoever dislikes to meet Me, I dislike to meet him. When 'A'ishah worried this meant we are doomed because we all dislike death, the Prophet ﷺ explained: it is not the fear of death itself; it is that when the believer is given the glad tidings of Allah's mercy at the end, he loves to meet Allah, and Allah loves to meet him.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) conveys the very words of Allah, words that are not part of the Qur'an. Allah says: if My servant likes to meet Me, I like to meet him; and if he dislikes to meet Me, I dislike to meet him. It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by al-Bukhari (also by Malik), graded sahih.

What makes this hadith precious is the conversation attached to it. 'A'ishah (may Allah be pleased with her) worried aloud that we are all doomed, since everyone dislikes death. The Prophet (peace be upon him) corrected her gently: it is not the natural shrinking from death that is meant, but the heart's turning at the final moment, toward Allah in hope, or away from Him in dread.

The key words

What it means, line by line

If My servant likes to meet Me, I like to meet him: the longing is answered with longing. The believer who leans toward his Lord

finds his Lord leaning toward him in return, a mutual love that is the heart of the whole hadith.

And if he dislikes to meet Me, I dislike to meet him: aversion too is met in kind. The Prophet (peace be upon him) made clear this is not about fearing the pain of dying, which everyone feels, but about the soul's final disposition. When the believer is shown the glad tidings of Allah's mercy, His pleasure, and His Paradise, his heart turns toward the meeting with hope.

The Qur'an frames the same truth as a quiet certainty: the One we are turning toward is the Hearing, the Knowing, and the appointed meeting is surely coming. Whoever lives in hope of that meeting is living toward a day that is already on its way.

It is about hope, not the fear of dying

The Prophet ﷺ removed a misunderstanding we might share: this hadith is not condemning the natural human dislike of death. Everyone flinches from dying. What it speaks of is the final disposition of the heart, at the moment of truth, does a person turn toward Allah with hope and longing, or away from Him in dread and aversion? The believer, shown the mercy awaiting him, finds his heart leaning toward the meeting.

Build a love for the meeting now

How a person feels about meeting Allah at the end is shaped by how he lived toward Allah throughout. A life of nearness, of prayer, repentance, and good, grows a quiet longing for the One it has been turned toward. A life of turning away grows the opposite. So this hadith is really about today: cultivate the relationship now, and the meeting becomes something you lean

toward rather than flee, and a meeting you long for is a meeting Allah longs for too.

JUST FOR TODAY

Do one thing today that you would be glad to be remembered by when you meet Allah. Build, in small ways, the kind of life that makes the thought of meeting Him a hope rather than a dread.

Carry this with you

How you live toward Allah shapes how you will feel about meeting Him.

- **Love the meeting, be loved.** Whoever loves to meet Allah, Allah loves to meet him. The longing is mutual.
- **It is not the fear of dying.** Everyone dislikes death. This is about the heart's final turn, toward Allah in hope, or away in dread.
- **Mercy at the end tips the heart.** Shown the glad tidings of Allah's mercy, the believer's heart leans toward the meeting.
- **Cultivate it now.** A life of nearness grows a longing for Allah. Build today the relationship you will meet Him with.

A DU'A TO CARRY

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Sami'na wa ata'na, ghufuranaka Rabbana wa ilayka-l-masir

We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination. (Al-Baqarah 2:285)

A du'a for a hopeful return

One day each of us will meet Allah. This hadith asks the quiet question of how we will feel when we do, and answers that it depends on how we lived toward Him. Build a love for that meeting now, and He will meet you with love.

O Allah, make us of those who love to meet You, and who You love to meet. Let our final turn be toward You in hope, and let the glad tidings of Your mercy reach us at the end. To You is the destination. Ameen.

The hadith qudsi is from sunnah.com: 'If My servant likes to meet Me, I like to meet him...' narrated by Abu Hurayrah (and 'A'ishah) (ra), recorded by al-Bukhari (also Muslim and Malik), graded sahih. The supporting Qur'an (2:285) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (longing for Allah). FOR SCHOLAR REVIEW before publication.

Who swore I would not forgive?

Never despair of another

THE HADITH

عَنْ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَ (أَنَّ رَجُلًا قَالَ : وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ وَإِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ، وَأَحْبَبْتُ عَمَلَكَ أَوْ كَمَا قَالَ

A man said: By Allah, Allah will not forgive So-and-so. At this Allah the Almighty said: Who is he who swears by Me that I will not forgive So-and-so? Verily I have forgiven So-and-so and have nullified your [own good] deeds (1) (or as he said [it]). (1) A similar Hadith, which is given by Abu Dawud, indicates that the person referred to was a goldly man whose previous good deeds were brought to nought through presuming to declare that Allah would not forgive someone's bad deeds.

ON THE AUTHORITY OF JUNDUB (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) RELATED:

A man, scandalised by another's sin, declared: by Allah, Allah will never forgive so-and-so. And Allah responded with words that should make every one of us tremble at our own confidence: who is this who swears by Me that I will not forgive so-and-so? I have forgiven him, and undone your deeds.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an. He told of a man before us who, seeing another's sin, swore: by Allah, Allah will not forgive So-and-so. And Allah answered: who is this who swears by Me that I will not forgive So-and-so? I have forgiven him, and I have nullified your deeds.

It is narrated by Jundub (may Allah be pleased with him) and recorded by Muslim, graded sahih. A related narration in Abu Dawud notes that the one who swore was a devout man whose good works were undone by this single presumption, that he could decide whom Allah's mercy would reach.

The key words

What it means, line by line

The man's words, Allah will not forgive So-and-so, are not the recognising of a sin as a sin; they are a verdict on a soul. To say yata'alla is to swear an oath about what Allah must do, to take His scales into a human hand and close a door He keeps open.

Allah's reply, who is this who swears by Me, exposes the arrogance of it, and then He acts: He forgives the very one who was condemned and nullifies the deeds of the one who condemned him. The lesson sits squarely in creed: to despair of

Allah's mercy for another, or to presume to ration it, is a posture the Qur'an ties to disbelief, not to faith.

The verse below is Ya'qub counselling his sons in their grief: never lose hope in the relief (rawh) of Allah. The same warning runs through this hadith. No soul, however lost it looks to us, is beyond the mercy we are forbidden to despair of.

The arrogance of writing someone off

The sin that ruined this man was not a normal one; it was claiming to know what Allah would do, and presuming to close the door of mercy that Allah keeps open. To declare another person unforgivable is to speak in Allah's place, to take His scales into your own hands. The hadith shows how Allah regards this: He forgave the very sinner who was condemned, and cancelled the deeds of the one who condemned him.

Mercy you cannot measure

Behind the warning is a glorious truth: Allah's mercy is so vast that the sinner we are sure is doomed may be nearer to forgiveness than we are. We see a moment; Allah sees the whole life, the secret repentance, the hidden good, the turning of the heart no one witnessed. So never write anyone off, not the worst person you know, not even yourself. The door you imagine is shut may be the one Allah is holding open.

JUST FOR TODAY

Catch one judgement you are holding over someone, the sense that they are beyond hope or unforgivable, and release it. Make du'a for them instead. Leave the verdict on every soul to the One who alone can give it.

Carry this with you

Never presume to close a door Allah keeps open.

- **Do not write anyone off.** To call another unforgivable is to speak in Allah's place and seize His scales.
- **Allah guards His mercy fiercely.** He forgave the condemned sinner and undid the deeds of the one who condemned him.
- **You see a moment; He sees the life.** The secret repentance and hidden good are known only to Allah. The 'doomed' may be nearest to mercy.
- **Make du'a, not verdicts.** Release your judgements of others into prayer for them, and leave the reckoning to Allah.

A DU'A TO CARRY

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minun 23:118)

A du'a against presumption

A man lost everything not by sinning, but by deciding what Allah would do with someone else's sin. The mercy he tried to close was wider than he ever imagined, and he was the one left outside it.

O Allah, keep us from ever presuming upon Your mercy or despairing of it for ourselves or others. Forgive us, and have mercy on us, for You are the best of the merciful. Ameen.

The hadith qudsi is from sunnah.com: 'Who is this who swears by Me that I will not forgive so-and-so?...' narrated by Jundub (ra), recorded by Muslim, graded sahih. The supporting Qur'an (23:118) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (Allah's vast mercy and not judging souls). FOR SCHOLAR REVIEW before publication.

The man who feared, and was forgiven

Fear that saves

THE HADITH

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ ، فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ ، فَقَالَ : إِذَا أَنَا مِتُّ فَأَحْرِقُونِي ، ثُمَّ اسْحَقُونِي ، ثُمَّ أَذْرُونِي فِي الْبَحْرِ فَوَاللَّهِ لَأَنْ قَدَرَ عَلَيَّ رَبِّي لِيُعَذِّبَنِي عَذَابًا ، مَا عَذَّبَهُ أَحَدًا ، فَفَعَلُوا ذَلِكَ بِهِ . فَقَالَ لِلْأَرْضِ : أَدِّي مَا أَخَذْتَ ، فَإِذَا هُوَ قَائِمٌ ، فَقَالَ لَهُ : مَا حَمَلَكَ عَلَيَّ مَا صَنَعْتَ ؟ قَالَ : خَشِيتُكَ يَا رَبِّ ، أَوْ مَخَافَتُكَ . فَغَفَرَ لَهُ بِذَلِكَ .

A man sinned greatly against himself, and when death came to him he charged his sons, saying: When I have died, burn me, then crush me and scatter [my ashes] into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished

no one [else]. So they did that to him. Then He said to the earth: Produce what you have taken-and there he was! And He said to him: What induced you to do what you did? He said: Being afraid of You, O my Lord (or he said: Being frightened of You) and because of that He forgave him.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

A man who had wronged himself greatly, fearing he could never face Allah's punishment, instructed his sons: when I die, burn me, grind me to powder, and scatter me to the wind, so perhaps I will escape my Lord. They did. And Allah gathered him, and asked why he had done it. He said: out of fear of You. And Allah forgave him.

Where this hadith comes from

This is a hadith qudsi: a sacred saying in which the Prophet (peace be upon him) conveys Allah's own words, outside the Qur'an. It is narrated by Abu Hurayrah (ra) and recorded by Muslim (and by al-Bukhari), graded sahih and agreed upon by the two great collections.

In it, a man who had wronged himself terribly asks his sons to burn his body and scatter the ashes, imagining he might escape his Lord's punishment. Allah gathers him whole, asks why he did it, and forgives him for the fear that drove him. We meet it here purely for what it teaches the heart: how Allah treasures sincere awe of Him, even when a person's knowledge is imperfect.

The key words

What it means, line by line

The man's deathbed plea, burn me and scatter me so perhaps my Lord cannot reach me, is theologically mistaken: nothing is beyond Allah's power, and indeed Allah commands the earth to give him back and stands him whole. The hadith is not endorsing his reasoning; it is showing us his heart.

When Allah asks what drove him, he answers in one word: *khashyatuka*, awe of You. Beneath the confused fear was something real and precious, a trembling reverence before his Lord. Allah looked past the flawed thinking to that sincere awe, and forgave him for it. The Qur'an names exactly this kind of person, the one who feared the standing before his Lord and reined his soul in, and promises him the opposite of what this man dreaded.

Even a confused fear, if sincere, is heard

This man's theology was muddled, he even imagined he might hide from Allah by being scattered, which is impossible. Yet beneath the confusion was something real and precious: a genuine, trembling awe of his Lord and a desperate fear of His punishment. Allah looked past the flawed reasoning to the sincere heart, and forgave him. It shows how much Allah values true fear and humility, even when our knowledge is imperfect.

Fear that drives you toward mercy

There are two kinds of fear of Allah: one that drives a person to despair and flight, and one that drives him to repentance and return. This man's fear, in the end, threw him on Allah's mercy, and that is the fear that saves. The lesson is not to fear God less, but to let your fear move in the right direction: toward Him, in hope, not away from Him, in despair. The same awe that could

crush you can be the very thing that delivers you, if it brings you running back to Him.

JUST FOR TODAY

Let a moment of awe move you today: pause and feel the weight of standing before Allah, and let that fear push you toward Him, not away. Turn one small wrong back to Him in repentance, trusting the mercy this man found.

Carry this with you

Let your awe of Allah drive you toward Him, not away.

- **Allah sees the sincere heart.** This man's theology was confused, but his fear was real, and Allah forgave him for it.
- **Awe and humility are precious.** Allah values genuine fear of Him even when our knowledge is imperfect.
- **Two kinds of fear.** One drives to despair and flight; one drives to repentance and return. Choose the second.
- **Fear that saves runs to Him.** The same awe that could crush you delivers you, if it brings you running back to His mercy.

A DU'A TO CARRY

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a of awe and hope

A man who got almost everything wrong got one thing right: he truly feared his Lord, and that fear, in the end, drove him into the arms of Allah's mercy. So let your awe of Allah carry you home, not away.

O Allah, fill our hearts with an awe of You that brings us running back to You. We have wronged ourselves; if You do not forgive us and have mercy on us, we are lost. Forgive us, and receive us. Ameen.

The hadith qudsi is from sunnah.com: the man who asked to be burnt and scattered out of fear of Allah, narrated by Abu Hurayrah (ra), recorded by Muslim (also al-Bukhari), graded sahih (agreed upon). The supporting Qur'an (7:23) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (sincere awe and hope in mercy). FOR SCHOLAR REVIEW before publication.

He knew he has a Lord who forgives

Sin, return, repeat, forgiven

THE HADITH

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فِيمَا يَحْكِي عَنْ رَبِّهِ عَزَّ وَجَلَّ ، قَالَ :
 أَذْنَبَ عَبْدٌ ذَنْبًا ، فَقَالَ : اللَّهُمَّ اغْفِرْ لِي ذَنْبِي . فَقَالَ
 تَبَارَكَ وَتَعَالَى : أَذْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا ،
 يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِهِ . ثُمَّ عَادَ فَأَذْنَبَ ، فَقَالَ : أَيُّ
 رَبِّ ، اغْفِرْ لِي ذَنْبِي ، فَقَالَ تَبَارَكَ وَتَعَالَى : عَبْدِي
 أَذْنَبَ ذَنْبًا . فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِهِ .
 ثُمَّ عَادَ فَأَذْنَبَ ، فَقَالَ : أَيُّ رَبِّ ، اغْفِرْ لِي ذَنْبِي :
 فَقَالَ تَبَارَكَ وَتَعَالَى : أَذْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا

يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِالذَّنْبِ . اَعْمَلْ مَا شِئْتَ ، فَقَدْ
غَفَرْتُ لَكَ .

A servant [of Allah's] committed a sin and said: O Allah, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM) THAT THE PROPHET (ﷺ), FROM AMONG THE THINGS HE REPORTS FROM HIS LORD (MIGHTY AND SUBLIME BE HE), IS THAT HE SAID:

A servant sinned and said, O Allah, forgive me my sin. And Allah said, My servant has sinned and known that he has a Lord who forgives sins and calls to account for them, so I have forgiven My servant. Then he sinned again, and said it again, and Allah forgave him again. And a third time. Then Allah said: do as you wish, for I have forgiven you, as long as he keeps returning.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) is not speaking in his own words but relating what his Lord said, so the speaker behind the account is Allah Himself. It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by Muslim (and also by al-Bukhari), and it is graded sahih, agreed upon by the two great collectors.

Its concern is purely a matter of the heart and one's picture of God (aqeedah and tazkiyah): how a servant who keeps falling should keep turning back, and what kind of Lord receives him. It is not a ruling about what is and is not a sin, but a window onto Allah's willingness to forgive the one who sincerely returns.

The key words

What it means, line by line

A servant sins, then says, O Allah, forgive me my sin. Allah does not first list the offence; He names what the servant came to know: that he has a Lord who forgives sins and calls him to account for them. That recognition, that he answers to a real Lord who both pardons and reckons, is exactly what is honoured, and Allah says, I have forgiven My servant.

Then it happens a second time, and a third: the same fall, the same return, the same forgiveness. At the end Allah says, do as you wish, for I have forgiven you. This is not permission to sin freely; spoken to a man who keeps sincerely repenting, it means that as long as he keeps returning, the door of forgiveness keeps opening. What saves him is not that the sin is small, but that he never stops coming back to the One he knows will receive him.

The Qur'an draws the same portrait of the God-fearing: when they slip, they do not brush it off or dig in, they remember Allah at

once and seek His forgiveness, certain that none but He can forgive.

The door that does not close

The most striking thing here is the repetition. The servant falls, returns, falls again, returns again, and Allah forgives every time. This is not a license to sin carelessly; the man each time genuinely turns back, ashamed, naming his Lord as the One who forgives. What Allah honours is precisely that: that the servant knows he has a Lord who forgives, and so he never stops coming back. The door of return does not close on the one who keeps walking through it.

Knowing who your Lord is

Notice the phrase Allah repeats: he knew he has a Lord who forgives sins and calls to account. The servant's saving knowledge is his correct picture of Allah, neither presuming on mercy so as to not care, nor despairing of it so as to stop returning. He fears the reckoning enough to repent, and trusts the forgiveness enough to keep asking. Hold those two together, and the door stays open to you no matter how many times you have to walk back through it.

JUST FOR TODAY

If you have fallen into a sin you keep repeating, do not let shame stop the cycle of return. Seek Allah's forgiveness for it again today, sincerely, knowing He is the kind of Lord who keeps receiving the one who keeps coming back.

Carry this with you

Never let the number of your falls stop your returns.

- **The door does not close.** Fall, return, fall, return, Allah forgives the one who keeps sincerely coming back.
- **It is not a license to sin.** Each time, the servant genuinely turns back, ashamed. What is honoured is the return, not the fall.
- **Know who your Lord is.** He forgives sins and calls to account: fear the reckoning enough to repent, trust the mercy enough to keep asking.
- **Shame should not stop you.** Do not let embarrassment over a repeated sin end the cycle of return. Come back again.

A DU'A TO CARRY

رَبَّنَا إِنَّا ءَامَنَّا فَآغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Rabbana innana amanna faghfir lana dhunubana wa qina 'adhab an-nar

Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire. (Aal 'Imran 3:16)

A du'a of the returning servant

Three times the servant fell, and three times he came back, and his Lord met him every time. The lesson is not that sin is small, but that return is always possible, as long as you keep choosing it.

O Allah, You who forgive sins and call us gently to account, keep our hearts returning to You no matter how often we fall. We have believed; forgive us our sins, and protect us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: the servant who sins and repents repeatedly and is forgiven, narrated by Abu Hurayrah (ra), recorded by Muslim (also al-Bukhari), graded sahih (agreed upon). The supporting Qur'an (3:16) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (sincere, repeated repentance and Allah's forgiveness). FOR SCHOLAR REVIEW before publication.

However great your sins

Forgiveness to the clouds and beyond

THE HADITH

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : قَالَ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ ،
إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ، غَفَرْتُ لَكَ عَلَى مَا كَانَ
مِنْكَ وَلَا أَبَالِي . يَا ابْنَ آدَمَ : لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ
السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ . يَا ابْنَ آدَمَ : إِنَّكَ
لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي
شَيْئاً ، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

I heard the Messenger of Allah (ﷺ) say: Allah the Almighty said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you

then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.

ON THE AUTHORITY OF ANAS (MAY ALLAH BE PLEASED WITH HIM), WHO SAID:

The collection's most expansive promise of mercy, given three times over. O son of Adam, as long as you call upon Me and place your hope in Me, I forgive you whatever you have done, and I do not mind. O son of Adam, if your sins reached the clouds of the sky and then you sought My forgiveness, I would forgive you. O son of Adam, if you came to Me with sins nearly filling the earth, and then met Me without associating anything with Me, I would come to you with forgiveness nearly as great.

Where this hadith comes from

This is a hadith qudsi, a saying in which the Prophet (peace be upon him) conveys the words of Allah Himself, outside the Qur'an. Here Allah addresses the human being directly, three times over: "O son of Adam." It is narrated by Anas ibn Malik (may Allah be pleased with him) and recorded by at-Tirmidhi, who graded it hasan (sound and reliable).

It is also the closing hadith of Imam an-Nawawi's Forty (hadith 42), which tells you how the tradition has treasured it. Its whole concern is creed and the state of the heart: how vast Allah's mercy is, what hope before Him looks like, and the single condition of meeting Him upon pure tawhid.

The key words

What it means, line by line

The promise is given in three rising waves. First: "so long as you call upon Me and hope in Me, I forgive you whatever you have done, and I do not mind." The ordinary sinner needs only to keep calling and keep hoping. Second: were your sins to reach the clouds of the sky, then you sought forgiveness, "I would forgive you." No height of sin closes the door, so long as one turns back. Third, and widest: were you to come with sins nearly filling the earth, then meet Allah ascribing no partner to Him, "I would bring you forgiveness nearly as great."

Notice what Allah asks: to be called upon, to be hoped in, and to be met upon tawhid. That is why despair, not the size of the sin, is the real danger. The supporting verse, 39:53, carries the same voice, forbidding the one who has wronged himself from ever despairing of Allah's mercy.

Three times the door widens

Watch the promise grow to meet every fear. The first line reassures the ordinary sinner: keep calling and hoping, and forgiveness is yours. The second answers the one whose sins feel sky-high: seek forgiveness, and it is granted. The third meets the one who is sure he is beyond saving: come with sins almost filling the earth, and as long as you meet Allah upon tawhid, He meets you with forgiveness almost as vast. There is no level of sin the promise does not reach.

The gentle conditions

And what does Allah ask in return? Remarkably little: that you call upon Him and hope in Him, and that you meet Him without associating partners with Him. Hope and tawhid. These are within reach of any heart willing to turn back. This is why despair is the

real danger, not the size of the sin: the only thing that keeps a person from this ocean of mercy is refusing to walk into it.

JUST FOR TODAY

Bring Allah the sin you are most ashamed of, the one you have been hiding even from your du'as, and ask Him to forgive it, with hope, not despair. This hadith was given so that you would dare to.

Carry this with you

No sin outsizes the mercy of the One you would bring it to.

- **The promise reaches every fear.** Ordinary sins, sky-high sins, earth-filling sins, the mercy widens three times to meet them all.
- **The conditions are gentle.** Call on Him, hope in Him, and meet Him upon tawhid. Hope and sincerity are within any heart's reach.
- **Despair is the real danger.** Not the size of the sin, but refusing to walk into the mercy, is what keeps a person out of it.
- **Bring Him the worst.** The sin you hide even from your du'as is exactly the one this hadith invites you to bring.

A DU'A TO CARRY

قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ ۚ
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, 'O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.' (Az-Zumar 39:53)

A du'a in the ocean of mercy

Three times Allah widened the door until no sin could be left outside it, asking only that we come with hope and meet Him as One. The single thing that can keep us out is refusing to come.

O Allah, we come to You with our sins, hoping in You and worshipping You alone. Do not let us despair of Your mercy, for You forgive all sins, and You are the Forgiving, the Merciful. Ameen.

The hadith qudsi is from sunnah.com: 'O son of Adam, so long as you call upon Me and hope in Me...' narrated by Anas (ra), recorded by at-Tirmidhi (graded hasan). The supporting Qur'an (39:53) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (the vastness of Allah's mercy, hope, tawhid). FOR SCHOLAR REVIEW before publication.

Our Lord descends each night

Who will call on Me?

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَنْزِلُ رَبُّنَا ، تَبَارَكَ وَتَعَالَى ، كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا ، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ ، فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ ؟

Our Lord (glorified and exalted be He) descends each night to the earth's sky when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him?

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Every single night, in its last third, our Lord descends to the lowest heaven in the manner that befits His majesty and calls out:

Who is calling upon Me, that I may answer him? Who is asking of Me, that I may give him? Who is seeking My forgiveness, that I may forgive him? A nightly invitation, repeated until the dawn breaks.

Where this hadith comes from

This is a hadith qudsi: the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an that He conveyed through His Messenger. It is narrated by Abu Hurayrah (ra), recorded by al-Bukhari (also by Muslim), and graded sahih (agreed upon), among the most strongly established reports we have.

The hadith describes Allah descending each night to the lowest heaven. The scholars affirm this descent as a true attribute, in the manner that befits His majesty, without likening it to the movement of any creature and without asking how. The heart of the hadith is the open invitation it carries: in that hour, Allah Himself calls His servants to ask, to seek, and to repent.

The key words

What it means, line by line

Our Lord, glorified and exalted, descends each night to the lowest heaven, in the manner that befits Him, when only the last third of the night remains. The timing matters: it is the hardest hour to wake for, the stillest, and the most sincere, when no one is watching the worshipper but Allah.

Then He calls out three things. Who is calling on Me, that I may answer him? Who is asking of Me, that I may give him? Who is seeking My forgiveness, that I may forgive him? Each question is

an invitation already half-answered: the asking is met with giving, the seeking with forgiveness. The door of the night is held open from His side; we only have to step through it.

The Qur'an paints the same picture from the side of the servant. Allah praises the people of taqwa: they slept little at night, and in the hours before dawn they sought forgiveness, the very hour this hadith says their Lord was calling.

An invitation that comes to you

We think of seeking Allah as a long climb upward. This hadith shows Him descending, in a manner that suits His majesty, to issue the invitation Himself: ask Me, and I will give; seek forgiveness, and I will forgive. The door of the night is not one we have to pry open; it is held open from the other side. The last third of the night is the most precious appointment a believer can keep, a time when the asking is almost guaranteed an answer.

The hour the sincere love most

There is a reason the righteous have always guarded the night. In its stillness, with the world asleep and no one to see, worship is at its most sincere and du'a at its most powerful. The one who drags himself from a warm bed to stand before Allah while others sleep is answering a call from his Lord directly. You do not need much, a few minutes, two units of prayer, a whispered list of needs. The One who came down to ask is waiting to give.

JUST FOR TODAY

Set an intention to catch even a few minutes of the last third of tonight (or any night soon): wake, pray two units, and ask

Allah for what your heart most needs. He has promised to be listening, and to answer.

Carry this with you

The last third of the night is an appointment with a Lord who is asking to give.

- **The invitation comes to you.** Allah descends, as befits His majesty, and calls: ask Me, seek Me, and I will answer and forgive.
- **The door is held open from His side.** You do not pry the night open; it is offered. The last third is a near-guaranteed answer.
- **Night worship is most sincere.** In the stillness, unseen, du'a is at its most powerful and the heart at its most honest.
- **A little is enough.** A few minutes, two units, a whispered list of needs. The One who came down to ask is waiting to give.

A DU'A TO CARRY

رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ

Rabbi-ghfir warham wa Anta khayru r-rahimin

My Lord, forgive and have mercy, and You are the best of the merciful. (Al-Mu'minun 23:118)

A du'a in the depth of night

While the world sleeps, the Lord of the worlds issues an open invitation that most never hear: ask, and I will give. Set your heart to answer it, even once, and taste the nearness of the night.

O Allah, You who descend to call us in the last third of the night, wake us to stand before You. Answer our asking, forgive our sins,

and have mercy on us, for You are the best of the merciful.
Ameen.

The hadith qudsi is from sunnah.com: 'Our Lord descends each night to the lowest heaven...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (23:118) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. The attribute of descending is affirmed as befits Allah's majesty, per the scholars. Per the editorial policy this stays with the spiritual meaning (night prayer and du'a). FOR SCHOLAR REVIEW before publication.

The believers seek intercession

The Day of the great gathering

THE HADITH

عَنْ أَنَسٍ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ : لَوْ اسْتَشْفَعْنَا إِلَى رَبِّنَا ، فَيَأْتُونَ آدَمَ ، فَيَقُولُونَ : أَنْتَ أَبُو النَّاسِ ، خَلَقَكَ اللَّهُ بِيَدِهِ ، وَاسْجُدَ لَكَ مَلَائِكَتُهُ ، وَعَلَمَكَ أَسْمَاءُ كُلِّ شَيْءٍ ، فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ ، حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا هَذَا ، فَيَقُولُ : لَسْتُ هُنَاكُمْ - وَيَذْكُرُ ذَنْبَهُ ، فَيَسْتَحِي - أَتُوا نُوحًا ، فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ ، فَيَأْتُونَهُ ، فَيَقُولُ : لَسْتُ هُنَاكُمْ - وَيَذْكُرُ سُؤَالَهُ رَبَّهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ ، فَيَسْتَحِي - فَيَقُولُ : أَتُوا خَلِيلَ الرَّحْمَنِ ، فَيَأْتُونَهُ ، فَيَقُولُ : لَسْتُ هُنَاكُمْ ، أَتُوا مُوسَى ، عَبْدًا كَلَّمَهُ اللَّهُ ، وَأَعْطَاهُ التَّوْرَةَ . فَيَأْتُونَهُ ،

فيقول : لَسْتُ هُنَاكُمْ - وَيَذْكُرُ قَتْلَ النَّفْسِ بِغَيْرِ نَفْسٍ ،
 فَيَسْتَحْيِي مِنْ رَبِّهِ - فيقول : اؤْتُوا عِيسَى ، عَبْدَ اللَّهِ
 وَرَسُولَهُ ، وَكَلِمَةَ اللَّهِ وَرُوحَهُ . فَيَأْتُونَهُ ، فيقول : لَسْتُ
 هُنَاكُمْ ، اؤْتُوا مُحَمَّدًا ، - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَبْدًا غَفَرَ
 اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ ، فَيَأْتُونِي ، فَأَنْطَلِقُ
 حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ . فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ
 سَاجِدًا ، فَيَدْعُنِي مَا شَاءَ اللَّهُ ، ثُمَّ يَقَالُ : ارْفَعْ رَأْسَكَ ،
 وَاسْلُ تَعْطَهُ ، وَقُلْ يَسْمَعْ ، وَاشْفَعْ تَشْفَعُ . فَأَرْفَعُ رَأْسِي
 ، فَأَحْمَدُهُ بِتَحْمِيدٍ يَعْلَمُونَهُ ، ثُمَّ أَشْفَعُ ، فَيَحْدِلِي حَدًّا ،
 فَأَدْخِلُهُمُ الْجَنَّةَ . ثُمَّ أَعُودُ إِلَيْهِ ، فَإِذَا رَأَيْتُ رَبِّي (فَأَقْعُ
 سَاجِدًا) مِثْلَهُ ، ثُمَّ أَشْفَعُ فَيَحْدِلِي حَدًّا ، فَأَدْخِلُهُمُ
 الْجَنَّةَ . ثُمَّ أَعُودُ الثَّالِثَةَ ، ثُمَّ أَعُودُ الرَّابِعَةَ ، فَأَقُولُ : مَا
 بَقِيَ فِي النَّارِ إِلَّا مَنْ حَبَسَهُ الْقُرْآنُ ، وَوَجَبَ عَلَيْهِ الْخُلُودُ

*The believers will gather together on the Day of
 Resurrection and will say: Should we not ask [someone] to
 intercede for us with our Lord? So they will come to Adam
 and will say: You are the Father of mankind; Allah created
 you with His hand, He made His angels bow down to you
 and He taught you the names of everything, so intercede*

for us with your Lord so that He may give us relief from this place where we are. And he will say: I am not in a position [to do that] - and he will mention his wrongdoing and will feel ashamed and will say: Go to Noah, for he is the first messenger that Allah sent to the inhabitants of the earth. So they will come to him and he will say: I am not in a position [to do that] - and he will mention his having requested something of his Lord about which he had no [proper] knowledge (Quran Chapter 11 Verses 45-46), and he will feel ashamed and will say: Go to the Friend of the Merciful (Abraham). So they will come to him and he will say: I am not in a position [to do that]. Go to Moses, a servant to whom Allah talked and to whom He gave the Torah. So they will come to him and he will say: I am not in a position [to do that] - and he will mention the taking of a life other than that for a life (Quran Chapter 28 Verses 15-16), and he will feel ashamed in the sight of his Lord and will say: Go to Jesus, Allah's servant and messenger, Allah's word and spirit. So they will come to him and he will say: I am not in a position [to do that]. Go to Muhammad (may the blessings and peace of Allah be upon him), a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Raise your head. Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted. So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and He will set me a limit [as to the number of people], so I shall admit them into

Paradise. Then I shall return to Him, and when I shall see my Lord [I shall bow down] as before. Then I shall intercede and He will set me a limit [as to the number of people]. So I shall admit them into Paradise. Then I shall return for a third time, then a fourth, and I shall say: There remains in Hell-fire only those whom the Qur'an has confined and who must be there for eternity. There shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a barley-corn; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a grain of wheat; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing an atom.

ON THE AUTHORITY OF ANAS (MAY ALLAH BE PLEASED WITH HIM) FROM THE PROPHET (ﷺ), WHO SAID:

The Prophet ﷺ describes the Day of Resurrection: humanity gathered, the sun drawn near, the waiting unbearable, and the people going from one great prophet to the next, seeking someone to intercede with Allah to begin the reckoning and bring relief. Each prophet excuses himself, until they come to the Prophet Muhammad ﷺ, who falls in prostration before his Lord, and Allah opens to him praises and grants the intercession.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) reports the words and the unseen scene that Allah disclosed to him, outside the wording of the Qur'an. Here he describes the Day of Resurrection: the believers gathered in

distress, going from one great prophet to the next to seek someone who will intercede with Allah so the reckoning may begin and relief may come.

It is narrated by Anas ibn Malik (ra) and recorded by al-Bukhari (also in Muslim), so it is sahih and agreed upon, among the most authentic of reports. Its subject is pure creed: the Last Day, the station of the prophets, and the great intercession granted to the Prophet (peace be upon him), all by the leave of Allah.

The key words

What it means, line by line

The believers, overwhelmed by the long standing of that Day, look for someone to plead their case, and they go from Adam to Noah to Abraham to Moses to Jesus. Each prophet, recalling some moment of his own life, humbly says, 'I am not in a position for that,' and sends them onward. The point is not their failing but their awe before Allah, and that intercession is His to grant, not anyone's to claim.

They come at last to the Prophet (peace be upon him), who goes to his Lord, falls in prostration, and is inspired with praises he never knew before. Then he is told: raise your head, ask and you will be given, intercede and your intercession will be accepted. This is the great intercession, and at its heart the mercy of Allah opens: even those with the smallest weight of faith are brought out of the Fire. So no intercession happens except by His permission and pleasure, as the verse below makes plain.

A Day that demands preparation

The scene is sobering: no escape, no shade, no distraction, only the weight of standing before Allah while the reckoning waits to begin. The Prophet ﷺ painted it so vividly not to terrify us into paralysis, but to wake us. Everything we are gathering now, deeds, sincerity, mercy shown to others, is provision for that Day. The believer lives with one eye on this horizon, letting it order today's priorities.

Mercy opens at the end

Yet notice where the scene leads: not to despair, but to the opening of mercy through intercession. The Prophet ﷺ prostrates, and Allah inspires him with praise no one knew before, and the door of relief swings open. The Day of terror is also the Day the Prophet's ﷺ intercession is granted and the vast mercy of Allah is poured out. So fear the Day enough to prepare, and hope in its mercy enough to keep going. Love the Prophet ﷺ, follow him, and ask to be among those his intercession reaches.

JUST FOR TODAY

Send salah upon the Prophet ﷺ a few extra times today, and ask Allah to grant you his intercession. Let the thought of that Day move you to prepare one good deed for it, while there is still time.

Carry this with you

Live with one eye on the Day, and prepare for it now.

- **The Day demands provision.** What we gather now, deeds, sincerity, mercy to others, is what we will stand with then.

- **It should wake, not paralyse.** The Prophet ﷺ painted the scene to order our priorities today, not to crush us with fear.
- **Mercy opens at the end.** The Day of terror is also the Day of the Prophet's ﷺ intercession and Allah's poured-out mercy.
- **Seek his intercession.** Love and follow the Prophet ﷺ, send salah upon him, and ask to be among those his intercession reaches.

A DU'A TO CARRY

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Ihdina as-sirata l-mustaqim, sirata lladhina an'amta 'alayhim, ghayri l-maghdubi 'alayhim wa la d-dallin

Guide us to the straight path, the path of those upon whom You have bestowed favor, not of those who have earned Your anger or of those who are astray. (Al-Fatihah 1:6-7)

A du'a for that Day

The Prophet ﷺ let us see the Day of standing before Allah, its terror and, at its heart, the opening of mercy. We cannot avoid that Day, but we can prepare for it, and hope in the One whose mercy meets us there.

O Allah, make us ready for the Day we stand before You, and let us be among those reached by the intercession of Your Messenger ﷺ. Guide us to the straight path that leads safely home. Ameen.

The hadith qudsi is from sunnah.com: the great intercession on the Day of Resurrection, narrated by Anas (ra), recorded by al-

Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (1:6-7) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed (the Last Day and intercession). FOR SCHOLAR REVIEW before publication.

What no eye has seen

The reward He has prepared

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا
عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ
فَاقْرَأُوا إِنْ شِئْتُمْ : فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ
أَعْيُنٍ

Allah said: I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to human heart. Thus recite if you wish (1): And no soul knows what joy for them (the inhabitants of Paradise) has been kept hidden (Quran Chapter 32 Verse 17). (1) The words "Thus recite if you wish" are those of Abu Harayrah.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Allah says: I have prepared for My righteous servants what no eye has seen, no ear has heard, and what has never crossed the heart of any human being. Whatever we picture when we imagine Paradise, the gardens, the rivers, the reunion, falls short, because the reality is beyond the reach of imagination itself.

Where this hadith comes from

This is a hadith qudsi: a saying in which the Prophet (peace be upon him) conveys the words of Allah Himself, outside the Qur'an. Here Allah says, "I have prepared for My righteous servants what no eye has seen, no ear has heard, and what has never crossed the heart of any human being."

It is narrated by Abu Hurayrah (ra) and recorded by al-Bukhari and Muslim (also at-Tirmidhi and Ibn Majah), so it is sahih, agreed upon by the two most rigorous collectors. Strikingly, after relating it, the Prophet (peace be upon him) said, "Recite, if you wish," and pointed to a verse of the Qur'an (32:17), tying the sacred saying directly to the Book.

The key words

What it means, line by line

"I have prepared": the reward is not a vague hope but something already made ready, kept in store for the righteous. "For My righteous servants": it is tied to sincere service, not merely to wishing. Then three faculties are named and closed at once, no eye has seen it, no ear has heard it, no human heart has ever imagined it, to stress that Paradise is not a grander version of earthly delight but something of an entirely different order, beyond the categories our minds are built from.

The Prophet (peace be upon him) then anchored this in the Qur'an, in the verse describing those who forsake their beds to pray to their Lord in fear and hope. The reward, the verse says, is hidden precisely because their worship was hidden, a fitting return measured to the deed.

Beyond the reach of imagination

Notice the three doors closed at once: not seen, not heard, not even imagined. Most things we have not seen we can at least picture from things we have. But Allah says Paradise exceeds even that, it is not a bigger version of earthly delight, but something of a different order entirely, beyond the categories our minds are built from. The best moment of your life is not a sample of Paradise; it is barely a rumour of it.

A reward worth living for

This promise reframes the whole struggle of the believing life. Every restraint, every act of worship, every patience under hardship is an investment toward a reward we cannot even conceive. When obedience feels costly, remember what it purchases. The Qur'an points to this very treasure as the prize of those who pray in the depth of night. Live, then, with the lightness of someone who knows the best is not here, and is unimaginably good.

JUST FOR TODAY

When the world's pleasures or pains feel overwhelming today, set them for a moment beside this promise: a reward beyond anything you could picture, prepared for the righteous. Let it lighten your grip on the here and now.

Carry this with you

The best is not here, and it is beyond anything you could picture.

- **Paradise is beyond imagining.** Not seen, not heard, not even conceived. It is of a different order than earthly delight.
- **Your best moment is barely a rumour of it.** Paradise is not a larger version of worldly joy, but something the mind is not built to picture.
- **It reframes the struggle.** Every restraint and patience is an investment toward a reward you cannot conceive.
- **Live lightly.** Hold the world loosely, knowing the best is still ahead, and unimaginably good.

A DU'A TO CARRY

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for the unseen reward

Whatever you can picture of Paradise, raise your expectation past it, and you are still short. Allah has prepared for those who turn to Him a joy the human heart was never able to hold in advance.

O Allah, make us of Your righteous servants for whom You have prepared what no eye has seen. Give us good in this world and the unimaginable good of the next, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'I have prepared for My righteous servants what no eye has seen...' narrated by Abu Hurayrah (ra), recorded by al-Bukhari and Muslim (also at-Tirmidhi and Ibn Majah), graded sahih (agreed upon). The supporting Qur'an (2:201; the theme echoes 32:17) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed (the reward of the Hereafter). FOR SCHOLAR REVIEW before publication.

Paradise and the Fire, shown to Gabriel

Wrapped in what the soul resists or craves

THE HADITH

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ إِلَى الْجَنَّةِ فَقَالَ انْظُرْ إِلَيْهَا وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا . قَالَ: فَجَاءَهَا وَنَظَرَ إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا. قَالَ: فَرَجَعَ إِلَيْهِ قَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا فَأَمَرَ بِهَا فَخَفَّتْ بِالْمَكَارِهِ فَقَالَ: ارْجِعْ إِلَيْهَا ، فَانْظُرْ إِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا ، قَالَ: فَرَجَعَ إِلَيْهَا ، فَإِذَا هِيَ قَدْ خَفَّتْ بِالْمَكَارِهِ ، فَرَجَعَ إِلَيْهِ ، فَقَالَ: وَعِزَّتِكَ لَقَدْ خَفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ: اذْهَبْ إِلَى النَّارِ فَانْظُرْ إِلَيْهَا ، وَإِلَى مَا أَعَدَدْتُ لِأَهْلِهَا فِيهَا . فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا

بَعْضًا ، فَرَجَعَ إِلَيْهِ ، فَقَالَ: وَ عَرَّيْتُكَ لَا يَسْمَعُ بِهَا أَحَدٌ
فِي دُخْلُهَا . فَأَمَرَ بِهَا فَحَفَّتْ بِالشَّهَوَاتِ ، فَقَالَ: ارْجِعْ
إِلَيْهَا ، فَرَجَعَ إِلَيْهَا ، فَقَالَ: وَ عَرَّيْتُكَ لَقَدْ خَشِيتُ أَنْ لَا
يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا

When Allah created Paradise and Hell-fire, He sent Gabriel to Paradise, saying: Look at it and at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he came to it and looked at it and at what Allah had prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to Him and said: By your glory, no one hears of it without entering it. So He ordered that it be encompassed by forms of hardship, and He said: Return to it and look at what I have prepared therein for its inhabitants. The Prophet (pbuh) said: So he returned to it and found that it was encompassed by forms of hardship (1). Then he returned to Him and said: By Your glory, I fear that no one will enter it. He said: Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he found that it was in layers, one above the other. Then he returned to Him and said: By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts. Then He said: Return to it. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it. (1) The Arabic word used here is "makarīh", the literal meaning of which is "things that are disliked". In this context it refers to forms of religious discipline that man usually finds onerous.

ON THE AUTHORITY OF ABU HURAYRAH (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

When Allah created Paradise, He sent Gabriel to look at it and at what He had prepared for its people, and Gabriel returned saying none who heard of it could fail to enter. Then Allah ringed it round with hardships, and sent Gabriel again, who now feared none would enter. And the Fire, He ringed with desires, until Gabriel feared none would escape it.

Where this hadith comes from

This is a hadith qudsi, a saying in which the Prophet (peace be upon him) conveys words from Allah Himself, outside the wording of the Qur'an. It is narrated by Abu Hurayrah (may Allah be pleased with him) and recorded by at-Tirmidhi (and others). The Prophet relates how, when Allah created Paradise and the Fire, He sent the angel Gabriel to look at each.

Gabriel first saw Paradise as it was and said that no one who heard of it could fail to enter. Then Allah ringed it round with hardships, and Gabriel feared none would reach it. The Fire He ringed with desires, until Gabriel feared none would escape. The hadith sits squarely in the lane of creed and the purification of the soul: it teaches how this life was deliberately arranged as a test.

The key words

What it means, line by line

When Gabriel first looks at Paradise and at the Fire, his verdict is instant: whoever hears of the Garden will enter it, and whoever

hears of the Fire will flee it. The reward and the punishment, seen plainly, decide the matter on their own. But that is not how Allah leaves it.

Then Allah orders that Paradise be 'ringed' (ḥuffat) with al-makāriḥ, the things the self finds heavy: prayer at dawn, restraint, honesty, patience. And the Fire is ringed with ash-shahawāt, the easy pleasures. Now Gabriel fears the opposite, that almost none will reach the Garden and almost none will escape the Fire. The lesson is that Paradise is not entered by wishing for it; you must pass through the hardships that surround it, and the desires around the Fire are bait, not blessing.

The Qur'an states the same law of the road plainly: no one enters Paradise without first being tested, as those before them were tested with poverty, hardship, and shaking, until even the believers cried out for relief, and were told that relief was near.

Why the good is hard and the harmful is easy

This hadith explains a pattern we feel every day: the things that lead to Paradise tend to be difficult, the dawn prayer, the held tongue, the given charity, the resisted temptation, while the things that lead to ruin are wrapped in ease and pleasure. It is not random. Allah designed it so, making this life a test. The hardships are not obstacles blocking Paradise; they are the gate of it. The desires are not rewards; they are the bait of the Fire.

Read the wrapping correctly

Once you know the design, you can stop being fooled by it. A thing being hard does not mean it is bad; often the difficulty is the very sign that Paradise lies through it. A thing being easy and pleasurable does not mean it is good; often the ease is the lure.

So when a good deed feels heavy, take heart, you are at the gate. And when a forbidden pleasure feels effortless, be wary, you are at the edge. Learn to read the wrapping, and walk toward the hardship that hides the Garden.

JUST FOR TODAY

Notice one 'hardship' guarding a good today, the early prayer, the hard truth, the restraint, and step through it on purpose, remembering it is the gate of Paradise. And notice one easy 'desire' pulling the wrong way, and let it go.

Carry this with you

Learn to read the wrapping: hardship can hide the Garden, ease can hide the Fire.

- **Paradise is ringed with hardships.** The good deeds tend to be difficult. The difficulty is the gate, not the obstacle.
- **The Fire is ringed with desires.** The harmful tends to be easy and pleasurable. The ease is the bait, not the reward.
- **It is by design.** Allah wrapped them this way to make life a test. The pattern is not random.
- **Walk toward the hard good.** When a good deed feels heavy, take heart, you are at the gate. When a forbidden pleasure feels effortless, be wary.

A DU'A TO CARRY

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh qulubana ba'da idh hadaytana wa hab lana min ladunka rahmah

Our Lord, let not our hearts deviate after You have guided us, and grant us from Yourself mercy. Indeed, You are the Bestower. (Aal 'Imran 3:8)

A du'a for a steadfast heart

The map is clearer than it seems: the Garden lies behind the things that are hard, and the Fire behind the things that are easy. Once you know that, every difficult good becomes an invitation, and every effortless temptation a warning.

O Allah, let not our hearts deviate after You have guided us. Give us the strength to walk through the hardships that lead to You, and to turn from the desires that lead away. Grant us mercy from Yourself. Ameen.

The hadith qudsi is from sunnah.com: 'When Allah created Paradise and Hell-fire, He sent Gabriel...' narrated by Abu Hurayrah (ra), recorded by at-Tirmidhi (and others). The supporting Qur'an (3:8) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the spiritual meaning (the test of this life). FOR SCHOLAR REVIEW before publication.

Paradise and Hell-fire disputed

Mercy and justice, each filled

THE HADITH

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : اَحْتَجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ : فِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ وَقَالَتِ الْجَنَّةُ : فِي ضِعْفَاءِ النَّاسِ وَمَسَاكِينِهِمْ فَقَضَى اللَّهُ بَيْنَهُمَا : إِنَّكَ الْجَنَّةُ رَحِمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءُ، وَإِنَّكَ النَّارُ عَذَابِي ، أُعَذِّبُ بِكَ مَنْ أَشَاءُ ، وَلِكُلِّكُمَا عَلَيَّ مِلْؤُهَا)

Paradise and Hell-fire disputed together, and Hell-fire said: In me are the mighty and the haughty. Paradise said: In me are the weak and the poor. So Allah judged between them, [saying]: You are Paradise, My mercy; through you I show mercy to those I wish. And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill.

ON THE AUTHORITY OF ABU SA'ID AL-KHUDRI (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

Paradise and the Fire each made their case. The Fire said: in me are the tyrants and the proud. Paradise said: in me are the weak and the lowly of the people. And Allah said to Paradise: you are My mercy, through you I show mercy to whom I will; and to the Fire: you are My punishment, through you I punish whom I will; and upon each of you is My pledge that it shall be filled.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) reports the very words of Allah, words that are not part of the Qur'an. It is narrated by Abu Sa'id al-Khudri (ra) and recorded by Muslim (and by al-Bukhari), graded sahih and agreed upon by the two foremost collectors.

Its concern is pure creed: the two great abodes of the Hereafter and the two attributes they make visible. Allah names Paradise 'My mercy' and the Fire 'My punishment,' and He pledges that each will be filled. The lesson sits squarely in knowing Allah by both His mercy and His justice.

The key words

What it means, line by line

Allah pictures Paradise and the Fire each pressing a claim. The Fire says, 'In me are the mighty and the haughty,' the tyrants and the proud who trampled others. Paradise says, 'In me are the weak and the poor,' the humble and overlooked of the people. So Allah judges between them and names each: 'You are Paradise, My mercy,' and 'You are Hell-fire, My punishment.'

Then He claims both as His own instruments: through Paradise He shows mercy to whom He wills, and through the Fire He

punishes whom He wills, and He pledges that each shall have its fill. So the Hereafter is not two rival powers but one Lord whose mercy and justice both find their people. The verse below shows that destined mercy: the God-fearing driven to Paradise in honoured groups, its gates opened, its keepers greeting them with peace.

Two names of the same Lord

Notice what Allah calls each abode: Paradise is 'My mercy,' the Fire is 'My punishment.' Both are His, both express who He is. He is ar-Rahman, the Most Merciful, and He is also al-'Adl, the perfectly Just, and al-Muntaqim from those who persist in oppression. To know Allah truly is to hold both: a mercy vaster than we can grasp, and a justice that the tyrant and the arrogant will not escape. Faith that clings only to one and forgets the other is incomplete.

Between fear and hope

This is why the believer walks between two wings: fear of Allah's justice and hope in His mercy. Too much fear tips into despair; too much hope tips into heedlessness. The Fire claimed the proud and the tyrants, a warning to check our own arrogance and cruelty. Paradise claimed the weak and the overlooked, a comfort to everyone the world steps over. Live, then, humble before His justice and hopeful in His mercy, and aim your whole life at the abode He named after His mercy.

JUST FOR TODAY

Hold both truths in balance today: do one deed out of hope in Allah's mercy, and leave one wrong out of awe of His justice. Walk the believer's path between fear and hope.

Carry this with you

Hold His mercy and His justice together, and walk between fear and hope.

- **Both abodes are His.** Paradise is 'My mercy,' the Fire is 'My punishment.' Each expresses who Allah is.
- **Know Him fully.** He is the Most Merciful and the perfectly Just. Faith that clings to only one is incomplete.
- **Walk between fear and hope.** Too much fear is despair; too much hope is heedlessness. The believer keeps both wings.
- **Mercy is His goal for you.** The Fire claimed the proud; Paradise, the overlooked. Aim your life at the abode He named after His mercy.

A DU'A TO CARRY

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

Rabbana zalamna anfusana wa in lam taghfir lana wa tarhamna lanakunanna mina-l-khasirin

Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. (Al-A'raf 7:23)

A du'a between fear and hope

Mercy and justice are not rivals in Allah; they are two truths of one Lord. The wise believer fears the justice enough to leave sin,

and hopes in the mercy enough to never give up, and walks his whole life toward the abode of mercy.

O Allah, we have wronged ourselves. By Your justice we have no claim, so by Your mercy receive us. Make us of the people of Paradise, the abode of Your mercy, and shield us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'Paradise and Hell-fire disputed together...' narrated by Abu Sa'id al-Khudri (ra), recorded by Muslim (also al-Bukhari), graded sahih (agreed upon). The supporting Qur'an (7:23) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed (Allah's mercy and justice). FOR SCHOLAR REVIEW before publication.

O inhabitants of Paradise

His pleasure, and the sight of Him

THE HADITH

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ . فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ ، وَالْخَيْرُ فِي يَدَيْكَ . فَيَقُولُ: هَلْ رَضِيتُمْ ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّ ، وَقَدْ أُعْطِينَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ . فَيَقُولُ: أَلَا أُعْطِيتُمْ أَفْضَلَ مِنْ ذَلِكَ ؟ فَيَقُولُونَ: يَا رَبَّ وَآيُ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ ؟ فَيَقُولُ: أَحَلُّ عَلَيْكُمْ رِضْوَانِي ، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

Allah will say to the inhabitants of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will say: Are you contented? And they will say: And how should we not be contented, O Lord, when You have given to us that which You have

given to no one else of Your creation? Then He will say: Would you not like Me to give you something better than that? And they will say: O Lord and what thing is better than that? And He will say: I shall cause My favour to descend upon you and thereafter shall never be displeased with you.

ON THE AUTHORITY OF ABU SA'ID AL-KHUDRI (MAY ALLAH BE PLEASED WITH HIM), WHO SAID THAT THE MESSENGER OF ALLAH (ﷺ) SAID:

The collection ends at the summit of all reward. When the people of Paradise have settled into its endless delights, Allah will call: O inhabitants of Paradise! They will answer: at Your service, our Lord, and all good is in Your hands. He will ask, are you content? They will say, how could we not be, You have given us what You gave no one else. Then He will say: shall I not give you something better than all of this? And they will ask, what could be better? And He will say: I shall send upon you My pleasure, and never be angry with you after it, ever.

Where this hadith comes from

This is a hadith qudsi, a sacred saying in which the Prophet (peace be upon him) reports the very words of Allah, words outside the Qur'an. It is narrated by Abu Sa'id al-Khudri (may Allah be pleased with him) and recorded by al-Bukhari (also by Muslim), graded sahih and agreed upon, the highest level of authenticity.

It is the closing hadith of the Forty, and it carries us to the summit of all reward: a scene in Paradise where Allah addresses its people directly. Its place is squarely in creed and the purification

of the heart, naming what every act of worship was ultimately reaching for, the pleasure of Allah Himself.

The key words

What it means, line by line

Allah calls out, O inhabitants of Paradise, and they answer at once, present and at His service, affirming that all good rests in His hands. He asks, are you contented, and they reply with wonder: how could they not be, when He has given them what He gave to no one else of His creation. The settled, endless joy of Paradise is already theirs.

Then comes the turn: He offers them something better than all of it. They cannot even imagine what could surpass it, and He answers, I shall cause My pleasure (ridwan) to descend upon you, and never be angry with you after it, ever. The greatest gift is not a delight within Paradise but the good pleasure of the One who made Paradise. This is exactly what the Qur'an names when it places His approval above the gardens themselves.

Greater than Paradise itself

Pause on the astonishment of the people of Paradise: in a place of endless joy, having received what no one else received, they cannot imagine anything better, and Allah tells them there is. Better than the rivers, the gardens, the company, the eternal youth, is this: His pleasure, His ridwan, settling upon them forever, with the promise never to be angry again. The greatest reward of Paradise turns out not to be a thing in Paradise at all, but the pleasure of the One who made it.

The heart's true destination

This is the perfect close to the sacred hadith, because it names what the whole journey was always for. Everything across these forty, the mercy that prevails, the nearness in remembrance, the love of Allah, the open door of forgiveness, was leading here: to a servant who wants, in the end, not the gifts but the Giver, not Paradise but the One whose pleasure makes Paradise paradise. Let this reorder your deepest desire. Aim past the reward, to His good pleasure, and you have aimed at the highest thing a soul can seek.

JUST FOR TODAY

Make the aim of one act today not a reward you can picture, but the pleasure of Allah Himself. Do it, quietly, only so that He is pleased with you. That is the highest intention there is, and the destination of all the forty.

Carry this with you

The greatest reward is not in Paradise; it is the pleasure of the One who made it.

- **There is better than Paradise.** Greater than all its delights is Allah's pleasure settling on His servants, never to be angry again.
- **Want the Giver, not just the gifts.** The people of Paradise are crowned with the pleasure of the One who gave it all.
- **It is what the journey was for.** Mercy, nearness, love, forgiveness, all of it was leading to His good pleasure.
- **Aim past the reward.** Make the pleasure of Allah your deepest desire, the highest thing a soul can seek.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhab an-nar

Our Lord, give us in this world good and in the Hereafter good, and protect us from the punishment of the Fire. (Al-Baqarah 2:201)

A du'a for His pleasure

The sacred hadith end not with a description of gardens but with the gift that crowns them all: that Allah will be pleased with His servants and never angry again. After every delight, this, His pleasure, is what the heart was made to want.

O Allah, the goal of all our seeking, grant us Your pleasure, and never be angry with us after it. Gather us among the people of Paradise, and let us look upon Your noble Face. Give us good here and good in the Hereafter, and save us from the Fire. Ameen.

The hadith qudsi is from sunnah.com: 'O inhabitants of Paradise...I shall send down upon you My pleasure...' narrated by Abu Sa'id al-Khudri (ra), recorded by al-Bukhari (also Muslim), graded sahih (agreed upon). The supporting Qur'an (2:201; the theme echoes 9:72) is in Uthmani script verified via quran.ai (ar-uthmani-minimal) with the Saheeh International translation. Per the editorial policy this stays with the creed and spirit (Allah's

pleasure as the ultimate reward). FOR SCHOLAR REVIEW before publication.