

Have a Good Opinion of Your Lord and Put Your Trust in Allah

◆ Abdullaah ibn Masoud رضي الله عنه said that the Prophet صلى الله عليه وسلم said what means:

“No one has ever been afflicted by anxiety or sadness and said (making dua):

“O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand (i.e. You are my master), Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Quran the spring (life) of my heart and the light of my chest, and a departure for my sorrow and a release for my anxiety”, except that Allah removes the anxiety and sadness and replaces it with relief.”

So it was said:

O Messenger of Allah, should we learn this dua?

The Prophet صلى الله عليه وسلم said:

“Of course, whoever hears it should learn it”

◆ Those who are confident in Allah and have eemaan in Allah’s decrees, the good and the bad from it, and believe that predestination is fixed and ongoing and upon justice from Allah “(Allah is) just in his judgment”: Abdullah bin Masoud رضي الله عنه said what means: “To bite onto a hot coal until it cools is more beloved to me than to say that I wish something that Allah had decreed didn’t happen.”

◆ The Muslim thinks well of his Lord, trusting in Allah, by doing good deeds and working and taking action, being cheerful hearted, and optimistic. Ibn Uthaymeen said: “Always keep yourself in optimism, and what Allah wants will be.”

◆ The sincere believer who puts his trust in his Lord in truth, Allah will honour him from His bounty with steadfastness upon the truth in this world and the hereafter, Allah the Most High said what means:

“Allah will keep firm those who believe, with the statement that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter.”

◆ And the slave is rewarded by the grace of Allah and Allah will not punish a servant except for his disobeying him: As Allah said what means “Whosoever does evil, will have the recompense thereof”

And Allah is just in his judgment and does not waste the effort of those who do deeds.

As Allah mentions what means:

“Never will I allow to be lost the deeds of any of you”

◆ All of us in the Hereafter, our status will be based on our obedience, our deeds and our patience, even if we have differences in our levels/degrees in this worldly life, as Allah said what means:

“See how We prefer one above another (in this world) and verily, the Hereafter will be greater in degrees and greater in preference.”

And Allah said what means:

“Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work [to benefit from them]” and Allah said what means: “Or do they envy men for what Allah has given them of His Bounty? Indeed We had already given the family of Ibrahim the Book and wisdom and conferred upon them a great kingdom.”

So those who are confident in Allah believe that predestination, the good and the bad from it, are predestined by Allah with His complete knowledge, wisdom, pardoning and mercy. AlBukhari rahimahullah said: “Allah Himself is the Creator. Because everything that is distinct from Allaah is created , and it is a creation”. Ibn Abbas - رضي الله عنهما - said: “Everything is predestined, even you putting your hand on your cheek.”

◆ The winning and success in the Hereafter is with obedience to Allah and following the Prophet صلى الله عليه وسلم and his companions. Allah said what means: “Eat and drink at ease for that which you have sent on before you in days that have past!”

And Whoever misdeeds, he will be rewarded accordingly:

Allah says what means:

“It will not be in accordance with your (Muslims’) desires, nor those of the people of the Scripture (Jews and Christians), whosoever does evil, will have the recompense for it, and he will not find any protector or helper besides Allah.”

◆ The good slave has a good opinion of Allah, he does not despair or become helpless, as the Prophet, *صلى الله عليه و سلم*, said what means: “And seek help from Allah and do not be helpless.” So he is an optimist with an open heart.

◆ The one who is confident in Allah is easy going with a smiling face, familiar and composed. He, *صلى الله عليه و سلم*, said what means “Shall I not tell you who is forbidden to the fire? Every person who is easy-going with those who are around him” The Prophet, *صلى الله عليه و سلم*, was hurt by his enemies, but he was always smiling, like in the hadeeth: “I have never seen anyone smiling more than the Messenger of Allah *صلى الله عليه و سلم*.” And he, *صلى الله عليه و سلم*, said what means: “Whoever is easy, easygoing and gentle, Allah will forbid him to the Fire.” He is the possessor of patience and mercy and Allah mentions what means: “And they enjoin one another with patience and enjoin one another with compassion”

◆ The one who trusts in Allah in truth is the one who thinks well of Allah - the Most High -. He expects good from Allah, expects goodness from Allah, expects grace from Allah, and expects favour from Allah. The Messenger of Allah *صلى الله عليه و سلم*, said what means: “Allah said: “ I am as My servant thinks of Me; If he thinks good, it is good for him, and if he thinks bad, it is bad for him.” Whoever thinks best of Allah, he submits his affair to Him, puts his trust in Him, and takes legislated actions and does the means and says: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

◆ A Muslim will not achieve trust in Allah and have a good opinion of Allah - the Most High - except with certainty that is not mixed with doubt; that which necessitates action.

Al-Hassan Al-Basri said: “No slave is certain of Paradise, except that he has with him humility, fear, shame, steadfastness, and restraint, until death comes to him.”

◆ Allah has made it imperative for a Muslim to think positively of his believing brother as is in the statement of Allah that means: “Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (accusation) is an obvious lie?”

If Allah has told us that mistrust of a believing slave is a clear falsehood, then how is mistrust regarding the Owner of the kingdom and the Creator of creation, our Lord?!

Certainty in Allah and having a good opinion of Allah is the way to success, (as what comes in the Hadeeth which means):

“Make due to Allah and be certain that you will be answered”

Allah says what means : “So call upon Allah, [being] sincere to Him in religion”

So sincerity to Allah alone, putting your trust in Allah and being sufficient with Allah over everything in it is sufficiency for the slave. Allah said what means: “Is not Allah Sufficient for His slave?”

◆ Whoever actualises Eeman (belief) according to what the Prophet, صلى الله عليه وسلم and his companions were upon, and is confident and has a good opinion of Allah in truth; Allah will guide his heart, Allah says what means: “And whoever believes in Allah, He guides his heart.” And whoever puts his trust in Allah truthfully and thinks well of Allah and doing the means, he will be sufficed: Allah says what means: “And whosoever puts his trust in Allah, then He will suffice him”

◆ And the one who holds firm to Allah, who is firm on what the Prophet, صلى الله عليه وسلم and his companions - رضي الله عنهم - were rightly upon: He is the one who trusts in Allaah , and he is the one who relies upon Allah, with good deeds and doing the means, and his heart and tongue say (there is no might and no power except with Allah) and (Sufficient for us is Allah, and He is the best one to rely upon).

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