

## **Striving to Realize/Actualize the Station of *Ihsaan* Shaykh Abdur-Rahmaan as-Sa'dee (Rahimahullaah)**

One of the greatest means of strengthening *Emaan* (faith) is striving to realize (i.e. manifest in one's actions) the station of *Ihsaan* (excellence and perfection) in the worship of Allah, as well as in our treatment of the people.

Hence, (in one's relationship with Allah) one must make every effort to worship Allah as though he is witnessing Him and looking at Him (as though Allah, Himself, is in front of him, Present).

However, if the worshipper does not have the ability to do this (i.e. to worship Allah as though he sees Him, in front of him) [and indeed, this is extremely difficult] - then, he brings to his mind, and reminds himself of the fact that Allah is witnessing him and looking at him. In this way, he will strive and struggle towards the completion and perfection of his deeds [especially in the great acts of worship like *Salaah*].

The worshipper of Allah (must) continue - unceasingly - to struggle against his *Nafs* (inner self) to achieve this lofty station (of excellence in worship) in order to strengthen his *Emaan* (faith) and *Yaqeen* (certainty); and in order to reach the level of *Haqq al-Yaqeen* (the Certain Truth) - which is the highest level of *Yaqeen* (certainty). [This level is above '*Ulm al-Yaqeen* (certainty of knowledge), and '*Ain al-Yaqeen* (certainty of sight)].

At this level, the worshipper experiences the *Halaawah* (sweetness) of obedience to Allah (in His worship), and finds the fruits of good treatment towards the creation, (i.e. people, animals, etc.). This is the completion and perfection of faith (*al-Emaan al-Kaamil*).

In the same way, *al-Ihsaan* (excellence) in dealing with the creatures (of Allah) - by one's speech, action, wealth, status, and all types of beneficial things - is a part of *Emaan* (faith), and one of the things which invite to *Emaan*.

(Know that) the reward (for any deed) will be of the same type as the deed itself (i.e. good for good and evil for evil). So, just as he treated the creatures of Allah with *Ihsaan* (all types of kindnesses and generosity) and all kinds of good treatment - to the best of his ability; likewise, Allah treats him with all types of *Ihsaan* (generosity, kindness, mercy, etc.).

From among the best of kindnesses (from Allah upon the worshipper) is that He strengthens his *Emaan* (faith) and his *Ragh-bah* (desire) to do good deeds and to get near to his Lord, as well as to be sincere in his deeds for the sake of Allah.

In this way, the worshipper (*al-'Abd*) achieves *Nus-h* (sincerity) towards Allah and towards the servants of Allah. "Indeed, the (essence) of the *Deen* is *Naseehah* (sincerity)." Reported by Muslim.

Thus, whoever is given success in achieving the level of *Ihsaan* (excellence and perfection) in the worship of his Lord, as well as in the treatment of the people - then, he has achieved the *Nus-h* (sincerity, which is the essence of the *Deen* of Islam).

For this reason, the Prophet (Salla-llahu Alaihi wa Sallam) said: "No one of you will have complete/perfect *Emaan* (faith) until he loves for his brother what he loves for himself." al-Bukhaaree and Muslim.