



REFLECTING ON ALLAAH'S
STATEMENT:



THE GOOD
PLEASURE FROM
ALLAAH
IS
GREATER



SHAYKH ABDUR RAZZAAQ BIN 'ABDUL-MUHSIN AL-BADR

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.

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3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen رحمته الله (May Allâh have mercy upon him).
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From the most distinguished scholars who he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allâh preserve him.

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2. Al-'Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allâh have mercy upon him.
4. Shaykh 'Ali Nasir Faqeehi—may Allâh preserve him.



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INTRODUCTION

Abundant goodly and blessed praises are for Allaah in the manner that He loves and is pleased with. O Allaah, for You is the praise for every blessing which You have bestowed upon us from aforesaid or recently; in secret or openly, specific or in general. For You is the praise for *Al-Islaam*. For You is the praise for *Eemaan*. For You is the praise for the Qur'aan. For You is the praise for good health. O Allaah, for You is the praise for family, children, and wealth. O Allaah, for You is the praise in order that You may be pleased. For You is the praise when You are pleased. I testify that none has the right to be worshipped except Allaah Alone, having no partners and I testify that Muhammad is His servant and Messenger, may prayers and peace from Allaah be upon him, his family, and companions, all together. As to what follows:

Indeed the topic of this treatise is considered to be from the greatest topics and the absolute most noble of them. It is reflection and contemplation upon the statement of our Lord, Majestic is His status:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

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“The Good Pleasure from Allaah is greater.”

[Soorah At-Tawbah 9:72]

It is a portion of a verse within *Soorah At-Tawbah*. From that which is important, before (discussion on) this topic, is that we stop for a moment to reflect upon the context in which this verse came, in order to complete (understanding) of the meaning and to complete the benefit. It is a context which comprises clarification of the lofty status of the believers and their exalted rank; as well as that which they are upon from earnestness, diligence, and action to attain Allaah's Pleasure, the Glorified and High. Also, it is clarification of that which Allaah, the Blessed and High, has prepared for them from nobilities and that which He has in store for them from enormous reward and magnificent recompense. Allaah, the Glorified and High, said:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٧١﴾ وَعَدَّ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ

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تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبَةٌ فِي جَنَّتِ عَدْنٍ
وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٦﴾

“The believers, men and women, are protectors of one another, they enjoin (on the people) that which is good, and forbid (people) from that which is evil; they establish the prayer and give the Zakat, and obey Allaah and His Messenger. Allaah will have His Mercy on them. Surely Allaah is All-Mighty, All-Wise. Allaah has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the Good Pleasure from Allaah is greater. That is the supreme success.”

[Soorah At-Tawbah 9:71-72]

So, He firstly mentioned their actions from the obedience to Allaah and His Messenger (ﷺ) and establishing the obligatory matters of *Al-Islaam* and the requirements of the religion; as well as acting upon clarity in the religion of Allaah, the Mighty and Majestic, having sincerity for His slaves; commanding the

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good and forbidding the evil. Then Allaah followed that up by mentioning the reward He has prepared for them; mentioning this in a magnificent order. He began by mentioning that which He has prepared for them from gardens beneath which rivers flow; then He mentioned the magnificent dwellings and lofty rooms which He has prepared for them as homes and abodes within those gardens. Then He mentioned the greatest honor and the greatest blessing, which is His Good-Pleasure, Blessed and Exalted be He, for them. He said:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

“The Good Pleasure from Allaah is greater.”

Then He completed the context with His statement:

﴿ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (٧٢)

“That is the supreme success.”

He did not mention that which it was better than after His statement: “...greatest,” due to His Knowledge of it and to clarify the greatness of Allaah’s Pleasure, the Glorified and High, and

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the majesty of its status; as well as the fact that it is better than every blessing and more noble than every gift. This is since Allaah's Pleasure, the Glorified and High, is one of His Qualities, Mighty and Majestic be He. His Paradise and that which is within it from honors, blessings, and gifts are all a creation from the creations of Allaah. Therefore, Allaah's Pleasure is greater than Paradise and greater than everything in it. Hence, it is the greatest honor and the noblest gift.

That which clarifies this meaning within the verse—although it is already apparently clear—is that which Al-Bukhaaree and Muslim reported within their *Saheeh* from the Hadeeth of Aboo Sa'eed Al-Khudree, may Allaah be pleased with him, that the Prophet (ﷺ) said:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ
الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَ سَعْدَيْكَ ،
فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَ مَا لَنَا لَا
نَرْضَى، وَ قَدْ أَعْطَيْتَنَا مَا لَمْ تَعْطِ أَحَدًا مِنْ
خَلْقِكَ! فَيَقُولُ: أَنَا أُعْطِكُمْ أَفْضَلَ مِنْ ذَلِكَ،
قَالُوا: يَا رَبِّ، وَ أَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ!

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فَيَقُولُ : أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْحَطُ
عَلَيْكُمْ بَعْدَهُ أَبَدًا .

“Allaah will say to the inhabitants of Paradise: ”O inhabitants of Paradise!” They will say: “O our Lord, we present ourselves and are at Your service.” 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: “I shall 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 Pleasure to descend upon you and thereafter I shall never be displeased with you.”¹

Al-Haakim reported from Jaabir ibn ‘Abdullaah, may Allaah be pleased with him, that the Prophet (ﷺ) said:

¹ Saheeh Al-Bukhaaree (no. 6549), and this is his wording; Muslim (no. 2829)

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إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ ، قَالَ : يَقُولُ اللَّهُ عَزَّ
وَ جَلَّ : هَلْ تَشْتَهُونَ شَيْئًا فَأَزِيدُكُمْ ؟ فَيَقُولُونَ
: رَبَّنَا وَ مَا فَوْقَ مَا أَعْطَيْتَنَا ؟ قَالَ : يَقُولُ :
رِضْوَانِي أَكْبَرُ .

“When the people of Paradise enter Paradise, Allaah, the Majestic and High, will say: “Do you desire for Me to increase you with anything?” They will say: “Our Lord, what could be more than what you have given us?” He will say: “My Pleasure is greater.”²

Meaning, it is greater than Paradise and that which is within it. Hasan Al-Basree said:

يَصِلُ إِلَى قُلُوبِهِمْ مِنْ رِضْوَانِ اللَّهِ مِنَ اللَّذَّةِ وَ
السُّرُورِ مَا هُوَ أَلْذُّ عِنْدَهُمْ وَ أَقْرُّ لِأَعْيُنِهِمْ مِنْ
كُلِّ شَيْءٍ أَصَابُوهُ مِنْ لَذَّةِ الْجَنَّةِ .

² Reported by Al-Haakim within Al-Mustradrak 1/156 and he said: “It is Saheeh upon the conditions of the two Shaykhs although they did not report it.” Adh-Dhahabee concurred , and the preceding Hadeeth is a supporting witness for it.

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“There shall reach their hearts, from the Pleasure of Allaah, of delight and felicity, that which is more delightful to them and more of a coolness for their eyes than everything they encountered from the delights of Paradise.”³

Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, said:

تَأَمَّلْتُ أَنْفَعَ الدُّعَاءِ فَإِذَا هُوَ سُؤَالُ الْعَوْنِ عَلَى

مَرْضَاتِهِ، ثُمَّ رَأَيْتُهُ فِي الْفَاتِحَةِ فِي ﴿إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ﴾

“I reflected upon the most beneficial supplication, and it is asking for help in acquiring His Pleasure. Then I saw it within Al-Faatihah within the statement:

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything).”

³ Refer to: Tafseer Al-Qur'aan Al-'Azeez by Ibn Abee Zaminayn 2/219

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[Soorah Al-Fatihah 1:5] ⁴

Seeking help from Allaah in attaining His Pleasure is the loftiest request and the greatest objective and the noblest goal, the most praiseworthy aim, and the greatest matter upon which those who embark could embark and strive to attain.

وَلِذَلِكَ كَانَ الرِّضَا بَابَ اللَّهِ الْأَعْظَمِ وَجَنَّةَ
الدُّنْيَا وَ مُسْتَرَا حِ الْعَارِفِينَ وَ حَيَاةَ الْمُحِبِّينَ وَ
نَعِيمَ الْعَابِدِينَ وَ قُرَّةَ عَيْونِ الْمُشْتَاقِينَ .

“Due to this, Pleasure is the greatest door of Allaah and the Paradise of the Dunaan; it is the source of repose for the cognizant, the life of those who love (Allaah), the delight of the worshippers, and the coolness for the eyes of those who desire (the good).”⁵

Therefore, it is befitting for the Muslim to place this noble verse within his heart and to be diligent upon making it present within his mind in every situation and in every place and every

⁴ Imaam Ibn Al-Qayyim transmitted it from him within Madaarij As-Saalikeen 1/100

⁵ Madaarij As-Saalikeen 2/174

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circumstance. This is because, if this verse stands within the heart and that which it indicates is one's objective and his aim and desire, then all of his conditions would be rectified and all of his affairs would be beautified. His statement, Glorified and Exalted be He:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

“The Good Pleasure from Allaah is greater.”

This passage contains great subtleties that indicate the greatness of this Pleasure and the loftiness of its status. The scholars of *Tafseer* indicate them within their books, may Allaah have mercy upon them and bring benefit through their efforts. From them:

- ❖ Connecting the mentioning of Pleasure to that which came before it is a general connection and the conjunction did not come in a singular form. This contains indication that this is a distinct favor which is completely different from that which was mentioned before it (i.e., the bliss of Paradise).

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❖ He said:

﴿وَرِضْوَانٌ﴾

“Good Pleasure,”

Making it indefinite, which denotes magnificence, the grandeur of Allaah’s Pleasure and its lofty status.

❖ It also came bearing a *Tanween*, and the *Tanween* denotes greatness.

❖ It comes being *Marfoo’* like the loftiness of the status of Allaah’s Pleasure and the highness of its status.

❖ Then He, Majestic is His status, said:

﴿وَرِضْوَانٌ مِّنَ اللَّهِ﴾

“The Good Pleasure from Allaah.”

He did not say: “...**from Him.**” In explicitly mentioning the Name of Majesty in this place, there is an indication of the greatness of this Pleasure which has been attached to Allaah’s name.

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❖ He said:

﴿رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

“The Good Pleasure from Allaah is greater.”

He did not say: رضا . The difference between *Ar-Ridwaan* and *Ar-Ridaa* is that adding the indeclinable ending—as the people of knowledge say—contains increase in the meaning. So, by adding the *Aalif* and the *Noon*, this indicates the strength of the *Ridwaan*, the abundance of it and the greatness of its majesty.

❖ He said:

﴿رِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ﴾

“The Good Pleasure from Allaah is greater.”

He did not say: “Allaah’s Good Pleasure is greater.” This, also, contains a great subtlety; and it is that this Pleasure, even if

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it were a small amount, even if it were a little given to a particular slave, it is still greater than paradise and that which is in it. Nothing in Allaah's Pleasure is insignificant. As is said:

قَلِيلٌ مِنْكَ يَكْفِينِي وَلَكِنْ
قَلِيلُكَ لَا يُقَالُ لَهُ قَلِيلٌ

“A small amount from You suffices us. However, Your small amount cannot be called a small amount.”

All of this indicates the greatness of this objective and the majesty of this goal; and that it is the greatest of that which is desired and the noblest aim and the most honorable ambition. Also, that it is obligatory upon the Muslim who has sound intellect to greatly vitalize his soul before he misses out on this great good and this abundant bounty.

It is obligatory upon one whose soul longs for this Pleasure, and wants this lofty station, and desires this magnificent reward that he makes preparations for it and that he not allow anything to distract him from it. Our Lord, the Majestic be He, has informed us within many

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places in the Noble Qur'aan that there are many distractions which divert the slave from the attainment of this Pleasure and make him miss its actualization. He continues to encounter them until he causes himself to miss his portion and share of this great Pleasure. Let us contemplate, in this regard, upon the statement of Allaah:

﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمَقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرِيرِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ
﴿١٤﴾ ﴿ قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۗ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ
وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾ الَّذِي
يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾
الصَّكِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ﴿١٧﴾ ﴾

“Beautified for men is the love of things
they covet; women, children, much of

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gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allaah has the excellent return (Paradise with flowing rivers, etc.) with Him. Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and purified mates or wives, And Allaah will be pleased with them. And Allaah is All-Seer of the (His) slaves." Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire." (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allaah. Those who spend [in the Way of Allaah] and those who pray and beg Allaah's Pardon in the last hours of the night."

[*Soorah Aali Imran* 3:14-17]

Those who occupy the positions of Pleasure and have been successful in this great matter and noble goal; they are pleased with Allaah, and are

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earnest and diligent in the obedience of Allaah, the Mighty and Majestic, as this context and other than it from that which has come within the Book of Allaah makes clear. Those distractions do not divert them from the attainment of Allaah's Pleasure.

Similar to this verse, in warning against distractions which divert one and hinder him from the attainment of this Pleasure, is the statement of Allaah, the Glorified and High:

﴿ اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ
وَرِضْوَانٌ مَّا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ﴾

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe

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torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allaah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.”

[*Soorah Al-Hadid 57:20*]

Mention of the Pleasure comes as a means of notification for the slaves; notifying him who desires this great goal and noble objective to not allow these distractions to divert him and not to allow these means of entertainment to be a diversion from the attainment of this tremendous Pleasure, and being successful in it.

Actualization of this Pleasure and victory in it requires from the servant a number of affairs which has been clarified within the Book of Allaah, the Mighty and Majestic, and the *Sunnah* of His Prophet (ﷺ). However, they—in general—return back to two great matters and two strong principles which are befitting that everyone who is sincere to himself give them the utmost consideration and that he give them great importance.

The First Matter: Desiring Allaah’s Pleasure. In this regard, Allaah, the Glorified and High, says:

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﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ

رءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

“And of mankind is he who would sell himself, desiring the Pleasure of Allaah. And Allaah is full of Kindness to (His) slaves.”

[Soorah Al-Baqarah 2:207]

Allaah, the Majestic and High, also says:

﴿ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

“And the likeness of those who spend their wealth seeking Allaah’s Pleasure.”

[Soorah Al-Baqarah 2:265]

Allaah, the Majestic and High, also says:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ

مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ

مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٦﴾

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“There is no good in most of their secret talks save (in) him who orders charity, or *Ma'rûf* (the good), or conciliation between mankind, and he who does this, desiring the good Pleasure of Allaah, We shall give him a great reward.”

[*Soorah An-Nisaa* 4:114]

Allaah also says:

﴿ مَا كُتِبْنَا عَلَيْهِمْ إِلَّا أَنْ يَتَّبِعُوا رِضْوَانَ اللَّهِ ﴾

“We did not prescribe for them, but (they sought it) only to please Allaah therewith.”

[*Soorah Al-Hadid* 57:27]

These verses in this regard are many.

The Second Matter: Pursuing Allaah's Pleasure.
Allaah, the Glorified and High, says:

﴿ أَفَمَنْ أَتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَهُ جَهَنَّمُ

وَبَسَّ الْمَصِيرُ ﴿١١٢﴾

“Is then one who pursues the good Pleasure of Allaah like the one who draws on himself the Wrath of Allaah? - his

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abode is Hell, - and worst, indeed is that destination!"

[Soorah Aali Imran 3:162]

Allaah also says:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخِشَوْهُمْ

﴿١٧٣﴾ فزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلِ لَّمْ يَمَسَّسَهُمْ سُوءٌ وَاتَّبَعُوا

﴿١٧٤﴾ رِضْوَانِ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

“Those (i.e., believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So they returned with Grace and Bounty from Allaah. No harm touched them; and they pursued the good Pleasure of Allaah. And Allaah is the Owner of Great Bounty.”

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[*Soorah Aali Imran* 3:174]

From that which has preceded regarding the attainment of Allaah's Pleasure and its achievement, it has become clear to us that the servant must combine for himself these two great matters and two strong principles:

The First: Desiring Allaah's Pleasure. The meaning of desiring His Pleasure is sincerity in action and excellence in turning to the Lord, Glorified be He, the Owner of Majesty and Perfection; such that one who acts sincerely in his action hoping for Allaah's reward and the abode of the Hereafter. He does not desire, with any action he puts forth, except the attainment of Allaah's Pleasure. The slave will not have from his righteous action except seeking Allaah's Face. As for the actions which are predicated upon *Ar-Riyaa'* (ostentation)—for example, seeking reputation and love of fame, love of being seen, love of ascendancy and being famous, love of mention, and other than this from (evil) objectives—then all of this will not draw the servant closer to Allaah's Pleasure.

The only thing which will draw the servant closer to Allaah's Pleasure is his action which he desires Allaah's Pleasure; and anything other than this, is not accepted by him, no matter how

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great and magnificent the action may be. Due to this, Allaah, the Blessed and High, said within the Hadeeth *Qudsee*:

أَنَا أَغْنَى الشُّرَكَاءَ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا
أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكَهُ.

“I am free from the need of having partners associated with Me. He who does an action in which he associates other than Me along with Me then I will abandon him and his association of partners.” ⁶

The Second: Pursuing Allaah's Pleasure. This is by one being diligent in what actions the Noble Prophet (ﷺ) brought. For the Pleasure of Allaah is not attained except by clinging to His religion with which He is pleased for His slaves and which He sent His Messenger (ﷺ) with. Allaah, the Mighty and Majestic, said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ
الْإِسْلَامَ دِينًا﴾

⁶ Reported by Muslim (no. 2985) from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him.

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“This day, I have perfected your religion for you, completed My Favor upon you, and am pleased for you Islaam as your religion.”

[Soorah Al-Ma'idah 5:3]

This religion which Allaah, the Glorified and High, is pleased with for His slaves is that which is to be followed in order that one may attain, by following it, Allaah's Pleasure. In this regard, the verses which have been mentioned within many places in the Book of Allaah, stating:

﴿وَاتَّبِعُوا رِضْوَانَ اللَّهِ﴾

“And they pursued the good Pleasure of Allaah.”

[Soorah Aali Imran 3:174]

They (all) bear this intended meaning: that the Muslim clings to the actions which Allaah, the Glorified and High, is pleased with and with which He sent His Messenger (ﷺ). Due to this, Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, transmitted within some of his books from some of the people of knowledge that they said:

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مَنْ أَرَادَ أَنْ يَبْلُغَ مَحَلَّ الرِّضَا فَلْيَلْزَمْ مَا جَعَلَ
اللهُ رِضَاهُ فِيهِ .

**“Whoever wants to reach the state of
Pleasure, then let him cling to that
which Allaah has placed His Pleasure in.”**

Shaykh Al-Islaam Ibn Taymiyah, may Allaah
have mercy upon him, said:

هَذَا الْكَلَامُ فِي غَايَةِ الْحُسْنِ، فَإِنَّهُ مَنْ لَزِمَ مَا
يُرْضِي اللهَ مِنْ امْتِثَالِ أَوْامِرِهِ ، وَاجْتِنَابِ نَوَاهِيهِ
لَا سِيَّمَا إِذَا قَامَ بِوَاجِبِهَا وَ مُسْتَحَبِّهَا، فَإِنَّ اللهَ
يَرْضَى عَنْهُ .

**“This speech is of the utmost beauty. He
who clings to that which pleases Allaah,
from adhering to His commands and
avoiding His prohibitions; especially if he
establishes the obligations and**

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recommended acts, then Allaah will be pleased with him.”⁷

Therefore, he who wants for himself the status of Pleasure on the day whereupon he meets Allaah, he will not find that except by following the Noble Prophet (ﷺ) and clinging to his firm methodology.

By way of these two principles—desiring Allaah’s Pleasure and pursuing it—the slave will be successful in attaining Allaah’s, the Glorified and High, and His magnificent promise. All of the verses which have come in this regard go back to these two firm principles. Regarding them Al-Fudayl ibn ‘Iyyaadh, may Allaah have mercy upon him, said in explanation of the statement of Allaah:

﴿يَبْلُوكُم بِأَنكُم أَحْسَنُ عَمَلًا﴾

“That He might try you, which of you is the best in deeds.”

[Soorah Hud 11:7]

He said:

⁷ Majmoo’ Al-Fataawaa 10/671-672, and Al-Istiqaaamah 2/74.

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أَخْلَصُهُ وَ أَصُوبُهُ، قِيلَ: يَا أَبَا عَلِيٍّ! وَمَا
أَخْلَصُهُ وَ أَصُوبُهُ؟ قَالَ: ((إِنَّ الْعَمَلَ إِذَا كَانَ
خَالِصًا وَ لَمْ يَكُنْ صَوَابًا لَمْ يُقْبَلْ، وَ إِذَا كَانَ
صَوَابًا، وَ لَمْ يَكُنْ خَالِصًا لَمْ يُقْبَلْ، حَتَّى
يَكُونَ خَالِصًا صَوَابًا، وَ الْخَالِصُ مَا كَانَ لِلَّهِ، وَ
الصَّوَابُ مَا كَانَ عَلَى السُّنَّةِ)).

“The most sincere and the most correct.” It was said: “O Aboo ‘Alee, what is the most sincere and the most correct?” He said: “Indeed the action which is sincere and not correct is not accepted. If it is correct but it is not sincere, it is not accepted. Not until it is sincere and correct. That which is sincere is that which is for Allaah. That which is correct is that which is in accordance with the Sunnah.”⁸

These two principles are combined within (some) verses. From them is the verse with which

⁸ Reported by Ibn Abid-Dunyaa within Al-Ikhlaas wan-Niyyah (page 51) and Aboo Nu’aym within Hilyah Al-Awliyyaa’ 8/95.

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Soorah Al-Kahf is concluded. It is the statement of Allaah, the Glorified and High:

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ

رَبِّهِ أَحَدًا ﴿١١٠﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”

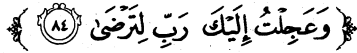
[*Soorah Al-Kahf* 18:110]

This is pursuing Allaah's Pleasure. His statement: "...and associate none as a partner in the worship of his Lord," this is desiring the Pleasure by way of sincerity in the action for Allaah, the Mighty and Majestic.

So, it is upon the believer, in this great regard, to be one who hastens to do good deeds and not to be aloof, or lackadaisical, or neglectful, or negligent, or one who puts things off until later. Let his forerunner in this regard and his example be the Prophets and Messengers of Allaah, upon them be prayers and peace. From the great examples in that is the statement of

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Allaah, the Glorified and High, regarding
Moosaa, upon him be peace:



**“(Moosaa said): And I hastened to You, O
my Lord, that You might be pleased.”**

[*Soorah Ta-Ha* 20:84]

The people of knowledge—from them Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him—derive from this verse that the origin is that the servant should hasten in attainment of Allaah’s Pleasure and not put it off until later or postpone it or delay it. How many people delayed actions by which Allaah’s Pleasure can be attained and death destroyed them and their appointed term surprised them before they could actualize those actions and before they acquired those qualities?

So it is obligatory upon the servant to be a pursuer of the Pleasure and hasten to attain it, serious and diligent in its acquisition. His behavior should always and eternally be that of one who is seeking this Pleasure.

Imaam Ahmad, may Allaah have mercy upon him, reported on the authority of Thawbaan,

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may Allaah be pleased with him, that the Prophet (ﷺ) said:

إِنَّ الْعَبْدَ لَيَلْتَمِسُ مَرْضَاةَ اللَّهِ وَ لَا يَزَالُ بِذَلِكَ ،
فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِجِبْرِيلَ : إِنَّ فُلَانًا عَبْدِي
يَلْتَمِسُ أَنْ يُرْضِيَنِي ، أَلَا وَ إِنَّ رَحْمَتِي عَلَيْهِ ،
فَيَقُولُ جِبْرِيلُ : رَحْمَةُ اللَّهِ عَلَى فُلَانٍ ، وَ يَقُولُهَا
حَمَلَةُ الْعَرْشِ ، وَ يَقُولُهَا مَنْ حَوْلَهُمْ ، حَتَّى
يَقُولُهَا أَهْلُ السَّمَوَاتِ السَّبْعِ ، ثُمَّ تَهْبِطُ - أَيِ
رَحْمَةُ اللَّهِ سُبْحَانَهُ وَ تَعَالَى - لَهُ إِلَى الْأَرْضِ

“Indeed the servant seeks after the Pleasure of Allaah and continues to do so; so Allaah, the Mighty and Majestic, says to Jibreel: ”So and so, My servant, seeks to please Me. Indeed My mercy is upon him.” Jibreel says: “The mercy of Allaah is upon so and so.” Then the carriers of the throne say the same as well as those around them until the inhabitants of the seven heavens say it.

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**Then it—i.e., the Mercy of Allaah—
descends to the earth.”⁹**

Since the speech is regarding the Pleasure of Allaah and the paths of its attainment, it is befitting that we call to mind examples of the servants from those who embarked upon action in earnest and acted for the actualization and attainment of this Pleasure; not being diverted by trivial matters and lowly things from the attainment of the Pleasure of their Lord. Due to this, since the speech is about Allaah's Pleasure, the Glorified and High, and its attainment there immediately comes to mind, after the long lives of the Prophets and their tremendous history in attainment of Allaah's Pleasure, the Mighty and Majestic, (there is called to mind) the lives of the companions, may Allaah be pleased with them. For they are lives which Allaah, the Glorified and

⁹ Reported by Ahmad within the Musnad 38/87 (no. 22401) Al-Haythamee said: "Ahmad reported it and the men in its chain are men of the Saheeh with the exception of Maymoon ibn 'Ajlaan; and he is trustworthy." Majma' Az-Zawaa'id 10/202 Maymoon ibn 'Ajlaan was mentioned by Ibn Hibbaan within Ath-Thiqaat 7/473. Perhaps Al-Haythamee relied upon his deeming him to be trustworthy. Al-Haafidh Ibn Hajr said within Al-Fat'h 10/462: "Ahmad reported it, as did At-Tabaraanee in Al-Awsat. The Hadeeth of Aboo Hurayrah is a witness for it; which contains (the statement): 'My slave continues to draw near to me by performing the superogatory actions until I love him.'"

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High, mentioned within His Book, within many places, in clarification of His Pleasure with them and their pleasure with Him. This, by Allaah, is a great honor and tremendous nobility. Rather, mention of this Pleasure has come within the *Tawrah* before the creation of the companions, may Allaah be pleased with them, before they even walked the earth. This is within the statement of Allaah, the Exalted:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ
رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَنْطُورٍ فِي الْإِنْجِيلِ كَرَجَجٌ أَخْرَجَ
شَطْرَهُ فَتَازَرَهُ فَاسْتَفَلَطَ فَاستَوَى عَلَى سَوْفِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ
الْكَفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٩﴾

“Muhammad (ﷺ) is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of

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them (i.e., of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allaah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)."

[Soorah Al-Fath 48:29]

So, before they were created and before they were brought into existence, Allaah mentioned them within the *Tawrah* with excellent and tremendous mention. Similarly, He mentioned them within the *Injeel*, with His statement:

﴿ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ سَطْعُهُ فَتَأَزَّرَهُ فَأَشْتَجَلَتْ فَأَسْتَوَىٰ
عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرْعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ﴾

"But their description in the Injeel (Gospel) is like a (sown) seed which sends

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forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them.”

[Soorah Al-Fath 48:29]

These noble men, may Allaah be pleased with them, actualized this matter and reached, therein, the highest level. They were, in its actualization, on the second level following the Prophets in the history of all of the nations. There was not, nor will there ever be, any like them after the Prophets. Allaah, the Glorified and High, said:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

“You (the companions) are the best of peoples ever raised up for mankind.”

[Soorah Aali Imran 3:110]

The Prophet (ﷺ) said:

خَيْرُ النَّاسِ قُرْنِي

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“The best of the people is my generation.” ¹⁰

This state of being the best applies to them being the best from all of the nations of the Prophets. Due to this, in that which is connected to the best of the companions, he (ﷺ) said:

أَبُو بَكْرٍ وَ عُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنْ
الأُولَئِينَ وَ الأَخِرِينَ ، مَا خَلا النَّبِيِّينَ وَ
المُرْسَلِينَ .

“Aboo Bakr and ‘Umar are the chiefs of the adult men from the people of Paradise, from the first and the latter people; with the exception of the Prophets and Messengers.” ¹¹

The honor, nobility, integrity, loftiness of their status and the highness of their rank is not a position or virtue which they held over this *Ummah* only. Rather, it is a status which they

¹⁰ Reported by Al-Bukhaaree (no. 2652 and 3651); Muslim (no. 2533) from the Hadeeth of Ibn Mas'ood, may Allaah be pleased with him.

¹¹ Reported by At-Tirmidhee (no. 3666 and 3665); Ibn Maajah (no. 85); Ahmad (no. 602) and others. Al-Albaanee graded it Saheeh within As-Saheehah (no. 824).

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hold over all of the nations, after the Prophets; because all of their histories were excellent histories in terms of the actualization of and attainment of Allaah's Pleasure and earnestness in seeking this great goal and its acquisition. They raced and competed in that and hastened in it.

Verses were directly revealed in every instant proclaiming the Pleasure of Allaah, the Glorified and High, for them. Within the Battle of Uhud, for example, when it had ended, the Muslims departed and the polytheists returned in their path to Makkah; the Muslims were in a state of affliction and from them there was he who was heavily laden with wounds. The Prophet (ﷺ) publicly announced to all another immediate meeting with the polytheists. Imagine, my Muslim brother, the state and those injuries; that blood, that fatigue, that hardship. Yet, not a single one of them hesitated. They hastened and proceeded forward, and said: "We hear and we obey." The Prophet limited it to those who had witnessed Uhud, and they proceeded with him to *Hamraa' Al-Asad*¹² to the

¹² A place 80 miles from Al-Madeenah; approximately 20 kilometers; they went there in pursuit of the polytheists on the Day of Uhud. Refer to Mu'jam Al-Buldaan 2/301.

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south of Al-Madeenah. Regarding them, the statement of Allaah was revealed:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدَ جَمَعُوا لَكُمْ فَآخَظَوْهُمْ
فَزَادَهُمْ إِيْمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَرِعْمَ الْوَكِيلِ ﴿١٧٣﴾ فَانْقَلَبُوا
بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّهِنَّ سُوءٌ ۖ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ
ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾﴾

“Those (i.e., believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So they returned with Grace and Bounty from Allaah. No harm touched them; and they pursued the good Pleasure of Allaah. And Allaah is the Owner of Great Bounty.”

[Soorah Aali Imran 3:173-174]

This action was done pursuing Allaah's Pleasure, the Glorified and High, by way of the testimony of the Lord of all that exists. He said:

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﴿ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴾

“...and they pursued the good Pleasure of Allaah. And Allaah is the Owner of Great Bounty,”

Meaning, He favored them with this bounty and He ennobled them.

The people of knowledge said that they successfully attained the reward of a complete battle although they had not encountered their enemy. Rather, all cast fear into the hearts of the disbelievers and they fled to Makkah being put to flight.

On the occasion of the treaty of *Al-Hudaybiyah*, the Prophet (ﷺ) called his companions and took their pledge of allegiance under the tree. They were more than 1,400. He took their pledge to fight until death and they all pledged allegiance and no one hesitated. This great pledge had not been concluded except that the statement of Allaah, Glorified be He, was revealed:

﴿ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ ﴾

﴿ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴾

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“Indeed, Allaah was pleased with the believers when they gave their Bay’ah (pledge) to you (O Muhammad ﷺ) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquility) upon them, and He rewarded them with a near victory.”

[*Soorah Al-Fath* 48:18]

Meaning, the victory at *Khaybar* and abundant spoils which Allaah favored them with and made them victorious with. Thus, were the stances of the companions in hastening to attain Allaah’s Pleasure.

The best of them in this regard was the *Siddeeq* of this *Ummah*, may Allaah be pleased with him. When the Prophet (ﷺ) mentioned that *Bilal*, may Allaah be pleased with him, was being persecuted, *Aboo Bakr As-Siddeeq* proceeded forth and purchased him then set him free, and he set free six others who were being persecuted for the sake of Allaah.

Concerning him, the statement of Allaah, the Exalted, was revealed:

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﴿ وَسَيَجْزِيهَا الْآتِقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ

مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾ ﴾

“And Al-Muttaqûn (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, And have in his mind no favor from anyone for which a reward is expected in return, Except only the desire to seek the Countenance of his Lord, the Most High; He surely will be pleased.”

[Soorah Al-Lail 92:17-21]

Meaning, Allaah, the Glorified and High, will be pleased with him, because he hastened and proceeded forth to attain the Pleasure of Allaah, the Glorified and High; for Allaah's Pleasure was his primary objective. Thus, the end of his pursuit was that Allaah was pleased with him and made him to be pleased.

Allaahu Akbar!! In addition to this noble status and lofty rank which Allaah has given them—i.e., Allaah being pleased with them—let us reflect on the fact that Allaah, the Glorified and High, has decreed for the Ummah, up until our time and until Allaah inherits the earth and

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whoever is upon it, that a single companion is not mentioned except that supplication for Pleasure for him is connected to his mention: رضي الله عنه (i.e., "*May Allaah be pleased with him*").

This is to the point that if a person forgets and mentions a companion without supplicating for Allaah to be pleased with him, then perhaps he will be alerted. It would be said: "You did not supplicate for Allaah to be pleased with him." May Allaah be pleased with all of the companions and provide us, by way of love for them, attainment of His Pleasure.

Allaahu Akbar!! Supplicating for Allaah's Pleasure for them has come to be connected to the mention of their names in every time. Rather, every day from the days of the Muslims, from the time of the companions, up until this day of ours and until Allaah inherits the earth and whoever is upon it, how abundantly is it supplicated for Allaah's Pleasure to be upon the companions every day? Is it a thousand times? Thousands? Millions? None can enumerate it except Allaah.

This victory which Allaah has facilitated for the Ummah, in terms of supplicating for Pleasure upon the companions, Allaah has incited the Muslims and given them the success to give due

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consideration to it and to preserve it, raising the rank of the companions, may Allaah be pleased with them, (in their) attainment of Allaah's Pleasure.

When Allaah, the Mighty and Majestic, opened for His slaves the door of supplication the doors of mercy are opened for them and He gives them that which they request.

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“And your Lord said: "Invoke Me, I will respond to your (invocation).”

[*Soorah Ghafir* 40:60]

The supplication of a brother for his brother in his absence is responded to. So how numerous are these abundant supplications which the believers utter over the course of times and over the days for the noble companions? How abundant is this great Pleasure which the noble companions have been successful in attaining. When the Muslim speaks about the companions and their status and Allaah's Pleasure, the Glorified and High, being placed upon them—may Allaah be pleased with them and make them pleased—it is not befitting that his speech in this regard be a speech which is devoid of

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compelling oneself to take them as example and emulate them, may Allaah be pleased with them. By way of this, the person does not benefit from reviewing their history or from reading their biographies. The benefit is only actualized if the companions, may Allaah be pleased with them, are made to be (one's) role model. One reads about their illustrious history and noble lives in order to emulate them; acting to attain Allaah's Pleasure. This meaning is affirmed within the statement of our Lord, the Glorified and High:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

“And the first to embrace Islaam of the Muhajiroon (those who migrated from Makkah to Al-Madinah) and the Ansaar (the citizens of Al-Madinah who helped and gave aid to the Muhajiroon) and also those who followed them with excellence (in Faith). Allaah is well-pleased with them as they are well-pleased with Him.”

[Soorah At-Tawbah 9:100]

Allaah, the Glorified and High, made those who followed the companions with excellence to

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share with them in (Him being) pleased with them. The share of the servant in Allaah's Pleasure is in proportion to how much he follows the ones whom Allaah is pleased with and whom he has been informed that Allaah is pleased with them within a number of places in His Book, Glorified and Exalted be He.

Moreover, the notification in this place is not devoid of mention that he who has within his heart any rancor, or animosity, or resentment, or hatred, or malice towards the companions of the Prophet (ﷺ) —and the refuge is with Allaah—in general or individually, this is a clear indication and a clear sign of him having missed his portion of Allaah's Pleasure, the Glorified and High, and loss in this great regard is indeed a tremendous loss. Hence, how can a people have this status and this rank; the Lord of all that exists announced His Pleasure with them in many places in His Book, then there be within the heart of a believer animosity, rancor, or disdain towards a single one of them?! Not to mention, the state of the one who busies himself and (spends) his time and his days cursing the companions, may Allaah be pleased with them. Some of them take this to be daily supplications which they are constant in, diligently displaying hatred and disdain for the companions, may

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Allaah be pleased with them; especially, the elite of the companions; specifically, Aboo Bakr, 'Umar, 'Aa'ishah, and Hafsah, may Allaah be pleased with them. As for those who revile them, may their faces be disfigured!!

This is a tremendous loss!! How far they are from Allaah's Pleasure; for the curse of the cursers or the revilement of the revilers does not harm the companions, may Allaah be pleased with them. Rather, the affair is as Jaabir ibn 'Abdullaah, may Allaah be pleased with him, said:

قِيلَ لِعَائِشَةَ رَضِيَ اللهُ عَنْهَا : إِنَّ نَاسًا
يَتَنَاوَلُونَ أَصْحَابَ رَسُولِ اللهِ - رَضِيَ اللهُ عَنْهُمْ -
حَتَّى إِنَّهُمْ لَيَتَنَاوَلُونَ أَبَا بَكْرٍ وَعُمَرَ، فَقَالَتْ
: ((أَتَعْجَبُونَ مِنْ هَذَا؟! إِنَّمَا قَطَعَ عَنْهُمْ
الْعَمَلُ ، فَأَحَبَّ اللهُ أَنْ لَا يَقْطَعَ عَنْهُمْ الْأَجْرُ))

“It was said to ‘Aa’ishah, may Allaah be pleased with her: ‘Indeed a people revile the companions of Allaah’s Messenger, may Allaah be pleased with them, to the point that they even revile Aboo Bakr

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and 'Umar.' She said: 'Are you amazed at this?! Indeed, their actions have ceased. But Allaah wanted that their reward should not cease.'" ¹³

So these revilers which busy themselves with reviling the companions, may Allaah be pleased with them, do not harm the companions with their revilement at all. Rather, that is considered a reward and spoils for the noble companions, may Allaah be pleased with them and make them pleased. From that which indicates this is the statement of the Prophet (ﷺ) within the authentic Hadeeth:

أَتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا: الْمُفْلِسُ فِينَا مَنْ
لَا دِرْهَمَ لَهُ، وَلَا مَتَاعَ، فَقَالَ: ((إِنَّ الْمُفْلِسَ
مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَ
زَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ
مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا،
فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ،

¹³ Reported by Al-Khateeb within Taareekh Baghdad 11/275 and Ibn 'Asaakir within Taareekh Dimashq 44/387.

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فَإِنْ فَرِيتَ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ
أَخَذَ مِنْ خَطَايَاهُمْ، فَطَرِحَتْ عَلَيْهِ، ثُمَّ طَرِحَ
فِي النَّارِ)).

“Do you know who the bankrupt person is?” They said: “The bankrupt person amongst us is he who has no money or material possessions.” He said: **“The bankrupt person from my nation is he who comes on the Day of Judgment with prayers, fasting, and Zakat. But he has cursed this person, slandered that person, wrongfully consumed the wealth of this person, spilled the blood of that person, and struck this person. So he will give this person from his good deeds and that person from his good deeds. If his good deeds are depleted before he repays that which was due upon him then he will take from their sins and they will be unloaded upon him then he will be cast into the Fire.”**¹⁴

This is another matter related to the lofty status of the companions in the attainment of the

¹⁴ Reported by Muslim (no. 2581).

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Pleasure; whether as it relates to one who supplicates for Allaah's Pleasure upon them, or he who curses them oppressively and wrongfully (the reward will be attained for them). For the one who curses them, he will give them from his good deeds, whether he likes it or not, as our noble Prophet has clarified.

Moreover, the Pleasure which Allaah has given to the people of Paradise is such that He will never be displeased with them after it. It is a fruit and an effect of them being pleased with Him, as a reward from the same class as the action. Since they were pleased with Allaah, the Mighty and Majestic, He was pleased with them. *Ar-Ridaa* (being pleased) which is the action of the slave and that by which he draws near to Allaah is of two types, as indicated by the evidences:

The First Type: Being Pleasured with Allaah. That which indicates it is the Hadeeth of 'Abbaas ibn 'Abdul-Muttalib, may Allaah be pleased with him, that he heard the Messenger of Allaah (ﷺ) saying:

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ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا ، وَبِالْإِسْلَامِ
دِينًا ، وَبِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
رَسُولًا .

“He has tasted the sweetness of Eemaan who is pleased with Allaah as his Lord, Islaam as his religion, and Muhammad as his Messenger.”¹⁵

This Hadeeth comprises four matters:

- (1.) being pleased with the Lordship of Allaah,
- (2.) being pleased with His Divinity,
- (3.) being pleased with His Messenger (ﷺ) and compliance with him, and
- (4.) being pleased with His religion and submitting to it.

Ibn Al-Qayyim, may Allaah have mercy upon him, said:

¹⁵ Reported by Muslim (no. 34).

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وَمَنْ اجْتَمَعَتْ لَهُ هَذِهِ الْأَرْبَعَةُ : فَهُوَ الصَّادِقُ
حَقًّا ، وَهِيَ سَهْلَةٌ بِالِدَّعْوَى وَاللِّسَانِ ، وَهِيَ
مِنْ أَضْعَبِ الْأُمُورِ عِنْدَ الْحَقِيقَةِ وَالْإِمْتِحَانِ ، وَ
لَا سِيَّمَا إِذَا جَاءَ مَا يُخَالِفُ هَوَى النَّفْسِ وَ
مَرَادَهَا مِنْ ذَلِكَ ، تَبَيَّنَ أَنَّ الرِّضَا كَانَ لِسَانِهِ بِهِ
نَاطِقًا ، فَهُوَ عَلَى لِسَانِهِ لَا عَلَى حَالِهِ .

“He who gathers these four, then he is the real truthful person. It is easy to claim and proclaim with the tongue but it is from the most difficult affairs to actualize when tested; especially, when there comes that which opposes the desires of the soul and that which it wants from that. It becomes clear that the Pleasure which his tongue was professing was upon his tongue (only) and not within his actual state.”

Being pleased with His divinity comprises being pleased with loving Him Alone and fearing Him, having hope in Him, turning to Him repentantly, being devoted to Him and dedicated to Him with all of one's will and love being for

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Him. The one who is pleased does all of his actions for the pleasure of the one whom he loves. This comprises worshipping Him and sincerity to Him.

Being pleased with His Lordship entails being pleased with His Administering the affairs of His slave and it entails singling Him out with trust, and seeking aid, reliance and depending upon Him, and that he is pleased with all that He does with him.

The first comprises being pleased with that which he is commanded with; the second comprises being pleased with that which He decrees for him.

As for being pleased with His Prophet as a Messenger, it comprises perfection in compliance with him and total submission to him such that he gives him precedence even over himself. He does not take guidance except from his words nor does he refer in judgment except to him, and he does not place the judgment of another over his. He is not pleased with the judgment of another, under any circumstances; not in anything from the Names and Attributes of the Lord and His Actions, nor in anything from the sweetness of true Eemaan and its stations, nor in anything from its

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outward or inner rulings. He is not pleased in that with the ruling of another. He is not pleased except with his ruling. If he is unable to arrive at his (the Prophet's) ruling then his referring to other than him for judgment is similar to eating out of necessity when one does not find that which will sustain him except *Al-Maytah* (the flesh of dead animals) or blood. The best of its states is that it is from the like that of dust which one performs *At-Tayyamum* with when he is unable to use pure water.

As for being pleased with His religion, then it is that Allaah said (something) or commanded or prohibited, then the servant is pleased and there does not remain within his heart any aversion for Allaah's Judgment and he submits to it totally, even if it opposes his soul or its desires, or a statement which he blindly follows, or his Shaykh, or sect.

Being pleased with Allaah is an obligation which Allaah has made binding upon every Muslim. There is no Islaam and no *Eemaan* except by way of it. It is that one is pleased with Him as his Controlling Lord, and pleased with Him as his true object of worship, there being no object of worship, in truth, besides Him. He focuses upon Him and turns to Him for refuge and to Him he gives all types of worship. He does not

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set up a partner or rival along with Him. And this state of being pleased with Allaah is not complete except with being pleased with His religion and being pleased with His Prophet (ﷺ). Due to this, they are combined with this Hadeeth. This type of pleasure is connected to the Names and Attributes of Allaah, the Glorified and High.

The Second Type: being pleased with what comes from Allaah; with that which He does with His slave and that which He gives him. This is connected to the reward of Allaah and His recompense; His blessings and favors, and Aid.

The First—which is being pleased with Allaah—is a foundation, and the second—which is being pleased with what comes from Allaah—is a branch from it. The first is obligatory, by agreement of the people of knowledge. The second, although it is from the noblest of affairs and the most honorable of the types of worship, they are not bound to it in general, due to their inability to attain it and its difficulty upon them. A group held it obligatory just as they deemed it obligatory to be pleased with Him. Upon research, that which is obligatory in this regard is patience, and pleasure is recommended. He

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whom Allaah favors in this regard to actualize pleasure then he has achieved a great success.

Perhaps, it is befitting that I close this treatise with a very beautiful portion from the *Meemiyah* of the 'Allaamah Ibn Al-Qayyim, may Allaah have mercy upon him, due to that which it has from connection to our topic and due to it also being a great narration and useful and beneficial. He, may Allaah have mercy upon him, said:

فَحَيَّ عَلَى جَنَاتٍ عَدْنٍ فَإِنَّهَا مَنَازِلُكَ الْأُولَى وَفِيهَا الْمُحَيِّمُ
وَلَكِنَّا سَبِيَّ الْعَدُوِّ فَهَلْ تُرَى نَعُودُ إِلَى أَوْطَانِنَا وَنُسَلِّمُ
وَقَدْ رَعَمُوا أَنَّ الْغَرِيبَ إِذَا نَأَى وَشَطَّتْ بِهِ أَوْطَانُهُ فَهُوَ مُؤَلِّمُ
وَأَيُّ اغْتِرَابٍ فَوْقَ غُرْبَتِنَا الَّتِي لَهَا أَضْحَتِ الْأَعْدَاءُ فِينَا تَحَكُّمُ
وَ حَيَّ عَلَى رَوْضَاتِهَا وَخِيَامِهَا وَ حَيَّ عَلَى عَيْشٍ بِهَا لَيْسَ يُسْأَمُ
وَ حَيَّ عَلَى الشُّوقِ الَّذِي فِيهِ يَلْتَقِي الْمُحِبُّونَ ذَاكَ الشُّوقِ لِلْقَوْمِ يُعْلَمُ
فَمَا شِئْتَ خُذْ مِنْهُ بِمَا تَمَنَّيَ لَهُ فَقَدْ أَسْلَفَ التَّجَارُ فِيهِ وَ أَسْلَمُوا
وَ حَيَّ عَلَى يَوْمِ الْمَزِيدِ الَّذِي بِهِ زِيَارَةُ رَبِّ الْعَرْشِ فَالْيَوْمَ مَوْسِمُ
وَ حَيَّ عَلَى وَادِ هُنَالِكَ أَفِيحِ وَ تَرْتِبُهُ مِنْ أَدْفَرِ الْمِسْكِ أَعْظَمُ
مَنَابِرٍ مِنْ نُورِ هُنَاكَ وَ فِضَّةٌ وَمِنْ خَالِصِ الْعِيقَانِ لَا تَنْقَصَمُ

REFLECTING ON ALLAAH'S STATEMENT:
THE GOOD PLEASURE FROM ALLAAH IS
GREATER

وَمِنْ حَوْلِهَا كُتُبَانُ مِسْكِ مَقَاعِدُ
لِمَنْ دُوَّتَهُمْ هَذَا الْعَطَاءُ الْمُفَحَّمُ
يَرُونَ بِهِ الرَّحْمَنَ جَلَّ جَلَالُهُ
كُرُوبِيَّةَ بَدْرِ التَّمِّ لَا يَتَوَهَّمُ
وَالشَّمْسُ صَحْوٌ لَيْسَ مِنْ دُونَ
أُفْقِهَا سَحَابٌ وَلَا غَيْمٌ هُنَاكَ يَغِيَمُ
فَبَيْنَا هُمْ فِي عَيْشِهِمْ وَسُرُورِهِمْ
وَأَزْرَافُهُمْ تَجْرِي عَلَيْهِمْ وَتُقَسِّمُ
إِذَا هُمْ بِنُورٍ سَاطِعٍ قَدْ بَدَأَ لَهُمْ
سَلَامٌ عَلَيْكُمْ طِبْتُمْ وَنَعِمْتُمْ
يَقُولُ سَلُونِي مَا أَسْتَهْتِمُ فَكُلُّ مَا
تُرِيدُونَ عِنْدِي إِنِّي أَنَا أَرْحَمُ
فَقَالُوا جَمِيعًا نَحْنُ نَسْأَلُكَ الرِّضَا
فَأَنْتَ الَّذِي تُؤَلِّي الْجَمِيلَ وَتَرْحَمُ
فِيُعْطِيهِمْ هَذَا وَيُشْهَدُ جَمْعَهُمْ
عَلَيْهِ تَعَالَى اللَّهُ فَاللَّهُ أَكْرَمُ
فَبِاللَّهِ مَا عُدُّرُ امْرِئٍ وَهُوَ مُؤْمِنٌ
بِهَذَا وَلَا يَسْعَى لَهُ وَيَقْدَمُ
وَلَكِنَّمَا التَّوْفِيقُ بِاللَّهِ إِنَّهُ
يُحْصِ بِهِ مَنْ شَاءَ فَضْلًا وَيُنْعِمُ

Hasten to the Gardens of 'Adn, for they are;

Your primary dwellings and they contain tents;

However, we are captive to the enemy so to you think

SHAYKH 'ABDUR RAZZAAQ
BIN ABDUL MUHSIN AL-BADR

**That we will return to our lands and thus
be safe;**

**They claimed that if the stranger is in a
remote place**

**And is exiled from his land then he is in
pain;**

**What strangeness is more than our
strangeness which**

**Has become such that the enemies have
gained control over us;**

Hasten to its gardens and its tents

**Hasten to a life wherein one will not
become bored;**

**Hasten towards the marketplace wherein
will meet**

**Those who love one another, that
marketplace is known to the people;**

**Take that which you will from it there
being no price for it**

**The merchants have spent for it and
given;**

Hasten to the Day of Increase whereupon

REFLECTING ON ALLAAH'S STATEMENT:
THE GOOD PLEASURE FROM ALLAAH IS
GREATER

**Today is the season for visiting the Lord
of the Throne;**

Hasten to a valley which is fragrant;

**Its sands are greater than the most
fragrant Musk;**

There are pulpits of light and silver

**And from pure Carnelian Stone which
will never break;**

**Around them there will be dunes of musk
to sit upon**

**For those below them this is a gift to
boast about;**

**They will see there from Ar-Rahman,
Majestic be He**

**Just as one sees the Full Moon and the
vision of which is not hindered;**

**And the sun there being no cloud in
front of it**

Nor any fog to conceal it;

**Since they are in their life and their
state of bliss**

SHAYKH 'ABDUR RAZZAAQ
BIN ABDUL MUHSIN AL-BADR

**And their provisions flow upon them and
is divided (between them);**

**Hence, they will have radiant light
stretched forth for them**

**Peace be upon you; your life has become
well and you have experienced the bliss;**

He will say: Ask me for what you wish

**All of that which you want is with Me;
indeed I am the Most Merciful;**

**They all will say: We ask You for Your
Pleasure**

**You are the One who are in charge of
that, the Beautiful, and You display
Mercy;**

**He will give them this and all of them
will look at Him**

**Exalted be Allaah, Allaah is the Most
Noble;**

**So by Allaah, there is no excuse for an
individual if he is a believer in it**

To not hasten for it and proceed forth;

However, the Tawfeeq is with Allaah

REFLECTING ON ALLAAB'S STATEMENT:
THE GOOD PLEASURE FROM ALLAAB IS
GREATER

**He specifies with it whom He wills as a
virtue and bestows favors upon him.**



SHAYKH 'ABDUR RAZZAAQ
BIN ABDUL MUHSIN AL-BADR

CLOSING

I ask Allaah, the Most Generous, the Lord of the Magnificent Throne, by His beautiful Names and Lofty Attributes, to favor us all and to bless us with the Tawfeeq in that which He loves and is pleased with from uprightness in statements and righteous actions; and that He make us from those who are successful; from those who:

﴿ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ

مُقِيمٌ ﴿١١﴾

“Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.”

[Soorah At-Tawbah 9:21]

May prayers, peace, and blessings from Allaah be upon His Messenger, our Prophet Muhammad, His family, and companions, all together.