

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Being Pleased with Allaah as Our Lord

Khutbah from al-Masjid al-Haraam
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All praise is due to Allaah who created, legislated, and decreed all things. He sent His Messengers with perfect laws and made them sources of light and pure guidance. He made being pleased with Him a distinguishing mark of those who truly revere Him. Thus, destruction awaits those who chase people from His religion and arrogantly reject it. I testify that none has the right to be worshipped except Allaah alone, without any partner. He is greater and more powerful than all else. I further testify that Muhammad is His worshipping servant and Messenger. He delivered the message, warned, and conveyed glad tidings. O Allaah, send salaah, salaam, and blessings upon him, his family, Companions, and all who follow their path until the Day of Reckoning.

Dear people of eemaan, you all believe in Allaah and are certain about meeting Him. You must observe taqwaa of Allaah as He rightfully deserves, hasten to earn His forgiveness and pleasure, and answer the call to His bounty and Jannah. The hours of our lives swiftly pass by, and everyone will feel remorse when they pass away. If they did good, they will regret not doing more. If they did wrong, they will regret not stopping their wrongdoing. “People of eemaan, observe taqwaa of Allaah. Every soul must look at what it has prepared for tomorrow. Observe taqwaa of Allaah, as He is completely acquainted with all you do.”

Dear Muslims, there is a hadeeth in Saheeh Muslim where Aboo Sa‘eed al-Khudree ؓ said the Messenger of Allaah ﷺ stated, “Aboo Sa‘eed, if someone is pleased with Allaah as a Lord, Islaam as a religion, and Muhammad as a Prophet, he will certainly enter Jannah.” Aboo Sa‘eed found this remarkable, so he said, “Messenger of Allaah, repeat that to me,” and he did so.

Dear Muslims, being pleased is an act of the heart which combines acceptance and submission. Being pleased in this sense forms the foundation of Islaam and Eemaan. It is also a necessary condition of testifying that none is worthy of worship except Allaah, who told us, “No, I swear by your Lord, they can never have complete eemaan until they seek your judgement about all which they differ, without finding any aversion within their souls, and submit completely.” Here, Allaah swore an oath that an individual cannot have complete eemaan until he refers all matters to Allaah and His Messenger, not having any aversion towards their decision, and then submits completely. This is the essence of being pleased with Allaah’s judgement and laws. Also, in that aayah, Allaah associated submission and aversion with our souls rather than our hearts. The immense wisdom behind this is because the soul is the site of desires, inclinations, aversions, and objections.

On that very basis, the Prophet ﷺ stated, “Someone will taste the sweetness of eemaan when he is pleased with Allaah as a Lord, Islaam as a religion, and Muhammad as a Messenger.” Collected by Muslim.

The Prophet ﷺ also said, “A person’s sins will be forgiven if he says the following when he hears the muaththin: I am pleased with Allaah as a Lord, Muhammad as a Messenger, and Islaam as a religion.” Collected by Muslim.

Ibn al-Qayyim commented that these two hadeeth are focal points of many major concepts in Islaam. These two hadeeth include the following qualities: being pleased with Allaah as our Lord and the One whom we direct all our worship to; being pleased with His Messenger, and submitting to him; and being pleased with His religion, and submitting to it. When a person has these four qualities, he is sincere in testifying to the truth. They are easy things to claim, but difficult to actualize under scrutiny, especially when one must oppose his soul’s inclinations.

Thus, being pleased with Allaah as the One whom we worship entails being pleased with sincerely devoting our love, fear, hope, and all other forms of worship to Him alone.

Being pleased with Allaah as Lord entails being pleased with how he regulates things for us, placing full trust in Him, and being pleased with He does to us.

Being pleased with Allaah’s Prophet as Messenger entails full submission to him.

Being pleased with Allaah's religion means that when He states, judges, commands, or prohibits, we must be completely pleased without any aversion. We must submit to that even if it opposes the desires of our souls, or the people and ideas our souls may be attached to.

Being pleased with Allaah is most certainly the epitome of honour. It leads to being in the company of Allaah and His Messenger, and finding contentment in that. When someone is pleased with Allaah as a Lord, Muhammad as a Messenger, and Islaam as a religion, he would be able to fully rely upon and submit to Allaah. When someone is pleased with Allaah, Allaah is pleased with Him. This is why being pleased in the manner described is the greatest means to Allaah, the Jannah of this world, and the source of comfort and life for those who know Allaah, love Him, worship Him sincerely, and long for Him.

Dear Muslims – servants of Allaah – the opposite of being pleased is to harbour objection and hatred towards some or all of what Allaah revealed. Hence, being pleased comprises acceptance and submission, whereas refusal and objection are their opposites.

The root of such refusal is following inclinations and influences other than Allaah, His Messenger, and revelation. There are people who give complete authority to their intellects and reasoning and end up following various misguided philosophies. There are others who give complete authority to ecstasy and trances to such an extent that shaytaan manipulates their minds and they fall to the depths of hallucinations. There are also people whose primary aim is material betterment using all types of arguments and viewpoints to permit what Allaah forbids, forbid what Allaah prohibits, abolish Allaah's obligations, and validate what Allaah eradicates.

The cause behind them all is giving full precedence to one's inclinations, and not being pleased with Allaah, His Messenger, and His religion. This is why the Qur'aan is filled with warnings against following such inclinations. In fact, a primary aim of Islaam's directives is to liberate every mukallaf (legally responsible individual) from the fetters of his inclinations so that he can follow Allaah's directives. This is the test which distinguishes the obedient worshipper from the disobedient rebel. Allaah said, "If the truth was subservient to their desires, the heavens and earth would be corrupted." He also said, "Do not follow your inclinations lest they divert you from the path of Allaah."

People of eemaan, conforming with Allaah's directives and remaining obedient to Him are vital elements of sound 'aqeedah (beliefs), not merely deeds and regulations. All humiliation, defeat, and discord in our lives result from us not following the course of Ahlus-Sunnah wal-Jamaa'ah in beliefs, actions, ethics, and reform. Furthermore, trying to escape from our obligations to Allaah is the cause of the failures and regression which the Ummah suffers from.

The laws of Islaam do not stoop in order to be misused as justification for people's laziness and disobedience to Allaah. On the contrary, Islaam requires that people rise to the heights of obeying Allaah and worshipping Him properly. However, people's souls become lazier and lazier in their fulfillment of Allaah's, directives attempting to interpret them in a way that supports laziness and negligence. This is a well known state of mind.

Servants of Allaah, one of the most problematic behaviours in this regard is to deliberately look for matters which may contain some contention and then support oneself by using strange opinions or points of view that are not even valid. This causes Allaah's directives to be annulled and violated all in the name of "difference of opinion." Additionally, this weakens the resolve of those who obey Allaah, making them lazy, causing them to excessively indulge in things which may be permissible, and making them bold enough to perpetrate acts that are prohibited.

There are people who go so far in their confusion that they oppose clear texts by saying there are differing views about them. Every time a person like this is told an aayah, hadeeth, or ruling, he says there are differing views about them. He says this like if he forgot that Allaah revealed the Qur'aan in order for us to use it as our point of reference when differences occur. Allaah said,

“People were initially united. Later on, Allaah sent the Prophets as bearers of glad tidings and as warners, and Allaah revealed scriptures to them with truth in order to judge between people regarding what they differed over.” Hence, the Qur’aan fulfils the roles of providing guidance, removing differences, and explaining the truth. With that in mind, we are to worship Allaah by referring to His revelation when differences occur, not use differences as a reason to disregard His revelation. Allaah said, “If you ever disagree about anything, its ruling is to be referred back to Allaah.” However, the ignorant do the very opposite by claiming there are differences, and they do so giving precedence to their own inclinations. As a result, they readily perform impermissible deeds as soon as they know that someone held a differing view about its ruling.

Where is being pleased with Allaah and referring back to Him in an attitude like that? This is one of problems of our times. When someone searches for differences and strange opinions, he makes a new religion for himself filled with his own inclinations and far away from the directives of Allaah and His Messenger ﷺ. Looking for such differences is a channel to following one’s inclinations and it opposes being pleased with Allaah.

Ibn Hazm رحمه الله said, “If someone only accepted what the scholars unanimously agreed about and abandoned all directives in texts whose interpretation is differed over, there is consensus that such a person would be a faasiq (disobedient to Allaah).” Ibn ‘Abdil-Barr رحمه الله said, “No scholar I know from any place ever used the existence of differences as a proof [to substantiate rejecting something correct].”

Allaah said, “People of eemaan, obey Allaah, obey His Messenger, and those in authority among you. When you differ about anything, refer it to Allaah and His Messenger if you truly have eemaan in Allaah and the Last Day. That is the best course and it produces the best outcome.”

The Ummah must have firm resolve in upholding the directives of Allaah and aiming as high as possible. It must not look at them as mere tasks and devise a scheme of looking for a reduction. No matter how demanding those directives may be, they are not burdens. In fact, they are sources of strength, just like a falcon which was created to soar at very high altitudes always carries the weight of its two massive wings. Allaah has said, “Take what I give you with strength,” and also, “Yahyaa, take the Book with strength.”

May Allaah bless us all by the Qur’aan and Sunnah, and allow us to glean benefit from the aayaat and wisdom they contain. I say this much and ask Allaah to forgive us all.



All praise is due to Allaah. Praising Him itself is a blessing from Him. We are grateful to Him, and gratitude leads to Him granting us more. We testify that none has the right to be worshipped except Allaah, without any partner, and we testify that Muhammad is His worshipping servant and Messenger. May Allaah send salaah, salaam, and blessings upon him, his family, and Companions.

It is necessary for people to learn and be reminded of the calls to eemaan, admonitions of the Qur’aan, the meanings of caution, contentment, taqwaa, reverential fear, and always remembering that Allaah sees us.

Jundub ibn ‘Abdillaah رحمه الله said, “We were with the Messenger of Allaah ﷺ while still young, not yet having reached the age of puberty. We learned eemaan before learning the Qur’aan, and thus it increased us in eemaan.” Collected by ibn Maajah.

‘Aa’ishah رضي الله عنها said, “The earliest section of the Qur’aan revealed was among the mufassal (from Soorah Qaaf till an-Naas), and it mentioned Jannah and the hellfire. Later on, when people

followed the guidance of Islaam, regulations of permissible and impermissible were revealed. If the first thing revealed was ‘Don’t consume alcohol,’ they people would have said, ‘we will never give up alcohol,’ and if ‘don’t commit zinaa was revealed,’ they would have said, ‘we will never give up zinaa.’ However, when I was still a little girl playing, an aayah revealed to the Prophet ﷺ was ‘Indeed, the final hour is their appointed time, and the final hour will be even worse for them in punishment.’ Later, when I was with him, Soorah al-Baqarah and an-Nisaa’ were revealed...” Collected by al-Bukhaaree.

Thus, we understand that being pleased with Allaah, His religion, and His Messenger constitute the completion of eemaan, and complete eemaan means being completely pleased. Eemaan is certainty which pervades the farthest extents [of the heart]. Knowing Allaah has a sweetness that purifies the soul and leads it to aim high. It leads one to long for Allaah and hasten to please Him. Eemaan fills the heart with light and happiness.

What eemaan is there greater than being content with Allaah, taking resort to Him, and filling one’s heart with only Him? The soundest, healthiest, softest, purest, and strongest of hearts are those of people who sincerely worship Allaah alone and disregard their own inclinations because of Him. “No one follows a better path than someone who submits his face to Allaah and is righteous in beliefs and deeds.” Submitting one’s face to Allaah means that a person devotes himself completely to Allaah and none other, humbly fulfilling His commands with full acceptance of His tawheed and laws. This is how complete eemaan is achieved.

Additionally, reverential fear of Allaah illuminates the heart and allows one to find his way. It also protects one from slipping and committing what Allaah has forbidden. It is a central quality of people who have taqwaa and eemaan. When we rectify our insides, major sins are forgiven. When person has the firm resolve to forsake sins, many victories will come to him. When an individual fully devotes himself to Allaah, Allaah will draw the hearts of people towards him.

Sufyaan ath-Thawree said, “If you exercise caution, Allaah will be easy in taking you to account. If you leave doubtful things and do what you are certain about, your religion will be protected.” Ad-Dahhaak said, “I met people who used to learn what it meant to exercise caution. Now, they only learn philosophy and how to argue.”

Thus, when you are pleased with Allaah as a Lord, Islaam as a religion, and Muhammad and a Messenger, you will taste the sweetness of eemaan and Allaah will be pleased with you and give you what pleases you.

In closing, invoke salaah and salaam upon the best and purest of all creation, Muhammad ibn ‘Abdillaah. O Allaah send salaah, salaam, and blessings upon Your worshipping servant and Messenger, Muhammad, and upon his pure family, his wives the mothers of the mu’mineen, his righteous Companions, and those who follow their path until the Day of Reckoning. O Allaah, be pleased with his four successors – Aboo Bakr, ‘Umar, ‘Uthmaan, and ‘Alee – as well as all the Companions of Your Prophet. O Allaah, Most Merciful of all who show mercy, be pleased with us along with them.

O Allaah, grant strength to Islaam and the Muslims, bring humiliation to all who deny You, oppress others, and spread corruption. O Allaah, Lord of all creation, bless this Ummah with leadership such that those who obey You are respected, those who disobey You are guided, all things right would be enforced, and all things wrong would be prevented. O Allaah, Lord of all creation, if others desire harm for us, our lands, Islaam, or Muslims, busy them with their own selves, turn their plots and evil against them, and make that a cause for their own destruction.

O Allaah, Lord of all creation, assist and grant victory to the mujaahideen who struggle for Your cause in Palestine and everywhere else. O Allaah, remove the siege which has been imposed upon them, rectify their affairs, and suppress their enemies. O Allaah, release al-Masjid al-Aqsaa

from the aggression of the oppressors who have occupied it without right.

O Allaah, show Your mercy to our brothers and sisters in Syria, Burma, Central Africa, and everywhere else. O Allaah, alleviate their suffering and grant them relief soon. O Allaah, have mercy upon them in consideration of their weakness, mend their injuries, and take command of their affairs. O Allaah, grant victory to Your religion, Your book, the Sunnah of Your Prophet, and Your believing worshipping servants.

O Allaah, guide our leader, to all that You love and are pleased with. Lead him so that he obeys You and avoids disobeying You. O Allaah, guide him, his two deputies, their brothers, and their aides to all that would produce good for all people and lands. O Allaah, guide the Muslim leaders to govern by Your laws, and to follow the Sunnah of Your Prophet Muhammad ﷺ and make them a mercy to your believing worshipping servants. O Allaah, spread security and prosperity throughout our country and throughout all lands of the Muslims, and protect us from the evil of those who do wrong, as well as the plots of those who disobey You.

Our Lord, grant us good in this world, good in the hereafter, and protect us from the torment of the hellfire. Our Lord, forgive us our sins, and our transgressing the bounds You have set for us. Make our feet firm, and grant us victory over the people that deny You. O Allaah, forgive our sins, conceal our faults, facilitate our affairs, and allow us to accomplish all our objectives that please You. O Allaah, forgive us, our parents, and our forefathers. O Allaah have mercy upon them as they raised us when we were young. O Allaah, if they are still alive, grant them health and well-being and guide them to obey You. If they have passed away, bestow You immense mercy upon them, illuminate and expand their places of rest and make those places gardens of Jannah for them. Unite us with them in the abode of Your benevolence. O Allaah, forgive us, our parents, our forefathers, their descendants, our spouses, and our children. Indeed, You hear our prayers.

O Allaah, none is worthy of worship except You. You need none but we are in dire need of you. Send the rains for us and do not make us among those who lose hope. O Allaah grant us rainfall that is beneficial, not harmful, through which You provide water for people, and life for crops. O Allaah, make it a rainfall of mercy, not one of punishment, adversity, destruction, or one that leads to loss of lives and property.

Allaah, accept from us our deeds, You most certainly hear all and know all. Accept our repentance, You are indeed the one who accepts repentance, the Most Merciful.

Your Lord, the Almighty is absolved from all the wrong which people say. May He grant protection to the Messengers, and all praise is due to Allaah, Lord of all creation.