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with
Ustazah
'Alimatunnisa

THE KINDEST JUDGE

*Getting perfect fairness with
ar-Rauf & al-Hakeem*





CHAPTER MARKERS

Page

04

AR-RAUF

The Most Kind

08

THE FUQARAA

We are poorer than poor,
but also richer than rich

12

AR-RAUF & REPENTANCE

How Ar-Rauf deals with those who
repent

17

HOW TO BE KIND

How to practise Ra'fa in our daily lives?

20

AL-HAKEEM

The All-Seeing

28

"AN EYE FOR AN EYE"

Can we seek revenge?

31

HOW TO BE WISE?

Ways we can work gain wisdom



AR- RAUF



The Most Kind



HIS OWN KINDNESS

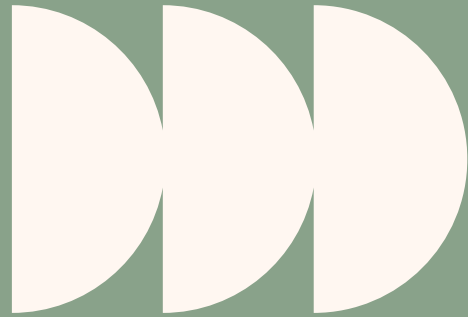
- Allah SWT will be Al-Hakeem during the Day of Judgement but He will also be Ar-Rauf.
- Ar-Rauf is more applicable in Dunya, while Ar-Raheem is more suitable for Akhirah.
- Ar-Rauf الرَّؤُفُ is derived from ra'fa (ر أ ف), which means to be kind, gentle, clement, to be merciful, compassionate, to show pity, to show tenderness.
- Ar-Rauf is The Most Kind, but the meaning expands beyond the kindness that we understand. It has to do with how Allah SWT shapes the Sharia of Islam to ensure our safety in Akhirah.



What do you think about when you hear the word 'Sharia'?

SHARIA OF ALLAH

- Sharia is not just about Halal and Haram; it covers the whole Islamic Law that Allah SWT has given to us. It includes rules on prayer timings, what is liked and disliked by Allah SWT etc.
- When Allah SWT give us the Sharia, it is for our own good so that we are able to pass and succeed in the trials in life.
- Sharia is in place to protect us, and for us to prosper and thrive. Only someone who is kind wants us to win in life; and Allah Ar-Rauf wants us to win in life!
- Mothers are known to be more strict with their children (than their grandparents) because they are the ones raising them. They know what will harm or benefit their children. Similarly, Allah SWT gives us the Sharia because He knows what will harm or benefit us in Akhirah.



Allah
wants us to
WIN
in life.



PASSING THE CONTROL

- When we are stressed over the Halal and Haram, remember Ra'fa (رأف) in Ar-Rauf الرَّؤُفُ as His Kindness is meant to take away that stress from us. <3
- The name Ra'fa makes us fall in love with Allah SWT because we know that all the rules are in place because He loves us and wants to protect us!
- *“The more you try to be in control of your life, the more stressful you will be. The more you give Allah control, the more comfortable you will be.”*
- The amount of things we can carry is so little but Allah SWT has an infinite amount of strength, knowledge and might. We are taking the burden off from our weak selves and giving it to the One Who has the key to every single door.

THE FUQQARAA



We are poorer than poor,
but also richer than rich
(if we have Allah SWT)

FAQEER VS GHANIYA

- Like the pilot flying the plane, Allah SWT is the One who is guiding us in this ride through life. The more we know about Allah SWT, the more we will be at peace.
- Those who question Allah SWT are the ones who do not know who Allah SWT is. If we find ourselves questioning the decisions of Allah SWT, we should learn and read more about the attributes of Allah SWT.
- Learning about His Attributes will make us more sane, calm and relaxed. The more we learn about Him, the more we learn about His Greatness. This is because we would realise that we are all Fuqara (poorer than poor). We are in dire need of Allah SWT's Help.
- *We are faqeer (فقير) towards Allah SWT but we are also sufficient or ghaniya (غنية) with Allah SWT.*

CRAZY RICH MUSLIM



- Ghaniya (غنية) can also mean sufficient instead of wealthy. This is because we tend to link 'wealth' with a lot of money.
- Being wealthy means having enough in life. As Muslims, we are crazy rich when we have Allah SWT.
- Whenever we need something, Allah SWT always provides. He is the Richest of the Rich and so as His servants, we are always sufficient.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

*Sufficient for us is Allah, and [He is] the best
Disposer of affairs (Ali-Imran 3:173)*

- As long as we are submitting our affairs to Allah SWT, it is all being taken good care of.

FROM HIS EYES OF KINDNESS



- We are dealing with Allah SWT - who is The Most Loving, The Most Kind, The Most Wealthy, The Most Generous - in our life. We are dealing with the One who is Infinite in all of His Love for us.
- We often think of Allah SWT as an entity who always has His Eyes on us and Who would punish us the moment we mess up.
- *Before we think of His Punishment, we should first think of His Rahmah (Mercy), His Generosity and His Love towards us.*
- He is looking at us with the Eyes of Ra'fa (kindness) and Rahmah (Mercy). He is the One with Infinite Love for us; Who would accept us when we fall and run back to Him.

AR-RAUF & REPENTANCE



How Ar-Rauf deals with those who repent



The Prophet (ﷺ) said, "Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.'

(Sahih al-Bukhari 7405)

Abu Huraira reported Allah's
Messenger (ﷺ) as saying:

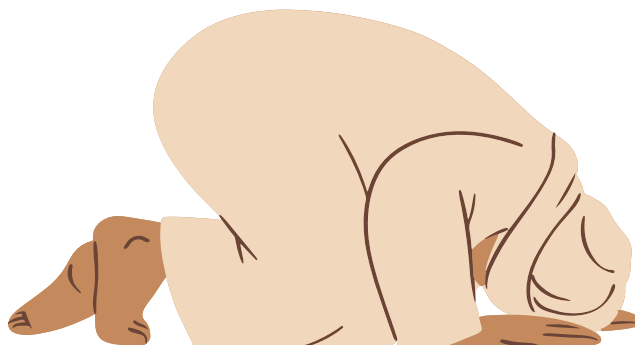
"Allah is more pleased with the repentance of His servant when he turns penitently towards Him than one of you would be on finding the lost camel."

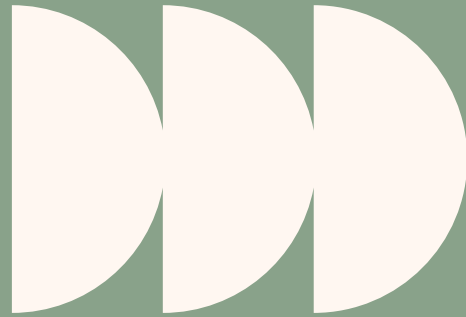
(Sahih Muslim)



ALLAH LOVES THE REPENTER

- Imagine if we are in the middle of the desert, and our camel carrying all our basic necessities walked away while we were taking a rest. A desert is a vastness of nothingness so being lost in one with no food or drink is like digging our own grave. Allah SWT is more happy with our repentance than when we finally found the camel again!
- The concept of repentance in the Western world is for a sinner but the concept of repentance in Islam is for the honourable one. A sinner is honoured if they repent!
- In Islam, the concept of repentance is stressed over and over again because Allah does not demand perfection!





*All of the children of
Adam are sinners,
and the best sinners
are those who*

REPENT.

(Sunan al-Tirmidhi 2499)



AR-RAUF IN AKHIRAH

- The state of the one who lost his camel in the middle of the desert is comparable to a death sentence. When he lost his camel, he thought that he was about to die, but when the camel returns, he sees the hope of living again.
- This is our situation when we are away from Allah SWT - we are spiritually dead if we do not have Allah SWT in our lives. To return to Allah SWT means we are giving back hope to ourselves.
- *Allah SWT is happy with our repentance because we have saved ourselves and we have made the decision that allows the Rahmah of Allah SWT to envelop us in Akhirah.*
- He is that happy for us because we are choosing to succeed instead of choosing to lose.

HOW TO BE KIND



How to practise Ra'fa in our daily lives?

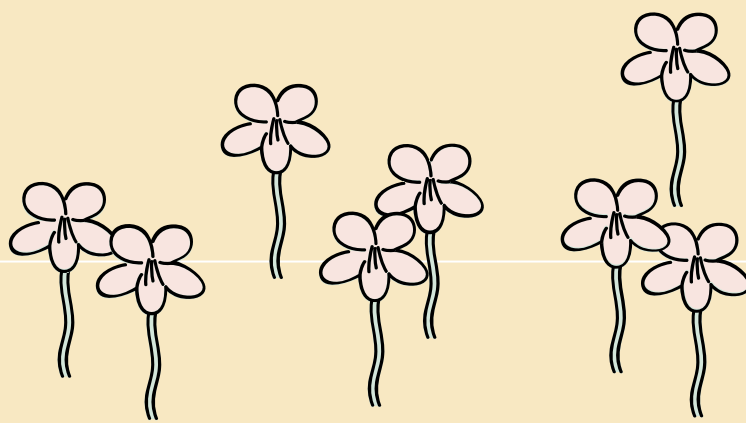


THE MOST KIND PERSON

- Ar-Rauf is not just kind; His Kindness is infinite. His Kindness is more than we can ever imagine.
- In order for us to understand Ar-Rauf and how we can have Ra-fa in our lives, we can think about much mercy and kindness Rasulallah ﷺ had. We should read more on his Seerah and about himself. We will learn that he ﷺ was kind to both Muslims and non-Muslims.
- In learning about his Seerah and the example of kindness that he ﷺ showed to others, we will know the amount of kindness that we need to practise every day.
- Before we can imagine the infinite kindness of Ar-Rauf, we would already feel Rasulallah ﷺ is too perfect to emulate. Although we can't be perfect like him, we can strive to do our best to be like him ﷺ!

SUNNAH OF RASULULLAH ﷺ

- We need to be more mindful and proactive in practising kindness in our lives.
- Our goal is to be how Rasulallah ﷺ was.
- The Sunnah of Rasulallah ﷺ is more than following his actions; it is about following his Akhlak and Adab ﷺ. We should follow him ﷺ in emulating kindness towards his neighbours and family.



AL- HAKEEM



What we listen to leaves an impact

WISDOM OF AL-HAKEEM

- Ar-Rauf (The Most Kind) covers the Mercy and Love of Allah SWT, and is usually paired with Ar-Rahim (The Most Compassionate).
- Al-Hakeem (The All-Wise) is about the knowledge of Allah SWT and is usually paired with Al-Alim (The All-Knowing One).
- Al-Hakeem الْحَكِيمُ comes from the root word Hakam ح ك م, which means 'to judge with wisdom'.
- A human's wisdom cannot be perfect. He judges based on limited facts and evidence. That is why there are court cases where victims lose their battle because of the lack of evidence. The Judge has to make a judgement based on the evidence presented to him.
- The wisdom of Al-Hakeem is beyond all these. This explains why sometimes, we can't understand the wisdom behind things that happened to us.

OUR SENSE OF SIGHT

- He is Wise in His Decision-making; His Wisdom is paired with His infinite amount of knowledge.
- In Akhirah, Al-Hakeem who knows every single thing about us will be the One judging us. Nothing is left unknown to Him. Yet, He will be the Most Merciful to us.
- If we think of Allah SWT as a God that likes to punish us, He wouldn't admit all believers into Heaven.
- Rasulallah ﷺ can't sit well in Jannah, knowing that there's a believer in Hell with even an atom of faith or belief in him. Ma Sha Allah. He ﷺ would keep asking Allah SWT to release them from Hellfire. (Full hadith in the next page)

HADITH OF INTERCESSION

Narrated Ma`bad bin Hilal Al-`Anzi:

We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer.

We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession."

He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say, 'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.'



So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was) they will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.' They would come to me and I would say, 'I am for that.'

Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.'

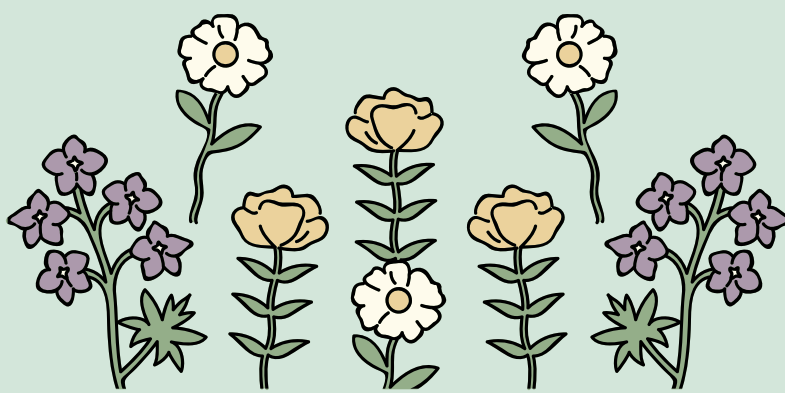
I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him.

Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.'

I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him.

It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so."

(Sahih al-Bukhari 7510)



HELL VS PARADISE

- This knowledge of Allah SWT is not sufficient without us also knowing the names of Allah SWT that 'scares' us.
- In Akhirah, time is different than in Dunya. Akhirah is outside of time itself.
- In His Perfect Wisdom and Fairness, Allah SWT tells us about things that would happen in Akhirah so that we would not do things that we are not supposed to do here in Dunya.
- It is from His Ra'fa (Kindness) that He foretells us the punishments of Hellfire and blessings of Paradise.
- Even in His Punishment, there is Mercy. He gives us difficulties in Dunya so He can give us a penthouse in Akhirah, In Sha Allah.

THE JUDGE OF AKHIRAH



- A fair judge cannot be fair in his decision if he is not aware of the rules.
- The Judge of a Dunya court will take the mental state of a criminal into consideration when passing judgements. Leniency is shown to those proven to have a mental illness.
- There are a lot of oppressions around the world, but they will be rightfully punished in the Court of Akhirah. In Akhirah, Al-Hakeem knows it all and He will put everyone in their places.
- We pray for Allah SWT's mercy when we do wrong, but oppressors do not have any hope for Allah.
- *Out of His Mercy, the hearing for the believers would be done in private Ma Sha Allah.*

"AN EYE
FOR AN
EYE"



Can we seek revenge?

"EYE FOR AN EYE"

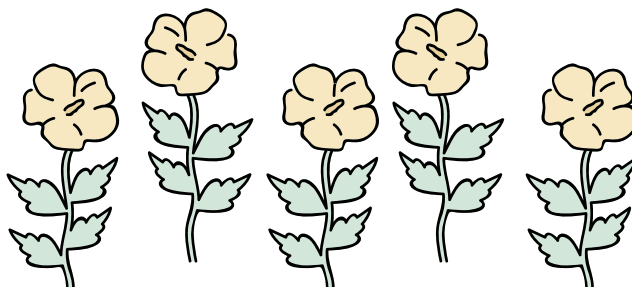
- Allah SWT constantly highlights his Names, Ar-Rahman and Ar-Rahim out of all his 99 Names, because all his other Names are often linked back to Ar-Rahman and Ar-Rahim.
- It is comforting to know that we have a Merciful and Compassionate Rabb.
- Qisas, which is taught in Fiqh al-Jinayat (Fiqh of Crimes), is interpreted to mean “an eye for an eye”. But how can we confirm that the qisas is fair?
- If we retaliate with more than what the oppressor gave us, we might turn in to an oppressor ourselves. :/

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

If you retaliate, then let it be equivalent to what you have suffered. But if you patiently endure, it is certainly best for those who are patient. (An-Nahl 16:126)

THE OPPRESSED

- Perhaps Allah SWT holds the other person in more mercy than us, because of what he went through.
- It is better to forgive than to seek revenge. But if we do feel revengeful, pray to Allah SWT and ask Him to give the revenge that best fits.
- *"Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allah."* (Al Bukhari)
- We need to be aware of our actions lest we can be oppressive to others.
- *"O Allah, we ask for forgiveness for the sins that we know and the sins that we do not know."*



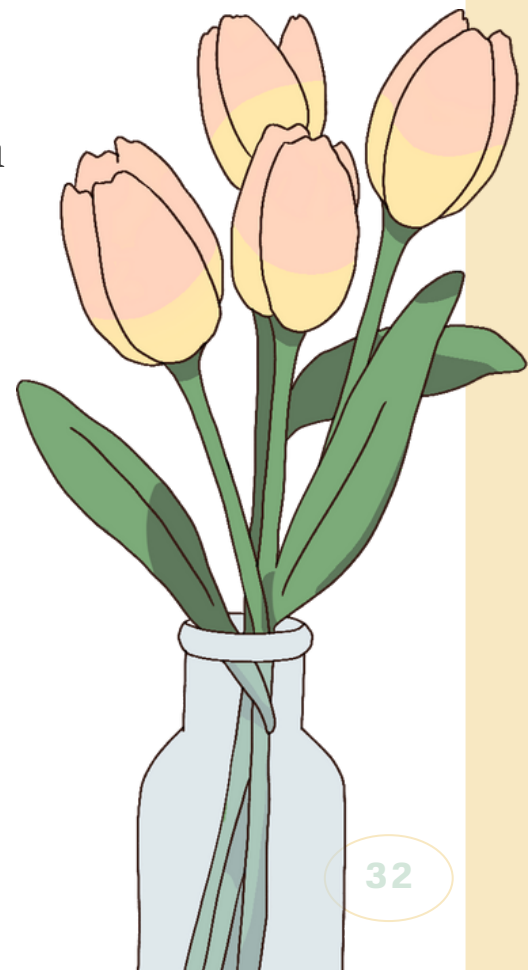
HOW TO BE WISE?

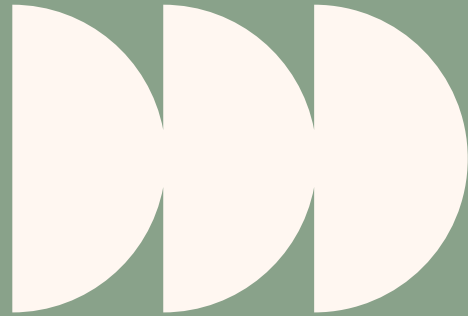


Ways we can gain wisdom

THE WISDOM OF ALLAH

- Al-Hakeem knows the things that we purposely do, and the things we do unintentionally.
- Allah SWT describes Hikmah (Wisdom) as a gift in people.
- *The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen." (Al-Bukhari and Muslim)*
- Knowledge, Wisdom and Understanding do not come from the number of classes we attend nor the amount of information that we memorise. They depend on how much Allah SWT wants to give to us.
- Hikmah is a light from Allah SWT. It's not something that we can learn from books.





Hikmah
(Wisdom) is a
light from
Allah SWT.



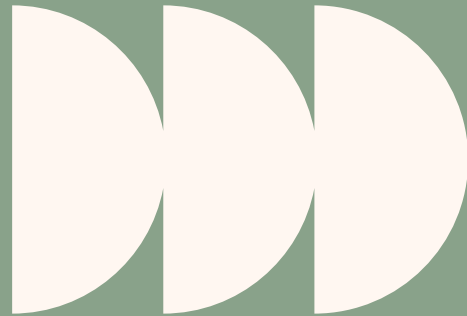
OUR FIRST RESPONSE

- Being wise is saying the right things at the right time; doing the right thing in the right situation and putting the right things in the right place.
- Hikmah is your first response to a situation. When trial happens in our lives or in the lives of others, what is our first response?
- The more we seek the Light of Allah SWT, the more we will see His Hikmah. We should increase our connection to Allah SWT in order to receive more Hikmah.
- Part of His Ra'uf is that He put us in a situation where He knows we have the right wisdom to go through it.
- *The more wisdom we have, the faster we realise this. The older we are, the more we make sense of things.*

LET'S SHINE BRIGHT



- Sometimes we feel like a speaker is talking about us because they spoke about something that we are going through.
- The Light that we receive from Allah SWT will make us say the right things.
- We have to do our own prep work with Allah SWT, so that Allah SWT guide us in our words and actions.
- We need to constantly build on our Ibadah, Du'a and connection with Allah SWT so that we can always serve ourselves and the people around us.
- People come to us for help because they see the Light of Allah in us. SubhanAllah.
- *We need to take more spiritual showers so that the Light in us will shine more In Sha Allah.*



*The more we learn
about Allah SWT,
the more awe we
will have for him*

<3

