

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ أَبِي مُسْلِمٍ،
عَنْ طَاوُسٍ، سَمِعَ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ " اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ
وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ،

لَكَ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ

أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ

أَنْتَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ،

وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ،

اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ،

وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ،

فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،

أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ - أَوْ لَا إِلَهَ غَيْرُكَ - "

قَالَ سُفْيَانُ وَزَادَ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةَ " وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ "

Abdullah ibn Abbasؓ narrated that when Rasoolullahﷺ got up at night to offer the Tahajjud prayer, he used to say: Allahumma lakal-hamd. Anta qaiyyimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakal-hamd, anta nurus-samawati wal-ard. Wa lakal-hamd, anta-l-haq wa wa'duka-lhaq, wa liqa'uka Haq, wa qauluka Haq, wal-jannatu Han wan-naru Haq wannabiyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khartu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-mu akh-khir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All praise and thanks are for you, You are the Establisher of the Heavens and the Earth, And whatever is in them. All praise and thanks are for You; You the Owner of the Heavens and the Earth And whatever is in them. All praise and thanks are for You; You are the Light of the Heavens and the Earth; All praise and thanks are for You; You are the King of the Heavens and the Earth; All praise and thanks are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Jannah is true And Jahannam is true And all the Prophets (Peace be upon them) are true; And Muhammadﷺ is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous and future sins; And whatever I concealed or revealed and You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you. Sufyan said that `Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allahﷻ).

My brothers and sisters, in this dua in my view, the most critical thing is when Rasoolullahﷺ said: **Antal-Haq, wa wa'dukal-Haq, wa liqa'uka Haq, wa qauluka Haq.** In my view, Islam means to make this real for ourselves, in our minds, our hearts and our souls and to live our lives in the light of this belief that Allahﷻ is The Truth, and his Promise is True and our meeting Him is true and His Word is True. The fundamental question to ask ourselves is, 'Is this true for me?'

Today we live a life in which there is no space for reflection and introspection. No space to connect to Allah ﷻ. We have filled our lives with noise. We have bartered our peace and tranquility for social media, message alerts and all kinds of so-called conveniences which are supposed to take away the mundane and repetitive tasks of our life and give us more free time. But in reality, they have taken away whatever free time we had. Ask yourself when was the last time you simply sat with your back to a tree and did nothing. Just watched the grass growing, listened to birds singing, or lay on your back in a hammock or on the grass watching Allah ﷻ's artwork in the clouds? Today we have built our cities and living spaces such that there is no space for grass to grow or for us to see the sky. And for this we are paying a price. A very heavy price of stress, depression, anxiety, anger and frustration. To overcome which we seek therapy in Ikea. And then we are surprised that all we got in return was another bill to pay at the end of the month. We are sick. Very sick. To be adjusted to sickness is not a sign of health. It is high time to cure ourselves. Seek the help of Allah ﷻ, NOW!

Allah ﷻ said:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Ra'ad 13: 28. *Those who believe (in Allah ﷻ), and whose hearts find peace in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find peace.*

What is Dhikrullah? It is not the mechanical repetition of the names and attributes of Allah ﷻ. It is the connection that Rasoolullah ﷺ expressed when he said: **Antal-Haq, wa wa'dukal-Haq, wa liqa'uka Haq, wa qauluka Haq.** When Rasoolullah ﷺ said this, he was speaking to someone who was present, in whose presence he found himself. He was speaking to someone who was real to him. Not a concept, not an idea, not a philosophical construct, but someone who was real, who he knew, who he was connected with, who he communicated with, who listened to him, saw him, knew him and who he knew. Allah ﷻ was real to Rasoolullah ﷺ. I ask myself, 'Is Allah ﷻ real to me?' Please notice that I am not asking, 'Is Allah ﷻ real?' I know that Allah ﷻ is real. **But is He real to me?** That is the crux of the matter. That is the meaning of Yaqeen (total faith) and that is the requirement from the slave, that he recognizes his Rabb. I remind myself and you that the single, most reliable sign of recognition is to respond.

When you recognize someone you love, you call out to them, you greet them. When you recognize Allah ﷻ what do you do? Obey Him or disobey? Let us see what those to whom Allah ﷻ was real did. How did they behave? Allah ﷻ told us about them:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوْ لِمَ تُؤْمِنُ قَالَ
بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ
ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Baqara 2: 260. *And (remember) when Ibrahim said, "My Rabb! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise."*

How many times did we read this Ayah? How many times did we listen to it in Taraweeh? Did we reflect on it? Let me help you to reflect because the Qur'an came for us to reflect on the signs of Allah ﷻ.

What do you say about the relationship of Ibrahimؑ and Allah ﷻ? Here is a man talking to Allah ﷻ who he knows well and who he is used to talking to. This is not the first time he spoke to Allah ﷻ. He knows Allah ﷻ. He knows Him very well. He has a relationship with Him. So, he can talk to Him without any hesitation. He can ask Him for things which we normally wouldn't think of asking. That is why I keep telling you to talk to Allah ﷻ. Allah ﷻ is real. Believe me. But to talk to Allah ﷻ we must first become obedient to Him alone. That is the price to pay to talk to your Rabb. Is it too much for you? Ask yourself. If not, then what is keeping you back from discarding all those things, people, places, activities that destroy your relationship with Allah ﷻ?

Ibrahim عليه السلام asked Allah ﷻ to show him His power. So Allah ﷻ put him to work. Think about it. You can't just catch an adult wild bird and tame it. You will never catch it and it will never be tamed. So what Ibrahim عليه السلام now had to do was to find four nests of different bird species, wait until there were fledging chicks in it who were not so young that they would die if you took them and not so old that they would not be amenable to being tamed. Then he had to tame these chicks, teach them to fly and become used to him so that they would fly freely but come to him when he called them. All this takes time. Maybe several months. Then Ibrahim عليه السلام had to slaughter the birds, chop them up into small pieces, mix up all the pieces and then find four hills in four different directions, climb each hill and place one part of the mixture on each hilltop. Then he had to get back to a place between all the four hills and call the birds. Imagine his feelings as he did all this. The anticipation, the excitement, the joy. The absolute certainty that His Rabb would deliver what He promised.

That is why Rasoolullah ﷺ said about this Ayah, 'If Ibrahim عليه السلام had the right to say, 'Li yatmainna qalbi', we have even more right to say that.' May Allah ﷻ give us total Yaqeen in His power and fill our hearts with His Glory and Majesty. Allah ﷻ is real. But is He real to us? That is the question to ask ourselves. The challenge of people and their opinions holding us back from obeying Allah ﷻ and thereby denying ourselves the greatest joy of life; to know Allah ﷻ; was there for Ibrahim عليه السلام also. It is there for every human being on the face of the planet. But those who love Allah ﷻ make their choices. And they reap the benefits. Others also make their choices. Question is, what do we want to choose? You can't choose good and evil together. You must choose one. Which one do we choose? Our actions will tell us what our choice is.

That is why Rasoolullah ﷺ described Al-Ihsaan as worshiping Allah ﷻ as if we can see Him and though we don't see Him, to know that He sees us. That is the essence of his statement: Allahumma Antal Haq. O! My Allah ﷻ, you are the truth. It is to get this sense of reality with respect to Allah ﷻ, that is the aim and purpose of Islam. Islam came to connect the slave to his Creator without any hinderance or agent between them. That is the essence of Tawheed (the worship of Allah ﷻ alone). I ask Allah ﷻ to enable us to feel His presence in our lives and to give us the Tawfeeq to realign our lives away from our own desires and from Shaytaan; and to align them towards Allah ﷻ