

THOSE SHADED WHEN THERE IS NO SHADE (PART 2 OF 2): STRIVING TO BE SHADED

Rating: 4.9

Description: A continuation of lesson 1 describing the last 3 groups of people who will be shaded by Allah.

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Objective

- To understand what sort of people will be under the shade of Allah's Throne on the Day of Judgment.

Arabic Terms

- Hadith* - (plural – *ahadith*) is a piece of information or a story. In Islam it is a narrative record of the sayings and actions of Prophet Muhammad and his companions.
- Aayaat* - (singular – *ayah*) the word *aayaat* can have many meanings. It is almost always used when talking about proofs from Allah. These include evidences, verses, lessons, signs, and revelations.
- Ummah* - Refers to the whole Muslim community, irrespective of color, race, language or nationality.
- Taqwa* - Awe or fear of Allah, piety, God-consciousness. It describes a state of awareness of Allah in everything one does.
- Shaytan*- sometimes spelled *Shaitan* or *Shaytaan*. It is the word used in Islam and the Arabic language to denote the devil or Satan, the personification of evil.
- Sadaqah* - voluntary charity.
- Zakah* – obligatory charity.

5. A man who is called by a woman of beauty and position (for illegal intercourse), but responds by saying, 'I fear Allah'.

Please note that, as explained in lesson 1, the same reward is given to a woman who is tempted by a man but rebukes him saying, "I fear Allah".

This world is full of temptations and especially now, in the 21st century we are assaulted almost constantly. Our dependence on technology forces us to make hard choices. We can choose to be led around by the nose by *Shaytan* and his minions or we can choose righteousness. The



attraction of one gender to the other is an age old problem, an age old temptation, and many people have been lured into destruction by failing to resist a thing of beauty. This is why we find the rewards for restraint mentioned so often in the *aayaat* (verses) of the Quran and why Prophet Muhammad warned his *Ummah* about the danger of not learning self-control.

“But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.” (Quran 79:40-41)

People enter Paradise, due generally to their *taqwa* of Allah, full respect and obedience to the commands of Allah, and based on their good conduct. Most however enter the Hellfire because of the ill use of the mouth and private parts”[\[1\]](#)

Something that is guaranteed to strengthen our resolve to stay well away from the temptation of the opposite gender is ‘fear of Allah’. *Taqwa* is the word often used to define the concept of fear of Allah. Prophet Yusuf (Joseph) was a man with *taqwa*. It is said that he will be one of the leaders of the people shaded by Allah on the Day of Judgement. His way of dealing with the temptation of the seductress that was his employer’s wife is a fine example for all of us. When he found himself tempted by her beauty he sought refuge with Allah.

“Indeed she did desire him and he would have inclined to her desire had he not seen the evidence of his Lord. Thus, it was that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.” (Quran 12:24)

6. A man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity.

Charity in Islam takes two forms: *zakah*, compulsory charity and *sadaqah*, voluntary charity. *Zakah* holds such a high position that throughout the Quran it is often coupled with prayer. Islam places great emphasis on the need to give *sadaqah* and *zakah* and it places great emphasis and great reward on giving these two forms of charity in secret. To give in secret preserves the dignity of those who receive and it also prevents the giver from seeking praise and acknowledgment. Islam tells us that giving in secret is by far the superior way but that should not detract from giving publicly which is also a very desirable and rewardable act however deliberately drawing attention to one’s charitable

deeds is a very undesirable quality.

Wealth is something that Allah can give to us at any time; however He can also take it away without even a moment's notice. We all know people that have plunged into bankruptcy overnight. Because of the high position charity holds in Islam it is important that we spend our wealth in the way of Allah before we do not have the means to do so.

The likeness of those who spend their money for Allah's sake, is as the likeness of a grain (of corn), it grows seven ears, every single ear has a hundred grains, and God multiplies (increases the reward) for whom He wills, and Allah is All-Sufficient for His creatures needs, All Knower. (Quran 2:261)

7. A man who remembers Allah in private and weeps.

Prophet Muhammad said, "There are two eyes which will not be touched by the fire, an eye which weeps out of fear of Allah and an eye that stays alert throughout the night guarding for the sake of Allah".^[2]

In the first type are those people whose eyes overflow with tears when they remember Allah. They weep when they contemplate the sins that they have committed or might have committed if they had not remembered the great mercy of Allah. Sometimes it is easy to be swept up by the emotion when praying in congregation and many people weep. While this is a rewardable and commendable action those who weep in private, when there is none but Allah who can see them, are in a special category and will be sheltered under the shade of Allah.

Footnotes:

[1] *At-Tirmidhi*

[2] *Ibid.*

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