

Divine Protection of the Servant in the Prophetic Tradition: A Reading of the Hadith, “Be Mindful of Allah, and He Will Protect You”

Dr. Khati Kamal

University of Algiers 1

Degree: PhD in science

Specialty: Quran and Sunnah

chikhabdelghafour@gmail.com

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Abstract:

This article addresses one of the attributes of Allah, namely His preservation of His servants. This preservation manifests in many forms: in the preservation of the servant's body and soul, and in the preservation of this universe that He has subjected for him, through His holding the heavens and the earth lest they should vanish, and His preserving what He has placed in it of blessings and provisions in the plants, animals, and inanimate things around him.

The Prophet, peace and blessings be upon him, said: “*Guard Allah, and He will guard you,*” which indicates that this preservation increases as the servant draws nearer to his Lord. There is a general preservation from Allah for all people, and there is a special preservation for His believing allies.

The study also indicates that Islamic law came with rulings and commands that protect the servant from deviation and misguidance, and it legislated acts of worship that maintain balance between soul and body, protect him from falling into the snares of Satan and from despair in this worldly life, and instill in him a spirit of hope, seriousness, and striving for what benefits him in both abodes.

This research therefore seeks to clarify the manifestations of this preservation, knowledge of which strengthens the servant's bond with his Noble Lord.

Keywords: Allah; preservation; security; Islam; faith; happiness, guard.

Introduction:

Praise be to Allah, glorification of His majesty, and thanks to Him for His guidance and beneficence. Peace and blessings be upon the noblest of messengers, our master and beloved Muhammad, and upon his noble family and companions.

Allah, Mighty and Majestic, has informed us in His Noble Book that He is the Preserver who protects His servants and watches over them while they are embryos in the wombs of their mothers. Then, when He brings them into this worldly life, they find

in it what sustains their backs, keeps them alive, and wards off forms of evil and corruption.

Allah, Mighty and Majestic, did not create human beings aimlessly, to be neither commanded nor prohibited. Rather, He showed them the paths of good and commanded them to follow them, and to beware of the paths of evil and error that contradict them, by sending messengers to them and revealing books to them containing guidance and light.

The Exalted Lord also informed His servants that He keeps account of their deeds and words, preserving them all and wasting nothing. If it is good, then good; and if it is evil, then evil.

In addition, the Sunnah of the Chosen Prophet, peace and blessings be upon him, contains what points to the manifestations of this preservation, and shows that Allah's companionship and preservation of His servant increase as the servant's faith in his Lord increases and as his loyalty and obedience to Him become complete.

This research came to shed light on these manifestations from the perspective of a hadith narrated by Ibn Abbas, may Allah be pleased with them both, from the Prophet, peace and blessings be upon him, who said: "O boy, I am teaching you some words: Guard Allah, and He will guard you; guard Allah, and you will find Him before you; when you ask, ask Allah; when you seek help, seek help from Allah. Know that if the nation were to gather together to benefit you with something, they would benefit you only with something that Allah has already written for you; and if they were to gather together to harm you with something, they would harm you only with something that Allah has already written against you. The pens have been lifted and the pages have dried."

Research Problematic:

Allah, Mighty and Majestic, has placed within this universe manifest blessings that indicate to every rational person Allah's care and preservation of His creation. These provisions, the fruits and crops that come out of the earth, and this water that descends from the sky in due measure, all of this points to that preservation and care.

The problematic that should be posed is as follows: *Is Allah's preservation of His servants limited to these outward matters of food, drink, and the like that protect them from destruction? Or are there other manifestations that many people may not notice, which leads to ignorance of the Beneficent Preserver, weakens their bond with Him, and may lead them to ingratitude and denial of His favors and blessings, exalted is He, as well as conceit about the knowledge they possess?*

Importance of the Research:

This research is of great importance because it is connected to knowledge of one of the attributes of Allah, namely the attribute of preservation, and it falls under the study of Allah's names and attributes. It is well known that the nobility of knowledge lies in the nobility of what is known, and there is nothing nobler than the knowledge of the Creator, exalted is He, through His names and attributes. From this perspective, this

research is related to the oneness of Allah, Mighty and Majestic, and to knowing Him as He truly deserves to be known.

From another perspective, it is linked to the believer's character and conduct through the words of the Messenger of Allah, peace and blessings be upon him: "Guard Allah, and He will guard you." Allah's preservation of His servant— as will be explained— in its special sense depends on the servant's compliance with his Lord's commands, in terms of sincerity in the relationship between him and his Lord on the one hand, and between him and the rest of creation on the other, which yields commendable qualities in the life of the individual and society.

Objectives of the Research:

The research aims to highlight the manifestations of Allah's preservation of His servants, which appear in many and varied matters, yet may be hidden from the servant even though they are close to him, indeed within his own self, unless he uses his reason or is enlightened by Allah's light and guidance. The noble Prophet's hadith, "Guard Allah, and He will guard you," contains an indication of that, as will be shown in the study.

Previous Studies:

In the course of my review of the research topic, I found two academic studies related to it.

The first is entitled: "*A Study of the Hadith: Guard Allah, and He Will Guard You*" — *a hadith and creed study* — by Dr. Salah Ibin Jubair bin Jaber al-Jadaani. It was published in the Journal of Reading and Knowledge (Ibn Jubair, 2021, p.91-122). The author, in most of his book, dealt with creed-related issues that occur in the hadith, such as seeking help from Allah, reliance upon Him, the reality of divine decree and destiny, and predestination in writing.

The author also devoted a section entitled "Highlighting Preservation from Allah and Preservation for Allah," in which he discussed the name of Allah "al-Hafiz" and "al-Hafiz" in terms of form and semantic meaning, and mentioned the two kinds of preservation: a general preservation for all creatures, shared by the righteous and the wicked, indeed even animals; and a second kind: His special preservation for the believers who obey Him, such as protecting them from their enemies and from doubts and misguidance.

The second study is entitled: "*The Hadith: Guard Allah, and He Will Guard You*" — *a creed study* — by Dr. Muhammad bin Abdulaziz bin Ahmad al-'Ali. In the introduction to his research, the author pointed out the importance of this Prophetic hadith and that it is a weighty testament for the whole Ummah, and that it relates to matters that are among the foundations of religion, such as the divinity of Allah, His lordship, and His names and attributes. Because of its great importance, major scholars explained it long ago, such as Ibn Daqiq al-'Id (d. 702 AH) in his book Explanation of the Forty Nawawi Hadiths, and Ibn Rajab al-Hanbali (d. 795 AH) in his book Jami' al-'Ulum wa al-Hikam.

The content of this research, like the previous one, paid close attention to the issues included in the hadith. Hence, both studies are beneficial, especially with regard to these creed-related issues. However, the aspect that concerns us in this study, namely the manifestations of Allah's preservation of His servants, requires further expansion and precision; therefore, I wanted to discuss it in more detail and with examples.

Methodology of the Research:

The nature of this topic required the adoption of the descriptive-analytical method, by tracing the texts of the Qur'an and the Prophetic Sunnah, as well as the statements of scholars and exegetes, and evidence from scientific facts in the universe and the horizons that indicate the manifestations of Allah's preservation and care for His servants, and the manifestations of that through reflection on the saying of the Prophet, peace and blessings be upon him: "Guard Allah, and He will guard you."

Research Outlines:

The research consisted of an introduction, three sections, and a conclusion.

Introduction: in which I presented the research problem, its importance, its objectives, and then the methodology followed in preparing the research.

First Section: A source-critical study of the noble hadith: "Guard Allah, and He will guard you."

First Subsection: Takhrij (source tracing) of the hadith.

Second Subsection: Judging the hadith.

Second Section: A study of the text (matn) of the hadith.

First Subsection: The overall meaning of the hadith.

Second Subsection: The detailed meaning of the hadith.

Third Section: Manifestations and aspects of Allah's preservation of His servant from the perspective of the noble Messenger's hadith: "Guard Allah, and He will guard you."

First Subsection: Manifestations of Allah's preservation of His servants in general.

Second Subsection: Manifestations of Allah's preservation of His believing allies in particular.

Conclusion: includes the research findings.

First Section: Source-Critical Study of the Noble Hadith "Guard Allah, and He Will Guard You"

First Subsection: Takhrij (source tracing) of the Hadith

Al-Tirmidhi said: Ahmad ibn Muhammad ibn Musa narrated to us; Abdullah ibn al-Mubarak informed us; Layth ibn Sa'd and Ibn Lahi'ah informed us, from Qays ibn al-Hajjaj (A-Tirmidhi, 1978, p.25). (h) And Abdullah ibn Abdulrahman narrated to us; he said: Abu al-Walid informed us; he said: Layth ibn Sa'd narrated to us; he said: Qays ibn al-Hajjaj, meaning one and the same, narrated to us, from Hanash al-San'ani (Ibn-Hanbal, 1995, p.2763), from Ibn Abbas, who said: I was one day behind the Messenger of Allah, peace and blessings be upon him, when he said: "O boy, I am teaching you some words: Guard Allah, and He will guard you; guard Allah, and you will find Him before you; when you ask, ask Allah; when you seek help, seek help from Allah. Know

that if the nation were to gather together to benefit you with something, they would benefit you only with something that Allah has already written for you; and if they were to gather together to harm you with something, they would harm you only with something that Allah has already written against you. The pens have been lifted and the pages have dried.” Al-Tirmidhi said in his Sunan: This is a hasan sahih hadith.

First: Takhrij of the hadith

It was transmitted with this wording by al-Tirmidhi in his Sunan, and by Imam Ahmad in his Musnad with close wording. In one narration from him, there is an addition at the end: “And know that in patience over what you dislike there is much good, and that victory comes with patience, relief with distress, and ease with hardship.” (Mosli, 1992) It was also transmitted by Abu Ya‘la al-Mawsili in his Musnad, by al-Tabarani in al-Mu‘jam al-Kabir, and by al-Diya’ al-Maqdisi, all through routes from Qays ibn al-Hajjaj, from Hanash al-San‘ani, from Ibn Abbas, marfu‘an to the Prophet, peace and blessings be upon him (Makdassi, 2000, pp.11-12).

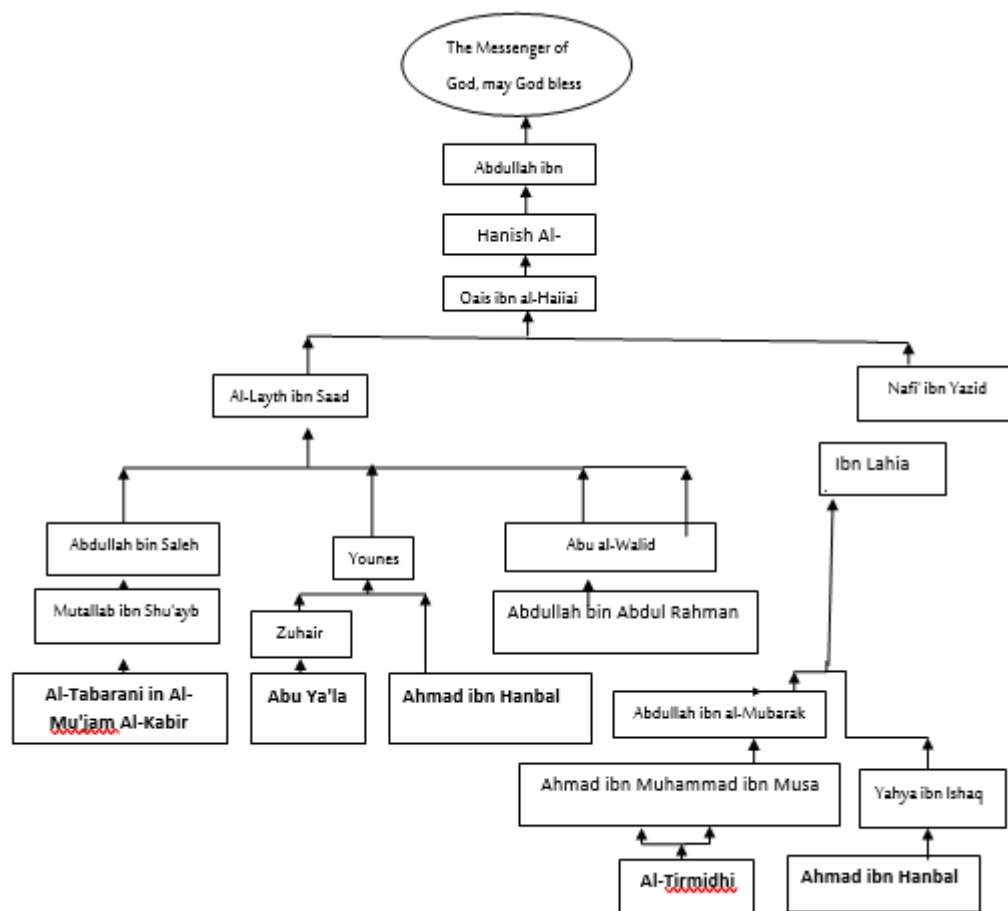
Second: Biographical evaluation of the narrators (the Tirmidhi version)

1. Ahmad ibn Muhammad ibn Musa al-Marwazi, Abu al-‘Abbas al-Simsar, known as Mardawayh. Al-Bukhari, al-Tirmidhi, and al-Nasa’i narrated from him, and it was said about him: there is no problem with him. Ibn Hibban included him among the reliable narrators (Ibn-Hayan, 1973).
2. Abdullah ibn al-Mubarak ibn Wadhih, the client of Banu Hanzala, Abu Abd al-Rahman al-Marwazi, one of the great imams. Ibn Hajar said of him: “Trustworthy, firm, a jurist, a scholar, generous, a fighter; all qualities of good were gathered in him.” He died, may Allah have mercy on him, in the year 181 AH at the age of sixty-three (Chamseddine, 2004).
3. Al-Layth ibn Sa‘d ibn Abd al-Rahman al-Fahmi, Abu al-Harith al-Misri, the imam, jurist, and hadith scholar. Ibn Hajar said of him: “Trustworthy, firm, a jurist, an imam, and well known.” He died in 175 AH.
4. Abdullah ibn Lahi‘ah ibn Uqbah al-Hadrami, also said to be al-Ghafiqi, the judge of Egypt. His house and books were burned in 170 AH. Ibn Hajar said: “Truthful from the seventh tier; he became mixed up after his books were burned, and the narration of Ibn al-Mubarak and Ibn Wahb from him is more reliable than others; some hadiths of his appear in Muslim.” He died in 174 AH and had (passed eighty).
5. Qays ibn al-Hajjaj ibn Khall al-Kala‘i al-Himyari, who died in 129 AH. Ibn Hajar said about him: truthful. Ibn Hibban mentioned him in his book al-Thiqat. Abu Hatim al-Razi said: sound / acceptable (Al-Mazzi, 1992).
6. Hanash ibn Abdullah, also said to be Ibn Ali ibn Umar ibn Hanzala ibn Rishdin, al-San‘ani, from San‘a of Damascus, who fought in the Maghreb and settled in Ifriqiya. He died in 100 AH. Ibn Hajar said about him: trustworthy.
7. Abdullah ibn Abbas ibn Abd al-Muttalib, Abu al-‘Abbas, the Qurashi Hashimi, the cousin of the Messenger of Allah, peace and blessings be upon him, the scholar of the nation and the interpreter of the Qur‘an. He was born in Shu‘b Bani Hashim three years before the Hijrah and died in 68 or 67 AH (Chamseddine, 1997).

In sum: the chain of the hadith consists entirely of trustworthy narrators whose reports are accepted, except for Ibn Lahi'ah, who became mixed up after his books were burned. However, this does not harm the hadith for two reasons: first, al-Layth ibn Sa'd followed him in narrating this hadith from Qays ibn al-Hajjaj; second, Ibn al-Mubarak narrated it from him, and Ibn Hajar had already stated that the narrations of Ibn al-Mubarak and Ibn Wahb from him are more reliable than others.

Third: The hadith tree

The following is a schematic representation of the hadith chain to make it easier to understand and identify its routes.



The tree shows the routes of transmission from the Prophet, peace and blessings be upon him, through Ibn Abbas, Hanash al-San'ani, Qays ibn al-Hajjaj, and then through the different narrators and collectors such as al-Tirmidhi, Abu Ya'la, al-Tabarani, and al-Diya' al-Maqdisi.

Fourth: Supporting routes and corroborating reports

It is clear from the chain tree that Abdullah ibn al-Mubarak was not alone in narrating it from al-Layth ibn Sa'd; rather, he was followed by Abu al-Walid, Yunus, and Abdullah ibn Salih. Likewise, al-Layth ibn Sa'd was not alone in narrating it from Qays ibn al-Hajjaj; he was followed by Nafi' ibn Yazid and Ibn Lahi'ah. This hadith was also narrated from Ibn Abbas through many routes in addition to the route of

Hanash ibn Abdullah, including the route of Ikrimah, the client of Ibn Abbas, the route of Ata' ibn Abi Rabah, the route of Ibn Abi Mulaikah, and others. However, the strongest of all routes is the route of Hanash al-San'ani, which al-Tirmidhi included.

As for corroborating reports of this hadith, it was narrated that the Prophet, peace and blessings be upon him, gave Ibn Abbas this counsel in wording similar to what al-Tirmidhi narrated, and some versions indicate its meanings, with additions in some of them. Among these are the hadiths of Ali ibn Abi Talib, Abu Sa'id al-Khudri, Sahl ibn Sa'd al-Sa'idi, and Abdullah ibn Ja'far. Ibn Rajab said: "All of their chains contain weakness."

Fifth: Judgement on the hadith

This hadith is hasan, because Qays ibn al-Hajjaj was described by Abu Hatim as sound / acceptable, and by Ibn Hajar as truthful. This is in addition to al-Tirmidhi's statement about it: "a hasan sahih hadith."

Second Section: Study of the Text of the Hadith

First Subsection: The Overall Meaning of the Hadith

This hadith contains great counsels, in terms of the servant's constant bond with his Lord and his taking refuge in Him, and in explaining the reasons for Allah's preservation and care for him. The closer this bond becomes, the greater Allah's nearness to His servant becomes, and His companionship remains with him wherever he is. He suffices him in his needs until he becomes self-sufficient from others, needing nothing besides Him and seeking help from none except Him, exalted is He. His heart becomes filled with certainty in his Lord, so he does not turn to anyone else and hopes in none but Him. Thus, he lives with dignity of soul, peace of mind, and contentment with Allah's decree and predestination.

Second Subsection: The Detailed Meaning of the Hadith

"Guard Allah" means: obey His commands and avoid His prohibitions. Among the greatest commands that must be guarded is prayer. Allah said: "Maintain the prayers and the middle prayer." Among the greatest prohibitions that must be guarded are the tongue and the private parts. In the hadith of Sahl ibn Sa'd, the Prophet, peace and blessings be upon him, said: "Whoever guarantees for me what is between his jaws and what is between his legs, I guarantee Paradise for him."

"He will guard you" means: whoever guards the limits of Allah, Allah will guard him. Allah's guarding of His servant includes two matters: first, preserving him in the affairs of his worldly life, such as his body, wealth, children, and family. Conversely, whoever neglects Allah's limits and belittles His rights, Allah abandons him to himself and to other creatures. Second — and this is the nobler of the two — Allah preserves His servant in his religion: He protects him during life from trials, from inclination toward forbidden desires, from falling into disbelief, and He places a barrier between him and what corrupts his religion of innovations and misleading doubts, and at his death He causes him to die upon faith.

"Guard Allah, and you will find Him before you" means that whoever obeys Allah and preserves His limits, Allah will be with him in all his states and wherever he

may be. He protects him and grants him victory, and makes him feel His nearness so that he becomes independent of His creation. It was said to some of the righteous: “Do you not feel lonely when you are alone?” He replied: “How could I feel lonely when He says, ‘I am the companion of whoever remembers Me?’”

The Prophet's statement in some narrations of this hadith, “Know Him in ease and He will know you in hardship,” indicates that whoever fears Allah in times of health and well-being, Allah will save him in times of distress, and the greatest of these distressful moments is at the time of death. Allah said: “Indeed, those who say, ‘Our Lord is Allah,’ then remain steadfast, the angels descend upon them, saying, ‘Do not fear and do not grieve, but receive good news of Paradise, which you were promised.’”

“When you ask, ask Allah; and when you seek help, seek help from Allah” means that asking Allah refers to supplicating Him in times of need. Allah commanded this and said: “Ask Allah of His bounty.” The meaning understood from the Prophet's statement, “When you ask, ask Allah,” is the prohibition of asking created beings. Many explicit hadiths have been reported in this regard.

The Prophet, peace and blessings be upon him, took the pledge from a group of his Companions on this basis, and one of them would have his whip or the reins of his camel fall, yet he would not ask anyone to hand it to him. Asking involves displaying humiliation, need, and poverty, and this is only fitting with Allah alone. Asking Allah alone preserves the servant's dignity and frees him from falling into any form of servitude except servitude to Allah. Imam Ahmad used to say in his supplication: “O Allah, just as You protected my face from prostrating to other than You, protect it from asking other than You.”

As for seeking help from Allah alone and not from His creation, this is because the servant needs that in carrying out obligations, leaving prohibitions, and being patient in doing so, as well as in everything that befalls him in this world, at death, and thereafter in the matters of the barzakh and the horrors of the Day of Resurrection; none can help him in that except Allah. If the servant were left to his weak self and Allah did not grant him aid, the first thing his striving would damage would be him, because of the shortness of his sight and his ignorance of the consequences and outcomes of matters.

“Know that if the nation were to gather together to benefit you with something, they would benefit you only with something that Allah has written for you; and if they were to gather together to harm you with something, they would harm you only with something that Allah has written against you” means that whatever befalls the servant of good or evil, in matters of his religion or worldly life, is decreed and cannot be changed by creation, even if all of them were to gather together to alter or replace it, just as Allah says: “Say: Nothing will ever befall us except what Allah has written for us.”

“The pens have been lifted and the pages have dried” is a reference to the writing of decrees being completed and finished before the creation of all things, long ago. In Sahih Muslim, Abdullah ibn Amr reported that the Prophet, peace and blessings be upon him, said: “Allah wrote the decrees of creation fifty thousand years before He created the heavens and the earth.”

In summary, the core of this Prophetic counsel revolves around this foundation: faith in divine decree, its good and its bad. Whoever is certain that none benefits, harms, gives, or withholds except Allah, that certainty compels him toward monotheism through fear, hope, love, asking, humble supplication, seeking help from Him, and preferring His beloved commands and obedience over the beloved things and obedience of all creation, even if all of them were displeased with him.

Third Section: Manifestations and Aspects of Allah's Preservation of His Servant from the Perspective of the Noble Messenger's Hadith "Guard Allah, and He Will Guard You"

This preservation is of two kinds: general preservation and special preservation. The details are as follows:

First Subsection: Allah's General Preservation

This preservation includes the rational and the irrational, the believer in Allah and the non-believer. Allah, Mighty and Majestic, has prepared for His servants the means of living in this worldly life and what sustains their interests since He created them as embryos in the wombs of their mothers. He has subjected this universe for them so that they may discover its secrets, seek provision from what He has placed on earth of sustenance, and He provides them from the sky with water, which is the lifeblood of existence. The manifestations of this preservation appear in many matters, including the following:

1. Preservation from the very beginning: Allah preserved His servant while he was an embryo in his mother's womb, nourished by the placenta through the umbilical cord with what reaches him from his mother's blood. Then, when his mother gives birth to him, the first thing he does is latch onto her breast without anyone teaching him or giving him prior training. How did he come out of his mother's womb knowing nothing? It is Allah's guidance, preservation, and care for him. This also reminds us of Allah's preservation and care even for irrational animals: the chick that emerges from the hen's egg after hatching goes toward the ground and pecks at what it sees of crumbs or food. Another remarkable matter known to physicians is that a woman's milk in the first days after birth — usually not exceeding five days — is what is called colostrum. It is yellowish and thick.

This kind of milk has properties needed by the new-born in this stage: it is complete food rich in vitamins, proteins, fats, carbohydrates, and magnesium, and helps the intestines grow and clean themselves of some of the substances that were in them before birth. The infant needs this colostrum in the first days before the natural milk gradually becomes available. Its quantity is small and it is present only in the first days, but its benefits are tremendous for the child's growth and immunity, since it contains a high concentration of lymphocytes and many antibodies, and this small amount is enough because of the baby's small size in those days.

2. Among the manifestations of preservation in the body is immunity, or the human defense system, which is a complex network of cells and delicate tissues spread throughout the body. White blood cells are the essential element of the immune system;

they are produced in the bone marrow, and white blood cells move throughout the body via the blood and tissues, searching for foreign bodies such as microbes, surrounding them and releasing toxins upon them until they kill them. White blood cells include multiple functional immune cells, among them lymphocytes, such as B cells, T cells, and natural killer cells.

Another immune organ is the spleen, which filters the blood from microbes and eliminates damaged red blood cells. The bone marrow — the Gray matter inside the human bone — is considered the largest factory for these red cells. Glory be to the One who placed it in the furthest places where it is more secure from harmful external effects such as light rays to which skin cells and others are exposed. Even human tears work to remove and kill microbes and foreign bodies that may enter the eye. Likewise, the skin, hair, sweat, and so on have been mentioned by scholars as forms of natural immunity with which a person is born. If one contemplates his organs and their minute parts — this nerve and that artery — what if one of them stopped working? If the cells stopped functioning or became unbalanced, there would be no comfort, no taste, and no meaning to sleep.

3. Among the manifestations of general preservation for servants is that Allah kept this land stable and made it habitable by placing mountains as firm anchors so that it would not shake. Geologists have discovered that mountains extend beneath the earth in the form of rocky roots ranging from three to eight times their height above the surface. For example, the Himalayas rise about 8,848 meters and have a root descending about 30 kilometres below the surface.

Allah said: “And He cast firmly anchored mountains upon the earth lest it should shake with you.” Ibn Jarir al-Tabari said: “And He placed on the surface of the earth firm anchors, which are the mountains, lest it should shake with you; that is, so that it would not tremble with you, and not move right or left, but remain stable.”

Were it not for Allah's mercy toward His servants, He would have made this land rough and rugged with mountains and highlands, but He made it easy by turning much of it into plains through which one may walk, plow, and plant. Allah said: “It is He who made the earth manageable for you, so walk in its paths and eat of His provision, and to Him is the resurrection.”

If we look at the proportion of water in seas and oceans, we find that they cover about 79 percent of the earth's surface, while the remaining 21 percent is land. These seas and oceans, with the tides, waves, and currents that occur in them, are capable of overwhelming this land at any moment, but Allah has preserved His servants from that from the time He created them in it until this day.

Likewise, this enormous water that evaporates from the seas and oceans is replenished by Allah through what descends as rain from the sky. Without that, it would have become extremely salty and life would cease in it, the fish on which people feed would disappear, and other wealth would vanish as well, such as coral from which people extract jewelry and adorn themselves. Many people are unaware of this and think that rainfall over the seas has no benefit.

4. Among the manifestations of Allah's general preservation of His servants is that He sent messengers to them and set limits and laws that included everything beneficial and harmful to them in their livelihood and relationships. If people abandon these laws, they live in chaos and disorder, and their worldly interests do not remain sound: the strong among them eat the weak, family bonds disintegrate, and the child may no longer know his father because of unlawful relationships between men and women. Islamic law, as the final heavenly law, came to preserve the five universals or necessities: religion, life, offspring, intellect, and wealth.

With regard to preserving religion, Allah commanded His servants to worship Him and not associate anything with Him, for He is their Creator and the Creator of the whole universe. When people abandon His servitude, Satan leads them to worship other created beings, and may even corrupt their minds through magic and belief in deceivers, so that their hearts become attached to them instead of Allah, and thus they stray and go astray.

With regard to preserving life, Allah forbade the shedding of blood without right and considered it a grave crime. He also forbade aggression and transgression and legislated retaliation and blood money in cases of accidental killing, all for the protection of lives. Likewise, Allah forbade obscenities such as adultery and tampering with women's dignity, and forbade accusing believing men and believing women without proof, and prescribed deterrent punishments for that. All of this is to protect people's honor from defilement and to establish purity and chastity in societies, removing grudges and enmities between individuals.

With regard to preserving offspring, the law encourages marriage, and each spouse should take into account righteousness and good character when choosing a partner. It also urges good companionship between spouses, raising children upon the upright religion, and preserving the family structure by discouraging divorce and calling for reconciliation when disputes between spouses intensify.

Islam gave great importance to the intellect, made it the basis of legal responsibility, and encouraged reflection on Allah's cosmic and scriptural signs. It also forbade everything that leads to its ruin through intoxicants or its (disabling) through blind imitation stripped of evidence or contrary proof, or through following flimsy ideas and contradictory fantasies.

With regard to preserving wealth, Allah commanded eating from what is lawful and urged seeking provision, while at the same time forbidding gambling, consuming people's wealth unjustly, and warning against theft, fraud, deceit, cheating, and commercial manipulation in its various forms.

Second Requirement: Manifestations of Allah's Preservation of His Believing Allies in Particular

These manifestations appear in many matters. By way of example, not limitation, the following can be mentioned:

1. Allah preserves His allies from the plots of their enemies. When Abraham, peace be upon him, was thrown into the fire, it did not burn him and became cool and safe for him. Likewise, when Moses, peace be upon him, was pursued by Pharaoh and his

soldiers, Allah split the sea for him, so Moses and those with him passed through, and Pharaoh and his soldiers were drowned. Likewise, Joseph, peace be upon him, was saved by Allah from his ordeal when he was cast into the well, and Allah diverted the women's scheming from him, restored his parents to him, and supported his call.

The more faith and sincerity a servant have in servitude and monotheism, the more Allah's preservation and sufficiency increase for him. This is understood from the Prophet's words, peace and blessings be upon him: "Guard Allah, and He will guard you," for the ruling linked to a description increases with its increase and decreases with its decrease.

2. Allah also preserves the believing servant from the misguidance of ignorance and from falling into obscenities and crimes, unlike the allies of Satan, whom he drives to that and beautifies evil for them. Allah said: "Allah is the ally of those who believe; He brings them out of darkness into light. As for those who disbelieve, their allies are false deities, who bring them out of light into darkness. Those are the companions of the Fire; they will abide therein forever." There is also the noble hadith: "Indeed, Allah is jealous, and the believer is jealous of what Allah has forbidden for him."

3. Among this preservation is also that Allah appointed the angels who protect the deeds of the believer so that nothing is lost from them. The Messenger of Allah, peace and blessings be upon him, said: "Angels take turns among you by night and by day, and they meet at the prayers of Asr and Fajr. Then those who spent the night among you ascend, and He asks them — and He knows best about them — 'How did you leave My servants?' They say: 'We left them while they were praying, and we came to them while they were praying.'"

4. Allah, Mighty and Majestic, did not burden His servants except with what they can bear, lifted hardship from them, and did not place in religion any hardship. The manifestations of ease and removal of hardship in religion are many, including dropping some acts of worship from the one unable to perform them, such as the obligation of fasting being lifted from the elderly and the chronically ill, or easing them through shortening and combining prayers while traveling, and sitting in prayer for the one unable to stand. The realm of concessions is broad and includes acts of worship and transactions.

5. Likewise, Allah's preservation of His Noble Book, as He said: "Indeed, it is We who sent down the Reminder, and indeed We will be its guardian." Throughout these long centuries, and despite attempts to alter it at the level of individuals and some states until today, the Book of Allah has remained preserved in hearts and in lines.

6. The Honourable Kaaba has remained standing since the time of Abraham, peace be upon him. Pilgrims come to it in safety and tranquillity because of the awe and security Allah placed in His Sacred House. This preservation is known only for this structure (the Kaaba). How many palaces were built and then fell into ruins, becoming mere relics or excavations with nothing left but walls.

Conclusion (Research Findings):

Based on the foregoing study, the following may be concluded:

1. Allah's mercy and preservation in this worldly life encompass the believer and the non-believer, the rational and the irrational. Their manifestations are many and varied, and what is hidden from people is greater than what appears to them.
2. There is a special preservation from Allah for His believing allies, which makes them feel His nearness to them and protects them from the evils of devils and their whispers. They act by a light from Allah and avoid everything that angers Him of sins and obscenities.
3. Allah's preservation of the believer increases with the increase of his faith and his guarding of Allah's limits, and decreases with their decrease.
4. Whoever knows his Lord and obeys Him in ease will have Him with him in hardship and distress.
5. The entire universe is preserved by Allah's preservation; nothing moves except by His permission, and not even the weight of an atom is hidden from Him in the heavens or on the earth.
6. Allah, Mighty and Majestic, preserves the deeds of His servants and keeps count of their words, and nothing of that escapes Him. He knows their intentions and what crosses their minds, for He is their Creator and He is the Subtle, the All-Aware.

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