

*O BELIEVER  
KNOW YOUR LORD!*



*VII*

*MUHAMMAD SA'IDU JIMADA*

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KNOW YOUR LORD!***

**Muhammad Sa'idu Jimada**

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## INTRODUCTION

### **Fellow Brother/Sister,**

If after the reading(s) of this booklet you do not improve your knowledge and understanding of Allah, it is not meant for you.

If after your knowledge and understanding, you do not constantly submit, by praise and glorification of Allah, you have not understood the basis of your belief(s).

If after understanding the basis of your belief(s) you become or remain a greater risk than safety for yourself and other creations, you have not started complying or your compliance will neither be enjoyable nor enjoined nor will your compliance be of any benefit to you. You are unmindful of your submission.

If after you have commenced compliance, you still look before you leap, you don't get freed from the prison of your own self, of creations, you should continue, with prayer.

Only when you abandon reading the booklet and commence increasing your knowledge and understanding IN and BY your livelihood and every person, thing and event, will you claim to have got the message of this booklet.

O BELIEVER! KNOW YOUR LORD.

HE is ALLAH, the ONE and ONLY;  
ALLAH the ETERNAL, ABSOLUTE;  
HE begetteth NOT nor is HE begotten.  
And there is NONE LIKE UNTO HIM.

**Qur'an 112: 1 - 4**

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**In the Name of Allah, the Compassionate, the Merciful.**

**ON PRIME ORIGIN AND END**

It is a popular recognition that water is the source of life or life itself. There is virtually nothing that man lives with which have absolutely no relation with water for meaningfulness. But it is not enough to have water to originate life and sustain it. It is only Allah, the ORIGINATOR, CREATOR, FASHIONER and SUSTAINER that is solely responsible for choosing and actually creating what HE wills from water. The result is as varied as one might imagine. The structures or forms; the sounds that are produced; the colours; the sizes; the relationship between or across varieties are all instructive.

And Allah has created  
Every animal from water;  
Of them there are some  
That creep on their bellies;  
Some that walk on two legs;  
And some that walk on four.  
Allah creates what He wills;  
For verily Allah has power  
Over all things.

**Qur'an 24:45**

Allah, the creator of all creations, who does as He pleases and whose will cannot be contradicted because He over-reaches all things and is irresistible, created beings not ordinarily seen be men, not directly from water. He is therefore ALL-SEEING, of what is manifest and what is hidden, because He is the only reality that gives meaning to any and all of these.

And the Jinn race, We had  
Created before, from the fire  
Of a scorching wind.

**Qur'an 15:27**

As the creator, the originator, fashioner and sustainer of all things, it was within the will and power of Allah to have created the first man by our understanding (Adam) from a sounding or dried clay, that is given a commendable shape. This is most appreciable, considering the limbs of man and what we employ them for. Indeed, the forms of employment are not just straight-jacketed, fixed, one way-ward like a robot. The employment is very dynamic. Thus, the wrist along with the fingers cannot only grasp, they can untie a knot, they can screw or unscrew, and they can hit or blow and can slap or smoothen. They can also perform more complicated functions like writing, designing, carving, moulding etc.

We created man from sounding clay,  
From mud moulded into shape.

**Qur'an 15:26**

Being able to do all things and surrounding all things, Allah's attributes are all absolute. Thus, the will, the choice to create man from clay, a relation or form of the multiple

of dust, does not restrict Him from bringing man into being through dust or clay. It is therefore the will of and by His permit that men are reproduced through sperm drop, which is His creation from within the bodies of those that He grants. And we do not only reproduce ourselves, but in compatible gender, unlike the first woman who was created from the first man's ribs. He is therefore the absolute, perfectly watching, aware, reckoner, determiner, governor and sustainer of all creations in terms of their beingness. To have created the race of Jinns from fire does not mean that fire has the absolute attribute of being the only element without which Jinns cannot be brought into being. Allah, the Most High, Creator, Originator, Giver of life is Independent of such restrictions or shortcomings. There is none like Him. Thus, He brought Prophet Isa into being in the womb of virgin Maryam. That He takes life, is the only one who permit it and that He is fully aware of all things - before, in process and after, are not even logically disputable.

And Allah did create  
You from dust;  
Then from a sperm drop;  
Then He made you  
In pairs. And no female  
Conceives, or lays down  
(Her load), but with His  
Knowledge. Nor is a man  
Long-lived granted length  
Of days, nor is a part  
Cut off from his life,  
But is in a Decree  
(Ordained). All this  
Is easy for Allah.

**Qur'an 35:11**

His Holiness or purity is at the same time reflected in His responsibility for all creations. This is because at a level, other than Allah, every other thing is created and He is not in any way restricted in His will. He therefore created the heavens and the earth out of nothing. And He created angels with wings. No doubt, Allah is beyond whatever may be ignorantly associated with Him. He is praiseworthy.

Praise be to Allah,  
Who created (out of nothing)  
The heavens and the earth,  
Who made the angels Messengers with wings,  
Two, or three; or four (pairs):  
He adds to Creation  
As He pleases: for Allah  
Has power over all things.

**Qur'an 35:1**

As the creator of all things, the giver of life, His encompassing power in respect of all creations makes Him in control of all PROCESSES. Thus, His power surrounds not only the FINISH level or form but even the evolvment. This can be appreciated, in respect of ourselves, as an example.

It is Allah who  
Created you in a state  
Of (helpless) weakness, then  
Gave (you) strength after weakness.  
Then, after strength, gave (you)  
Weakness and a hoary head:  
He creates whatever He wills,  
And it is He who has  
All knowledge and power.

**Qur'an 30:54**

For our common understanding therefore, neither is when we were in the form of sperm, blood, clot, flesh, foetus; when we were an infant, a child, a teenager, an adolescent, a youth, an adult, aged, etc.; nor all the characteristics, factors or qualities that generally or specifically define our state (individually and collectively) are outside the knowledge and power of Allah. He is Sovereign.

And Allah's control of processes is not necessarily or even effortful. The distinctive uniqueness of Allah's power can be seen through total, irresistible obedience or submission. And in this respect, nothing is too small or too big, too simple or too complex. His will necessarily results in complete result and service.

Moreover, He comprehended  
In His design the sky,  
And it had been(as) smoke:  
He said to it And to the earth:  
"Come ye together,  
Willingly or unwillingly."  
They said: "We do come  
(Together), in willing obedience."  
So He completed them  
As seven firmaments  
In two Days and He  
Assigned to each heaven  
Its duty and command.  
And We adorned  
The lower heaven  
With lights, and (provided it)  
With guard. Such  
Is the Decree of (Him)  
The exalted in Might,  
Full of knowledge.

**Qur'an 41: 11 – 12**

Allah, the gatherer. Allah, the Swift. The Patient. In terms of time or duration, it is necessarily only as Allah wills. Allah is not like man and is not like anything, no matter how fine. Out of His grace therefore, He permits us to consider it in our terms but does not have final meaning. The measure is therefore not a standard that makes convertibility an operation

that certifies our grasp of 'time' in respect of Allah. Time itself is created. Thus, the end of the world, the coming of the Day of Judgement, similar promises, revelations or the location of the creation of any creation within the perspective of time, for us simply MEANS as Allah wills, has willed, may will etc. It can be NOW, NEAR FUTURE or UNCONCEIVABLE FUTURE. Thus, for FAITH, when the Day of Judgement is thought of, as to when it will come, the Qur'an says: **In** a twinkle of an eye; while we are still arguing; when we least expect it etc.

Yet they ask thee  
To hasten on the punishment!  
But Allah will not fail  
**In** His promise. Verily  
A Day in the sight of thy Lord  
Is like a thousand years  
Of your reckoning.

**Qur'an 22:47**

The angels and  
The Spirit ascend  
Unto Him in a Day  
The measure whereof  
Is (as) fifty thousand years:

**Qur'an 70:4**

He is therefore the Expediter and the Delayer, as He pleases. The derivative implication of this is simply that it is Allah who creates, gives life, sustains and that nothing is independent of Allah's will. Therefore, all things in the beginning, in their existence and in the end RETURN to Allah. In other words, all things belong to Allah and have no, will not abide or be everlasting without the permission of Allah. Like when they were not existent, they will perish when and as Allah wills. It is therefore Allah who is the Supreme Inheritor of all things, the Everlasting.

And how many populations  
We destroyed, which exulted  
In their life (of ease and plenty)!  
Now those habitations of theirs,  
After them, are deserted, -  
All but a (miserable) few!  
And we are their heirs!

**Qur'an 28:58**

... Everything  
(That exists) will perish  
Except His Face.  
To Him belongs the Command,  
And to Him will ye  
(All) be brought back.

**Qur'an 28:88**



And verily, it is We  
Who give life, and Who give  
Death: it is We Who remain Inheritors  
(After all else passes away).

**Qur'an 15:23**

It is We who will inherit  
The earth, and all beings  
Thereon: to Us will they  
All be returned.

**Qur'an 19:40**

The faithfuls therefore have the best promise and are the most assured of benefit, mercy, reward and compassion of Allah, the Source of Goodness, having promised those who submit, and garden of bliss for eternal enjoyment.

Such is the Garden which  
We give as an inheritance  
To those of Our servants  
Who guard against evil.

**Qur'an 19:63**

#### **THE TEACHING FROM IBLIS (Glory be to Allah)**

Allah, the All-knowing and powerful intimated the angels of His pleasure to create man from sounding clay and to mould him into shape. As the NOBLE Lord that DIRECTS TO THE RIGHT, He commanded that they prostrate to him in obedience after He has breathed into him His spirit.

Behold! thy Lord said  
To the angels: "I am about  
To create man, from sounding clay  
From mud moulded into shape;  
When I have fashioned him  
(In due proportion) and breathed Into him of My spirit,  
Fall ye down in obeisance  
Unto him."

**Qur'an 15:28 – 29**

Given the option, all the angels prostrated themselves except Iblis. This is not because Iblis couldn't have been made to comply, but reveals the superiority of voluntary submission to Allah, when He commands such, to those who have been given the grace of opting to obey or disobey.

So the angels prostrated themselves,  
All of them together:  
Not so Iblis: he refused to be  
Among those who prostrated themselves.

**Qur'an 15:30 – 31**

In justice, He questioned Iblis as to his justification for not submitting even after He had directed him to the Right. In the same vein, after providing mankind with guidance, with Muslims of the generation of Muhammad (S. A. W.) as witnesses against previous generations of earlier prophets and Muhammad (S. A. W.) against us, Allah has promised to question all men and Jinns of our deeds when we return to Him on the Day of Judgement.

(Allah) said: "O Iblis!  
What is your reason  
For not being among those  
Who prostrated themselves?"

**Qur'an 15:32**

In arrogance with distinctive ignorance of his Lord, who alone is Independent, All-Knowing, Guide and Non-Associable with anything, Iblis submitted that he is not the right commanded. He had along with others, in fear and love for Allah, ignorantly expressed their reservations on creating a vicegerent on earth who will make mischief and shed blood instead of celebrating the Praises of Allah. But, while others submitted to the guidance of Allah, by believing faithfully in the All-knowing attribute of Allah, Iblis fell back.

(Iblis) said: "I am not one  
To prostrate myself to man,  
Whom Thou didst create  
From sounding clay, from mud  
Moulded into shape"

**Qur'an 15:33**

For those that abandoned their ignorance for guidance, Allah impliedly pardoned them. And in appreciation, He reckoned with their service. As for Iblis, He rejected him. But this did not compel Allah to punish him instantly. For, Allah is Patient and on the Day of Judgement, Allah will recompense him with rejection. Those who therefore languish in faithlessness, rejection and evil must not consider themselves as winners, for Allah, the ALL PATIENT gives us as He pleases what respite He gives. And for the faithful, Allah's reward, in appreciation of service by submission to His guidance is assured.

(Allah) said: "Then get thee out  
From here: for thou art  
Rejected, accursed.  
And the curse shall be  
On thee till the Day of Judgement."

**Qur'an 15: 34 – 35**

Indeed, the patience of Allah does not preclude even those who deny or reject His guidance from His benefit, for the duration of the respite given them. Thus, they can 'prosper' in their chosen course, until their due time to return to Allah reaches. Iblis therefore did not hesitate to ask his FORBEARING Lord to proceed to make wrong fair - seeming to mankind on earth, in order to enlarge the company of rejecters deserving the curse of Allah excepting those who will hear and obey the guidance of Allah. Allah granted his request.

(Iblis) said: "O my Lord!  
Give me then respite  
Till the Day  
The (dead) are raised."  
(Allah) said: "Respite  
Is granted thee-  
Till the Day  
Of the Time Appointed."

**Qur'an 15:36 – 38**

Therefore, by His guidance, He FINDS out or separates between those who accept and reject His Unity, by submission from among mankind and Jinns.

### **BY ALLAH'S APPOINTMENT OF MESSENGERS**

It is by the permit and pleasure of Allah to choose whomsoever He desires, to bear His message of guidance. All creations belonging to Him, He could have made all creations willingly submit. But His will is to grant mankind and Jinns, the choice of obedience or disobedience. Nonetheless, with or without the grace of choice, the ultimate end is necessarily consistent with His unity. The message does not and must not therefore contradict His Oneness. Thus, whether from among the angels or from among men, it is the recognition and compliance with His unity that is the essence of truth and reality. Allah therefore does as He pleases, rather than by the desires, wishes or expectations of any creation.

He doth send down His angels  
With inspiration of His Command,  
To such of His servants  
As He pleaseth, (saying):  
"Warn (Man) that there is  
No god but I: so do  
Your duty unto Me."

**Qur'an 16:2**

Allah chooses Messengers  
From angels and from men  
For Allah is He Who hears  
And sees (all things).

**Qur'an 22:75**

The role of bearing the message of guidance is therefore not a voluntary service or one that is ascribed nor one that can be achieved. Allah is not just aware, but is responsible for the specific appointment. Recipients of the message must therefore note that Allah is sufficient WITNESS for the bearers, the recipients and even the rejecters. To have created us, given us the will of choice and guiding us by directing us to the right through the compassionate means of making one of our types to bear the message, reveals that He is LOVING and the LIGHT.

We can further have the assurance of a protected faith that will give us peace, because He is the Source of PEACE. This is established by the protection of the message as it is

received and witnessed or experienced by the bearer. No messenger therefore merely claims, but has sound and protective experiential basis for the role.

Except a messenger  
Whom He has chosen:  
And then He makes  
A band of watchers  
March before him  
And behind him.  
That he may know  
That they have (truly)  
Brought and delivered  
The messages of their Lord:  
And He surrounds  
(All the mysteries) that are  
With them, and takes account  
Of every single thing.

**Qur'an 72:28**

No messenger is therefore in doubt of any message from Allah when it is received. The probability of any mix up between evil and what is Allah's is absolutely out of question. For Allah is perfect and in perfect control of all affairs.

Indeed the perfect state of safety is defined by all instructions or whatever they enjoin those they are sent to, to arise, be informed or motivated by the command of Allah. A believer must therefore note that Allah is GENEROUS by His guiding of appointed messengers to guide us.

They speak not before  
He speaks, and they act  
(In all things) by His command.

**Qur'an 21:27**

Hence, the activities of the messengers are not outside His knowledge and control. By their appointment, they do not cease to be servants. On the contrary, because of their recognition, they submit more and better. Whatever they did was therefore by His permit and whatever they may be seen to do in the hereafter, is necessarily by His permit. Whoever therefore claims any speciality is on the straying path. He is therefore the GOVERNOR and the KING of KINGS.

He knows what is before them,  
And what is behind them,  
And they offer no intercession  
Except for those who are  
Acceptable, and they stand  
In awe and reverence  
Of His (glory).

**Qur'an 21:28**

His face is our general single point of EQUITY. The messengers are not comparable

or to be associated with Him. Their essential status is the same as those of all servants. The distinction can only arise from the degree of submission which reward, deviating from guidance does not exempt anyone from His punishment

If any of them should say,  
"I am a god besides Him",  
Such a one We should  
Reward with Hell: thus Do We reward those  
Who do wrong.

**Qur'an 21:29**

By this, in the case of experiencing death, Allah is undisputedly EQUITABLE and JUST; WISE and LOVING to all of us. This explains why those who are given knowledge and wisdom are tirelessly in submission to Him and regularly too. And the messengers of Allah come first in ranking, from among mankind and Jinns. Truly Allah is MOST HIGH.

To Him belong all (creatures)  
In the Heavens and on the earth:  
Even those who are in His  
(Very) presence are not  
Too proud to serve Him  
Nor are they (ever) weary  
(Of His service):  
They celebrate His praises  
Night and day, nor do they  
Ever flag or intermit.

**Qur'an 21:19 – 20**

Thus, for Allah, there is nothing, nothing matters. But for all creations, everything matters. This is because, it is only Allah that matters and with absolute justification for whatever is His desire and His will or decision, which is irresistible. All creations, together and including appointed messengers.

He cannot be questioned  
For His acts, but they  
Will be questioned (for theirs).

**Qur'an 21:23**

And verily thy Lord  
Is He, the Exalted in Might  
Most Merciful.

**Qur'an 26:191**

**IN THE CASE OF PROPHET IBRAHIM (A.S)**

It was Allah, the Director to the Right that Ibrahim eventually found, on observing and concluding that not even the celestial bodies are constant in affecting him. Thus, the rise and setting of the sun and the appearance and disappearance of the moon were rejected by Ibrahim as his Lord. This was in spite of the fact that they are mightier, more beneficial and more

glorious than the idols of his people.

So also did We show  
Abraham the power  
And the laws of the heavens  
And the earth, that he  
Might (with understanding)  
Have certitude.

When the night  
Covered him over,  
He saw a star:  
He said: "This is my Lord."  
But when it set,  
He said: "I love not those that set."

When he saw the moon  
Rising in splendour,  
He said: "This is my Lord."  
But when the moon set,  
He said: "Unless my Lord  
Guide me, I shall surely  
Be among those  
Who go astray."

When he saw the sun  
Rising (in splendour),  
He said: "This is my Lord;  
This is the greatest (of all)."  
But when the sun set,  
He said: "O my people!  
I am indeed free  
From your (guilt)  
Of giving partners to Allah."

**Qur'an 6:75 – 78**

But, it is not enough to recognise, it is more important to be firm. This is because, Allah is firm.

"For me, I have set  
My face, firmly and truly,  
Towards Him Who created  
The heavens and the earth,  
And never shall I give  
Partners to Allah".

**Qur'an 6:79**

Indeed, even when his people convened and unanimously agreed to burn him, because his Truth contradicted their truth, he did not give up.

They said, "Burn him  
And protect your gods,  
If ye do (anything at all)!"

**Qur'an 21:68**

The firmness of Ibrahim's faith was not shaken, despite that an opportunity became available to him to share his state with an angel. The angel asked him just as he was about to be thrown into the furnace, if he will not ask for Allah's protection. Although it is not wrong, if he had shared, in agreement with the angel, Ibrahim responded perfectly:

Except as Allah wills:  
For He knoweth  
What is manifest  
And what is hidden.

**Qur'an 87:7**

By the attributes of Allah, especially, His being ALL-KNOWING, AWARE, WATCHING, TRUSTING, POWERFUL and PROTECTING because HE APPRECIATES and is RESPONSIVE, this noble servant found Allah as the only FRIEND. Ibrahim was thrown into the fire, but fire is a creation of Allah and does not fail to submit to the will of Allah, except as He pleases. Allah is the One who guided and guarded Ibrahim against the resolute decision of his people.

We said, "O Fire!  
Be thou cool,  
And (a means to) safety  
For Ibrahim!"

**Qur'an 21:69**

It was the same Ibrahim who prayed to Allah, for a righteous son.

"O my Lord! Grant me  
A righteous (son)!"

**Qur'an 37:100**

Allah, the TRUSTEE and FRIEND upon whom Ibrahim depended, answered his prayer and even better.

So We gave him  
The good news  
Of a boy ready  
To suffer and forbear.

**Qur'an 37:101**

Thus, because is only Allah's provision, blessing, benefit that is TRUE, the son proved to be righteous by submission even when it required, meant or implied his suffering. Allah is WISE. He GIVETH LIFE and GUIDES whomsoever He wills. When Ibrahim therefore was tried by a vision, to sacrifice his own son sought for his opinion, he willingly, voluntarily and readily gave in, in submission. So Allah alone deserves submission, and in totality, because they recognised that all affairs return to Him.

Then, when (the son)  
Reached (the age of)  
(Serious) work with him,  
He said: "O my son!  
I see a vision  
That I offer thee in sacrifice:  
Now see what is  
Thy view!" (The son) said:  
"O my father! Do  
As thou art commanded:  
Thou will find me,  
If Allah wills one  
Practicing patience and Constancy!"

**Qur'an 37:102**

When the son's permission, establishing his passing the trial on his part, the father also submitted and passed the trial. Allah, the Supreme, the Most High. The Great and Sovereign is truly the One that must be submitted to totally. He guides us aright as revealed: We have not created the Jinns and Mankind, but to worship Us.

So ... they ... both  
Submitted their will (To Allah),  
And he ... laid him  
Prostrate on his forehead  
(For sacrifice).

**Qur'an 37:103**

In His Mercy, Compassion, Peace and Goodness, Allah, at the point of sacrifice saved the son and comforted both of them. This undoubtedly further enriched their faith and a lesson to us, the succeeding generations, if we have sense.

We called out to him,  
"O Ibrahim!  
Thou hast already fulfilled  
The vision!" - thus indeed  
Do we reward  
Those who do right.  
For this was obviously  
A trial."

**Qur'an 37:104 - 106**

Allah, the Lord of Majesty and Bounty, the Honourer and Exalter made the trial a Light for believers who have eyes. Thus, He has instituted sacrifice as a rite of worship, a commendable rite and we now submit in this form, in the naming of our offspring, at Eid-el-Kabir, at Hajj, whether of goats, rams, sheep, camels, cows or birds – as charity.

And We left (this blessing)  
For him among generations



(To come) in later times.

**Qur'an 37:108**

But rather than focusing on the meat or blood of the sacrifice, we must note that, that is not the right direction: This reveals that Allah is One, Unique, Noble and Holy.

It is not their meat  
Nor their blood, that reaches  
Allah: it is your piety  
That reaches Him: He  
Has thus made them subject  
To you, that ye may glorify  
Allah for His guidance to you...

**Qur'an 22:37**

**FROM THE LIFE OF PROPHET DAWOOD (A.S)**

Prophet Muhammad (S.A.W) and all believers are enjoined to be patient with the vexations caused by unbelievers and hold firmly unto the faith in the Unity of Allah. Since this world is the place and time for the final proof of our affairs, as all matters will necessarily return to Allah. Hence for success, like Prophet Dawood (A.S) we are to constantly turn only to Allah.

Have patience at what they  
Say, and remember Our Servant  
Dawood, the man of strength:  
For he ever turned (in repentance to Allah).

**Qur'an 38: 17**

For whoever turns to Allah, he shall overbear others in the ultimate end. This is because all of the heavens and the earth and all they contain belong to Allah alone and submit to Him willingly or unwillingly.

Thus, in the case of Prophet Dawood (A.S.) Allah subjected to him, by companionship, in the praise of Allah both inanimate and living things (by our discriminative understanding). He also blessed him with a strong kingdom and sound judgement. These were not the making of Dawood (A.S.) and therefore not transferable, either by skill, contract or genetically. If Allah had willed, it could have been so.

It was We that made  
The hills declare,  
In unison with him,  
Our Praises, at eventide  
And at break of day;  
And the birds gathered  
(In assemblies): all with him  
Did turn (to Allah);  
We strengthened his kingdom,  
And gave him wisdom

And sound judgement  
In speech and decision.

**Qur'an 38: 18 – 20**

But, by these gifts, Dawood (A.S.) was not and must not be associated with Allah. In other words, they were gifts by the Grace of Allah as He pleaseth. Thus, he was not only vulnerable to trial, but, for the Mercy of Allah following his firm faith, built on knowledge of guidance, he would have strayed. When therefore two disputants were before him to judge by the knowledge of guidance granted him, he listened and did not misapply his wisdom. The complainant submitted:

"This man is my brother:  
He has nine and ninety  
Ewes, and I have (but) one:  
Yet he says, 'Commit her  
To my care,' and is (moreover)  
Harsh to me in speech."

**Qur'an 38:23**

In response, Dawood (A.S.) assessed:

"He has  
Undoubtedly wronged thee  
In demanding thy (single) ewe  
To be added to his (folk  
Of) ewes"...

**Qur'an 39:24**

The disputants were actually .angels, who appeared to him in human forms, by the will of Allah, in order to protect his faith. This is because Allah appreciates service, is the guide and custodian of the faith of the faithful. He does so to re-affirm the positive and consistent relevance of His guide, thus Dawood (A.S) employing his given wisdom of judgement. And on recognition of this, he repented:

...And Dawood gathered that We  
Had tried him: he asked  
Forgiveness of his Lord,  
Fell down, bowing  
(In prostration), and turned  
(To Allah in repentance).

**Qur'an 38:24**

Allah, the forgiving Lord, accepted his repentance in compassion, since it didn't result in distancing him from Allah - after submitting, for Allah is FORGIVING, MERCIFUL.

So We forgave him  
This (lapse): he enjoyed,  
Indeed, a Near Approach to Us,  
And a beautiful Place

Of (final) Return.

**Qur'an 38:25**

The unity of Allah is therefore not a thing to be compromised, no matter the circumstance, for Allah is FIRM. All knowledge, all guidance, all submission lead to His unity. He alone is the TRUTH. This is what is constant and consistent, what consists or defines the essence of submission.

**FROM THE FAVOURS UPON PROPHET SULAYMAN (A.S.)**

Unlike in the case of the son of Prophet Nuh (A.S.), who rejected Allah and the status of his father did not serve as an insurance in his protection against the flood that drowned the unbelievers of their times, Sulayman submitted to Allah, Most Worthy of Praise. The only basis for nearness to Allah is therefore by submission, regardless of one's birth, status, ancestry or sex.

To Dawood We gave  
Sulayman (for a son),  
How excellent in Our service!  
Ever did he turn (to Us)!

**Qur'an 38:30**

Allah, who is the source of good and peace, provides, exalts and honours whomsoever He wills, from His bounties, as He pleases. He bestowed on Sulayman strength, power, beauty, honour etc. that are all deduce-able from his fine horses.

Behold, there were brought  
Before him, at eventide,  
Coursers of the highest breeding,  
And swift of foot.

**Qur'an 38:31**

But this was not met by ingratitude. It was not this provision that was the focus of Sulayman but THE PRAISE WORTHY. Indeed, he did not submit in short or little terms but greatly.

And he said, "Truly  
Do I love the love  
Of Good, with a view  
To the glory of my Lord"  
Until (the sun) was hidden  
In the veil (of Night):

**Qur'an 38:32**

Thus, unlike many from among us who forget or suspend submission for simple or compound favours, Sulayman did not fail. Similarly, just like the majority of us who will not mind increase or expansion in what we have been blessed with, in numbers and varieties, Sulayman did not hesitate to ask Allah for more, and he did that with modesty - on Allah's forgiveness for him. This is because, all that have been endowed on our livelihood, which make the world glitter, are but trials such as knowledge, power, wealth, children, good health

etc. including poverty, dilemma, disease, oppression, barrenness, limited knowledge and so on. Since all men are or have or live in bodies, this physical body is the tangible reference for the self, for identity and to which we constantly, directly or indirectly define its likely response or state as the result of what is provided to it, denied it or it loses. Thus, with Sulayman as a king, kingship is given meaning by reference to the body and person of Sulayman.

And We did try  
Sulayman: We placed  
On his throne a body  
(Without life): but he did turn  
(To Us in true devotion):  
He said: "O my Lord!  
Forgive me, and grant me  
A kingdom which,  
(It may be), suits not  
Another after me:  
For Thou are the Grantor  
Of Bounties (without measure).

**Qur'an 38: 34 – 35**

This reveals, to us that it is Allah that is LIVING, as Sulayman was not independent. Indeed, he has long returned to Allah who gave him life. Allah, the Supreme Inheritor, King of kings, Lord of Majesty and Bounty, was the One who in Appreciation of Sulayman's submission Responded, by expanding Sulayman's favours. This confirms that He is Powerful, Able, High and Generous.

Then We subjected the wind  
To his power, to flow  
Gently to his order,  
Withersoever he willed, -  
As also the evil ones,  
(Including) every kind  
Of builder and diver, -  
As also others bound  
Together in fetters.

**Qur'an 38: 36 - 38**

But, it was not Sulayman that was strong or powerful enough to control and indeed protect himself against any mischief or negative effect of relating with the wind or the Jinns - especially the evil ones. It is also note-worthy that his control of these riches or benefits was for all the time that he lived yet he was not harmed because Allah, the Sovereign, Most Strong, Watcher, Preventer, Avenger, protected him. He is absolutely IRRESISTIBLE. He is SUPREME. He alone. This explains the scope and degree of subjection of the wind and Jinns to Sulayman.

And to Sulayman (We  
Made) the Wind (obedient):  
Its early morning (stride)  
Was a month's (journey),  
And its evening (stride)

Was a month's (journey);  
And We made a Font  
Of molten brass to flow  
For him; and there were  
Jinns that worked in front  
Of him, by the leave  
Of his Lord, and if any  
Of them turned aside  
From Our command, We  
Made him taste  
Of the penalty  
Of the Blazing Fire.

**Qur'an 34:12**

They worked for him  
As he desired, (making) arches,  
Images, Basins  
As large as Reservoirs,  
And (cooking) Cauldrons fixed  
(In their places)...

**Qur'an 34:13**

With these favours notwithstanding, it is Allah only that is EVERLASTING. He is the only one who EXPEDITES or DELAYS all affairs. He is the Friend, the King, the Governor. He is the reality of the Hidden and Manifest because He alone surrounds and encompasses all things. This is revealed in the fool hardiness of Jinns that were in the service of Sulayman even after his soul had been taken by Allah.

Then, when We decreed  
(Sulayman's) death, nothing showed them  
His death except a little  
Worm of the earth, which  
Kept (slowly) gnawing away  
At his staff: so when he  
Fell down, the Jinns saw  
Plainly that if they had  
Known the unseen, they  
Would not had tarried  
In the humiliating penalty  
(Of their task).

**Qur'an 34:14**

Thus, knowledge is absolutely, finally and completely that of Allah - of whatever because He is able to do all things without restraint or obstacle, as He pleases, in spite of all that He bestowed on Sulayman, there was a lieutenant of his whom Allah blessed with knowledge and ability that astonished even Sulayman, yet that did not make Sulayman arrogant. Rather, in modesty, he submitted and praised Allah. It was a form of trial by Allah, the SUBTLE and NOBLE. This servant was that one who brought to Sulayman's palace, the throne of Bilqis, the queen of Sheba, who wisely submitted, by Allah's guidance. This

reconfirms the revelation that Allah alone is Independent and Self-Sufficient.

Said one who had knowledge  
Of the Book: "I will  
Bring it to thee within  
The twinkling of an eye!"  
Then when (Sulayman) saw it  
Placed firmly before him,  
He said: This is  
By the grace of my Lord!  
To test me whether I am  
Grateful or ungrateful!  
And if any is grateful,  
Truly his gratitude is (a gain)  
For his own soul; but if  
Any is ungrateful, truly  
My Lord is Free of all Needs,  
Supreme in Honour!"

**Qur'an 27:40**

#### **FROM PROPHET MUSA'S MEETING WITH KHIDR**

Allah Most High reveals that reaching Him by His GUIDE can not be without effort. This, in the case of Musa was revealed in his search of knowledge, by seeking out for a noble servant of Allah who was not a Messenger. It shows further that He chooses those or whomsoever He pleases, from among men to bear His message and the basis doesn't have to be measurable on the same terms. Thus, Musa set out with the preparedness to find this servant of Allah, even if it will take him years. After he had suffered some fatigue, he got the clue as to the exact place to find him.

So they found one  
Of Our servants,  
On whom We had bestowed  
Mercy from Ourselves  
And whom We had taught  
Knowledge from Our own  
Presence.

**Qur'an 18:65**

The search and the meeting depict the superiority of knowledge and that Allah is not only GENEROUS but is the only One that is All-knowing.

On their meeting, the submission of Musa to Khidr, in order that he might learn of what he is ignorant of reveals that Musa was not all-knowing and is comparable to a fellow servant of Allah in terms of what from His bounties He provides them with - in this case, knowledge. It specifically reveals that Allah is Independent of all creations and the only Light for all creations. In other words, without His guidance, all creations will be at a loss.

Moses said to him:  
"May I follow thee,  
On the footing that  
Thou teach me something  
Of the (Higher) Truth  
Which thou has been taught?"

**Qur'an 18:66**

But the difference and specific superiority of Khidr to Musa did not in any respect make Khidr comparable to Allah. This is because he did not deny that he was taught of the knowledge that Musa had come to acquire. Nonetheless, he informed Musa of his essential inability to sufficiently learn, even before they set out.

(The other) said: "Verily  
Thou wilt not be able  
To have patience with me!

**Qur'an 18:67**

Thus, Khidr's knowledge of the consequent inability of Musa to abide by the rule of patience was granted him by Allah. But, Musa was yet to learn and be a witness to this fact. Although Khidr knew that he had basis for his opinion, Musa did not lose hope, he indicated willingness to proceed, with the pleasure of Allah.

"And how canst thou  
Have patience about things  
About which thy understanding  
Is not complete?"  
Musa said: "Thou wilt  
Find me, if Allah so will,  
(Truly) patient: nor shall I  
Disobey thee in aught."

**Qur'an 18:68 – 69**

On this understanding, Khidr then set the rule for the teaching:

The other said: "If then  
Thou wouldst follow me,  
Ask me no questions  
About anything until I  
Myself speak to thee  
Concerning it."

**Qur'an 18:70**

But, from the outset, Musa lost his patience. This is because, he found himself experiencing what, by the knowledge given to him, they were challengeable and even wrong. Khidr scuttled the boat they were in; then he slew a young man; and after he straightened a falling wall in a town whose inhabitants refused them hospitality. Musa's patience was exhausted.

... "Hast thou  
Scuttled it in order  
To drown those in it?  
Truly a strange thing  
Hast thou done!"

**Qur'an 18:71**

... "Hast thou  
Slain an innocent person  
Who had slain none?  
Truly a foul (unheard-to) thing  
Hast thou done!"

**Qur'an 18:74**

... "If thou  
Hadst wished, surely thou  
Couldst have exacted some  
Recompense for it."

**Qur'an 18:77**

Then the noble servant at a parting point interpreted the commitments that Musa was impatient with. They were not only logical but desirable, which Musa would not only have wished and supported, but would have himself commended whoever is reported to have achieved those results.

"As for the boat...  
I but wished to render it  
Unserviceable, for there was  
After them a certain king  
Who seized on every boat  
By force.  
As for the youth,  
His parents were people  
Of Faith, and we feared  
That he would grieve them  
By obstinate rebellion  
And ingratitude (to Allah and man)."

**Qur'an 18: 79 – 80**

"As for the wall,  
It belonged to two youths,  
Orphans, in the Town;  
There was, beneath it,  
A buried treasure, to which  
They were entitled: their father  
Had been a righteous man:  
So thy Lord desired that  
They should attain their age  
Of full strength and get out  
Their treasure - a mercy



(And favour) from thy Lord.

**Qur'an 18:82**

Thus, what was contradictory in the eyes of Musa was what was right. However, since only Allah is LIGHT, GUIDE, and DIRECTOR TO THE RIGHT, TRUTH and ALL-AWARE, Musa did not know as he was a Messenger, a Prophet, who spoke with Allah. Righteousness rests in submission to Him alone, for it is Allah who provided Khidr with the knowledge.

... I did it not of my own  
Accord...

**Qur'an 18:82**

This reveals that whosoever we turn; we shall find the Face of Allah, the Truth. Thus, He was in custody of the faith of Musa and Khidr even though they were provided with different types of knowledge. Yet, both lead to Him. And without His Light and Guide, man and all creations will be at a loss.

**THROUGH THE LIFE OF MARYAM**

From the beginning, the mother of Maryam committed her pregnancy to the service of Allah, in full knowledge and trust that Allah, who alone deserves such commitment, is All-hearing and All-seeing.

Behold! A woman of Imran  
Said "O my Lord! I do  
Dedicate unto Thee  
What is in my womb  
For Thy special service:  
So accept this of me:  
For Thou hearest  
And knoweth all things."

**Qur'an 3:35**

That, with Allah, nothing is worthless, what Allah grants, a believer wholeheartedly accepts, regardless of his opinion. This is because Allah knows best and is the protector of all affairs. Upon dedication therefore, she prayed for the baby girl, for protection against evil - for His special service, along with her offspring.

...She said: "O my Lord!  
Behold! I am delivered  
Of a female child!"  
... "And nowise is the male  
Like the female.  
I have named her Maryam,  
And I commend her  
And her offspring  
To Thy protection  
From the Evil One,  
The Rejected."

### **Qur'an 3:36**

Allah, who is the HIDDEN, the MANIFEST, the FIRST and the LAST is thus the only appropriate Lord to refer matters of before, now and future to. The mother of Maryam faithfully knew, understood and submitted to this by praying in committing the pregnancy, the baby and the baby's child to Allah.

Allah, who surrounds and encompasses all things, was not only knowing and hearing, HE RESPONDED by ACCEPTING her prayers and in a special way.

Right graciously  
Did her Lord accept her:  
He made her grow  
In purity and beauty.

### **Qur'an 3:37**

Thus, it was not out of place, to be PROVIDED for by Allah, which she confirmed to her guardian Zakariya (A.S.) who experienced an evidence of a strange visit to the chamber, where Maryam was staying.

... "O Maryam! Whence (comes) this  
To You?" She said:  
"From Allah: for Allah  
Provides sustenance  
To whom He pleases,  
Without measure."

### **Qur'an 3:37**

Allah gave Maryam news of answering her mother's prayer for her in respect of her future. By the news, He directed her to the Right. The consequence is the experience of good and peace for which Allah alone is the source. By what He was to BESTOW upon her, she was exalted, having been chosen and purified above the women of all nations.

Behold! the angels said:  
"O Mary! Allah hath chosen thee  
And purified thee - chosen thee  
Above the women of all nations."

### **Qur'an 3:42**

In the footsteps of her parents, Maryam was guided by Allah's commandment to the only Truth - submission.

"O Mary! worship  
Thy Lord devoutly:  
Prostrate thyself,  
And bow down (in prayer)  
With those who bow down."

### **Qur'an 3:43**

Allah then enriched her by prior knowledge with faith, of His Bounties even before she had experienced His bestowing her with them. That He is the ORIGINATOR of all things because He has POWER to do all things; she will therefore bear a child to be named Isa (A.S.). That all HONOUR belongs to Him and that this world and the hereafter are not only true but are also under His DOMINION. He will therefore grant him honour in both worlds, as he will be among those in nearness to Allah by submission.

Behold! The angels said:  
"O Mary! Allah giveth thee  
Glad tidings of a Word  
From Him: his name  
Will be Isa.  
The son of Mary, held in honour  
In this world and the Hereafter  
And of (the company) those  
Nearest to Allah.

**Qur'an 3:45**

Allah, who is ABLE to do all things, will enable him to speak to people in his childhood and in maturity and this peculiarity shall not make him one among those ungrateful or arrogant or ignorant.

"He shall speak to the people  
In childhood and in maturity.  
And he shall be (of the company)  
Of the righteous."

**Qur'an 3:46**

As the Lord of Grace, rather than learning or deducing from what men already know of, He the ALL-KNOWING shall specially teach him His Law.

"And Allah will teach him  
The Book and Wisdom,  
The Law and the Gospel."

**Qur'an 3:48**

As the Lord of the worlds, He shall appoint him as His Messenger, to guide the children of Israel. By him, by Allah's permit, Isa will reveal that Allah is the GIVER OF LIFE because he will breathe into a figure of bird made of clay and it will come to life. He will reveal that Allah is the PRESERVER and "QUICKNER" to whatsoever He pleases because he will cure those born blind to see and lepers to walk. He will reveal that it is Allah that CREATED DEATH and RESURRECTS because he will raise the dead. He will reveal that Allah is the One that knows what is HIDDEN or MANIFEST because he will declare to men what they ate and what they have at home. He will reveal that it is Allah that is KING who DECIDES because he will establish the Law. And he will do all of these only in the name of ALLAH THE ONE - in submission.

For those who submit, by complying with the laws of Allah, Allah is AWARE and LOVES them. Thus, He made Maryam an example of what constitutes the honour of a woman. She distinctively guarded her chastity and in accepting her mother's earlier prayer, He breathed into her His Spirit, in the form of a son.

And (remember) her who  
Guarded her chastity:  
We breathed into her  
Of Our Spirit, and We  
Made her and her son  
A Sign for all peoples.

**Qur'an 21:91**

With His PROTECTION and GUARDIANSHIP He was WATCHFUL of Maryam when she withdrew from her family to a private place, with a barrier between her and people. In honour, He sent to her an honourable messenger of His in the form of a man. This was COMPASSIONATE because He does not burden His slave with what is beyond him. Also, this does not justify her breaking His law of submission. In other words, because He is FIRM, it was most consistent of her to seek for Allah's protection against the man as Maryam was ignorant of what is hidden, not so to Allah.

...When she withdrew  
From her family  
To a place in the East.  
She placed a screen  
(To screen herself) from them;  
Then We sent to her  
Our angel, and he appeared  
Before her as a man  
In all respects.  
She said: "I seek refuge  
From thee to (Allah)  
Most Gracious: (come not near)  
If thou dost fear Allah."

**Qur'an 19:16 – 18**

That Allah communicated to her through an angel in the form of man confirms that Allah is MOST HIGH since it is not fitting that He speaks to creation directly except from behind a veil. This may be through an angel, a human messenger, simply a voice, words that can be decoded, by a dream, inspiring event or incidence etc.

Allah then provided her with peace, as the angel revealed his true identity.

He said: "Nay, I am only  
A messenger from thy Lord,  
(To announce) to thee  
The gift of a holy son."

**Qur'an 19:19**

Allah, who is ABLE to do all things, noted Maryam's historical trappings i.e. understanding the having of a baby only in relation to man sexually. Thus by the experience she was about to undergo, Allah revealed His POWER and DOMINION over all creations and matters - that He is beyond history and logic, because He surrounds, confounds and embraces all things.

She said: "How shall I  
Have a son, seeing that  
No man has touched me,  
And I am not unchaste?"  
He said: "So (it will be):  
Thy Lord saith, "This is  
Easy for Me: and (We  
Wish) to appoint him  
As a Sign unto men  
And a Mercy from Us,  
It is a matter (so) decreed."

**Qur'an 19:20 – 21**

The gift of Allah could be without the beneficiary's efforts, for He is Lord of all bounties; and when Allah wills, the realization of the objective is as immediate.

So she conceived him,  
And she retired with him  
To a remote place.

**Qur'an 19:22**

At length she brought  
The (babe) to her people.  
Carrying him (in her arms)...

**Qur'an 19:27**

This experience, by the standards of our history, is contradictory, invites contradiction logically and can be a source of stress, worry or fear. Thus, the people confronted Maryam.

... They said: "O Maryam!  
Truly an amazing thing  
Hast thou brought!  
"O sister of Aaron!  
Thy father was not  
A man of evil, nor thy  
Mother a woman unchaste!"

**Qur'an 19:27 – 28**

But Allah is the source of peace, goodness, the Protector of Faith, Director to the Right and Guide. He made her point to the baby.

But she pointed to the babe.  
They said: "How can we  
Talk to one who is

A child in the cradle?"

**Qur'an 19:29**

Then Allah, revealed His SUPREMACY, His MOST HIGHNESS, HIS MOST GREATNESS and that all matters BEGIN and END with Him. For those with eyes and faith, the TRUTH was revealed by Allah enabling Isa to speak in childhood.

He said: "I am indeed  
A servant of Allah:  
He hath given me  
Revelation and made me  
A prophet."

**Qur'an 19:30**

Further, that Allah is FIRM in respect of submission to Him alone, without any form of association and by whomever, is revealed by Allah's disregard of one's spouse's status even before Him or the temporary worldly condition that one might find himself in. This is distinctively revealed or reflected in the cases of the wives of Prophet Noah, Prophet Lut and the Pharaoh of Musa's time.

Allah sets forth,  
For an example  
To the Unbelievers,  
The wife of Noah  
And the wife of Lut:  
They were (respectively)  
Under two of Our righteous  
Servants, but they were  
False to their (husbands),  
And they profited nothing  
Before Allah on their account,  
But were told: "Enter ye  
The Fire along with  
(Others) that enter! "  
And Allah sets forth,  
As an example  
To those who believe,  
The wife of Pharaoh:  
Behold she said:  
"O my Lord! Build  
For me, in nearness  
To thee, a mansion  
In the Garden,  
And save me from Pharaoh  
And his doings,  
And save me from  
Those that do wrong."

**Qur'an 66:10 – 11**

## IN RESPECT OF THE COMPANIONS OF THE CAVE

This is an invitation to ponder on the history or experience of the Companions of the Cave. For the seeker, the mindful, the faithful, the intelligent, by it, signs and attributes of Allah are revealed. It provides a compact but only an introductory bird's eye view of the basis for submitting to Allah.

The companions were men, a group of human beings and their dog. The cave defined their home. That this is normally out of place is odd, normally objectionable is only in consideration of the risks for rationality. It does not make it unsafe, inconvenient or impossible, if Allah wills it so.

In respect of the livelihood of anything and everything, the will of Allah seals any form and type of contradiction. This is because He is the One that is ABLE to do all things. For instance, He made one of His prophets live in the stomach of a fish for some time after living outside, before returning to land. That fish live in water and die outside water is only the will of Allah. That there are some animals and men, who live on land and cannot live in water, is the will of Allah. That some insects live in sand or some reptiles that live inside holes which are their habitations by the will of Allah. And that some creatures live on top of structures while others fly about for livelihood is only the will of Allah. Indeed, most essentially, that living things differently have their capacities transformed into abilities to logically enable them employ their limbs to crawl, fly, walk, and jump or drag in essence reveals that we do this by the will of Allah who alone is ABLE to do all things. This means that, with or without the combined transformation of capacities into abilities or the short of this, makes nothing possible without the reach of Allah or to be independent. We therefore willingly, agreeably, believingly or otherwise submit to the will of Allah. The contrary is not only absolutely impossible, but illogical.

Or dost thou reflect  
That the Companions of the Cave  
And of the Inscription  
Were wonders among Our Signs?  
**Qur'an 18:9**

Inside the cave, the intent and even deliberate or unconscious act of falling asleep as we will logically be tempted to explain or understand taking rest or closure of eyes is superseded, when Allah wills or does differently to His creation - lowly or highly. That Allah specifically worked on this set of companions, reveals that He is WATCHFUL. The occurrence of any harm that would have been risks intelligently suspected or in view are dismissed because, any can only be by the will, permit and under the watch of Allah. More so, the absoluteness of this watchful attribute of Allah is further revealed in the factual experience that the companions 'slept' for years. Thus time, a creation of Allah is not and cannot be a barrier to the will of Allah. Also, His absolute control of the situation is revealed in the factual experience of their not being vulnerable to wakefulness by any activity around them within or without the cave.

The senses are therefore simply and strictly, the gift of Allah because He is the BENEFICENT, the MERCIFUL. He can therefore will, or permit their function, suspend them or even terminate them. The companions of the cave thus did not die, did not rot, even

though they were not eating, drinking and exercising.

Then We drew (a veil)  
Over their ears, for a number  
Of years in the Cave,  
(So that they heard not):

**Qur'an 18:11**

Both the experiences and realities of history and history belong to or submit to the will of Allah. In other words, in life, in death or in-between, all belong to Allah. DOMINION belongs to Allah, the LORD of ALL WORLDS. But men, who can cope with only one thing at a time, who can live only one life or experience or reality at a time cannot know or understand this, without Allah the GUIDE. This is because; it is to Him that ALL KNOWLEDGE belongs to. The revelation is that man is lost and ignorant, without Allah. Only those who have faith and submit will realize this.

Thus, when the companions were awoken, their capacities and abilities in respect of the grasp of time were tested.

Then We roused them  
In order to test which  
Of the two parties was best  
At calculating the term  
Of years they had tarried!

**Qur'an 18:12**

When Allah wills a thing, it's not only the unit or element that necessarily, involuntarily or unwillingly submit, indeed all factors that would have normally affected the efficiency of such submission equally give in, in support. This reveals that Allah is the only CREATOR of all creations, including the heavens, the earth, their being and all that they contain, regardless of their size. Thus, not even the celestial bodies fail to submit to Allah or operate outside the will or command of Allah. The would-be effect of the sun on the companions of the cave that is logically the expected experience was exempted. This is because, logically or otherwise, it is Allah who permits. Further, this adds up to the PROTECTION that He granted them against being seen, visited or interrupted by any animal or man, while they were veiled. How and why would a sensible man then reject Allah? Is then the submission to Allah willingly, deliberately, consciously not the only positive good for man? For all creations?

Thou wouldst have seen  
The sun, when it rose,  
Declining to the right  
From their Cave, and when  
It set, turning away  
From them to the left,  
While they lay in the open  
Space in the midst  
Of the Cave. Such are  
Among the signs of Allah:



He whom Allah guides  
Is rightly guided; but he  
Whom Allah leaves to stray,  
For him wilt thou find  
No protector to lead him  
To the Right Way.

**Qur'an 18:17**

Contrary to our normal experience, by veil, Allah who CHOOSES did not close their eyes, by their 'sleep'. Rather He turned them from one side to another, which we will understand as guidance against being eaten up by sand. As for the dog in their company, He willed that it survived on its stretched legs. To us, in our willed history, for an unconscious person to have his eyes wide open is not only strange, abnormal, but frightening. But that was the will of Allah for the companions of the cave - an admixture of the experience of what is contextually historical and historical at a physical level. These reveal that He is the MAINTAINER, SUSTAINER of all that is BEFORE, NOW, AFTER, ABOVE, BELOW, THE BEGINNING, THE END, INSIDE and OUTSIDE.

Thou wouldst have deemed them  
Awake, whilst they were asleep,  
And We turned them  
On their right and on  
Their left sides: their dog  
Stretching forth his two forelegs  
On the threshold: if thou  
Hadst come up on to them,  
Thou wouldst have certainly  
Turned back from them in night,  
And wouldst certainly have been  
Filled with terror of them.

**Qur'an 18: 18**

The import of this narration, this experience is however not to take submission to Allah for hollow or neutral or careless livelihood built on the logic that only what Allah permits will eventually become. On the contrary, beyond revealing that the will of Allah is not escapable, it reaffirms that in this world, this life, this history, those who have faith must stick to the guidance of Allah, by utilizing the provisions within our reach, that are permissible. Thus, even though the correct knowledge of the period of rest by the companions is belonging only to Allah, their restricted knowledge is not denied or prohibited. When they therefore arose, their concept of the length of time involved in their rest was not in negation of what is possible in the context of Allah's will of the history that we live in. They conjectured that it could have been for clay or a part thereof. By submission to Allah however, they were guided, because only Allah knows for what period it was. Allah's standard and will is therefore not in accordance with that of men or history, necessarily. A day or part of it is in ignorance and confirms how normal the effect of the sleeping experience had been. But resort to Allah is the best for the faithful.

Further, if it were the will of Allah to guide all of mankind, none will be able to go astray, that the will of Allah in our experience of this history must need not negate logical and permissible circumstances, acts or whatever, is revealed in the decision of the companions to delegate one of them with money to buy them food, to satisfy the hunger that was not killed. In addition, their faith did not, because it wasn't an excuse for not taking precautions against enemies. Muslims must therefore not consider or adopt meekness in the face of actual or likely danger. They must care for security - ultimately or essentially, of their faith. Allah or Islam does not invite believers to a livelihood that is free from precautions. The way of Allah does not negate or call for negating history, for living men. And firm faith must not be compromised under any circumstance, on the flimsy excuse that all possibilities are the will of Allah.

Such (being their state),  
We raised them up (from sleep),  
That they might question  
Each other. Said one of them,  
"How long have ye stayed (here)?"  
They said: "We have stayed  
(Perhaps) a day or part  
Of a day." (At length)  
They (all) said, "Allah (alone)  
Knows best how long  
Ye have stayed here ...  
Now send ye then one of you  
With this money of yours  
To the town: let him  
Find out which is the best  
Food (to be had) and bring some  
To you, (that ye may  
Satisfy your hunger therewith)  
And let him behave  
With care and courtesy,  
And let him not inform  
Anyone about you.  
For if they should  
Come upon you, they would  
Stone you or force you  
To return to their religion,  
And in that case ye would  
Never attain prosperity."

**Qur'an 18:19 – 20**

Central to this narration is life and livelihood in the perspective of the will of Allah within and without history - in this life, in death, in between or after death. It therefore reveals that Allah is the giver of life, can take it, and is the only One who takes it or suspends it and cannot be doubted in respect of returning men back to life after death.

Thus did We make  
Their cave known to the people,  
That they might know

That the promise of Allah  
Is true, and that there can  
Be no doubt about the Hour  
Of Judgement...

**Qur'an 18:21**

More so, stopping at where Allah restricts man is enough for the faithful. Thus, for the number of the companions, the controversies of establishing how many they were do not add to strengthen one's faith. All knowledge belongs to Allah alone. Certitude is for Allah. Controversies are not the basis of submission.

(Some) say they were three,  
The dog being the fourth  
Among them; (others) say  
They were five, the dog  
Being the sixth - doubtfully  
Guessing at the unknown;  
(Yet others) say they were  
Seven, the dog being the eight.  
Say thou; "My Lord  
Knowest best their number;  
It is but few that know  
Their (real case)."

**Qur'an 18:22**

In this case and in specific respect to time, it is enough to note that the companions were maintained, sustained and protected for over three hundred years by the universal calculation of time in our history.

So they stayed in their Cave  
Three hundred years, and (some)  
Add nine (more).

**Qur'an 18:25**

The absolute and final origin of things therefore belongs and returns to Allah. This reveals that He has no helper. He is Only One, UNIQUE, LIVING, ETERNAL, and INDEPENDENT. Allah did not consult or engage the service of anyone or anything in the realization or establishment of this record.

Say: "Allah knows best  
How long they stayed:  
With Him is (the knowledge  
Of) the secrets of the heavens  
And the earth: how clearly  
He sees, how finely He hears  
(Everything)! They have no protector  
Other than Him; nor does  
He share His command  
With any person whatsoever.

## Qur'an 18:26

### THE PARABLE OF TWO MEN

The easiest terms in which men are comparatively categorized is to locate our status in perspective or from the stand point of our material being, the things that we seem to possess. But by the will of Allah, it is He who by His choice ENRICHES, PROVIDES, OPENS, BESTOWS, because He is the BOUNTIFUL. His benefit can therefore be experienced in an EXPANDING form, with or without measure. In the same vein, it is only Allah who CONSTRICTS, thereby EXALTING or HUMILIATING, HONOURING or DISHONOURING whomsoever He wills. The reality of this contradictory experience among men is therefore the will of Allah.

Set forth to them  
The parable of two men:  
For one of them We provided  
Two gardens of grapevines  
And surrounded them  
With date palms:  
In between the two  
We place corn fields.  
Each of those gardens  
Brought forth its produce,  
And failed not in the least  
Therein: in the midst  
Of them We caused  
A river to flow.

### Qur'an 18:32 – 33

It is not uncommon for the ignorant, the arrogant, the ungrateful, and the unappreciative to be taken away by the state of their material beingness. When circumstances are largely seemingly favourable, the man, like in this example may faithlessly forget that it is Allah alone that matter, in the face of which all creations do not matter.

(Abundant) was the produce  
This man had: he said  
To his companion, in the course  
Of a mutual argument:  
"More wealth have I  
Than you, and more honour  
And power in (my following of) men."  
He went into his garden  
In a state (of mind)  
Unjust to his soul:  
He said, "I deem not  
That this will ever perish.  
"Nor do I deem  
That the Hour (of Judgement)  
Will (ever) come;

Even if I am brought back  
To my Lord, I shall  
Surely find ( there)  
Something better in exchange.

**Qur'an 18:34 – 36**

But, worldly wealth is only a trust and must not be a basis for faithlessness, for ingratitude, for arrogance or being snobbish. The terms of or for success in the hereafter are not the same with those of this world. Doubt and outright unbelief are out of Islam. It is not what men amass that matters in the sight of Allah but the faith of men.

Thus, in the face of such an experience from a fellow man, the believer must not lose heart, lose faith. Sticking to Allah remains what is wealthier. This is because Allah EMBRACES and SURROUNDS all things. Him to whom all matters RETURN actually is the only ultimate owner of WEALTH, POWER, HONOUR etc. that men may ignorantly claim ownership of. The faithful must therefore trustingly refer all matters to Allah and hope for His MERCY. Indeed the other should be invited to submit.

His companion said to him,  
In the course of the argument  
With him: "Dost thou deny  
Him Who created thee  
Out of the dust, then out of  
A sperm-drop, then fashioned  
Thee into a man?  
"But (I think) for my part  
That He is Allah,  
My Lord, and none shall  
I Associate with my Lord.  
"Why didst thou not,  
As thou wentest into  
Thy garden, say: 'Allah's Will  
(Be done)! There is no power  
But with Allah!'...

**Qur'an 18:39**

Thus, in comparative terms, the faithful need not and submit; to the witness of the unfaithful that Allah is the LORD OF MAJESTY and BOUNTY. That if He pleases, He may relieve him of his distress and bring down the other - right in this world.

“...If thou  
Dost see me less than  
Thee in wealth and sons,  
It may be that my Lord  
Will give me something  
Better than thy garden,  
And that He will send  
On thy garden thunderbolts  
(By way of reckoning)

From heaven, making it  
(But) slippery sand!  
Or the water of the garden  
Will run off underground  
So that thou wilt never  
Be able to find it.”

**Qur'an 18:39 – 41**

One with Allah is in the majority, the winner. The faithful will therefore need to acknowledge that Allah, who is ALL SEEING, ALL-HEARING, ALL-KNOWING, ALL-AWARE is RESPONSIVE. Indeed the curse of a friend of Allah must be dreaded and men must not be assessed by their wealth.

All the good of this world is nothing but chatters because they will necessarily come to pass. Wealth is only but a form of trial to both the faithful and the unbeliever. All decisions go back to Allah. Allah will not abandon the faithful. Firm faith suffices the faithful. The good of this life need not dazzle the faithful. Allah surrounds everything. It is Allah that believers must trust and depend on and look up to, place their hope in. All creations submit to the will of Allah. Service or subjection of creations to the benefit of men is by the will of Allah. Association of partners with Allah is therefore most negating of truth and faith. Allah is MOST GREAT.

So his fruits (and enjoyment)  
Were encompassed (with ruin),  
And he remained twisting  
And turning his hands  
Over what he had spent  
On his property, which had  
(Now) tumbled to pieces  
To its very foundations,  
And he could only say,  
"Woe is me! Would I had  
Never ascribed partners  
To my Lord and Cherisher!"

**Qur'an 18:42**

Without Allah, man is helpless and hopeless. This is because everything vanishes in the face of/contradiction to Allah. Only Allah is SELF-SUFFICIENT.

Nor had he numbers  
To help him against Allah,  
Nor was he able  
To deliver himself.  
There, the (only) protection comes  
From Allah, the True One.  
He is the best to reward,  
And the Best to give success.

**Qur'an 18:43 – 44**

## **THE ENJOINMENT TO REMEMBER**

The knowledge of Allah is rooted in one's appreciation of the work of Allah. This can arise from being informed, witnessing the same as an observer or being part of it, by effect or in effect. This is largely for thought, for the head, for understanding.

In Islam, that is not enough. The believer will require doing more. He will require joining to the head, to his understanding, the confession of his state by employment of his lips, in the praise or remembrance of Allah. It is only by such thought expression that we can identify and share with fellow creatures, our submission, recognition, acceptance, confession or belief(s). Therefore, since nothing is second to Allah, those who believe will not be deterred from His remembrance by whatever. It is the evidence of their understanding, their appreciation, their faith, their identity. Thus, for those who seek to attain the same status, they are enjoined to remember:

O ye who believe!  
Let not your riches  
Or your children divert you  
From the remembrance of Allah.  
If any act thus,  
The loss is their own.

**Qur'an 63:9**

Celebrate the praises  
Of thy Lord, and Pray  
For His Forgiveness:  
For He is Oft-Returning  
(In Grace and Mercy).

**Qur'an 110:3**

Thus, none other than Allah is to be remembered. He is the Lord worthy of praise, to whom everything looks up to. That is the God of Islam. He is the only Truth. The only Reality. He cannot be grasped or reached, except by what is reflective of His attribute(s) as He permits or guides to be identified with.

Allah is the Light  
Of the heavens and the earth.  
The parable of His Light  
Is as if there were a Niche  
And within it a Lamp:  
The lamp enclosed in Glass:  
The glass as it were  
A brilliant star:  
Lit from a blessed Tree,  
An Olive, neither of the East  
Nor of the West,  
Whose Oil is well-nigh luminous,  
Though fire scarce touched it:  
Light upon Light! Allah doth guide

Whom He will to His Light:  
Allah doth set forth Parables  
For men: and Allah  
Doth know all things.

**Qur'an 24:35**

The locus or habitation or places where the believers can be found are in their houses. The remembrance of Allah is impliedly not done either in personal isolation or in collective isolation. In other words, they can be observed or witnessed in their immediate residences or in whatever place they choose to remember Allah. The believers are not a movement, a cult, or a queer group. Their honour is defined by their praising lips and in non-secretive manner and places.

(Lit is such a Light)  
In houses, which Allah  
Hath permitted to be raised  
To honour; for the celebration,  
In them, of His name:  
In them is He glorified  
In the mornings and  
In the evenings (again and again).

**Qur'an 24:36**

The believer, who knows his Lord, does not remember with the lips as a robot. His praise is not in contradiction of the commandments of Allah, as is required of the limbs and maintaining the togetherness of the body and soul. The two or totality goes hand in hand and ceaselessly too. His whole personality is turned to Allah.

. . . Men who neither  
Traffic nor Merchandise  
Can divert from the Remembrance  
Of Allah, nor from regular Prayer,  
Nor from the practice  
Of regular charity:  
Their (only) fear is  
For the Day when  
Hearts and eyes Will be transformed  
(In a world wholly new).

**Qur'an 24:37**

More so, this turning to Allah is not for nothing. It is:

That Allah may reward them  
According to the best  
Of their deeds, and add  
Even more for them  
Out of His Grace:  
For Allah doth provide



For those whom He will,  
Without measure.

**Qur'an 24:38**

This orientation or culture of remembrance that is joined to the knowledge of Allah is the evidence of Allah-consciousness, which the believer is together with his Lord. The break in this relationship or togetherness is only experienced when he is overcome by nature, like when he falls asleep and he resumes, the moment he awakes.

Narrated Abu Musa (r.a): The Prophet (S.A.W) said, “The example of the one who celebrates the praises of his Lord (Allah) in comparison to the one who does not celebrate the praises of his Lord, is that of a living creature compared to a dead one.”

**Bukhari collection**

### **WHAT TO REMEMBER**

Following the acknowledgement and acceptance by a believer to remember Allah, proceeding further cannot be without a guide. This is because, Allah is able to over-reach all creation, but with no creation able to reach Him – except by His permit and guidance. What is therefore required of the believer must be sought for by referring the matter to Allah (Qur'an) and His Messenger, Muhammad (S.A.W) by reference to his example (Sunnah).

Narrated Tariq: Abdullahi said, “The best talk is Allah's Book (Qur'an) and the best guidance is the guidance of Muhammad (S.A.W).”

**Bukhari collection**

From Allah i.e. the Qur'an, the believer is specifically enjoined.

Glorify the name  
Of thy Guardian-Lord  
Most High.

**Qur'an 87:1**

But keep in remembrance  
The name of thy Lord  
And devote thyself  
To Him whole-heartedly.

**Qur'an 73:8**

Allah! There is no god  
But He! To Him belong  
The Most Beautiful Names.

**Qur'an 20:8**

The most beautiful names  
Belong to Allah:  
So call on Him by them.

**Qur'an 7:180**

The believer is not just enjoined to remember but in addition guided in respect of what to do, he is in fact given examples. These serve as eye-openers for what to look for in remembering, praising or glorifying Allah.

...Call upon *Allah*, or  
Call upon *Rahman*:  
By whatever name ye call  
Upon Him, (it is well):  
For to Him belong  
The Most Beautiful Names...

**Qur'an 17:110**

He is Allah, the Creator,  
The Evolver,  
The Bestower of  
Forms (or Colours).  
To him belong  
The Most Beautiful Names:  
Whatever is in  
The heavens and on earth  
Doth declare  
His Praises and Glory:  
And He is the Exalted  
In Might, and Wise.

**Qur'an 59:24**

From Allah's Messenger, Muhammad (S.A.W), the believer is further given a clue of the scope or wealth of Allah's names or attributes.

Narrated Abu Hurairah (r.a): Allah has ninety-nine Names, i.e. One hundred minus one...

**Bukhari Collection**

### **TIMES FOR REMEMBRANCE**

Beyond the specifications of what to remember, the believer is not left in doubt, regarding when to remember Allah. It is not tied to any circumstance. Thus, Allah must be, needs be, may be remembered whether in distress, in relaxation, in health, when sick, at peace time, at war, in the dry season, in the wet/rainy season, during the harmattan, at dawn, at sun rise, at noon, in the evening, at sun set, at night or in the wee hours. It may be at work or at home.

So (give) glory to Allah  
When ye reach eventide  
And when ye rise  
In the morning.

**Qur'an 30:17**

...and celebrate (constantly)  
The praises of thy Lord,  
Before the rising of the sun,  
And before its setting;  
Yea, celebrate them  
For part of the hours  
Of the night, and at the sides,  
Of the day: that thou  
Mayest have (spiritual) joy.

**Qur'an 20:130**

From Muhammad (S.A.W), the believer is given an example that relates it to canonical prayer, which have specified times and number. Thus, the remembrance of Allah in the form of pure praise with the lips, we can read that it may and may not be tied to prayers or prayer times. In other words, the injunction to remember Allah by His Beautiful Names is not institutionalised.

Narrated Abdullah (r.a): We used to say in the prayer: *As-Salam* be on Allah, *As-Salam* be on So and So! So one day the Prophet (S.A.W) said to us, Allah Himself is *As-Salam*: when anyone of you sits during his prayer, he should say: *At-Tahiyyatu-Lillahi*, up to *As-Salihun*, for when he recites this then he says his *Salam* to all the righteous people present in the heavens and on earth. Then he should say. "I testify that none has the right to be worshipped except Allah, and that Muhammad is His Slave and His Apostle and then he can select whatever he likes to celebrate (Allah's) praises."

**Bukhari collection**

Remembrance has no restriction in respect of time, so with place.

Narrated Abu Hurairah (r.a): Allah's Apostle (S.A.W) said, "Allah has some angels who look for those who celebrate the praises of Allah on the roads and paths."

**Bukhari collection**

## **THE MODE OF REMEMBRANCE**

The manner(s) of remembrance of Allah, Praise of Allah, His glorification, the believer's submission, his manner of or for praying, making a plea or invocation is different from fighting, wailing or shouting. These are distant from the reverence that Allah deserves. The Qur'an therefore further clarifies:

Call on your Lord·  
With humility and in private:  
For Allah loveth not  
Those who trespass beyond bounds.

**Qur'an 7:55**

And do thou  
Bring thy Lord to remembrance

In thy (very) soul,  
With humility and in reverence,  
Without loudness in words,  
In the mornings and evenings:  
And be not thou  
Of those who are unheedful.

**Qur'an 7:205**

Neither speak thy prayer aloud,  
Nor speak it in a low tone,  
But seek a middle course between.

**Qur'an 17:110**

The example in practice can be drawn from the guidance of Muhammad (S.A.W).

Narrated Abu Musa Al-Ash'ari (r.a): The Prophet (S.A.W) started ascending a high place or hill. A man (amongst his Companions) ascended it and shouted in a loud voice, "*La ilaha illal-lahu wallahu Akbar*". (At that time) Allah's Apostle (S.A.W) was riding his mule. Allah's Apostle (S.A.W) said, "You are not calling upon a deaf or an absent One".

**Bukhari collection**

The believer will note that the mode is so far defined by specifying what or how the lips can be engaged and the effort of sound will be levelled as an individual. This is because; the group is a simple collection of individuals. But for remembrance, doing it in group, defined by either family members, friends, neighbours or travellers will not be out of place. This can be deduced from a hadith narrated by Abu Hurairah (r.a) in Bukhari's collection. It reports that when angels sent in search of those believers who remember Allah find a group, they gather and encircle them with their wings up to the sky of the world. They, at the end report the witnessing to Allah, the All-knowing. Allah in His mercy grants His forgiveness to such servants, and indeed extends His mercy to even those who are reported to be in the waiting for those who celebrate His Praise.

Celebration and praise is to be beautifully concluded every time, with a plea(s) for Allah's grant. This is taught by Allah's Apostle (S.A.W), by the content of what he celebrated Allah with.

Narrated Aisha (r.a): Whenever Allah's Apostle (S.A.W) went to bed, he used to blow on his hands while reciting the *Mu'auwidhat* [i.e. *Suratal Falaq* (Qur'an 113) and *Suratun-Nas* (Qur'an 114) and then pass his hands over his body.

**Bukhari collection**

Narrated Anas (r.a): The most frequent invocation of the Prophet (S.A.W) was "O Allah! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the punishment of the fire."

**Bukhari collection**

But, the model for believers did not celebrate, praise or pray to Allah only when retiring, thus, the above quoted hadith. Besides, when making a plea, it is recorded:

Abu Musa said (r.a): "The Prophet (S.A.W) invoked (Allah) and raised his hands (so high that) I saw the whiteness of his armpits."

**Bukhari collection**

More so, at death, Muhammad (S.A.W) was recorded to have made the invocation: O Allah! (Let me join) the Highest Companions, in reference to Qur'an 4:69.

All who obey Allah  
And the Apostle  
Are in the company  
Of those on whom  
Is the Grace of Allah,  
Of the Prophets (who teach),  
The Sincere (lovers of Truth),  
The witnesses (who testify),  
And the Righteous (who do good):  
Ah! What a beautiful Fellowship!

Finally, the believer will note that, for any particular form of remembrance, it may be repeated (for orderliness), either odd number of times or for an even number of times. Whichever option the believer chooses, he will find Allah. This is because, from the hadith on Allah's Names reported by Abu Hurairah (r.a), it is noted that:

Narrated Abu Hurairah (r.a): Allah's Messenger (S.A.W) said, "... Allah is *Witr* (one) and loves 'The *Witr*' (i.e. odd number)."

**Bukhari collection**

Narrated Abu Hurairah (r.a): The Prophet (S.A.W) said, "Shall I not tell you a thing, which, by doing, you will catch up with those who are ahead of you and supersede those who will come after you; and no body will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite '*Subhan Allah*' ten times, and '*Al-Hamdulillahi*' ten times, and '*Allahu-Akbar*' ten times after every prayer."

**Bukhari collection**

Narrated Ali (r.a): Fatima (r.a) complained about the blisters on her hand because of using a mill-stone ... The Prophet (S.A.W) then said. "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say '*Allahu Akbar*' thirty-four times, and '*Subhan Allah*' thirty-three times, '*Alhamdulillah*' thirty-three times for that is better for you than a servant." (Ibn Sirin) said, "*Subhan Allah* is to be said for thirty four times."

**Bukhari collection**

Narrated Abu Hurairah (r.a): Allah's Apostle (S.A.W.) said "Whoever says: *La ilaha illal-Lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa 'ala kulli shai'in qadir*, one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he."

**Bukhari collection**

## **THE CULTURE OF REMEMBRANCE**

The consciousness that will inform this culture is definable as humbleness, solemnity and full submissiveness as required of a believer in a state of prayer - 23:2. In the traditions, when Angel Jibril called on Prophet Muhammad (S.A.W) to teach the believers Islam, the state was defined as good behaviour. This is the issue of *IHSAN* in the hadith reported by *Sayyidina Omar*.

The sources of materials for this consciousness are the Qur'an and Hadith. From the Qur'an, the believer is informed that the whole of the Qur'an is a reminder, an admonition. For this reason, the recitation of the Qur'an is one form of remembrance irrespective of the verse or the chapter. Thus, the canonical prayers, the voluntary ones and special types (like the one for the dead), are all forms of remembrance.

Therefore let who so will,  
Keep it in remembrance.

**Qur'an 80:12**

From the Hadith, the believer is informed of the ninety-nine names/attributes of Allah. They are all given by the hadith and most of them can be directly, literarily identified in the Qur'an. Therefore, for the culture, which involves the handling of the materials, the hadith teaches its building i.e. Allah consciousness, from the attributes of Allah as the take off point.

Narrated Abu Huraira (r.a): Allah's Messenger (S.A.W) said, "Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise."

**Bukhari collection**

Thus, as the believer recites or pronounces them, his mind is also reflecting on the meaning(s); and as this is regularly repeated the believer opens up to be affected by being guided by the beliefs and meanings. Consequently, he acts out along with what is agreeable to his believes. Hence the focus constantly begins and returns to Allah (S.W.T). This is because, it is He is the One being called upon, being remembered, being sought.

And call not, besides Allah,  
On another god. There is  
No god but He. Everything  
(That exists) will perish  
Except His own Face.  
To Him belongs the Command,

And to Him will ye  
(All) be brought back.

**Qur'an 28:88**

**HE IS HOLY.** Therefore, all things submit to Him, according to His will. In other words, in relation to Allah, all creations are united in a single identity of service. This purity is not applicable to anything other than Allah. Any other type of relation can be variant or vulnerable to being variant, but this is absolutely pure, with no room for otherwise.

Whatever is  
In the heavens and  
On earth, doth declare  
The Praises and Glory  
Of Allah, the Sovereign,  
The Holy One, the Exalted  
In Might, the Wise.

**Qur'an 62:1**

Thus for instance, by the will of Allah (purely uncontradictable), He sent Muhammad (S.A.W) to all mankind and Jinns for guidance into light, from darkness – and from one nation, community, clan, family, to spread across the world.

It is He Who has sent  
Amongst the Unlettered  
An apostle from among  
Themselves, to rehearse  
To them His Signs,  
To sanctify them, and  
To instruct them in Scripture  
And Wisdom, - although  
They had been, before in  
Manifest error.

**Qur'an 62:2**

The believer will then strive to obey Allah's laws as purely, as discretely, as constantly, and as variably as required, to the best of his ability. This is the manner of recognising and associating or submitting to the Holiness of Allah. **HE IS SUPREME and IRRESISTIBLE:** It is only Allah that is not comparable with anything and anyone. Everything and everyone and indeed everywhere are under Him. This is because:

Allah is the Creator  
Of all things: He is  
The One, the Supreme and Irresistible.

**Qur'an 13:16**

Man, as His creation and within the fold of His creation(s) - time and space in this world, how can he have a means of escape? Hence, it is out of His compassion and mercy that He has guided Muhammad (S.A.W) and sent him as a Warner. If He wills, all men shall believe, for He is the Lord of the heavens and the earth and all that is between them (Qur'an 38.66). Prophet Yusuf (A.S) was unarguably right and correct, when he confessed Allah's

irresistibility to his two companions of the prison (Qur'an 12:39).

In consequence, the believer will re-assure himself that Allah is the greatest Planner - having perfected arrangements for His creations. If they choose to obey, Allah will cover them with His compassion and mercy - which no creation will be able to deny them. But if they choose to stray, they cannot escape from whatever punishment He may desire for them. The recognition and appreciation of this will inspire in the believer trust and confidence in the protection of Allah or safety (if Allah wills) in the ultimate end. The believer may choose to reflect on death - call of Allah.

**HE IS SOVEREIGN.** Allah is the Lord of Power and Rule (Qur'an 3:26). What He rules is necessarily right and correct because He is the source. Thus, He could rule and re-rule, without implying any contradiction. He is the standard. For instance, through time He has sent messengers at different times and with body of regulations and with the Qur'an, He perfected the rules.

None of our revelations  
Do We abrogate  
Or cause to be forgotten,  
But We substitute  
Something better or similar:  
Knowest thou not that Allah  
Hath power over all things?

**Qur'an 2:106**

For the believer, there is no room for any conjectures, when it comes to Allah. Any standard that may be derived from the books must therefore be acceptable only if it is consistent with what Allah has provided for. It is thus part of actual submission informed by belief(s), that *Shari'a* is derived first from the Qur'an, then the Sunnah, then *Ijma'* (consensus of opinions) before *Qiyas* (analytical deduction) etc.

**HE IS FULL OF MERCY, BOUNTY and HONOUR** (Qur'an 55:27) He has provided us with countless openings for honour and benefits. Hence, mankind experiences the subjection of all that is on the earth to what it chooses to do with it. In other words, man is made master of the world. This can be appreciated in consideration of the results of employing talent in relation to fellow men and our environment. The spiritual faulty is another (Qur'an 17:70 and 22:65). The believer in particular therefore has a solid basis for constantly praising Allah, in gratitude.

**HE IS GREAT.** This can be understood when it is informed by the knowledge and power of Allah. He knows what every female bears; by how much (in terms of time and number) the wombs fall short or exceed (Qur'an 13:8). He knows what is declared secretly or openly, in the night or at day time (Qur'an 13: 10). And thunder glorifies and praises Him, like the angels (Qur'an 13: 13). The believers' submission will necessarily be to Him that has nothing like unto Him.

**HE IS GLORIOUS.** With Him there is no hopelessness at any time or place. Thus, to the aged couple of Abraham and his wife, He gave good news of Ishaq (Isaac) and after him Yaqub (Jacob) (Qur'an 11:71). At the same time, the land was to be relieved of the



abomination of the people of Lot. It is like after a people have lost any hope of rains, Allah sends it down blessedly. The believer therefore has a strong rope to hold on firmly or to fasten himself to. It is a rope that will not cut, and the fulfilment of his good desire will never be too late to be possible.

**HE IS KING**, for we shall necessarily return to Him for Judgement. This is inevitable. It commences with our arrest by an angel at our respective due times. This is irresistible. Exalted is Allah, the king, the Reality, the Lord of the Supreme Throne! (Qur'an 23: 116). He has in addition given us the basis for preparation. By the Qur'an, warnings are detailed in order that mankind may fear Allah and be a source of inspiration or learning (Qur'an 20: 113). He is generous (Qur'an 82:6). As a result, the believer has no basis to be arrogant or snobbish, if Allah (S. W. T) is his primary focus. He will be humble.

**HE COMPREHENDS and UNDERSTANDS ALL.** This extends from the most fine or minute level to the obvious (to man), the underlying, the revealing, before this and after. Nothing therefore escapes Allah's knowledge and grasp.

No vision can grasp Him,  
But His grasp is over  
All vision: He is  
Above all comprehension,  
Yet is acquainted with all things.

**Qur'an 6:103**

Seest thou not that Allah  
Sends down rain from the sky,  
And forthwith the earth  
Becomes clothed with green?  
For Allah is He who understands  
The finest mysteries, and  
Is well-acquainted (with them).

**Qur'an 22:63**

Should He not know,  
He that created?  
And He is the One  
That understands the finest  
Mysteries (and) is  
Well-acquainted (with them).

**Qur'an 67:14**

These invite the believer to make his submission sincere. Hypocrisy is out because it will amount to self-deceit.

... For He is the Most High  
The supreme (in glory).

**Qur'an 2:255**

**HE ORIGINATES.** He needs nothing and no aid to bring anything, anyone, anywhere, anytime into existence or being. He is accordingly responsible for the first experience of any creation. Its last experience is also His determination. By implication His own first and last will be contradictory. This is because He is not comparable to anything. Not even before the first of the first creation, since even time is a creation. He is first and the last.

To Him is due  
The Primal origin  
Of the heavens and the earth:  
When He decreeth a matter  
He saith to it: "Be" and it is.

**Qur'an 2:117**

To Him is due  
The primal origin  
Of the heavens and the earth:  
How can He have a son  
When He hath no consort?  
He created all things  
And he hath full knowledge  
Of all things.

**Qur'an 6:101**

The believer will be certain of his safety as he is in the care of the originator and owner, who has no lieutenant or council to refer matters to before they become binding or executed. He is the One who commanded the fire to be safe for Ibrahim (A.S). When He commands, when He wills, all creations submit.

He is Allah, the Creator,  
The Evolver,  
The Bestower of Forms  
(Or Colours)...

**Qur'an 59:24**

**HE IS SELF-SUFFICIENT.** All creations are His, the living and the dead, including their handworks. They have no existence of their own except what Allah permits. Whoever has a thing is by essence only a temporary trustee. Thus, the Prophet (SAW) said what is one's is what he makes use of while alive (eat, clothe or give in charity). Allah is therefore not in need, Allah cannot be lacking.

To Him belongs all that is  
In the heavens and on earth:  
For verily Allah - He is  
Free of all wants,  
Worthy of all praise.

**Qur'an 22:64**

The believer, the slave, the servant who has nothing and is with a rich, self-sufficient and needless master will be content. This is because all his needs are available and all he requires is to be obedient to the master.

**HE IS BOUNTIFUL.** This means that Allah evidently cares. All around us, we can see His blessing, gifts, benefits for mankind, irrespective of belief. Men are those who scramble for things that are originally not theirs. No man knew when mineral deposits anywhere were formed, yet they come, plunder the resources, die and some others succeed them.

To Allah belong the East  
And the west: whithersoever  
Ye turn there is the presence  
Of Allah. For Allah is  
All-pervading, All-knowing.

**Qur'an 2:115**

The believer will recall that Allah chose to raise *Talut* from among his people and subjected them to him. He granted him power and knowledge. All material and non-material resources or values must therefore only be sought from Him who has or owns them.

... Allah Granteth His authority to whom  
He pleaseth. Allah careth  
For all, and He knoweth  
All things.

**Qur'an 2:247**

The believer will not be reluctant to give. To give to those who are prescribed. Likewise, to give to those who do not ask and appear not to be in need even though they do not have. Likewise, to those who ask. Thus, if he is entrusted with wealth, he will not fail in giving out Allah's due. If he is not, he will not fail to voluntarily give. If he has nothing to be defined as riches, fellow human beings will be safe from his probable treachery or hand. He will indeed be quick and regular at humble salutation, removing harmful things on people's way, praying for the good of all etc.

**HE INHERITS ALL.** Creations were made to come into being. We find ourselves in this resourceful world and do our hustles and pass. We make use of things and leave them behind. We are not permanent and therefore do not make any permanent mark. The state of things before our coming is therefore repeatedly repeated with our coming and passing in singles, doubles, numbers etc. In the end all things return to Allah because He will inherit what we come to claim and will have to leave behind.

And certainly  
We it is Who give life,  
And cause death, and We,  
Are the Inheritors.

**Qur'an 15:23**

The believer, conscious of this, is not expected to abandon the desire for the good of this world, this life, the present, here and now. The only condition is that, it must be all-round legal and proper.

And (remember) Zachariah,  
When he cried to his Lord:  
"O My Lord! Leave me not  
Without offspring, though Thou  
Art the best of Inheritors."

**Qur'an 21:89**

This temporary good is to precede the believer's desire and prayer to be saved and protected against the punishment of Allah that will be the recompense of those who are heedless.

Our Lord! Verily, it is  
You Who will gather mankind  
Together on the Day about  
Which there is no doubt.  
Verily Allah never breaks  
His promise.

**Qur'an 3:9**

The believer will therefore understand and join in the confession of the angels:

... In truth it is Thou  
Who art perfect in Knowledge and  
Wisdom.

**Qur'an 2:32**

**HE IS ALL-SEEING.** With Allah, nothing is hidden. Allah is in addition able to choose whom He will for an assignment without any creature or with only defined creatures knowing of it. In other words His seeing penetrates beyond all creations. Thus, His messenger, Muhammad (SAW) was accompanied to heaven and remained unknown to mankind until it was revealed.

Glory to (Allah)  
Who did take His Servant  
For a Journey by night  
From the Sacred Mosque,  
To the Fartherest Mosque,  
Whose precincts We did  
Bless, in order that We  
Might show him some  
Of Our Signs: for He  
Is the One Who heareth  
And seeth (all things).

**Qur'an 17:1**

To this end, the believer knows and is convinced that he is at all times, places and

circumstances, in the presence of his Lord. And what obedient servant or slave will have time, place or arrangement to be careless in the presence of his Master?

This is very unlikely, since not even the servant's thoughts go unnoticed. This degree of closeness is revealed in the prayer of the mother of Maryam (r.a):

... So accept this of me:  
For Thou hearest  
And knowest all things.

**Qur'an 3:35**

Thus, with the dedication of what she was bearing, Allah accepted and blessed the chaste daughter with His Spirit. She bore Prophet Isa (A.S) who was chosen as one of the great messengers of Allah. Also, the scope of Allah's awareness of His creatures is encompassing. Nothing can be hidden from Him. He knows that which goes into the earth and that which comes forth from it and that which descend from the heaven and that which ascends to it (Qur'an 34:2).

He is the Irresistible (watching)  
From above over His worshippers;  
And He is the Wise,  
Acquainted with all things.

**Qur'an 6:18**

The believer is thereby in full and regular consciousness that he is naked or transparent before his Lord. He cannot see, hear, say, grasp, step, touch, taste or think without the knowledge of Allah. He permits all things. HE IS ALL-HEARING AND AWARE.

**HE IS STRONG AND CAPABLE.** He can therefore not be escaped from. Whatever good He desires for His servant, not the combined strength of all creations will be able to obstruct the good from reaching the servant. In the same manner, when He wills to punish, nothing can stand on His way. Also, He is able to reach only those that He desires His pleasure or punishment for.

When Our Decree issued,  
We saved Salih and those  
Who believed with him,  
By (special) Grace from Ourselves  
And from the ignominy  
Of that day. For thy Lord  
He is the Strong One, and Able  
To enforce His Will.

**Qur'an 11:66**

They (the people of Pharaoh)  
Belied all our signs, so We  
Seized them with a seizure of  
The All-Mighty, All-Capable to

Carry out What He will (Omnipotent).

**Qur'an 54:42**

For Allah is He who  
Gives (all) sustenance,  
Lord of Power  
Steadfast (forever).

**Qur'an 51:58**

**HE BESTOWS and SUSTAINS.** Allah's power is also beneficial. Being the creator of all things, their provision rests upon Him. His measure, His will, His pleasure, His desire. This informed the submission of Prophet Sulaiman (A.S):

O my Lord!  
Forgive me and grant me  
A kingdom which,  
(It may be) suits not  
Another after me:  
For Thou art the Creator,  
Of Bounties (without measure):

**Qur'an 38:35**

For him, Allah subjected the wind; it blew gently to his order (Qur'an 38:36). The same way Allah subjected the devils from among the Jinns to Him (Qur'an 38:37).

The believer is by this certain that Allah seeks no provision from him nor does He ask to be fed (Qur'an 51:57). He has created the Jinns and mankind only to worship Him (Qur'an 51:56).

For Allah is He who,  
Gives (all) Sustenance,  
Lord of Power,  
Steadfast (for ever).

**Qur'an 51:58**

**HE GUIDES AND GUARDS.** The believer is neither in a mockery or helpless state nor under threat. He is not at loss and expected to look for and find his Lord. It is Allah who guides. The business of the servant is to follow. Thus, the Qur'an is revealed and conveyed to all of mankind. It is from Allah through His Messenger. So, Allah is the One...

Who hath ordained laws.  
And granted guidance.

**Qur'an 87:3**

The believer's role is to simply comply. The consequences of such compliance are ultimately for Allah's measure, with whom all believers are safe. Thus, in respect of the battle of Uhud, when believers were given news to frighten them, they submitted their affair to Allah:

... "For us Allah sufficeth,  
And He is the Best  
Disposer of Affairs."

**Qur'an 3:173**

The believers' faith is informed by the light of Allah.

Allah is the Protector  
Of those who have faith...

**Qur'an 2:257**

And those who take Allah  
And His Messenger and the  
Believers for friends should rest  
Assured that it is the party of  
Allah that must triumph.

**Qur'an 5:56**

**HE IS FORBEARING.** Allah is not in the waiting policing the believer, to find him at fault. So, thoughtless oaths that do not tally with one's intention are countless (Qur'an 2:225). He is for that reason All-forgiving or most forgiving. Consequently Prophet Yaqub (A.S) told his children that he will ask for Allah's forgiveness for them in respect of their ill-treatment of their brother – Yusuf (Qur'an 12:98).

Tell my servants  
That I am indeed  
The oft-Forgiving  
Most Merciful.

**Qur'an 15:49**

... Is not He the Exalted  
In Power – He Who forgives  
Again and again?

**Qur'an 39:5**

The beauty of this is that He does not only forgive, He also blots out sins. He is the EFFACER OF SINS, THE PARDONER. Accordingly, in respect of *Zihar* (calling one's wife a mother), He provides the freeing of a slave as a form of expiation (Qur'an 58:2 – 3). HE IS OFT-RETURNING and ACCEPTS REPENTANCE. Hence, after Adam (A.S) was descended, Allah turned towards him (Qur'an 2:37 and 54).

For the believer, he shall ceaselessly ask for Allah's forgiveness of his sins, lapses and failures. It goes further to imply that he shall not deliberately set out to commit sins in order to ask for forgiveness.

**HE IS GRACIOUS, MERCIFUL AND FULL OF KINDNESS.** We can see these when we reflect on the creation of the heavens and the earth; the alternation of night and day; the ships that sail through the sea; the rain which falls down from the sky and makes the earth alive after death; moving creatures of all kinds scattered therein; and veering winds and clouds between the sky and earth (Qur'an 2: 163). Over and above these facilities, in respect

of His message, only those who disbelieve and die when they are disbelievers are cursed by Allah, the Angels and mankind combined. They are the ones to abide in Hell (Qur'an 2:161).

... And Allah warns you against Himself  
(His punishment) and Allah is full of  
Kindness to (His) slaves.

**Qur'an 3:30**

The believer is expected to constantly express gratitude to Allah, the Gracious, the Merciful (Qur'an 2:163). This shall lead him to the hope of being rewarded by Allah, the Source of all Goodness. This will be for those that succeed and are admitted into Paradise (Qur'an 52: 17 – 28).

Truly it is He,  
The Beneficent, the Merciful.

**Qur'an 52:28**

Allah is therefore APPRECIATIVE, RESPONSIVE AND LOVING. What is expected of the believer is to DO HIS UTMOST BEST in compliance, himself and in company of others. If a believer does good Allah promises multiple rewards, in appreciation of his willing, voluntary effort in complying (Qur'an 42:23). This is the same Allah that here on earth responded to the plea of Sulayman (A.S) and the mother of Maryam (r.a) (Qur'an 11:61). And what does the believer want more than *Jannah*?

He is the First  
And the Last,  
The Evident  
And the Immanent:

**Qur'an 57:3**

Allah is He, than Whom,  
There is no other god;  
The Sovereign, the Holy One,  
The source of Peace (and Perfection),  
The Guardian of Faith,  
The Preserver of Safety,  
The Exalted in Might,  
The Irresistible, the Supreme:  
Glory to Allah!  
(High is He)  
Above the partners  
They attribute to Him.

**Qur'an 59:23**

O Believer! Is Allah (S.W.T) not PRAISE WORTHY?

To Allah belongs all things  
In heaven and earth: Verily  
Allah is He (that is)  
Free of all wants,  
Worthy of all Praise.



**Qur'an 31:26**

Oh Allah! Send your *salat* (Grace and Honour) on Muhammad, Your slave and our Apostle, as You sent Your *salat* (Grace and Honour) on Ibrahim; and send Your Blessings on Muhammad and the family of Muhammad as You sent Your Blessings on Ibrahim and the family of Ibrahim, You are indeed worthy of all Glory.

**CONCLUSION**

**HOLDING FIRMLY UNTO THE ROPE OF ALLAH**

Therefore do thou hold  
Patience, - a Patience  
Of beautiful (contentment)

**Qur'an 70:5**

O ye who believe! Seek help  
With patient Perseverance  
And Prayer: for Allah is with those  
Who patiently persevere.

**Qur'an 2:153**

O ye who believe!  
Persevere in patience  
And constancy; vie  
In such perseverance;  
Strengthen each other;  
And fear Allah;  
That ye may prosper.

**Qur'an 3:200**

And be steadfast in patience;  
For verily Allah will not suffer  
The reward of the righteous  
To perish.

**Qur'an 11:115**

... It is indeed hard, except  
To those who bring a lowly spirit.  
Who bear in mind the certainty  
That they are to meet their Lord,  
And that they are to return to Him.

**Qur'an 2:45 – 46**

Patiently, then, persevere:  
For the Promise of Allah  
Is true...

**Qur'an 40:50**

O believer, neither children nor merchandise is as a result capable of detracting the one that reaches out to Allah, for too long. When good befalls them, when they forget, it is only momentary. They quickly call upon Him, asking for His forgiveness and pray in submission, that they are distanced from the whisperer. Likewise, when calamity befalls them, they do not fail to submit in servitude – from Allah we are, and unto Him shall be our return.

O believer, for Ibrahim (A.S.), the knowledge of Allah of his state sufficed him - on his way into the fire, prepared by the enemies of Allah.

O believer, for Yaqub (A.S.) Allah sufficed him over his 'loss' of Yusuf.

O believer, for the servant of Allah who was mocked at by an ignorant and arrogant/ungrateful servant, Allah sufficed him in sending to the other's garden thunderbolts from heaven, making it slippery sand.

O believer, Muhammad (S.A.W) by Allah's "hand" threw sand unto the enemies of Allah, to determine Allah's victory.

O believer, Maryam resorted to Allah's protection when Jibril (unknown to her) appeared to her to fulfil Allah's command.

O believer, Sulayman (A.S.) it was that asked for and was granted a unique blessing.

O believer, for Zakariya'u (A.S.), Allah sufficed him for a child in old age.

O believer, Isa (A.S.) in the name of Allah accomplished his.

O believer, Yunus (A.S.) accepted Allah as sufficient to intervene in the darkness he was thrown into in the stomach of a fish. That is in respect of a chosen slave of Allah.

O believer, Yusuf (A.S.) turned to Allah to forgive his own very brothers who sold him, out of jealousy.

O believer, to Allah did Musa (A.S.) turn, in order that his followers may inherit the land and property of Pharaoh and his followers.

O believer, Nuh (A.S.), after over nine hundred years of preaching turned to Allah to meet the rebellion of his people with a punishment.

O believer, Allah did not fail to respond in all of these cases. What excuse then have we for not believing, submitting, celebrating His praises and persevering?

To Allah belong the East  
And the West: withersoever  
Ye turn, there is the presence  
Of Allah. For Allah is  
All-Pervading, All-knowing

**Qur'an 2:115**