

**ENGLISH TRANSLATION AND COMMENTARY OF**

**ذِكْرُ اللَّهِ مِنَ الْكِتَابِ وَالسُّنَّةِ**

**REMEMBRANCE OF ALLAH FROM THE BOOK (QUR'AN) AND  
SUNNAH OF MUHAMMAD (SAW)**



**GHAZZALI MUHAMMAD SA'IDU**

**MUHAMMAD IMRAN MUHAMMAD**

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## **INTRODUCING ZIKR MINAL KITABI WA SUNNAH**

In the name of Allah, the Compassionate, the Merciful. Perfect Peace and Blessings be upon Muhammad (SAW), the Messenger, the Model, along with his household, like Ibrahim (AS) and his family.

Dear Members of my family and whoever Allah wills.

I undertook to discover this compilation personally from the Qur'an and Saheeh Bukhari collection of Hadith for myself.

I was inclined to this, given my understanding of the environment of *MASIBAT* I am living in, against the belief and acceptance of the purpose of my creation, being to SERVE ALLAH and to realize so only through total submission in all matters He and *Rasul* have decided on – SHARI'AH. Since this is Not negotiable, at least a strategic first step is necessary.

The key characteristics of this living and bubbling contradictory environment are four, emanating from what Allah has provided for our use or abuse, for ourselves. The first is KNOWLEDGE OF THE TRUTH. And the bearers of this are scholars. The Qur'an and the Sunnah of *Rasul* are the final references. In Nigeria, we are faced with a situation where the observable impression is that the TRUTH is either not knowable, is not known or is deliberately being avoided. We are therefore faced with DIFFERENT Organizations and even Orders and Sects. The leaders present a confusing or contradictory guidance to the bearers of *Kalimatu Shahada*. This has led to structures with frightening implications. Sometimes a leader calls other names. The lines of PROHIBITIONS have become expanded. When you ASK, what makes a difference that is declared prohibitive? It may not be backed up by either express ruling or a logical deduction from it. When it is by deduction, there is the insistent refusal to invite or draw the attention of the defined wrong, by the one who is right. The followers are used as the blocks of struggle AS IF THE TRUTH CANNOT BE ESTABLISHED.

Most serious of this unfortunate challenge is the fixation or divisiveness of the *Ummah* by the scholars in our guidance on day-to-day matters that are subject to historical transformation. Some are therefore focused on political interests, some on protection of traditions of the area and some are either on their own, constantly in opposition or striving to create a new following. Thus, our relationship with Christians is doubly shameful. In one respect, we see them as a threat and they see

us as a threat. In another respect, we IGNORE OR LOSE the strings of common belongingness between us. At the end of the day, because the very same challenges characterize the Christendom, non-scholars are subject to the risk of swimming in a gamble of seeking and striving to be righteous.

The second shred of our risky environment is our leadership. It is a logical consequence in life that, those who have nothing do not just have nothing to lose but are vulnerable to accepting ANYTHING because they have no scale for evaluation. In Nigeria, since we believers have failed SEEMING NEUTRALISM can easily take root WITHOUT OUR CARING OVER THE SCOPE OF NEUTRALITY. Thus, our democracy is both pleasant and bitter. It serves us as much as it destroys us. We are ashamed or afraid of being a country of Believers in the God of Abraham because we are fighting to be either a Christian or Muslim country THAT IS NEITHER FEASIBLE BECAUSE OF OUR AVOIDANCE OF THE TRUTH THAT CAN UNITE US, separately or collectively.

The third shred of our environmental challenge is the python of INTEREST in our economic wellbeing. The scope of victims both in the formal and informal sectors is constantly expanding. The concern here is the individual. No one who believes will answer for another. How can you live, provide food, drink, shelter, employment, knowledge, transport, etc. for yourself without crossing *RIBA*? And when you do, how do you qualify as a non-beneficiary or a non-abettor?

And there is the CRASHING Marriage and Family institution. Is it not alarming enough that any child brought into this world outside wedlock, for those who believe, cannot be denied basic rights? And democracy ENSURES this. Are these not growing in number? Are they the standard for membership of believers, even though they cannot be denied? What Blessings can we not be subjected to redefine where such a product becomes our leader? This is the complex implication that our history breeds.

However, a believer must not despair. A believer must not lose all hope. Allah is COMPASSIONATE, FORGIVING AND ABLE. Indeed, it is the *sunnah* of believers that, while there is nothing we can do about REGRESSION to the full qualification for the end of this world Allah will enable those who STICK TO HIS GUIDANCE to continue to succeed. Accordingly, the best status of our tradition is to ENFORCE what is right according to our status and role of responsibility. This is because every one of us is a Shepard. The better status is to

counsel by advice, recommendation, suggestion or invitation. This is because in our affair, there is NO COMPULSION in joining or following. And the good status is that of distancing oneself or dissociation, where neither of the higher levels can be practiced.

Because it has to be for the sake of Allah, the support of Allah needs constantly be sought. Indeed it must be the foundation. And because Allah is all knowing, all surrounding, and all-encompassing, I have resorted to the Qur'an and Hadith. The capsule of this booklet discovered Praises, Invocations that WILL BAIL a sincere believer OUT, FOR THE GOOD IN THIS WORLD, THE GOOD IN THE HEREAFTER AND SAFETY FROM THE FIRE. And of necessary appreciation and gratitude is asking for Peace and Blessings to be conferred on Muhammad (SAW).

For Him (alone) is prayer in Truth. (Q 13:14)

To Allah (SWT) is the total and absolute right or sole entitlement to whatsoever plea that is right or correct, to be directed to or to be entrusted by any creature, but especially a believer. This unique status and competence of Allah is NOT SHARED BY ANYONE AND ANYTHING. It will therefore amount to misdirection, abnormality and an abomination, to believe and to act to the contrary. This is a Guidance for enabling believers to constantly focus on, look up to Allah, as the right connection and solution for their initial and changing needs, wants, fancies. On our own, we cannot really provide anything for ourselves without provision, help and guidance. He has for instance provided the air we breathe freely. We pollute it. We certify one of us to be in need of oxygen as a solution, but we still lose more of them. The truth here is that the origin of our needs, wants and fancies lies not with us. And the proof is that no amount of our seeming efforts makes us responsible for the real or total competence, regardless of how fanciful it may appear. Why then should we not focus, direct our pleas and commitment to Allah? Only an Ignorant and a Fool will do so. And whoever shares this right with another creature, like Satan, his agents or mercenary is a lost fool, after this knowledge and guidance has reached him. This is what makes an inconsistent believer who calls on Allah along with another creature, a HYPOCRITE and worse. This is the basis for *Rasul* (SAW) guiding that we ask Allah (SWT) FOR EVERYTHING that is not prohibited. There is NOTHING big or small to ask for, because we really have no capacity for ANYTHING. And a

believer is with HE that creates out of nothing. Moreover, whatever we can ask for relates to what He has already really provided or decreed for. We cannot meaningfully ask for what will not give life or death because we cannot even know such a thing. Whatever can possibly be considered must either add to or subtract between these. Anyone who DOES NOT relate with Allah DOES NOT AFFECT OR CHANGE what is true and the entitlement of Allah.

If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with God in all things! (Q 13:31)

This is an assurance or further affirmation of the connection of all things to the truth, the unity of Allah that is unique and absolute. The powerful mind of man cannot wish outside or beyond itself and environment – whether for good or evil. And the process cannot be beyond physical definition, which is fascinating. What can be greater than uprooting or moving a mountain, or restructuring the earth's crust? What can be more profound than making a dead man re-live? This is to educate believers that magic and sorcery are false, evil and unsatisfactory. Make believe is not the same with reality. Are we not making enormous efforts to reclaim land from the sea? Are we not making a lot of efforts in checking desert encroachment? Have we no technology and equipment for relocating houses? Do we not clone? Do we not crossbreed? But are we satisfied? Are we not battling with flood? Are we not in fear of earthquakes? But we had Prophet Musa (AS) having the Nile part way for him and to Israelites crossing safely and closing up on his Pharaoh along with his followers. We had Isa (AS) raising the dead. Muhammad (SAW) split the moon. A believer will see and understand the difference between these subtle incidences connected to Allah as true, finished and satisfactory, against the efforts of man with pains and non-satisfaction. Even the foods we eat today have been exposed to technological efforts of mass production but at a growing cost of poisoning. We are intelligently now cautious about fertilizers, pesticides and breeding our birds and animals with concoctions. We are losing our health to our hand creations. The subject of environmental pollution, climate warming, detoxification and vaccination are now in the speed lane. Dafts hang on over population. But believers are to keep to limits for safety and prosperity. Allah who provides rain, nutritional soil and vegetation for crops, plants and animals has not ceased to do so. Are we not blind to the drawbacks of

our helping Him or ourselves? Are we not going organic? Have we made any law to execute any extremist with the idea and practices of artificial meat or genetically modified products? This is our emptiness in the face of free, easy and convenient provisions and openings. Those who believe are free to make utmost efforts for the well-being of mankind WITHIN THE MORAL BOUNDARIES OR LIMITS OF ALLAH. The rest is the business of Allah and He is fully aware and able to do as He pleases. The instrument of a manual for every and all efforts cannot reach Allah without His Guidance. This is the Qur'an. And its recitation is the stepping stone. Contemplating on its content is the next step. Then the compliance of a believer will earn the guidance, acceptance and blessings of Allah. No incantations can do this, without the shortcomings of evil or selfish restrictiveness and more.

**It is Allah alone Who is able and connecting or using His Guidance is the only means of giving or attaining comfortable safety and prosperity for all. This is for those who believe. Those who have sense. Those given of understanding.**

It is not fitting for a man that God should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with God's permission, what God wills: for He is Most High, Most Wise. (Q 42:51)

Allahu Akbar! How simple! Allah is verily most high. Can man imagine constructing a cage for pigeons or a zoo for keeping wildlife and making or finding it fitting to also reside in there? This is undoubtedly lowly for the man, the constructor. How then can Allah who created space and placed us in it, be part of it? Moreover, unlike the constructor who necessarily shares his being in the very same space, Allah originated the space from nothing. Allah can therefore not be ordinarily reached. Not within our space. Not with the facilities of seeing, hearing, smelling, touching, etc. And Prophet Musa (AS) establishment this, by the special grace of Allah. He sought to see him, tempted by the special favour of hearing Him. But the reflection of His Light upon a rock dazed the sight of Musa (AS). He fell and submitted as first among those who submit. This difference of discretion is consistent with the special favour to be bestowed on those who will attain salvation, to see Him, as easy, comfortably and safely as we look upon the full moon, but for a pleasure beyond the pleasures of Jannah. This is because He

does whatsoever He pleases. It is then logical to appreciate, understand and be satisfied with His chosen levels or forms of relating with us. Inspiration is one. Like Isa spoke in the cradle. Like the mother replied to the question of where she got fresh fruits supplied in a different season. From behind a veil is another, like Angel Jibril (AS) interacted with Maryam (RA), in bearing Isa (AS). This is why when Jibril (AS) visited *Rasul* in the form of a man, a traveller without trace of traveling on him and asked *Rasul* questions, the witnesses were surprised that whenever *Rasul* answered the questions he affirmed them. This is because it is unusual for a respectful questioner to relate with the teacher in that manner. Then the Prophet (SAW) explained that, it was Jibril (AS) who came to teach them the religion. And so is the convenience of having a fellow human being, Muhammad (SAW) receiving revelations and conveying the Message of Allah to mankind. How then can a believer deny Allah, the Angels, the Prophets or Messengers of the past, the scriptures revealed in the past, the Heavens, Jannah, Jahannam, Day of Judgement, when Muhammad (SAW) reported these and the accompanying guidance to us? Like Umar (RA) witnessed the visit of Jibril or the confirmation of the explanation of Muhammad (SAW) about caravans returning to Mecca, after reporting his *Isra'* and *Mi'raj*, to Meccans, what excuse of intelligent connection have we lost? What **excuse** has mankind for not appreciating, understanding, submitting to Allah and glorifying Him? Is thus, the incomparable Highness and Wisdom of Allah not evidently **unique to Him**?

Should He not know, He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them). (Q 67:14)

There is the simple, common knowledge we all have and inescapably popular, in the relationship between products and our evaluation. You see a car and what comes to mind is, the make and the model. If it falls within what is already known, it is easy to rate it. For instance, if you travel by road in early nineties, to the south-eastern Nigeria, you will appreciate the wide knowledge, experience and rating of vehicles like Volvo, Mercedes and Opel. In the late nineties, if you dare north-eastern roads, you will appreciate the choice of Toyota trucks. The same applies to the phones we use. It is a simple and necessary connection between a product and the producer. In drugs and supplements, brands are not lost sight of. Indeed to monitor control of quality, whole institutions like NAFDAC, SON, etc. are in place. Even with ourselves, when intelligent and cultured people



decide to choose marriage partners, the background of the partners are of critical interest. But what happens when it comes to the earth crust, vegetation, the sky, the flowing air and indeed ourselves? Why are we daft, turn ignorant and do not care about the originator – superior to the producers of a vehicle? In the production of a car, is one person actually responsible for what becomes certified for road use? The raw materials, the mechanical parts, the electrical parts, the fluids, etc. have different sources, even if assembled in a vicinity. Or are there no departments in the production? But in the end, the product bears a major or first identity. In the case of Allah (SWT) He originates from **nothing**. Is there no unimaginable difference between cloning a man, transplant of organs for man to survive, surgery, etc. and giving birth to a man? How far and effectively have we made any fundamental difference in helping, confronting or escaping from **falling ill, aging and death**? What of the sky in perfect suspension, the sun, moon, stars, the revolution and the benefits we derive from them? Is the original maker of the sources engaged in production comparable with the ‘player’ who produces or advances by organization or chance? A believer needs not and must not lose or loosen his sense. There is **no basis for comparing origination with production or the production of man with that of Allah**. It is like foolishly comparing the marriage of a Japanese to a baby doll against the marriage of a believer to a woman. Or is it fitting to compare a swimming pool to a river? Therefore **in respect of every and all things** does Allah not come first and beyond every and all, **regarding things and knowledge of them**?

(Such has been) the practice (approved) of God already in the past: no change wilt thou find in the practice (approved) of God.  
(Q 48:23)

The nature or character of the right relationship between Allah and His creatures and especially the favoured or chosen believers is **consistent**. The unique and oneness of Allah is the origin or source of reality and truth. Seeking and returning to Him consciously, voluntarily and with utmost commitment is the essence and definition of submission to Him. This path of submitting, as He pleases to **direct** or has **directed** is what is **always right**. For that reason, there is no difference between the Prophet asking for rain and they get a heavy downpour leading to flood and asking that the township is saved and it moves to the outskirts, **except as Allah chooses**. There is no difference between the tablets given to Musa (AS), the Taurat, the Injil, the Qur’an **except as Allah**

**chooses.** There is no difference between success in the physical jihad He has ordered and getting killed in it **because the survivors are rewarded with the spoils and the others attain martyrdom.** There is no difference between restricting the Prophet (SAW) to having nine wives and believers to four, **because it is His decision.** There is no difference between raising the status of Muhammad (SAW) and his community above all others that came earlier, **because the discretion is His.** So we pray for good and He **grants immediately or substitutes it with another or with safety or applies it to our progeny or reserves it for the hereafter, but never denying.** Between us, we can grant a favour or really refuse. Indeed we can obstruct a **right** reaching someone who is entitled. Do we not produce the same or different makes and models of the same vehicle? Do we not do more with our coverings, dresses, underwear, footwear? Is not one hairdo right for one and not right for another? Is that not the same difference between us and Allah? His are unique even in variety because they are all right and ours are various and both right and wrong? As a result, Allah does not **change in His status and right** and our right cannot be independent of His without undoing ourselves. This is because He is **not like anyone of us or anything and has no associate.** When a king demonstrated to Ibrahim (AS) that he gives life and death by ordering some prisoners to be freed and others executed, it was shallow and insufficient to compare. Did he breathe the original souls into the prisoners? He was also ignorant that only Allah takes life and not without the swift and timely veil of the angel of death, just like the king and the executioner appeared in playing the roles. It could have been accident or an ailment. But the king could not even attempt any foolishness when he was told that Allah is the one who raises the sun in the east and sets it in the west. Himself, Ibrahim (AS), the accompanying unbelievers were all witnesses to the absolute truth. This is what is meant by **no matter how much unbelievers and hypocrites deny the truth, the truth remains the truth.**

And enough is God for a witness. (Q 4:79)

This is absolutely so, without any doubt whatsoever. Is Allah not the Highest, the All-Knowing, the All-Aware and Wise? He created us, sustains us, has provided us with guidance, is watcher over us and our affairs. It is only logical and sensible that those who believe **know and be satisfied with submission to Him.** Those who deny Him or are in doubt or associate Him with other things are on their own. With Him, they are wrong. And because He has decided on life as a trial

before returning to Him that is inevitable, the Judgement is His, to be based on His Guidance and how well we have followed it. The final goal of a believer is Jannah, which belongs to Allah. How and why will the guidance or witness of any **other** be relevant or compete with this? And it is sufficient for a believer that Allah is strict in taking accounts. Man has a mind and thinks. Man has a will for discretion. Man has the capacity to set out by intention to pursue or act out. Man has the ability to attempt, that can lead to realization or failure. Thus man can decline, hesitate or dissociate, even if invited, tempted or forced. And Allah (SWT) has taken care of all levels. He has provided guidance as distinct from straying for all. If you think of and intend good, He rewards. If it is evil, He doesn't before actual commitment. Indeed if you decline, He rewards. If good is actually committed He rewards in grades from ten to thousands and without measure. If it is evil, it is one according to weight. And if you are forced by circumstance, He has provided a way out. You are either given a restricted permission, like eating or drinking what is forbidden or you are saved from the sin, like a careless partner getting infected with a disease outside matrimony and infecting the partner. Then, who and what can compare to Allah for submission to whom a believer will rely on as a sufficient witness and support?

But enough is thy Lord to guide and to help. (Q 25:31)

Then why and how will these absolute attributes of Allah be denied by anyone that is sensible and thoughtful? The Unity or peculiar oneness of Allah necessarily rhymes with the best Guidance and Help, being the only Lord of the worlds. With human producers, is the manual for the use of a product not of basic help to all users? For example, the use of computers with installed software. And will users not get the programmed benefit or possibly lose it? But again, can both the hardware and software not be improved upon or misused for other benefits? This is why we have the variation of advanced ones and hackers? This constant applicable experience or challenges with all developments by man is a trait of **imperfection**. This is **not** applicable to Allah. No improvements can be made by the deaf, blind, dumb, still and ignorant creature to whatever the creature of all creatures puts in place. Unlike Allah, the trained technicians by a producer or the untrained can indeed turn innovative and compete or even beat the first producer of a product. But has organ transplant equalled the original state of the beneficiary? So did Allah guide Musa (AS) to leave Egypt with the Israelites and helped them to cross the Nile. So did Allah guide Muhammad (SAW) to the Jihad

of Badr with less than four hundred believers against thousands of unbelievers and helped them to victory. This is because all affairs belong to Allah, since they really originate from Him and inevitably return to Him. Those who believe and sincerely submit, have the assurance of success **immediately, later or in the end.**

If ye would count up the favours of God, never would ye be able to number them: for God is Oft-Forgiving, Most Merciful. (Q 16:18)

In the pattern approved by Allah, the favours are **without exception but with discrimination**, according to His pleasure. Allah created man and favours him with the status and role of being His vicegerent on earth, in this life **on His Guidance**. This is the most comprehensive first definition of His grant. With the senses of man, his intellect, the exertion of his capacities in the environment of more than basic facilities, the possibilities are uncountable. Without exception, mankind has space, air, the canopy of the sky, a firm earth, seasons of weather, sunlight, night time, rivers, oceans, streams, springs, vegetation, animals on land, animals in water, animals flying, resources underneath the earth and water, mountains, the moon, the stars, etc. The second level is the permission to produce values through the processes of the relationship between man and the environmental provisions. We have generated enormous material and non-material cultural facilities for ourselves through time. The growth in the amount and quality of these, in the forms of knowledge, goods and services are instructive. By Infrastructure, we can appreciate the status and forms of societies and civilizations across time. Typical evidences are the present Egypt and Israel against the archaeological revelations that are still unfolding. The third level is that Allah chose and guided prophets from among us as His light for our livelihood. He topped this with Messengers. Some of them were with scriptures, correlating with the growth and development of languages and literacy with literature. And the finished package came with the Qur'an and the Sunnah of Muhammad (SAW). Every and all men are **free** to optimize the benefits they can make out of these scopes of provisions. But His **unity** is found or related to **compliance with His Guidance as the right discipline**. Those who therefore limit themselves to the exclusion of His Guidance can have seeming good life and fulfilment. However it is short, insufficient and false in relation to the grace of Allah. Whatever will be achieved or experienced will be at the **real costs of time, ill health, negative crisis or challenges, aging and death**. But the greatest cost is

the consequence of inescapable resurrection, Judgement and eternal hosting. Hence those who choose to submit and comply stand for the grant of His mercies and salvation. But Allah is not blind of the beginning and end of every and all things and affairs. He has created the **Fire** and **Jannah** as servants with needs. He will **in Justice** fill each up by full hosting. The unbelievers will be served to the Fire and the believers will be admitted into Jannah. And because the mercy of Allah is above His anger, the Fire will be stepped on, to equate the vacancies in it for those entitled to eternal damnation. In the case of Jannah, Allah will create a new creation to fill up the vacancies. And for the safety of whoever cares, he has forgiveness for his mistakes and rewards for compliance to qualify for Jannah by the weight of his goodly deeds. He has up to the time of his last breath to do this. Those who avoid the risk and foolishness of waiting till the last breath that cannot be known and limited to when the sun rises in the west, will be more intelligent. And Allah knows those who will refuse or be unable, to qualify for the Fire. The living favour is that, those who strive in His Guidance will find it easy. In the course, whoever does not belong by not ending up with success will **turn back** before the end. Examples will be apostasy and suicide. Then which of the favours of Allah does any reasonable and sensible man or jinn stand to deny?

As guided by *Rasul*, we should never relent in asking because, it is Allah Who has, it is Allah Who gives, it is Allah Who never declines even though He does as He pleases, and it is Allah who cannot be forced. As I believe, have discovered, I personally recite the collection regularly and have not only felt but seen the benefits. You are also a witness to my enjoining you to resort to it. This is often emphasized in the month of Ramadan.

It is therefore for you and any reader who cares, to follow this up with deliberate efforts in FINDING AND CONTRIBUTING WITH A WAY OUT OF THE *MASIBAT* of our environment, with the help of Allah.

I have accordingly requested Ghazzali to render it into English. And for Imran, he has added an explanatory commentary.

Because it is good, I have made it available to all believers who care, for the sake of Allah.

May Allah reward all of us who partake in this course, including my late guardian Mallam Shehu of Unguwan Zakara and Mallam Sani who read the manuscript.

Amen and amen.

**Muhammad Sa'idu Jimada**

لَهُ دَعْوَةُ الْحَقِّ

*His is the Invitation to the Truth*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah the Most Gracious, the Most Merciful**

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِّعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْتَىٰ بَلَّ اللَّهُ الْأَمْرَ جَمِيعًا.

If there were a Qur'an with which mountains are moved, or the mountains were cloven asunder, or the dead were made to speak, (this would be the one!) but, truly, the Command is with Allah in all things.

وَمَا كَانَ لِيَشِيرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذنيه مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ.

And Allah converses not with man except through divine revelation or from behind a screen or by sending a messenger to whom He reveals what He wills. He is the Most High, the Wise.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ.

Should not He who has created know? And He is Most Complaisant, All-Aware.

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلِ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا.

The decree of Allah hath been passed before thou and thou shall not find deficiency in Allah's decree.

وَكَفَى بِاللَّهِ شَهِيدًا.

And Allah (to us) is sufficient a witness.

وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا.

And your Lord is sufficient (for thou as) a Guide and a Helper.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ.

And if thou (try to) take stock of the Blessings of Allah (bestowed upon you), thou will be unable to do so. Verily Allah is of Oft-forgiving, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Praise be to Allah the Lord of the worlds.

الرَّحْمَنِ الرَّحِيمِ.

The Most Gracious, the Most Merciful.

مَالِكِ يَوْمِ الدِّينِ.

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

Thou alone we worship and Thy aid alone we seek.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

The path of those on whom Thou have bestowed Thy Grace. And whose (portion) is not wrath and who go not astray.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ.

He is Allah beside whom there is no deity worthy of worship but He, the Knower of (all things) both secret and open; He is Most Gracious, Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ  
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

He is Allah beside whom there is no deity of worship but He, the Sovereign, the Holy One, the Source of peace (perfection), the Guardian of faith, the Preserver of safety, the Exalted in might, the Irresistible, the Supreme Glorified is Allah! (High is He) above the partners they attribute to Him.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ.

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 the earth do declare His praises and Glory; and He is Exalted in Might, the Wise.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ  
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ.



Allah! There is no other god but He, the Living, the Self-subsisting, Eternal. Neither slumber nor sleep can seize Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass anything of His knowledge except that which He wills. His throne extends over the heavens and the earth and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

هُوَ اللَّهُ أَحَدٌ.

He Allah is One.

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ.

And there is no deity worthy of worship, except Him. The One, the Irresistibly, Supreme.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ  
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

He is Allah beside whom there is no deity of worship but He, the Sovereign, the Holy One, the Source of peace (perfection), the Guardian of faith, the Preserver of safety, the Exalted in might, the Irresistible, the Supreme Glorified is Allah! (High is He) above the partners they attribute to Him.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ  
كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ  
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ  
بِكُلِّ شَيْءٍ عَلِيمٌ.

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.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ.

He is the First, and the Last and the Manifest and the Hidden. And His Knowledge extends over all things.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ.

He sends down the rains from the skies, falling gently in modicum, resisting torrents and foamed mounds and that which doth has thrown at it from the fire thus wishing ornamentation or chattel form in like-form; such is how Allah separates the truth from falsehood; as for the foam it perishes with the slag and that which benefits mankind, it settles in the earth; such is how Allah makes lucid illustrations.

لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ.

There is no deity worthy of worship except He; everything is wont to perish save He; His is the Ultimate Rule and to Him is our return.

اللَّهُ الصَّمَدُ.

Allah, the Self-Subsisting, Eternal.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ.

To Him belong the East and the West; wherever thou turn, thou shall meet His Presence; verily Allah is All-comprehending, All-knowing.

إِنَّهُ حَمِيدٌ مُّجِيدٌ.

He is the Most Praised, the Majestic.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ.

No vision can grasp Him, but His grasp is over all vision and He is the Most Complaisant, the All-aware.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى.

Glorify the Name of Thy Lord Most High.

الَّذِي خَلَقَ فَسَوَّى.

Who hath created, and further given order and proportion.

وَالَّذِي قَدَّرَ فَهَدَى.

Who hath measured and granted guidance.

وَإِنَّ اللَّهَ لَهُادِ الَّذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ.

And verily Allah is the guide of those who believe and follow the right way.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ.

To Allah belongs everything that is in the heavens and the earth; verily Allah is Most Munificent, the Most Praised.

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ.

Allah is the Creator of everything and He is the Only One, the Irresistibly, Supreme.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ.

He is the Ever living; there is no deity worthy of worship except He.

كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

How does He bring back to life the earth after it has died? That is how He will resurrect the dead and He has power over all things.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ.

It is He who Originates and to Him is the (ultimate) return.

بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only, “Be!” And it is.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

He is Allah the Maker of order, the Shaper of beauty. His are the most beautiful names; all that is in the heavens and on earth glorifies Him and He is the Mighty, the Wise.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ.

How could you (mankind) disbelieve in Allah whence He gave thee life after thou hast died and He will cause thee to die and bring thee forth back to life and to Him thou shall return.

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا.

Verily Allah will banish all the hypocrites and the disbelieving folk in the fire of Hell.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ.

Verily, the Hour will certainly come (upon us) and Allah will resurrect the dwellers of the graves.

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْفَهُ ثُمَّ هَدَى.

Our Lord who provides for His creation and guides them.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ.

Lord of the heavens and the earth and all that is between them, the Exalted in Might, the Forgiving.

إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

He is the Oft-Forgiving, the Most Merciful.

إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

He is the Guide to Repentance, the Most Merciful.

وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ.

And verily Allah is Oft-Pardoning, Oft-Forgiving.

وَاللَّهُ غَفُورٌ حَلِيمٌ.

And Allah is Oft-Forgiving, Forebearing.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ.

The Knower of (all things) both secret and open, the Most Great, the Transcendent.

يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ.

Our Lord shall cause us to assemble before Him and He shall unveil before us (all secrets) in fairness, He is the Opener, the All-Knowing.

إِنَّكَ أَنْتَ الْوَهَّابُ.

Thou art indeed the Giver of all.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ.

Verily Allah is the Sustainer, the All-Powerful, Forceful One.

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ.

And Allah constricts and relieves, and unto Him is the ultimate return.

سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ.

Praised is He the Rich One to Whom belongs whatever is in the heavens and whatever is in the earth.

يَأْتِيهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ.

O Mankind! What has seduced thee from thy Lord Most Beneficent?

إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ.

Verily my lord is the Preserver of everything.

إِذَا وَقَعَتِ الْوَاقِعَةُ.

When the Event inevitable cometh to pass.

لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ.

Then no soul shall deny its coming.

حَافِضَةٌ رَافِعَةٌ.

(Many) will it bring low, (many) will it exalt.

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ.

Thou endues with honour whom Thou pleases, and Thou bringest low whom Thou pleases.

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

Blessed is the Name of thy Lord the Lord of Majesty and Bounty.

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ.

And indeed We giveth life and We causeth death and We are the ultimate Heirs.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا.

And all shall die save He, the Living, the Self-subsisting, Eternal; woe betides those who wronged themselves.

الرَّحْمَنِ الرَّحِيمِ.

The Most Gracious, the Most Merciful.

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ.

Indeed Allah is Merciful unto His creation.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ.

And he sends down the rains (as a mercy) after thou has experienced despair thus spreading His Mercy and He is the Guardian the Most deserving of Praise.

هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا.

He is Most Gracious we believe and in Him we put our trust.

إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ.

He is the Doer of all Good, the Most Merciful.

إِنَّ رَبِّي رَحِيمٌ وَدُودٌ.

Verily my Lord is Most Merciful, Most Loving.

وَهُوَ الْعَفُورُ الْوَدُودُ.

And He is Oft-Forgiving, Most Loving.

إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ.

My Lord is indeed Most Proximate, Responsive.

إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا.

Verily Allah has a full account of everything.

وَكَفَى بِاللَّهِ حَسِيبًا.

And Allah art Efficient Reckoner.



فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ.

On the day when no soul shall be wronged, and none shall be rewarded save for what it hath done.

إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ.

Thou art All-Knowing, Most Wise.

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Thou art Exalted in Might, Most Wise.

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ.

Is not Allah the Wisest of judges?

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا.

And Allah is ever Watchful over all things.

وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ.

Verily, Thou art Witness over all things.

وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

And Allah is All-Hearing, All-Knowing.

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ.

He is indeed All-Hearing, All-Seeing.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

Thou art indeed All-Hearing, All-Knowing.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ.

He is Irresistibly, Supreme over His servants He is All-Wise, All-Aware.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْأَخِرَةِ وَهُوَ الْحَكِيمُ  
الْخَبِيرُ.

Praised be to Allah to Whom belongs all that is in the heavens and all that is on the earth and to Him is the ultimate praise; and He is All-Wise, All-Aware.

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

Verily Allah is oft-Forgiving, the Rewarder of Thankfulness.

وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا.

And We destroyed that which was with them and We have a full account of everything.

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ.

We art among the evildoers, the vengeful.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ.

Allah is the Creator of everything and He is Only One, the Irresistibly, Supreme.

اللَّهُمَّ مَا لِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
مَنْ تَشَاءُ.

Say: O Allah! Lord of Power (and Rule), thou givest power to whom Thou pleasest, and Thou strippiest off power from whom Thou pleasest: Thou endowest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest.

ذَالِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ.

Such is a proof that Allah is the true God and vitiates all that they worship aside Him, verily Allah is the Most High, the Greatest.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

Whatever Allah hast endowed mankind of His Mercy would be able to curtail and that which He hast curtailed none could bestow save He, he is the Most Exalted in Might, All-Wise.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ.

Allah is Most Complaisant to mankind, He endoweth whom He pleases, He is Most Powerful, Most Exalted in Might.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ.

Verily Allah is the Most Able Sustainer, the Forceful One.

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا.

And Allah is Able to do all things.

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ.

Verily, Allah is the embodiment of ultimate Power (and Rule).

مَالِكِ يَوْمِ الدِّينِ.

The Master of the Day of Judgement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah the Most Gracious, the Most Merciful**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Praise be to Allah the Cherisher and Sustainer of the worlds.

الرَّحْمَنِ الرَّحِيمِ.

The Most Gracious, the Most Merciful.

مَالِكِ يَوْمِ الدِّينِ.

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

You alone we worship and Your aid alone we seek.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

The path of those on whom You have bestowed Your Grace. And whose (portion) is not wrath and who go not astray.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ.

Say: I seek refuge with the Lord and Cherisher of mankind.

مَلِكِ النَّاسِ.

The King (or Ruler) of mankind.

إِلَهِ النَّاسِ

The God (or Judge) of mankind.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ.

From the mischief of the whisperer (of evil), who withdraws (after his whisper).

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ.

Who whispers into the hearts of men.

مِنَ الْجِنَّةِ وَالنَّاسِ.

Among jinns and among men.

قُلْ أَعُوذُ بِرَبِّ الْقَلْقِ.

Say: I seek refuge from the Lord of the Dawn.

مِنْ شَرِّ مَا خَلَقَ.

From the mischief of created things.

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ.

From the mischief of darkness as it overspreads.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ.

From the mischief of those who blow on knots.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

And from the mischief of the envious one as he practises envy.

قُلْ هُوَ اللَّهُ أَحَدٌ.

Say: He is Allah the One.

اللَّهُ الصَّمَدُ.

Allah, the Self-Subsisting, Eternal.

لَمْ يَلِدْ وَلَمْ يُولَدْ.

He beget not, nor is He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

And there is none like unto Him.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ.

Allah there is no god but He, the everlasting, the subsisting by whom all subsist.

اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ.

Allah is the Absolute Ruler there is god but He the Lord of the Bountiful Throne.

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

Allah there is no god but He, the Exalted in Might, the Most Wise.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ  
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ.

Allah there is no god but He, the everlasting, the subsisting by whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is he that can intercede with Him but His permission? He knows what is before them. And they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the most High, the Greatest.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ.

Thou causest the Night to gain on the Day, and Thou causest the Day to gain on the Night; Thou bringest the Living out of the Dead, and Thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleases without measure.

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ  
الْعَفُورُ.

Thou knowest that which enters into the earth and what comes out (forth) of it and what comes down from the heavens and what goes back into it and He is Most Merciful, Oft-Forgiving.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَبَيَّوَمَ يَقُولُ كُنْ فَيَكُونُ.

He it is Who created the heavens and the earth in truth. On that day when He saith: “Be!” And it is.

قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ.

His speech is incontrovertible and to Him belongs the ultimate Power (and Rule) on the Day when the dead shall be brought back to life, He knows all that is hidden and all that is manifest and He is Most Wise, All-Aware.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْأَخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ.

Praise is to Allah the Originator of all that is the heavens and all that is in the earth His is the ultimate Praise and He is Most Wise, All-Aware.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ.

Our Lord! Thou art He that will gather mankind together a day about which there is no doubt: for Allah never fails in His promise.

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ.

O Allah! The Originator of the heavens and the earth, Knower of all hidden and manifest, Thou art the ultimate Judge over that which Thy servants art belligerent.

اللَّهُمَّ مَا لِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Say: O Allah! Lord of Power (and Rule), Thou givest power to whom Thou pleases, and Thou strippest off power from whom Thou pleases, and Thou endues with honour whom Thou pleases, and Thou bringest low whom Thou pleases: in Thy hand is all Good. Verily, over all things thou hast power.

وَهُوَ الْفَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ.



And He the Irresistibly, Supreme over all of His creations and He is Most Wise, All-aware.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

From Allah we came and to Him is our (ultimate) return.

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.

My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from Thou an authority to help me.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ.

My Lord! Make me keep up prayer, and my offspring too; our Lord! Accept the prayer.

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.

My Lord! Inspire me and bestow upon me the power and ability that I may be grateful for Thy Favours which Thou have bestowed on me and on my parents, and that I may do righteous good deeds that will please Thee, and admit me by Your Mercy among Thy righteous slaves.

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ.

My Lord! I seek refuge with Thee from the whisperings of the devils.

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ.

And I seek refuge with Thee lest they should come near me.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

My lord! Show mercy to my parents just as they showed mercy to me while I was young.

رَبِّ اغْفِرْ وارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

My Lord! Forgive and have mercy, for Thee are the Best of those who show mercy.

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ.

Originator of the heavens and the earth Thou art the Guardian in this world and on the day of judgement, cause us to die as Muslims and join us with the righteous folks.

عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ.

I beseech Thee My Lord! That Thou guide me unto the right way.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.

My Lord! Truly, I am in need of whatever good that Thou betoweth on me.

ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ.

We (firmly) believe in Allah and in what He hast sent down to us and in what He hast sent to Ibrahim and Ismail and Ishaq and Yaqub and the twelve sons of Ya'qub, and in what was revealed to Musa and Isah and was revealed to (all) the prophets from their Lord we deny not anyone of them and we declare our (full) submission.

ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ  
وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ.

We (firmly) believe in Allah and in what He hast sent down to us and what He hast sent (as revelation) to Ibrahim and Ismail and Ishaq and Yaqub and the twelve sons of Ya'qub, and in what was revealed to Musa and Isah and (all) the prophets from their Lord; we deny not anyone of them and we declare our (full) submission.

رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوًا مِنْ دُونِهِ إِلَّا لَقَدْ قُلْنَا إِذَا شَطَطًا.

Our Lord! Is the Lord of the heavens and the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ.

Praised unto Thee: we have no knowledge except that which Thou hast made known to us, verily Thou art All-Knowing, All-Wise.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَىٰ عَلَىٰ اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ.

Our Lord! Thou knowest all that we conceal in our hearts and all that we make manifest and nothing that is in the earth nor in the heavens is hidden from Allah.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ.

And we stand to gain nothing if we disbelieve in Allah after the truth has come upon us; thus we wish that Our Lord should admit us together with the righteous folk.

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ.

Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost!

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ.

Our Lord! Whomever Thou admitted into the Hell, is (indeed) humiliated. And there shall be no aid for the wicked.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ.

Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ.

And unto our Lord we shall eventually return.

رَبَّنَا ءَامَنَّا بِمَا أَنزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those are witnesses (to the truth).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَكَ وَارِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Our Lord! Make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the All-Hearer, the All-Knower.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy presence. Lo! Thou, only Thou art the Bestower.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ  
عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ.

Our Lord! Lo! We heard a crier calling unto faith: Believe ye in your Lord! So we believed. Our Lord! Therefore forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

رَبَّنَا آتِنَا لَنَا نُورًا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Our Lord! Perfect out Light for us and grant us Forgiveness; for Thou has power over all things.

رَبَّنَا ءَامِنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

Our Lord! We believe, write us down among the witnesses (to the truth).

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا  
إِنَّكَ رءُوفٌ رَحِيمٌ.

Our Lord! Forgive us and our brethren who came before us into the Faith and leave not in our hearts rancour (or sense of injury) against those who have believed; our Lord! Thou art indeed Full of Kindness, Most Merciful.

رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّءْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

Our Lord! Bestow on us mercy from Thy presence and shape for us our affairs in the right way.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Our Lord! Forgive us for our sins and wasted efforts, make firm our step, and give us victory over the disbelieving folk.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Our Lord! Condemn us not if we forget, or fall into error. Our Lord! Lay not on us such a burden as Thou didst lay on those before us. Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou art our Protector, and give us victory over the disbelieving folk.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ.

And save us by Thou mercy from the disbelieving folk.

رَبَّنَا إِنَّا إِتَيْنَا مَا ءَامَنَّا فَاعْفِرْ لَنَا ذُنُوبَنَا وَفِنَا عَذَابَ النَّارِ.

Our Lord! We have indeed believed. So forgive us our sins and guard us from the punishment of Fire!

رَبَّنَا وَعَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادِ.

Our Lord! Grant us that which Thou hast promised to us by Thy messengers and save us from shame on the Day of Resurrection for Thou breakest not the promise.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire.

سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ.

Thou art Most Praised; guard us from the doom of Fire.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا.

Our Lord! Avert from us the Wrath of Hell. Verily, its torment is ever inseparable permanent punishment.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا.

Evil indeed it (Hell) is an abode and a place to rest in.

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ.

In Allah we trust. Our Lord! Make us not a trial for the folk who have wronged themselves.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ.

I am turning in total submission to the Originator of the heavens and the earth and I am not of those who ascribe partners to Him.

إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ.

Verily, my Lord hast guided me to the right way; the Path by Ibrahim the true in faith, and he is (certainly) not of those who ascribe partners to Allah.

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ.

He hast no partner; this am I commanded and I am the first of those who submit to His Will.

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ.

Truly, my prayer and service of sacrifice, my life and my death, are all for Allah, the Lord of the worlds.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

Allah is sufficient for me. None has the right to be worshipped but He, in Him I put my trust and He is the Lord of the Mighty Throne.

هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ.

He is my Lord. There is no god but He, in Him I put my trust and to Him I turn in repentance.

رَبِّ الْعَالَمِينَ.

The Lord of the worlds.

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ.

The One Who Originated and Guides me.

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ.

The One Who provides me with food and drinks.

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ.

And when I fall sick, He restores me to full health.

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ.

The One Who would cause me to die and would thereafter, restore me back to life.

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ.



The One from Whom I wish for Forgiveness for my misdeeds on the Day of Reckoning.

رَبِّ هَبْ لِي حُكْمًا وَالْحَقْنَ بِالصَّالِحِينَ.

My Lord! Bestow upon me Thy Grace and join me with the righteous folk.

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ.

And establish my tongue on sincerity on the last day.

وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ.

Make me among the inheritors of the blissful paradise.

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ.

And humiliate me not on the Day of Resurrection.

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ.

A day when wealth and children shall benefit no one.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

Save for those who come to Allah with pure heart.

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا.

The truth hath come and falsehood hath vanished away; verily, falsehood is bound to vanish.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ.

And Allah will establish the truth, by His Words; distasteful though it be to those in guilt.

إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ.

Verily Allah's Guidance art the true guidance, and we have been commanded to (totally) submit to the Lord of the worlds.

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ.

And that we should uphold the prayers and be God-fearing for to Him is our eventual return.

الَّذِينَ ءَامَنُوا وَمَ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ هُمُ الْأَمَنُ وَهُمْ مُهْتَدُونَ.

Those who believe and do not corrupt their belief with transgression, those art true believers and the truly guided.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou art the Mighty, the Wise.

حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ.

Allah is sufficient for us, He shall make provision for us by His Grace and His messenger; we art most desirous of our Lord's provision.

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ.

Our Lord! Thou comprehendest all things in mercy and knowledge, therefore forgive those who repent and follow Thy way and preserve them from the punishment of Hell!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Our Lord! And make them enter the Gardens of Eternity which Thou hast promised them, and to the righteous among their fathers, their wives and their children. For Thou, only Thou, art the Mighty, the Wise.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

And guard them against wrongdoing; whoever guards against wrongdoing will on this day enjoy the Mercy of his lord, and this is the ultimate gain.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ.

There is no god but Allah the Greatest, the Forbearing.

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ.

There is no god but Allah Lord of the Mighty Throne.

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

There is no god but Allah the Lord of the heavens and the Lord of the earth and the Lord of the Bountiful Throne.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

Oh Allah! send Thy prayers upon Muhammad and upon the family and companions of Muhammad as Thou sent prayers to Ibrahim and upon the family and companions of Ibrahim, verily Thou art the Most Praised, the Majestic, Oh

Allah send blessings upon Muhammad and upon the family and companions of Muhammad, as Thou sent blessings upon the family and companions of Ibrahim, Thou art indeed Most Praised, the Majestic.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ.

Oh Allah! send Thy prayers upon Muhammad and his wives and descendants as Thou sent blessings upon Ibrahim, and send blessings upon Muhammad and his wives and descendants as Thou sent blessings upon Ibrahim, Thou art indeed Most Praised, the Majestic.

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.

My Lord! I seek Thy forgiveness for all my wrongdoings and my ignorance and my wasted efforts, and all that Ye know of my misdeeds.

اللَّهُمَّ اغْفِرْ لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَجِدِّي، وَكُلُّ ذَلِكَ عِنْدِي.

Oh Allah! I seek Thy forgiveness for my mistakes and my transgressions and that which I know not and my wrongful striving, and that which I have shamefully committed.

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Oh Allah! I seek Thy forgiveness for all my past misdeeds and for what is yet to come, and that which I conceal and that which I make manifest Thou art the Originator and Thou art the Everlasting, and Thou art able to do all things.

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي.

My Lord! I seek Thy forgiveness for all my wrongdoings and my ignorance and my wasted efforts, and all that Ye know of my misdeeds.

اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَائِي وَعَمْدِي وَكُلَّ ذَالِكَ عِنْدِي.

Oh Allah! forgive my absurdity, and my wrongful striving and my misdeeds and my transgressions and all that which I have shamefully committed.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god but Allah alone, He hath no partner, to Him belong the ultimate Power (and Rule), all Praise is His and he is able to do all things.

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجُدِّ مِنْكَ الْجُدُّ.

Oh Allah! Whatever blessings Thou bestoweth on one, none hath the Power to curtail; and what Thou have curtailed, none hath the power to curtail. And none hath the power to benefit anyone save by Thy Majesty.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَاجْعَلْ لِي نُورًا.

Oh Allah! Place divine illumination in my heart and in my vision and in my hearing and on my right side and on my left side and above me and beneath me and before me and behind me and immerse me therein.

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

O Allah, Thou art my Lord, none has the right to be worshiped except Thee, Thou created me and I art Thy servant and I abide to Thy covenant and promise [to honour it] as best I can, I take refuge in Thee from the evil of which I committed; I acknowledge Thy favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sins except Thee.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ  
عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

Oh Allah! I have wronged myself despicably and there is none that can forgive wrongdoings except Thee, so forgive me and pardon me and be Merciful to me indeed Thou art oft-Forgiving, Most Merciful.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ  
مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْغَنَى وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَمْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الْمَسِيحِ الدَّجَالِ.

Oh Allah! I seek refuge from Thee from the trial of Hell and from the torment of Hell and I seek refuge from Thee from the trial of the grave and I seek refuge from Thee from the torment of the grave and I seek refuge from Thee from the trials of wealth and I seek refuge from thee from the trial of poverty and I seek refuge from Thee from the trial of the Anti-Christ.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ كُلَّهُ نَشْكُرُكَ  
وَلَا نَكْفُرُكَ وَنَخْضَعُ لَكَ وَنَخْلَعُ وَنَتَرُكَ مَنْ يَكْفُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُصَلِّيُكَ وَنَسْجُدُ  
وَإِلَيْكَ نَسْعَى وَنَخْفِدُ نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجَدِّ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ.

Oh Allah! We seek Thy aid and we seek Thy forgiveness and believe firmly in Thee and we put out trust in Thee and we praise Thee for Thy Benevolence, we thank Thee and we do not deny Thee, we humble ourselves before Thee and we distance ourselves from those who disbelieve in Thee. Oh Allah! Thee do we worship and to Thee we pray and prostrate and unto Thee we strive and toil, we seek Thy blessings and we fear Thy severe punishment, verily Thy punishment shall catch up with the disbelieving folk.

بَدِيعِ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: “Be!” And it is.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

He it is Who giveth life and causes death. When He Ordaineth a thing, He saith unto it only: “Be!” And it is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ.

But His command, when He intendeth a thing, is only that He saith unto it: “Be!” And it is.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ.

He it is Who created the heavens and the earth in truth, on that day when He saith: “Be!” And it will become.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ.

And Our word unto a thing, when We intend it, is only that We say unto it: “Be!” And it is.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: “Be!” And it is.

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ.

Lo! The likeness of Jesus with Allah is as the likeness of Adam. He created him from dust, then He said to him: “Be!” And he was.

اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ.

Allah creates what He wants. When He decreeth a thing, He saith unto it only: “Be!” And it is.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

Allah is Sufficient for us, and He is the Best Disposer of affairs (for us).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

All praise is due to Allah the Lord of the worlds.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ.

All praise is due to Allah Whom Created the heavens and the earth and He established therein darkness and light and He metes out justice to those who disbelieve in their Lord.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا.

All praise is due to Allah Who sent down revelations to his servants and none (of the revealed books) contained crookedness.

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ.

To Him is the ultimate praise in the heavens and the earth and in the evening and when it disperses.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْحَبِيرُ.

All praise is due to Allah to Whom belongs whatever is in the heavens and whatever is on the earth and to Him is the everlasting praise and He is Most-Wise, All-Aware.



الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ  
وَرُبَاعَ يُزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

All praise is due to Allah the Originator of the heavens and the earth Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ.

To Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

To Him belongs Majesty and Greatness in the heavens and the earth and He art Exalted in Might, All-Wise.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Praise be to Allah the Cherisher and Sustainer of the worlds.

الرَّحْمَنِ الرَّحِيمِ.

The Most Gracious, the Most Merciful.

مَالِكِ يَوْمِ الدِّينِ.

Master of the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.

You alone we worship and Your aid alone we seek.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

Guide us on the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

The path of those on whom You have bestowed Your Grace. And whose (portion) is not wrath and who go not astray.

ءَامِينَ.

Amin.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And all praise is due to Allah, the Lord of the worlds.

## COMMENTARY

### INTRODUCTION

I was entrusted with the uphill task of writing a commentary of this great book. Although the book contains verses and some chapters of the Qur'an, if you are expecting to see or read commentary like ...

*Scholars have divergent opinions as regards whether Suratul Fatiha was revealed in Mecca or Madina. Some believe that it is a Meccan Surah because prayer was instituted in Mecca and Rasul (SAW) was reported to have said: 'There is no prayer for the one who does not recite Fatiha.' (Bukhari); while other scholars are of the view that it is a Madina Surah due to the Hadith of Abdullah ibn Abbas in Sahih Muslim (Book 4, No 1760). However, the general consensus is that Suratul Fatiha was revealed twice: once in Mecca, once in Madina;*

... sorry, you are in the wrong place. Hundreds of *Tafsir* (exegesis of the Qur'an) have done that already. Repeating same here is needless.

What I will attempt to do is put myself in the shoes of the author so as to understand the arrangement or flow of the content. Why does verse A come before verse B? Why was verse C truncated? Verses P to Z are a series as they appear in the Qur'an, but here X was eliminated. Any reason for that? I will try to provide answers to these questions and more within the confines of my limited knowledge.

A quick glance at the Arabic version of this book will show that it is a collection of *du'a* (supplication, request, plea). However, the author chose to call the book "*Zikr*" (remembrance) rather than "*Du'a*". Why? This is because *du'a*, as mathematicians will say, is a subset of *zikr*. In other words, *zikr* has a wider perspective than *du'a* such that every *du'a* is *zikr* but not every *zikr* is *du'a*. This brings us to the three categories of *zikr*:

1. *Zikr* in form of *du'a* only. E.g.

اللهم اغفر لي وارحمني واهدني وارزقني

O Allah, forgive me, have mercy upon me, guide me and grant me sustenance.

2. *Zikr* in form of *du'a* plus other things. E.g.

سبحانك اللهم ربنا و بحمدك اللهم اغفر لي

How perfect you are O Allah, our Lord, and I praise You. O Allah, forgive me.

The component that is *du'a* in the above *zikr* is 'O Allah, forgive me.' The first part is praise and adoration of Allah.

3. *Zikr* devoid of *du'a*. E.g.

سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر

How perfect Allah is, all praise is for Allah. None has the right to be worshipped except Allah and Allah is the greatest.

Another important distinction between *du'a* and *zikr* is that the former is limited to a specific time, situation or need while the latter has no such restriction. That is to say, some *du'a* are meant to be recited in the mornings/evenings while others are recited when the need arises e.g. when one is afflicted with anxiety or sorrow, engulfed in debt or for a deceased. On the other hand, *zikr* especially the third category (devoid of *du'a*) is recommended to be recited at all times. Allah describes "men of understanding" (Qur'an 3:190) as:

Those who engage in *Zikr* standing, sitting, and lying down on their sides ... (Qur'an 3:191)

Narrated Abdullah *ibn* Busr: A man said, "O Messenger of Allah, the injunctions of Islam are too many for me, so tell me something I can hold unto." The Messenger of Allah (SAW) said, "Keep your tongue wet with *Zikr* (remembrance) of Allah." (Tirmidhi)

Furthermore, the superiority of *zikr* over *du'a* is noticeable from the fact that when one engages himself in *zikr* (devoid of *du'a*), he may comfortably forget about *du'a* altogether because Allah will take care of all his needs.

Narrated Umar *ibn* Al-Khattab: The Prophet (SAW) said, “Allah (SWT) says: Whoever is so engaged in *Zikr* (remembrance) of Me as not to ask Me (for anything), I give him what is better than what I give those who ask.” (Bukhari)

However, most of us will naturally not be at ease with this “*zikr* only, no *du’a*” mode as we do not want to take chances. We are tempted to combine the three categories of *zikr* to be double sure. That has been adequately taken care of in this book. The content reasonably covers the *du’a* aspect. Thus, the book is recommended to be read as *zikr* at any time of the day or night and not necessarily when in desperation or need.

Finally, as regards the words in the title, *Kitab* and *Sunnah* they are somewhat ambiguous. The reason is that *Kitab* can refer to the Torah of Musa (AS), the Psalm of Dawud (AS), and Gospel of Isa (AS). In a special instance, *Kitab* means parts of these scriptures and more (outside them). That is a discussion for another day. *Sunnah* on the other hand may be the *Sunnah* of any of these Messengers or the *Sunnah* of any of the four rightly-guided Caliphs.

Narrated ‘Irbad *ibn* Sariyah: One day, the Messenger of Allah (SAW) delivered a very effective speech, as a result, eyes shed tears and hearts became softened. A man said, “O Prophet of Allah! It sounds as if this is a farewell speech, so advise us.” He (SAW) said, “I admonish you to fear Allah, and to listen and obey even if a black slave has been appointed as a leader. For whoever among you lives after me will see much discord. So hold fast to my *Sunnah* and **the *Sunnah* of the Rightly-Guided Caliphs** who will come after me. Adhere to them and hold fast to them. Beware of *Bid’ah* (in religion) because every *Bid’ah* is a misguidance.” (Abu Dawud and Tirmidhi)

Nevertheless, in the context the two words were used in the title, *Kitab* and *Sunnah* respectively mean Qur’an and the tradition of Muhammad (SAW).

## THE TAGLINE

A number of books especially those written in Arabic usually begin with a tagline. This is a clause or short sentence usually from the Qur'an which is in line with the message in the book. It does not actually summarize the book but gives the reader an insight into what the author has in mind. The tag line Jimada chose for this book was:

لَهُ دَعْوَةُ الْحَقِّ

Sincere invocation is due to Allah (alone)... (Qur'an 13:14)

Every invocation has two phases: acceptance and granting of the request. One of the conditions of acceptance is that it has to be made sincerely to Allah with total conviction that He is the ONLY One capable of granting the request. If this is missing in whole or part, the attribute of "sincerity" is soiled. Consequently, as Muslims, we are rewarded for every sincere *du'a* we make because it is a form of *zikr* and an act of worship. Then, we await a response from Allah which He does as He deems most appropriate in any one of three possibilities.

Narrated Abu Sa'id Al-Khudri: The Prophet (SAW) said, "There is no Muslim who supplicates to Allah without sin or cutting family ties in it but that Allah will give him one of three answers: He will hasten fulfillment of his supplication, He will store it for him in the Hereafter or He will divert an evil from him similar to it." They (the companions) said, "In that case, we will ask for more." The Prophet (SAW) said, "Allah has even more." (Ahmad)

The two major shortcomings of Muslims today as regards *du'a* are:

1. Dividing our needs into those to ask Allah and those "too infinitesimal" to ask Him. Mind you, this is done subconsciously. Forgiveness, paradise, finding a lost relative, fixing a problem at work place, etc. are some things we consider fit to ask Allah. How many of us remember to raise our hands to make *du'a* when our computer is infected with a virus or malware? When a call we are trying to make is not going through? When we have a flat tire? Suddenly, we forget Allah and trust ourselves to be able to handle these "small" problems. The Prophet (SAW) said, "Ask Allah for

everything, even the lace of your shoes. If Allah does not provide, it will never be available.” (Tirmidhi)

It is narrated that Musa (AS) said, “O Lord, I have some worldly needs but I feel too shy to ask You.” Allah said, “Ask Me even for the salt of your dough and food for your donkey.”

2. Too eager to see that our *du'a* is granted. We are impatient. We forget that the *du'a* of some Prophets and pious people were granted after several months or even years. The Prophet (SAW) said, “The supplication of everyone is granted as long as he does not show haste and does not say that he made a supplication but it was not accepted.” (Abu Dawud, Tirmidhi, and *Ibn Majah*)

## THE PROLOGUE

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلَّ لِلَّهِ الْأَمْرُ جَمِيعًا.  
وَمَا كَانَ لِنَبِّئٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بَأْذِنِهِ  
مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ. أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ. سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ  
مِنْ قَبْلِ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا. وَكَفَى بِاللَّهِ شَهِيدًا. وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا. وَإِنْ  
تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ.

### Translation

In the Name of Allah, the Most Gracious, the Most Compassionate.

And if there were to be a recital that could move mountains, break the earth into pieces or make the dead to speak (due to its power, then it will be this Qur'an), but the ultimate decision (to make these and other impossible things happen) is with Allah. (13:31) It is unbecoming of a man that Allah should speak to him (directly) except by inspiration or from behind a veil or (He) sends a Messenger to reveal with His permission what He wills. Verily, He is the Most High, the Most Wise. (42:51) Would He not know what He has created? And He is the Most Kind, the All-Aware. (67:14) Such has been the tradition, custom, way of Allah with the previous nations, and you will not find any change in the tradition, custom, way of Allah. (48:23) And Allah is sufficient as a witness (4:79, 4:166, 48:28) And your Lord is sufficient as a Guide and a Helper (25:31) And if you are to count the favours of Allah, you will not be able to apportion them; indeed Allah is Oft-forgiving, Most Merciful. (16:18)

### Commentary

The recommended procedure of making *du'a* is: praise Allah as Christians will say, thank Him for the goodness of life. But more appropriately, thank Him for all His favours on you which you know and can remember. Certainly, we do not even



know all His favours we are enjoying and cannot even recount half of the ones we know. Then, send blessings upon the Prophet (SAW) and his family. Finally, make your plea. This outline may look strange because most of us usually skip the first part i.e. praising and thanking Allah. We knowingly or unknowingly start with *Salatun Nabiyy* and present our request.

This brings up the question: how do we praise and thank Allah? Well, different strokes for different people. What Mr. A will remember and thank Allah for will not necessarily align with that of Mr. B. Thus, someone may say: *O Allah, I thank You for making me a human being and a Muslim. I deeply appreciate the good health You have given me. I thank You for the family You have blessed me with and the job I got last month. Thank You for ...*

Do we observe something? This is how Christians begin their prayer. It is not our business if they choose to thank Jesus instead of Allah. The takehome point is – begin your *du'a* with praising and thanking Allah. The importance of praising and thanking Allah is encapsulated in verse 16:18 quoted above. Unfortunately, it is one of the most mistranslated verses of the Qur'an. Let's have a test drive. Kindly fill in the blank:

*And if you are to count the favours of Allah, you will not be able to ... them.*

- a) *Count*
- b) *Apportion*
- c) *Number*

Most of us will go for option A (count). It reasonably seems correct but it's actually wrong. This is because the Arabic word there is *تخصوها*, a derivative of the word *تخصي* which means apportionment, from the root word *ش >*, to share, to allot. Thus, the correct answer is option B. What this implies is that we cannot even apportion or allot the favours of Allah talk-less of counting them! For example, if one is to count the grains of millet harvested on a farm, what he may cunningly do is package them in bags and then say, "There are so-and-so bags of millet." At least he has tried. Even though he couldn't COUNT them, he was able to ALLOT, APPORTION them into bags which can be counted. Now, the favours of Allah are like the particles of sand in the Sahara Desert. Can one even allot or

package them into bags? No. That is what is meant by: *you will not be able to apportion them*. May Allah guide us aright.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.  
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

### Translation

In the Name of Allah, the Most Gracious, the Most Compassionate.

Praises and thanks be to Allah, the Lord of the worlds. The Most Gracious, the Most Compassionate. Master of the Day of Judgement. You (Alone) we worship, and from You (Alone) we seek for help. Guide us to the Straight Path. The Path of those whom You have bestowed Your Grace, not (the Path) of those who earn Your anger, nor of those who go astray. (1:1-7)

### Commentary

Since the favours of Allah (on us) are countless, mentioning the ones we know and remember one after the other in a bid to praise and thank Him will be tasking. So, what is the easiest formula of praising and thanking Allah which can be used by all and sundry irrespective of the nature or type of favour enjoyed? Answer: *Suratul Fatiha*. That is why the book begins with this blessed chapter.

So, the shortcut of making *du'a* is: recite *Suratul Fatiha*, recite *Salatun Nabiyy* and then present your request. This is practically demonstrated during *Salatul Janaza* (funeral prayer). After the first *takbir*, we praise and thank Allah or recite *Suratul Fatiha*; after the second *takbir*, we send blessings upon the Prophet (SAW). After the third and (optionally) fourth *takbiraat*, we say the appropriate *du'a*.

Therefore, the reader will observe that the arrangement of this book is such that the first part contains praises, glorification, adoration and thankfulness of Allah. These are followed by *Salatun Nabiyy* then selected *du'a* from the Qur'an and *Sunnah*. It strategically ends with the verses of Praises of Allah.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ. هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

### Translation

He is Allah whom there is no other god (worthy of worship) except Him, the Knower of (all things) hidden and manifest. He is the Most Gracious, the Most Compassionate. He is Allah whom there is no other god (worthy of worship) except Him, the King, the Most Holy, the source of peace, the Guardian of Faith, the Protector, the All-Mighty, the Compeller, the Supreme: Glory be to Allah! (High is He) above all those they associate with him as partners. He is Allah the Creator, the Evolver, the Bestower of forms, to Him belong the Most Beautiful Names: all that is in the heavens and earth glorify Him and He is the All-Mighty, All-Wise. (59:22-24)

### Commentary

The reason why these verses come immediately after *Suratul Fatiha* is that one may equally praise and thank God using His Most Beautiful Names. God says,

The Most Beautiful Names belong to Allah, so call on Him by them ... (7:180)

How many Names were mentioned in these verses (without repeating)? Fifteen. How many Names does God have? Ninety-nine.

Narrated Abu Hurairah: The Messenger of God (SAW) said, "Allah has ninety-nine Names, one hundred minus one, and whoever learns them, understands their meanings, memorizes them, believes in them, acts by them, respects them, supplicates with them will enter Paradise. (Bukhari)

Now, what are those ninety-nine names? There are different schools of thought regarding this. One, those who believe that the ninety-nine Names of God are

those popular, well-known, highly publicized Names i.e. *Ar-Rahman, Ar-Raheem, Al-Malik ... Ar-Rasheed, As-Sabur*. Reproducing the full list here will not be necessary since it is easily accessible.

Two, the above list is correct. But how on earth will “*Allahu*” be missing? Therefore, according to this school of thought, the Names are: *Allahu, Ar-Rahman, Ar-Raheem ... Ar-Rasheed, As-Sabur*. To ensure that they remain ninety-nine instead of one hundred, *Al-Kafi* was left out.

Three, we believe that God has ninety-nine Names based on the Hadith of Abu Hurairah. However, the Hadith which listed the Names that the first and second schools of thought above rely upon to come up with the list is widely acknowledged as weak by scholars of Hadith. As a result, we have researched the Qur’an and Sunnah to produce a more authentic list of ninety-nine Names of God.

Over time, proponents of this school have come up with varying lists. I have seen about 5. I will not present any of them here. I want to challenge the reader to discover them. Note that none of them is conclusive. In fact, you can come up with your own list provided you can prove that the Names are in/from the Qur’an and Sunnah. Some Names that should make the list according to this school are: *Al-Witr, At-Tayyib, Ar-Rafeeq, Ar-Rabb, Al-Jameel, Al-Akram, Al-Ilaah, Al-Mannan, Ad-Dayyan*, etc.

Four, God has more than ninety-nine Names.

Narrated Abdullah *ibn* Mas’ud: The Messenger of Allah (SAW) said, “There is nobody who is afflicted with distress or grief and who says: *O Allah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand, Your command over me is ever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Qur’an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety* – but Allah will take away his distress and grief, and replace it with ease.” He was asked, “O Messenger of Allah,

should we not learn it?" He said, "Of course, whoever hears it should learn it." (Ahmad)

This Hadith does not contradict that of Abu Hurairah such that ninety-nine names of God are the ones in Qur'an and Sunnah. There are many more names as confirmed by the Prophet (SAW) in this Hadith which ARE NOT in the Qur'an and Sunnah. So, with this understanding, if you hear someone say that so-and-so is a Name of God do you call him a liar just because you can't find it in the Qur'an or Sunnah? It may be among the Names of God "taught to any of His creatures" which the person was lucky to have access to one way or the other. And the creature may be human or non-human, Muslim or non-Muslim, Arab or non-Arab. God certainly does what He wills (22:18). So, assuming the creature is non-Arab (as majority of Prophets and Messengers of God are non-Arabs), do you expect the Name to be in Arabic?

These diverse opinions or understandings should not be a source of conflict. Which one of them are you most comfortable with? Stick to that. It is like the Maliki, Shafi'i, Hambali and Hannafi schools. Of course, one of them is closer to the truth on every issue; nonetheless, others with differing opinions are not useless.

### **Much ado about "Allah"**

Did you observe that throughout this section, I have been using "God" instead of "Allah?" Since I am writing in English, don't I have the leverage to substitute "God" for "Allah"? God says that He made us into nations and tribes so that we may know each other (49:13). Does this show or depict in any way that some nations or tribes are superior to others? Certainly not. Also, the Prophet (SAW) rightly mentioned in his Last Sermon, "There is no preference for Arabs over non-Arabs. Neither is there a preference for white people over black people nor for black people over white people. Preference is only through righteousness." (Ahmad).

If there were Chinese, English, Portuguese, Latin, Hausa, Igbo, Yoruba or Nupe Messengers of God, what word will they use to refer to God when preaching to their people? "Allah"? When Ya'qub (AS) said to his sons, "Allah is the witness over what we have said" (12:66) since they were not Arabs, did he specifically mention the word "Allah"? Then why should someone wake up one day and

consider it inappropriate for people to call the Name of God in their local languages?

Note that in almost all languages, the same word is used to refer to Allah and idols or any deity being worshiped. The difference in writing is that for Allah, the word begins with a capital letter, and for others; it begins with a small letter. For example,

*La ilaaha illa llahu*

As stated earlier, *Al-Ilaah* is a Name of God, also *Allah* is a Name of God. But the *ilaaha* meant here is not Allah but idols or other deities. Unfortunately, Arabic has no provision for capital and small letters. So, let's consider other languages.

There is no **god** but **God** (English)

..... *ubangiji* ... *Ubangiji* (Hausa)

..... *chineke* ... *Chineke* (Igbo)

..... *olodumare* ... *Olodumare* (Yoruba)

..... *soko* ... *Soko* (Nupe)

More often than not, we stylishly avoid translating *ilaaha* and also use "Allah" instead of the appropriate word in the language we are using. So, in English, we are likely to say: there is no deity worthy of worship (god) except Allah. And in Hausa, *babu abin bautawa da gaskiya (ubangiji) sai Allah*.

In spoken form, the difference between the two is the intention of the speaker since the Prophet (SAW) said, "Actions are judged by intentions" (Bukhari and Muslim). Thus, instead of "May Allah help you," I can conveniently say, "May God (*Ubangiji, Chineke, Olodumare, Soko*) help you." Provided my intention is that the help should come from Allah and not any other deity, the statement is very correct.

The point I want to make is that in as much as there is nothing wrong in saying or writing "Allah" to refer to God irrespective of the language being used; at the same time, someone who chooses to use the appropriate word for "Allah" in his language should not be looked down upon as if he has done something wrong or is an alien who just arrived from planet Mars.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ  
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ.

### Translation

Allah, there is no god but He, the Ever-Living, the Self-Sustaining upon whom everything depends; neither slumber nor sleep overtake Him. All that is in the heavens and the earth belong to Him; who is there that can intercede in His presence? (No one) except with His permission; He knows (the details of) what happens to them (His creatures) in this world and what will happen to them in the Hereafter; and they will not comprehend anything of His knowledge except that which He wills; His Throne extends over the heavens and the earth; and He feels no fatigue in guarding and preserving them; and He is the Most High, the Supreme. (2:255)

### Commentary

*Ayatul kursiyy* enumerates some wonderful attributes of God. Its function here (at the beginning of *zikr*) is that in addition to God's names, He can equally be praised using His attributes. One of these is that neither slumber nor sleep overtakes him. In our case, sleep is an essential element of our well-being. God says:

And We have made your sleep to be (a form of) rest. (78:9)

*All that is in the heavens and the earth belong to Him*: what does this mean? If you need anything in this world, be it money, position, life partner, etc. seek from God. He is the only one who can give you because it belongs to Him. Have someone ever told you, "... I wanted to give you ₦X but something came up so I took ₦Y out of it. Kindly manage the remaining ₦Z"? If yes, what was your reaction? Were you angry with him? As a Muslim, you are to call to mind that God permitted him to give you ₦Z, not the ₦X he intended.

Narrated Abdullah *ibn* Abbas: One day, I was riding behind the Prophet (SAW) and He said to me, "O young man, I teach you some words (of

advice). Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask of Allah. If you seek help, seek help from Allah. Know that if the nation were to gather to benefit you with something, they will not be able to benefit you except with what Allah has already recorded for you. If they were to gather to harm you with something, they will not be able to harm you except with what Allah has already recorded against you. The pens have been lifted and the pages have dried.” (Tirmidhi)

This wonderful attribute was explicitly stated in the next section of the verse: *who is there that can intercede in His presence? (No one) except with His permission.* Intercession on the Day of Judgement is true. Prophets will intercede. Angels will intercede. Righteous people will intercede. The Qur’an will intercede. But none of them will be able to do so without obtaining clearance, permission from God. Therefore, the ultimate intercessor is God Himself. So, we should ask for intercession from Him and not rely on the piety of some individuals and be hopeful that they will intercede for us. That is suicidal. As regards the acquisition of knowledge, the same attribute of permission plays an important role. All knowledge belongs to God. We can only know, find out, discover what He permits.

هُوَ اللَّهُ أَحَدٌ. وَمَا مِنْ إِلَهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ.

### **Translation**

He is Allah, the One. (112:1) And there is no god but Allah, the Supreme, the Irresistible. (38:65) He is Allah whom there is no other god (worthy of worship) except Him, the King, the Most Holy, the source of peace, the Guardian of Faith, the Protector, the All-Mighty, the Compeller, the Supreme: Glory be to Allah! (High is He) above all those they associate with him as partners. (59:23)

### **Commentary**

These verses affirm the Oneness of God and His being exalted above any deity worshipped for the fact that He possesses some excellent Names and attributes that those deities do not have. The reader will observe that 59:23 has been



repeated here. It's not an oversight. This is to reiterate the significance of those Names vis-à-vis the Oneness of God. Repetition for emphasis is a normal occurrence in the Qur'an. For example, the verse, "Then which of the favours of your Lord will you (Jinns and men) deny?" was repeated thirty-one times in chapter 55.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ  
 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ  
 وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ  
 بِكُلِّ شَيْءٍ عَلِيمٌ.

### Translation

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 a 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 would glow (by itself), though no fire touched it; light upon light! Allah guides to His Light whom He wills; and Allah sets forth parables for men; and Allah is All-Knower of everything. (24:35)

### Commentary

In order to better understand the concept *God is the light of the heavens and the earth*; we were presented with a parable. Yet, the parable is somewhat "above the fold" because many of us may not be able to grasp it as it is. For that reason, He in His infinite Mercy made the parable to serve as a vivid description of the operational framework of digital television so that we resonate with it.

So, paraphrasing the verse; Allah is the light of the heavens and the earth; the parable of His light is as if there were a niche (a small opening – referring to the box-like structure of a television set) and within it, a lamp (the bulb or light valve inside the television); the lamp enclosed in a glass (the television screen); the glass as it were a brilliant star (the satellite that delivers programme signals); lit from a blessed tree (the supportive telecommunication or radio mast), an olive (the fuel which powers the generator attached to the mast), neither of the east nor

of the west (the transmission signals have no specific direction, they are broadcasted 360 degrees), whose oil would glow though no fire touched it (a future energy source not yet discovered i.e. fuel being able to burn by itself without ignition); Allah guides to His Light whom He wills; and Allah sets forth parables for men; and Allah is All-Knower of everything.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ. أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ  
أَوْ دِيَّةً بِقَدَرِهَا فَاحْتَمَلَ السَّبِيلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ  
زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ  
فَيَبْقَى فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ. لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ  
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ.

### Translation

He is the First, and the Last, the Knower of all apparent things, and the Knower of all hidden things; and He has full knowledge of all things. (57:3) He sends down water from the sky; and the valleys flow, each according to its measure; but the flood bears away the foam that mounts up to the surface; and (also) from that (ore) which they heat in the fire in order to make ornaments and utensils, rises a foam likewise; thus does Allah (by parables) illustrates truth and falsehood; then as for the foam, it disappears like scum cast out upon the banks; while that which is for the good of mankind remains in the earth; thus Allah sets forth parables. (13:17) There is no god but He; everything that exists will perish except His Face; to Him belongs the command and to Him you (all) shall be returned. (28:88)

### Commentary

In His infinite Mercy and Wisdom, God gave Men and Jinn the free will to choose between guidance and going astray. Angels do not enjoy this luxury.

Have we not made for him a pair of eyes? And a tongue and a pair of lips? And shown him the two ways (good and evil)? (Qur'an 90:8-10)

Despite that, He sent Messengers to explicitly show, explain and demonstrate to us the Straight Path. So, he who chooses to be deceived by the devil is on his own. Whichever one decides to choose does not benefit His Essence with anything. This is because, at the end of the day, we shall all be destroyed and be raised up again to account for our deeds except His Face which is the First, the Last, the Knower of all apparent and hidden things.

The distinction between guidance and misguidance was portrayed using the parable of foam. Here, it is described as a “waste” with no apparent value yet it has the same source as the component of rainfall or ore that are of benefit to man. Thus, the moral of the parable is that the source, origin, perceived goodness, or otherwise of a subject is inconsequential; its end product, the resultant effect is what matters.

Narrated Abu Hurairah: Allah’s Messenger (SAW) said, “No baby is born but upon *Fitrah* (Islam). It is his parents who make him a Jew or a Christian or a Polytheist. (Muslim)

Therefore, it is the Mercy of God that He gave us free will and also guided us aright. For this, we are obliged to praise and thank Him.

اللَّهُ الصَّمَدُ. وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ. إِنَّهُ حَمِيدٌ مَّجِيدٌ. لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى. الَّذِي خَلَقَ فَسَوَّى. وَالَّذِي قَدَّرَ فَهَدَى. وَإِنَّ اللَّهَ لَهُدِ الْذِينَ ءَامَنُوا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ. لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ. اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ.

### Translation

Allah, the Eternal, Absolute. (112:2) And to Allah belong the east and the west, so wherever you turn there is the Face of Allah, for Allah is the Encompassing One, the All-Knowing. (2:115) He is indeed worthy of All-Praiseworthy, All-Glorious. (11:73) No vision can grasp Him, but His grasp is over all vision; He is the Most Sublime, the All-Informed One. (6:103) Glorify the Name of your Lord, the Most

High. Who has created (everything) and then proportioned it. And Who has ordained laws and granted Guidance. (87:1-3) Verily, Allah is the Guide of those who believe, to the Straight Path. (22:54) To Allah belongs all things in heaven and earth. Surely, Allah is He (that is) free of all needs, worthy of all Praise. (31:26) Allah is the Creator of all things; He is the One, the Ever-Dominating One. (13:16)

### **Commentary**

Facing the direction of Ka'bah during prayer is one of the conditions of its acceptance. However, the condition holds only if one is certain of the direction or has a way of finding out by asking someone, through a mobile application, etc. otherwise he is to face any direction to pray because God is Omnipresent. His Face can be found in the north, south, east, west, and in-between these.

The implication of this is that we are under constant watch, so a person who commits atrocities is simply oblivious of this fact. Imagine being in a banking hall with Close Circuit Television (CCTV) cameras, will you dare misbehave? That is why the Prophet (SAW) described *ihsan* as “worship Allah as if you see Him. And if you do not achieve this status of devotion, then (always remember that) Allah sees you.” (Muslim) In other words, *ihsan* means God-consciousness. It is the highest level of faith above Islam and Iman.

This section also talks about Allah's guidance. This is a price or reward for having Faith in Him. In other words, guidance unto the straight path is an exclusive preserve of Allah. However, to achieve it, we need to play our own part in believing in His Oneness. That is the meaning of

Verily, Allah is the Guide of those who believe, to the Straight Path. (22:54)

Other verses of the Qur'an buttress this point i.e. believe in Allah and He will guide you. For example, concerning the People of the Cave, He said:

We narrate unto you (O Muhammad) their story with truth: Truly! They were young men who believed in their Lord, and we increased them in Guidance. (18:13)

All they did was believe. Guidance and protection followed. In another verse, He says:

No kind of calamity can occur, except by the leave of Allah. And if anyone believes in Allah, He guides his heart (aright): for Allah knows all things. (64:11)

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ. كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ. بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ. هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ. كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ. إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا. وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ.

### Translation

He is the Ever-living; there is no god but He. (40:65) How He gives life to the earth after its death: Verily! That (Allah) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things. (30:50) It is He who creates everything from the very beginning, and He shall repeat it (restore life, on the Day of Resurrection). (85:13) The Originator of the heavens and the earth; when He decrees a matter, He only says to it: "Be!" – and it is. (2:117) He is Allah the Creator, the Evolver, the Bestower of forms, to Him belong the Most Beautiful Names: all that is in the heavens and earth glorify Him and He is the All-Mighty, All-Wise. (59:24) How can you disbelieve in Allah seeing that you were dead and He gave you life; then He will cause you to die, and again will bring you to life (on the Day of Resurrection) and unto Him you will return. (2:28) Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (4:140) And Verily the Hour will come: there is no doubt about it, and Certainly, Allah will rise up and resurrect those who are in the graves. (22:7)

## Commentary

Humans, Jinn, animals and other living things comprise two components: the body and the soul. The soul gives life to the body. Without the soul, the body is “useless.” Just like an electrical device is worthless without batteries or any source of power. The difference is that the soul can temporarily be detached from the body and it (the body) will still be alive. This happens during sleep. A number of systems like respiratory, circulatory and digestive continue to function unabated. The reason is the soul is somewhat still connected to the body. Death occurs when the soul leaves the body permanently. Who is responsible for this wonderful architecture?

It is He, who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day ... (6:60)

It is Allah who takes away the souls (of men) at the time of their death, and those that die not, (He takes their souls) during their sleep. He keeps those (souls) for (persons) whom He has ordained death and sends (back) the rest (souls to their bodies) for a term appointed. Verily, in this are signs for a people who think deeply. (39:42)

Narrated Abu Qatadah: We slept and missed the prayer. The Prophet (SAW) said: “Verily, Allah took your souls when He willed and He returned them when He willed.” (Bukhari)

With all the advancements in anatomy and physiology, scientists are yet to discover the true nature of the soul. What does it look like? Where is it located? Is it proportional to the size of the body or not? The answers to these questions and more are known to God alone because He is the giver of life and takes it away when He wills. More importantly, He is able to bring back to life each and every creature after its death even if it has been cremated, decayed or destroyed.

Does man think that we cannot assemble His bones? Yes, We are Able to put together in perfect order the very tips of his fingers. (75:3-4)

... “Who will give life to these bones when they have rotted away and became dust?” Say (O Muhammad): “He will give them life

Who created them for the first time! For He is Well-versed in every kind of creation.” (36:78-79)

Narrated Abu Hurairah: Allah’s Messenger (SAW) said that a person among the earlier nations committed sin beyond measure and when he was going to die, he left this will: (When I die), burn my dead body and then cast them (the ashes) to the wind and in the ocean. By Allah, if my Lord takes hold of me, He would torment me as He has not tormented anyone else. They did as he has asked them to do. Allah said to the earth, “Return what you have taken.” And he was thus restored (to his original form). Allah said to him, “What prompted you to do this?” He said, “My Lord, it was (out of) Your fear and You are well aware of it,” and Allah pardoned him because of this. (Muslim)

رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى. رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ  
الْعَفَّارُ. إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ. إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ. وَإِنَّ اللَّهَ لَعَفُورٌ غَفُورٌ. وَاللَّهُ غَفُورٌ  
حَلِيمٌ. عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ. يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ  
الْفَاتِحُ الْعَلِيمُ. إِنَّكَ أَنْتَ الْوَهَّابُ. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ. وَاللَّهُ يَقْبِضُ وَيَبْسُطُ  
وَالِيهِ تُرْجَعُونَ. سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ. يَأْتِيهَا الْإِنْسَانُ مَا  
عَرَكَ بِرَبِّكَ الْكَرِيمِ. إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ.

### Translation

Our Lord is He who gave to each (created) thing its form and nature, and further, gave (it) guidance (20:50) The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving. (38:66) He is indeed Oft-forgiving, Most Merciful. (12:98, 39:53) Truly, He is the one who accepts repentance, the Most Merciful. (2:37, 2:54) Truly Allah is one that blots out (sins), and forgives (again and again). (58:2) And Allah is Oft-Forgiving, Most Forbearing (2:225, 5:101) All-Knower of the unseen and the seen, the Most Great,

the Most High. (13:9) Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth; and He is the (Most Trustworthy) All-Knowing Judge. (34:26) Truly, You are the Grantor of bounties without measure. (3:8, 38:35) Verily, Allah is He who gives (all) Sustenance, Lord of power, Steadfast (for ever). (51:58) And it is Allah that decreases or increases (your provisions), and unto Him you shall return. (2:245) Glory be to Him! He is self-sufficient; His are all things in the heavens and on earth. (10:68) O man! What has made you careless concerning your Lord, the Most Generous? (82:6) Surely, my Lord is Guardian over all things. (11:57)

### **Commentary**

This section underscores the forgiving attribute of God. He does not only forgive totally and forgets about it, but forgives again and again as He wills. His forgiveness knows no bounds. For that reason, no sin is “too big” for him to pardon. We have read or heard of the Hadith in which the Prophet (SAW) narrated the story of a man who killed one hundred people yet got the Mercy of God. Note that he did not have the opportunity to actually seek God’s forgiveness, since he died on his way to the town he was directed to do that. However, God forgave him for his good intention. Also, recall the case of the prostitute who gave water to a thirsty dog. There was no evidence that afterward, she repented and became righteous. Thus, we can safely assume that she continued with her waywardness. Yet, God overlooked all her sins and pardoned her because of that singular act. Not because she prayed, fasted, or even repented! What is the common denominator here? God forgives whomsoever He wills (Muslim or non-Muslim) even if the person did not consciously ask for forgiveness. God simply considers a virtuous deed he or she has done during his lifetime which can be a mere good intention since He is Oft-Forgiving, Most Forbearing, and His Mercy outweigh His Wrath.

Narrated Abu Hurairah: I heard the Messenger of Allah (SAW) saying, “When Allah created the creatures, He wrote in the Book, which is with Him over His Throne: Verily My Mercy prevails over My Wrath.” (Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger (SAW) said, “There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the Jinns and human beings



and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.” (Muslim)

The lesson here is that we should not say, think or imagine that as Muslims, we are the only ones entitled to God’s forgiveness due to the fact that we have faith, pray and fast; while atheists, idol worshippers and the like will be doomed in Hell. You do not know what that atheist or so-called *Kafir* has done ONLY ONCE and God will forgive all his sins. In fact, he may enter Paradise before you because he has no prayer or fast to account for.

The other side of the coin is that the way God totally forgives for doing a single righteous act, He equally punishes for committing a “small, insignificant” evil.

Narrated Abdullah *ibn* Umar: The Prophet (SAW) said, “A woman entered the (Hell) Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth.” (Bukhari)

Narrated Abdullah *ibn* Abbas: The Prophet (SAW) passed by two graves. He said, “Both (the dead) are being punished, but they are not being punished for a major (sin). One did not safeguard himself from urine while the other carried tales.” He then called for a fresh twig and split it into two parts and planted one part on each grave and said, “Perhaps their punishment may be mitigated as long as the twigs remain fresh.” (Bukhari)

So, how many “minor” sins do we commit on a daily basis? Interestingly, we assume that since they are not adultery, *shirk* or taking alcohol, we are “safe.” Note that this trio (in the two Hadith above) may have committed other sins but they were being punished specifically for these “minor” ones mentioned. Then, what is the way out? We should constantly seek God’s forgiveness for all our major and minor sins, the intentional and unintentional ones.

Narrated Abu Hurairah: The Messenger of Allah (SAW) said, “By Allah, I seek for forgiveness from Allah and I repent to Him more than seventy times in a day.” (Bukhari)

Nuh (AS) equally counselled his people:

Ask forgiveness from your Lord; verily, He is Oft-Forgiving. He will send rain to you in abundance. And give you increase in wealth and sons, and bestow on you gardens and bestow on you rivers (of flowing water). (71:10-12)

The reader will realise that in this section, verses 3:8, 51:58, 2:245 and 10:68 in which God's attributes of abundance and sustenance were highlighted strategically come immediately after those that describe His attributes of forgiveness, forbearance and mercy. This is an interpretation of Nuh's counsel. Forgiveness brings about all forms of wealth.

Now, how do we seek God's forgiveness? There are several formulae one can use. You are free to choose any. Note that it's not the number of repetitions that matters. It is the conviction, concentration, connection between you and God while seeking forgiveness that counts. So, *istighfar* done seventy-one times (the smallest number that is "more than seventy") with a high level of concentration is better than ten thousand done heedlessly.

إِذَا وَقَعَتِ الْوَاقِعَةُ. لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ. خَافِضَةٌ رَافِعَةٌ. وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ.  
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ. وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ. وَعَنْتِ  
الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ حَابَ مَنْ حَمَلَ ظُلْمًا. الرَّحْمَنُ الرَّحِيمُ. وَاللَّهُ رَءُوفٌ بِالْعِبَادِ. وَهُوَ  
الَّذِي يُنَزِّلُ الْعَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ. هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ  
وَعَلَيْهِ تَوَكَّلْنَا. إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ. إِنَّ رَبِّي رَحِيمٌ وَدُودٌ. وَهُوَ الْعَفُورُ الْوَدُودُ. إِنَّ رَبِّي قَرِيبٌ  
مُجِيبٌ.

### Translation

When the event (i.e. the Day of Resurrection) happens. And there can be no denying of its happening. (Many) will it bring low; (many) will it exalt. (56:1-3) And You endue with honour whom You will, and You humiliate whom You will. (3:26) Blessed be the Name of your Lord, full of Majesty, bounty and honour.

(55:78) And certainly, it is We who give life, and cause death, and We are the (ultimate) Inheritors. (15:23) (All) faces shall be humbled before (Him) – the Living, the Self-subsisting, Eternal; hopeless indeed will be the man that carries iniquity (on his back). (20:111) The Most Gracious, the Most Compassionate. (1:3) And Allah is full of kindness to those that serve Him. (2:207, 3:30) He is the one that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide); and He is the Protector, worthy of all Praise. (42:28) He is the Most Beneficent, in Him we believe, and in Him we put our trust. (67:29) Truly, He is the Most Courteous and Generous, the Most Merciful. (52:28) Certainly, my Lord is Most Merciful, Most Loving. (11:90) And He is Oft-Forgiving, full of love. (85:14) For my Lord is (always) near, Responsive (ready to answer pleas). (11:61)

### **Commentary**

God exalts and belittles whom He wills both in this world and in the Hereafter. Exaltation in this world can be defined as leadership, wealth, good health, children, etc. while belittling may take the forms of servant-ship, poverty, illness, barrenness, and the like. On the other hand, in the hereafter, exaltation means having the Mercy of God and being admitted into Paradise while belittling is experiencing the wrath of God and finding oneself in the Hell Fire as a final abode. The difference is that the former is a trial and thus may be temporary while the latter is not.

The interesting feature of such trial is that belief is not a safeguard. Hence, one may find himself in penury as a believer while his non-believing neighbour is in affluence. God says:

Do people think that they will be left alone because they say: “We believe,” and they will not be tested? (29:2)

This trial or test of a believer may be in any of these forms: loftiness, lowliness, loftiness then lowliness and lowliness then loftiness. Other possibilities are loftiness-lowliness-loftiness or lowliness-loftiness-lowliness. There is no escape route. Every moment in a believer’s life is a trial, a test, an examination. Patience and perseverance during the periods of lowliness as well as gratitude and modesty at the times of loftiness are the answers needed to pass. And the reward is a promotion in rank with God.

Narrated Suhaib: The Messenger of Allah (SAW) said, “How wonderful is the affair of the believer, for his affairs are all good, and this applies to no one but the believer. If something good happens to him, he is thankful for it and that is good for him. If something bad happens to him, he bears it with patience and that is good for him.” (Muslim)

As for disbelievers, their gratitude in loftiness or patience for the duration of lowliness does not attract any reward from God. In fact, we have been warned not to be jealous of their loftiness as it is temporary.

Let not the free disposal (and affluence) of the disbelievers through the land deceive you. It is a brief enjoyment; then, their ultimate abode is Hell; and evil indeed is that place for rest. (3:196-197)

And were it not that all mankind would have become of one community (all disbelievers, desiring worldly life only), we would have provided for those who disbelieve in the Most Beneficent (Allah), silver roofs for their houses, (silver) stair-ways on which to go up; and (silver) doors to their houses, and thrones (of silver) on which they could recline; and adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones, etc.) would have been nothing but an enjoyment of this world, the Hereafter, in the sight of your Lord is for the righteous. (43:33-35)

A believer is tried in order to expiate his sins in this world so that on the Day of Resurrection, he will be without any blemish, thus facilitating his entry into Paradise. In this regard, the more sins a believer commits, the more will be his trials and tribulations. One may be tempted to say: “But I am not a murderer. I do not take intoxicants.” Yes. But do you backbite? Do you delay observing your prayers? What about being dutiful to your parents and being responsible to your family? Are these not sins? As they say: little drops of water make the mighty ocean.

Narrated Anas *ibn* Malik: The Messenger of Allah (SAW) said, “When Allah intends good for His servant, He hastens the punishment for him in this world. And when He intends evil for

His servant, He withholds punishment for his sins until he appears on the Day of Resurrection.” (Tirmidhi)

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا. وَكَفَىٰ بِاللَّهِ حَسِيبًا. فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا يُخْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ. إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ. وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا. وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ. وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ. إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ. الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْأَخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ. إِنَّ اللَّهَ غَفُورٌ شَكُورٌ. وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا. إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ.

### Translation

Certainly, Allah takes careful account of all things. (4:86) and Allah is All-Sufficient in taking account. (4:6, 33:39) On that Day (of Resurrection), none will be wronged in the least, nor will you be requited anything except that which you used to do. (36:54) In truth, You are the All-Knower, the All-Wise. (2:32) Verily, You are the All-Mighty, the All-Wise. (2:129) Is Allah not the best of judges? (95:8) And Allah is ever a watcher over all things. (33:52) And You are a witness to all things. (5:117) It is Allah who is the All-Hearer, All-Knower. (5:76) Verily, He is the All-Hearer, the All-Seer. (17:1) Surely, You are the All-Hearer, the All-Knower. (2:127) He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things. (6:18) Praise be to Allah, to whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is full of Wisdom, acquainted with all things. (34:1) For Allah is Oft-forgiving, Most ready to appreciate (service). (42:23) And He surrounds (all the mysteries) that are with them, and takes account of every single thing. (72:28) Verily from those who transgress we shall exact (due) Retribution. (32:22)

## Commentary

In our conventional courts, the judge adjudicates based on how the prosecuting and defending counsels are able to convince him. The implication is that the system is prone to injustice such that a criminal who hires a crafty lawyer may be discharged and acquitted while an innocent person may be imprisoned. We have heard of people who have spent 20 years or more behind bars and it was later discovered that they were wrongly accused and sentenced. On the Day of Resurrection, such blunders will not happen. This is because the evidence for or against man are overwhelming. First, God Knows, Hears and Sees all things.

And indeed We have created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. (50:16)

Secondly, He has assigned Raqib and Atid to record all our actions.

Behold, two receivers (guardian angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (50:17-18)

Also, because man has an innate predisposition to argue and deny despite the availability of proof, his mouth will be sealed.

That day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to do. (36:65)

Judgement on that day will be thorough. No stone will be left unturned. Even in this world, if a law enforcement officer will THOROUGHLY do his job, only a few people will come out clean. A friend who works with the Federal Road Safety Commission once said that assuming a brand new car should hit the road from an assembly plant or a showroom, if they were to do their work comprehensively, the car is supposed to be impounded. We were amazed. He said that one, it has no plate number and it is an offence to ply the road without one. Two, it has no fire extinguisher; that is not factory installed. In fact, how many cars have fire extinguishers? To be sure, the Nigeria Highway Code (Section E) requires all

vehicles to have eleven items at all times. These include first aid kit, water, a touch light and a spare fan belt. I believe even the official vehicle of the President does not have a spare fan belt. Likewise, on the Day of Resurrection, if God decides to do an exhaustive judgement, no one will pass.

Narrated Aisha: The Messenger of Allah (SAW) said, “Be deliberate in worship, draw near to Allah and give glad tidings. Verily, none of you will enter Paradise because of his deeds alone.” They said, “Not even you O Messenger of Allah?” The Prophet said, “Not even me, unless Allah grants me mercy from himself. Know that the most beloved deed to Allah is that which is done regularly even if it is small. (Bukhari)

However, this does not mean that we should be reckless concerning the observance of good deeds. This is because they are a prerequisite for having or obtaining the mercy of God. Supposing you were a teacher and the pass mark for your course is 50%, how will you “assist” or as they say, “upgrade” a student with 0% score? That will be catastrophic. But if he had a better score, he has a better chance of being assisted.

Narrated Abu Hurairah: The Messenger of Allah (SAW) said, “The first action of which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded. If they are lacking, then he will have failed and lost. If there is something defective in his obligatory prayers, then the Almighty Lord will say: ‘See if my servant has any voluntary prayers that can complete what is insufficient in his obligatory prayers.’ The rest of his actions will be judged in the same way.” (Tirmidhi)

This is one of the most misquoted Hadith. You will often hear people say “... If there is something defective in his obligatory prayers, then the Almighty Lord will say: ‘See if my servant has any *reward* that can complete what is insufficient in his obligatory prayers.’...” Note that what is missing is obligatory prayer so it’s logical to use its kind (voluntary prayers) to augment, not just any *reward*. In this regard, if there is an oversight in obligatory fast, voluntary fast will be used to supplement it. The same goes for Hajj and Zakat.

Using our previous analogy of you being a teacher, if your student scores 30% in Mathematics and 80% in Geography; given that Mathematics is a core course and 50% is the pass mark, how will you assist him supposing you were in a position to do so? For the fact that he has done extremely well in Geography, will you transfer 20% from it and add it to Mathematics? That will be an insult to the teaching profession. The only sensible thing to do is to look for unrecorded events such as assignments and quizzes IN MATHEMATICS to augment the shortfall.

The point I want to drive home is that the quality of our voluntary prayers should be the same as our obligatory prayers. It is common to see people concentrate while performing obligatory prayers, but when it comes to voluntary ones, they exhibit an I-don't-care attitude. In 30 seconds, someone will complete a 2-raka'at prayer. Is that what you want to be used to supplement your obligatory prayers on the Day of Resurrection?

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ. اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ. ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ. مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ. اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ. إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ. وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقْتَدِرًا. فَتَعَلَىٰ اللَّهُ الْمُلْكُ الْحَقُّ. مَالِكِ يَوْمِ الدِّينِ.

### Translation

Allah is the Creator of all things; He is the One, the Irresistible. (13:16) O Allah! Lord of power (and rule), You give power to whom You please, and You strip off power from whom You please: You endue with honour whom You please, and You humiliate whom You please. (3:26) That is because Allah – He is the Truth, the Reality; and those besides Him whom they (the polytheists) invoke (besides Him) are but vain falsehood: Verily Allah He is the Most High, the Most Great. (22:62) What Allah out of His Mercy do bestow on Mankind there is none (who) can withhold; what He do withhold, there is none (who) can grant, apart from



him; and He is the All-Mighty, the All-Wise. (35:2) Allah is very Gracious and kind to his slaves. He gives provisions to whom He wills; and He is the All-Strong, the All-Mighty. (42:19) Verily, Allah is the All-Provider, Owner of power, the Most strong. (51:58) And Allah is Able to do everything. (18:45) High above all is Allah, the true King. (20:114, 23:116) Master of the Day of Judgment. (1:4)

### Commentary

Just like power, God gives wealth to whom He pleases and seizes it from whom He wishes. Thus, there is nothing wrong with seeking to be blessed with power or wealth from God. However, in an attempt to plead for wealth, the majority of us misfire. This is because we err in interpreting the word *rizq*. *Rizq* (in Arabic) or *arziqi* (in Hausa) means sustenance, livelihood, nourishment, daily bread, something just enough to keep you afloat. You may not always have money on you but one way or the other, you will manage to satisfy your needs. At times, you may resort to borrowing; nevertheless, God will make the repayment easy for you.

Narrated Aisha: Allah's Messenger (SAW) bought some foodstuff (barley) from a Jew on credit and mortgaged his iron armour to him. (Bukhari)

To buttress this definition, in the story of Maryam (3:37), God said whenever Zakariyya visits her in her sanctuary, he finds her supplied with *rizq* (sustenance)! In a broader sense, *rizq* refers to good health, safety, being employed, etc. Therefore, if you are interested in acquiring properties or having lots of money in your bank account, and you keep praying for *rizq*, you have taken the wrong lane. What you should supplicate for is (in Arabic) *maal*, (in English) wealth, fortune, riches, affluence, assets, (in Hausa) *dukiya*. That is why God says:

*Al-maalu* (wealth) *wal banuna* (and children) are the adornments of the life of this world ... (18:46)

*Wa tunhibbunal maala* (and you love wealth) with undue love (89:20)

And their Prophet (Shamweel, Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said,

“How can he be a king and exercise authority over us when we are better fitted than him to be kings, *wa lam yu'ta sa'tun minal maali* (and he is not even gifted with wealth in abundance)?” ... (2:247)

Thus, the choice is yours. Which one do you prefer? *Maal* or *rizq*? Remember that the former comes with responsibilities such as giving out *zakat*. For that reason, a number of people are comfortable with having just enough or a little above their needs.

A point to note is that *du'a* is unlike other actions that are judged according to intention. In other words, let's say one intends to do X and ends up doing Y by mistake, God accepts the Y and gives the reward of doing X. For instance,

Narrated Abu Hurairah: The Messenger of Allah (SAW) said: “A man (from amongst the people before you) said: ‘Indeed! I will give in charity.’ So he took his *Sadaqah* out and (unknowingly) placed it in the hand of a thief. In the morning people talked (about this incident) and said: ‘*Sadaqah* was given to a thief last night.’ The man said: ‘O Allah! Praise be to You. I have given *Sadaqah* to a thief. Indeed, I will give in charity!’ So he took his *Sadaqah* out and he placed it (unknowingly) in a prostitute’s hand. In the morning people talked (about this incident) and said: ‘*Sadaqah* was given to a prostitute last night.’ On hearing this, the man said: ‘Praise be to You, O Allah! I gave *Sadaqah* to a prostitute. Indeed, I will give in charity!’ So he took his *Sadaqah* out and placed it in a rich man’s hand. In the morning people talked (about this incident) and said: ‘*Sadaqah* was given to a rich man last night.’ The man said: ‘O Allah! Praise be to You (for helping me) give charity to a thief, a prostitute and a rich man.’ Then he had a dream in which he was told that his *Sadaqah* to the thief might result in his refraining from his theft, his *Sadaqah* to the prostitute might help her abstain from her immorality, and his *Sadaqah* to the rich man might help him pay heed and spend from what Allah had bestowed upon him.” (Bukhari)

As for *du'a*, you get exactly what you request for. If you are in need of X and erroneously say Y, you get Y. Meaning, if your desire is *maal* and you have been asking for *rizq*, you are given *rizq*. Your intention for *maal* is inconsequential.

Narrated Aisha: Allah's Messenger (SAW) said, "If anyone of you feels drowsy while praying, he should go to bed (sleep) till his slumber is over because in praying while drowsy, one does not know whether one is praying for forgiveness or for a bad thing for oneself." (Bukhari)

Who intentionally wants evil to befall him? No one I believe. Hence, the interpretation of the Hadith is that even drowsiness is not an excuse when one substitutes evil for good while praying. He gets the evil. Today, a number of people are wayward as a result of their parents' curse. Of course, no parent will deliberately do that. But because at one time or the other the parent was angry, instead of "insulting" the child, he/she ends up cursing. Given that the *du'a* of parents is accepted by God instantaneously, the effect of the curse begins to manifest on the child. The parent's **intention** of "I just wanted to scold him/her" is immaterial. Therefore, as parents, we should not utter negative words even when angry. We should take a cue from the mother of Sheikh Al-Kalbani, the first black man to lead prayers at the Grand Mosque of Ka'bah. As a little boy, whenever she was angry at him, she will say, "May Allah guide you. And make you the Imam of the Ka'bah!" God answered her *du'a* and Al-Kalbani attained a position that was hitherto an exclusive preserve of pure-blooded Arabs.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.  
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

### Translation

In the Name of Allah, the Most Gracious, the Most Compassionate.

Praises and thanks be to Allah, the Lord of the worlds. The Most Gracious, the Most Compassionate. Master of the Day of Judgement. You (Alone) we worship, and from You (Alone) we seek for help. Guide us to the Straight Path. The Path of those whom You have bestowed Your Grace, not (the Path) of those who earn Your anger, nor of those who go astray. (1:1-7)

### Commentary

We have discussed the significance of Suratul Fatiha as the pivot of praising and thanking God. In any situation we find ourselves – good, bad or ugly – we are expected to praise and thank God because that is the best condition we ought to be at that moment since He Knows what we do not know. Thus, supposing you end up not marrying that beautiful, intelligent and respectful lady you proposed to, do not blame her “stupid” uncle, “useless” mother or “wicked” father. If her marriage to you were to be the best at that particular time and God has destined it, no one would have been able to stop it.

More often than not, God wants us to learn some lessons by letting us pass through misfortunes. And these lessons are so special that they cannot be learned in good times. For example, one tends to know his true friends during trying periods. Also, hidden talents that hitherto were not known to exist or considered unimportant are explored and put into good use. As they say: sometimes, it takes a disaster to wake us up and make us realise the blessings we have.

Someone I know could not get admission into any higher institution after completing his secondary school because he failed Mathematics (a core subject). As a result, he studied Mathematics so hard that it became his favourite subject. In

his second attempt, he passed with distinction. He ended up obtaining both Bachelor's and Master's Degrees in Mathematics. Another missed a whole school session due to a paucity of funds. He used the opportunity to start acquiring religious knowledge. He has since written a few books on different aspects of Shari'ah. So, for every misfortune that befalls us, there is an opportunity ready to be explored – the reason we should be grateful to God at such times.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْجِنَّةِ وَالنَّاسِ. قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ.

### Translation

Say: “I seek refuge with (Allah) the Lord and Cherisher of mankind. The King of mankind. The God of mankind. From the mischief of the whisperer of evil (i.e. Devil), who withdraws (after his whisper). Who whispers into the hearts of mankind. Among Jinns and among men.” (114:1-6) Say: “I seek refuge with (Allah) the Lord of the dawn. From the mischief of what He has created. And from the mischief of darkness as it overspreads. And from the mischief of those who practice secret arts when they blow in the knots. And from the mischief of the envious one when He envies.” (113:1-5)

### Commentary

God's attribute of protection is portrayed in these two chapters. We seek refuge with Him to protect us from all evil. As far as you are breathing, somebody somewhere is not happy with you. His wish is that some misfortune should happen to you. And his person may be very close to you – a child, a spouse, a parent. Hence, we are enjoined to seek God's protection at all times. It is not a celebrated level of belief to be carefree and trust in God for protection without taking any proactive measures.

Narrated Anas *ibn* Malik: A man said, “O Messenger of Allah, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?” The Messenger of Allah (SAW) said, “Tie her and trust in Allah.” (Tirmidhi)

Note that *du'a* for protection does not ward off destiny, but it minimizes its effect. For example, a fire outbreak that should have burnt down a house may just affect a room. Was there a fire incident as destined? Yes. What is the magnitude? Far less than intended.

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَمَ يَكُنْ لَهُ كُفُوًا أَحَدٌ. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ. لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ.

### Translation

Say: “He is Allah, the One and Only. Allah, the Eternal, Absolute. He begets not, nor was He begotten. And there is none co-equal or comparable to him.” (112:1-4) Allah, there is no god but He; the Living, the Self-subsisting, Eternal. (3:2) Allah, the true King, the Reality: there is no god but He, the Lord of the Supreme Throne. (23:116) There is no god but He, the All-Mighty, the All-Wise. (3:6; 3:18) Allah, there is no god but He, the Ever-Living, the Self-Sustaining upon whom everything depends; neither slumber nor sleep overtake Him. All that is in the heavens and the earth belong to Him; who is there that can intercede in His presence? (No one) except with His permission; He knows (the details of) what happens to them (His creatures) in this world and what will happen to them in the Hereafter; and they will not comprehend anything of His knowledge except that which He wills; His Throne extends over the heavens and the earth; and He feels no fatigue in guarding and preserving them; and He is the Most High, the Supreme. (2:255)

## Commentary

Anything that is considered sacred, having the power to inflict harm or attract benefit to an individual, be it an animal, object, human or non-human, living or non-living, visible or invisible; is a god. These verses emphasise that obeying or worshipping any other god apart from God is a fallacy, a mirage, a dream while submitting oneself to God is the reality, the truth i.e. *Al-Haqq*. A commentator said: *HAQQ* is an abbreviation (taking the first letters each) of the twin attributes of God, *Hayyu* and *Qayyumu*.

Another interpretation is that this world, its luxuries and hardships are a dream while the hereafter is the truth, the reality.

And the life of this world is nothing but play and amusement. But far better is the home in the Hereafter for those who are righteous. Will you not then understand? (6:32)

Narrated Abdullah *ibn* Mas'ud: The Messenger of Allah (SAW) laid down upon a reel mat and it left marks on his side. When he woke up, I started wiping his side and said, "O Messenger of Allah, why do you not let us spread something on top of this mat for you?" The Prophet said, "What is the world to me? What am I to the world? Verily, the example of this world and myself is that of a rider who seeks shade under a tree, then he moves on and leaves it behind." (Ahmad)

Imam Al-Ghazzali in his book *Alchemy of Happiness* presented a parable to illustrate the deceitfulness of this world:

"Suppose a ship arrives at a certain wooded island. The captain of the ship tells the passengers he will stop a few hours there, and that they can go on shore for a short time, but warns them not to delay too long. Accordingly, the passengers disembark and stroll in different directions. The wisest, however, return after a short time, and, finding the ship empty, choose the most comfortable places in it. A second band of the passengers spend a somewhat longer time on the island, admiring the foliage of the trees and listening to the song of the birds. Coming on board, they find the best places in the ship already occupied, and have to content themselves with the less

comfortable ones. A third party wander still farther, and, finding some brilliantly coloured stones, carry them back to the ship. Their lateness in coming on board compels them to stow themselves away in the lower parts of the ship, where they find their loads of stones, which by this time have lost all their brilliancy, very much in their way. The last group go so far in their wanderings that they get quite out of reach of the captain's voice calling them to come on board, and at last, he has to sail away without them. They wander about in a hopeless condition and finally either perish of hunger or fall as prey to wild beasts. The first group represents the faithful who keep aloof from the world altogether and the last group the infidels who care only for this world and nothing for the next. The two intermediate classes are those who preserve their faith, but entangle themselves more or less with the vanities of things present."

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ نَشَاءُ بِغَيْرِ حِسَابٍ. يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْعَفُورُ. وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ. قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ.

### Translation

You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the Day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living; and You give wealth and sustenance to whom You please, without limit. (3:27) He knows all that goes into the earth, and all that comes out thereof; and all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving. (34:2) It is He who has created the heavens and the earth in truth, and on the Day (of Resurrection) He will say:



“Be!” and it shall become; His word is the truth; His will be the dominion on the Day when the trumpet will be blown; All-Knower of the unseen and the seen; He is the All-Wise, Well-Aware (of all things). (6:73)

### Commentary

God is the Creator of the heavens and the earth and all that they contain. Sometimes in the process of creation, He defies normalcy. We know that a seed germinates its kind. For example, white maize seeds give cobs containing white maize. Same thing with red maize. However, this tradition is flouted at times. When you eat a foreign variety of mango like Tommy Atkins, if you plant the seed in Nigeria, the resulting tree will produce a local variety of mango, not Tommy! In order to get Tommy, a mango seedling (any variety) has to be grafted with a Tommy scion. The process is a bit technical.

In the year 2010, a Nigerian couple living in the UK gave birth to a baby girl with white skin, blue eyes and blonde hair. Doctors confirmed that she was not an albino. Both parents were dark-skinned and they had two other dark-skinned children. In the case of twins, God may decide to make them identical, non-identical or conjoined. Therefore, God creates whatever He likes without necessarily following a template.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ  
الْحَبِيرُ. رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ. اللَّهُمَّ فَاطِرَ  
السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ.  
اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ  
الْحَبِيرُ. إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

### Translation

Praise be to Allah, to whom belong all things in the heavens and on earth; His is all Praises in the Hereafter; and He is the All-Wise, the All-Aware. (34:1) Our

Lord! Verily, it is You who will gather mankind together on the Day about which there is no doubt; for Allah never fails in His promise. (3:9) O Allah! Creator of the heavens and the earth, Knower of all that is hidden and open; it is You that will judge between Your servants in those matters about which they have differed. (39:46) O Allah! Lord of power (and rule), You give power to whom You please, and You strip off power from whom You please: You endue with honour whom You please, and You humiliate whom You please; in Your Hand is all good; verily, You are able to do all things. (3:26) And He is the Irresistible, above his slaves; and He is the All-Wise, Well-acquainted with all things. (6:18) To Allah we belong, and to Him is our return. (2:156)

### **Commentary**

On the Day of Judgement, God will resurrect Jinns, mankind and animals and judge accordingly amongst them due to the freewill they enjoyed during their stay on earth. Angels will also be resurrected but will continue their service to God as He pleases. All our deeds shall be scrutinized. Those who pass shall be led into paradise in convoys while those who fail shall be thrown into the fire shamefully. The inhabitants of paradise will live therein like kings.

And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great kingdom. (76:20)

On that day, our private and public lives will be appraised. Those who obey God and His Messenger both in public and private will be the heirs of that kingdom. Some of us commit atrocities in private and publicly obey the commandments of God. For instance, taking alcohol, mutilating the Qur'an or engaging in ritual killings, and yet occupying the first row in the mosque or sponsoring countless people to perform the pilgrimage. This is hypocrisy.

Verily, the hypocrites will be in the lowest depths of the Fire; no helper will you find for them. (4:145)

Another category is those who do evil in private and publicly do the same. This is the apex of shamelessness. They often forget that God can seize their lives at any time. Finally, those who are virtuous in private but publicly are immoral. A handful of ladies that we see dress immodestly and mingle freely with men are very ethical in private. They will usually be identified as wayward due to their

behaviour in public. This is not the practice of the Prophet (SAW) and his noble companions. They are virtuous both in private and public.

رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.  
رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي. رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ  
الصَّالِحِينَ. رَبِّ أَعُوذُ بِكَ مِنَ هَمَزَاتِ الشَّيَاطِينِ. وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ.

### Translation

O my Lord! Let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour; and grant me from Your presence an authority to aid me. (17:80) O my Lord! Make me one who performs regular prayer, and also (raise such) among my offspring; Our Lord! And accept my invocation. (14:40) O my Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves. (27:19) O My Lord! I seek refuge with You from the whisperings and suggestions of the evil ones. And I seek refuge with you, My Lord! Lest they should come near me. (23:97-98)

### Commentary

One of the qualities that make the *ummah* of Muhammad (SAW) stands out among the *ummah* of other messengers is that we enjoin others to do good and forbid evil.

You are the best of peoples evolved for mankind; you enjoin what is right, forbid what is wrong, and believe in Allah ... (3:110)

We were told that many years ago if you reprimand a child, his parent(s) will come to your house and thank you. Nowadays, a lot of parents will challenge you for doing that: “what is your business with my child?” So the starting point for most of us who are not preachers is to begin admonishment from our immediate families. Even *Rasul* (SAW) was instructed to do so.

And admonish your nearest kindred. (26:214)

It is not uncommon to see a father performing ablution and going to the mosque to observe *Subh* prayer while his children are sleeping. This is where Christians are better than us. On Sundays, even a toddler will be dressed and taken to church. On our part, we consider a 3-year-old child too young to go to the mosque; but he is not too young to be enrolled in nursery school.

Also, parents nowadays are shy about discussing religious matters with their children. When was the last time you discussed prostrations of forgetfulness (*Qabli* and *Ba'adi*) with your family members? The situation is so bad that most young girls who see their menstrual cycles for the first time do not know how to perform religious bath. The serious ones contact friends for guidance. I was told of a lady who called a male classmate to teach her. He sent the procedure to her via text message. The carefree ones simply clean up and continue praying; parents do not care. The assumption is that “they will be taught all these things in *Islamiyya*, so I don’t need to bother.” This excuse does not hold water because our children no longer enjoy the complete normal 2 hour *Islamiyya* period (4pm to 6pm). No thanks to proprietors of private schools who have introduced “compulsory lessons” after school closing hours. So, instead of 2pm, students now close between 3pm and 4pm. Those preparing for Junior or Senior School Certificate Examinations close by 6pm. When the children get back home, they are hungry and exhausted. The courageous ones still manage to attend *Islamiyya* for an hour or thereabout. Others have made it a weekend affair since they are too “busy” Mondays through Fridays.

Summary: We have a responsibility as parents to teach our families the basics of *Ibadah* – purification (ablution, religious bath), prayer (how to perform it, things that nullify it, how to correct it in the event of forgetfulness), etc. irrespective of whether they were/will be taught at *Islamiyya* or not provided we want to be counted amongst ...

Those who believe and whose families follow them in Faith, to them we shall unite (them with) their families (in the same rank in Paradise); and we shall not decrease the reward of their deeds in anything ... (52:21)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يُقَامُ الْحِسَابُ. رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا. رَبِّ اغْفِرْ وَاَرْحَمْ وَاَنْتَ خَيْرُ الرَّاحِمِينَ. فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ. عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ. رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ.

### Translation

Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. (14:41) My Lord! Bestow on them Your Mercy as they cherished me in childhood. (17:24) My Lord! Forgive and have Mercy, for You are the best of those who show mercy. (23:118) The Creator of the heavens and the earth! You are my Protector in this world and in the Hereafter, cause me to die as a Muslim and unite me with the righteous. (12:101) I do hope that My Lord will guide me to the straight path. (28:22) O My Lord! Truly, I am in (desperate) need of whatever good that You bestow on me. (28:24)

### Commentary

There are two ways of seeking God's forgiveness: employ any of the formulae of *istighfar* or increase the observance of good deeds. Technically, both are the same. Supposing a person has 2 good deeds and 2 bad deeds in his account, his score sheet will read 2-2. If his bad deeds were to be forgiven as a result of *istighfar* he engages in, his score sheet will become 2-0. On the other hand, if he were to increase his good deeds to 4, the score sheet would be 4-2. In principle, it's the same as 2-0. Note that admission into Paradise is not due to the absence of sins at all, but good deeds should outweigh the bad ones.

... Verily, the good deeds get rid of the evil deeds (i.e. small sins).

That is a reminder for the mindful ... (11:114)

Narrated Abdullah *ibn* Amr: The Messenger of Allah (SAW) said, "There are two practices that will admit a Muslim into Paradise if he preserves them both. They are easy although those who practice them are few. It is to glorify Allah ten times and to praise Allah ten times and to exalt Allah ten times at the end of every prayer, for it

is one hundred and fifty upon the tongue but one thousand five hundred upon the scale. And it is to glorify Allah thirty-three times and to praise Allah thirty-three times and to exalt Allah thirty-four times when going to sleep, for it is one hundred upon the tongue and one thousand upon the scale. So which of you would commit two thousand five hundred sins in a day?" ... (Ahmad)

In this Hadith, we are encouraged to recite *Subhanal Lah*, *Alhamdulillah Lah* and *Allahu Akbar* ten times each after each prayer and 100 times altogether before sleeping so as to acquire extra 2,500 rewards that will be used specially to “cancel out” 2,500 sins from our account daily.

Then, which of these two methods of seeking forgiveness should we inculcate? Both! Using our analogy above, such a person (who adopts the two methods) will end up having a score sheet of 4-0 from the initial 2-2.

A noteworthy approach is to seek God’s forgiveness not only for ourselves but also for our parents whether they are still alive or not. As the Prophet (SAW) stated: “When a man dies, his deeds come to an end except for three: ceaseless charity, beneficial knowledge or a righteous child who prays for him.” (Muslim)

As a parent, what effort have you made to straighten the mentality of your children so that they realise the importance of praying for you without being forced to do so? Of course, mere telling them is worthless. They ought to subconsciously feel that it is a duty upon them to do so. This is something all the millions or billions of dollars you leave behind for them cannot guarantee because while you are in the grave answering questions, they are busy spending the money and going on vacations. If you are lucky, they will organise 3-day, 7-day, or 40-day *du’a* for you. And that is all. I am not implying that such sessions are bad, but I have a problem with the INTENTION of the attendees.

We know that actions are judged by intention. Thus, no matter how good an action is, if the intention of doing it is flawed, there will be no reward for it with God.

Narrated Abu Hurairah: I heard the Prophet (SAW) say, “The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will

recognize them. (The Almighty) will say: ‘And what did you do about them?’ He will say: ‘I fought for you until I died a martyr.’ He will say: ‘You have lied. You did but fight that it might be said (of you): He is courageous. And so it was said.’ Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. (Another) will be a man who has studied (religious) knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favours and he will recognize them. (The Almighty) will say: ‘And what did you do about them?’ He will say: ‘I studied (religious) knowledge and I taught it and I recited the Quran for Your sake.’ He will say: ‘You have lied. You did but study (religious) knowledge that it might be said (of you): He is learned. And you recited the Quran that it might be said (of you): He is a reciter. And so it was said.’ Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. (Another) will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognize them. (The Almighty) will say: ‘And what did you do about them?’ He will say: ‘I left no path (untrodden) in which You like money to be spent without spending in it for Your sake.’ He will say: ‘You have lied. You did but do so that it might be said (of you): He is open-handed. And so it was said.’ Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.” (Muslim)

Now, the attendees of 3-day, 7-day or 40-day *du’a* can be categorised into 4 based on their intentions:

1. The predators: Those who intend to get some material benefits either in cash or kind. “It’s Alhaji so-and-so’s 40-day *du’a*. I know a lot of goodies will be distributed. I have to get my own share.”
2. For-the-roll-call: Those who attend to register their presence. A lot of us are guilty of this. “If I am not seen there, I will be regarded (based on relationship with the deceased) as a bad, careless, ungrateful, or insensitive person.”

3. The reporters: They want to witness first-hand whatever will happen so that they can boast in the midst of friends, “I was there. So-and-so was the one who came in such-and-such a car. Don’t argue with me. I was there.”
4. The righteous: Their intention is solely to pray for the deceased. Who do you think will fall into this fourth group? Those who will attend not for the goodies to be shared; not interested in recognition and whose objective is not to report events. Friends? Colleagues? Business associates? Yes, but just a handful of them. The most likely are one’s children. That is why the Prophet (SAW) said, “... or a righteous child who prays for him.”

ءَامَنَّا بِاللّٰهِ وَمَا اُنزِلَ اِلَيْنَا وَمَا اُنزِلَ اِلَىٰ اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَاَلْاَسْبٰطِ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى وَمَا اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ.

ءَامَنَّا بِاللّٰهِ وَمَا اُنزِلَ عَلَيْنَا وَمَا اُنزِلَ عَلٰى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَاَلْاَسْبٰطِ وَمَا اُوْتِيَ مُوسٰى وَعِيسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُوْنَ.

### Translation

We believe in Allah, and the Revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) the Prophets from their Lord: we make no distinction between any of them: and to Him we have submitted (in Islam). (2:136) We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and (all) the Prophets, from their Lord: we make no distinction between any of them, and to Him we have submitted (in Islam). (3:84)

### Commentary

One of the articles of Faith is belief in all Messengers of God. Not all of them were mentioned in the Qur’an. They were sent to guide us unto the straight path which is obeying the commandments of God and resisting the temptations of the Devil. He who does as instructed gets rewarded by God. However, this reward is subject to one’s level of faith. Hence, those blessed with a high level of faith will



have more rewards for doing the same act of worship compared to others with a lower level of faith.

Narrated Abu Sa'id: The Messenger of Allah (SAW) said, "Do not revile my companions, for if one of you were to spend (in charity) the equivalent of (Mount) Uhud in gold, the reward would not be up to a handful which one of them (gives out in charity) or even half of it." (Bukhari)

So, how do we maximise our reward given that our faith is weaker than that of the companions and earliest generations of Muslims and we are competing for the same Paradise? Set up a system that will be generating rewards for us even after our death.

Narrated Abu Hurairah: The Messenger of Allah (SAW) said, "When a man dies, his deeds come to an end except for three: ceaseless charity, beneficial knowledge or a righteous child who prays for him." (Muslim)

Ceaseless charity means doing an act of goodness such that the reward is continuous. For example, buying a mat for a mosque. You will receive that same reward as anyone who prays on the mat. However, when it wears out or is no longer used, the reward ceases. Thus, in order to guarantee a continuous flow of rewards, the charity needs to have a long lifespan. Also, it does not have to benefit Muslims only. Planting trees, constructing a road, bridge or drainage, procuring a transformer, establishing and equipping a health care centre etc. will benefit both Muslims and non-Muslims. So, which one will you single-handedly or in collaboration with family and friends embark upon? Our teacher frequently reminds us to make sure that we leave behind a FUNCTIONAL ceaseless charity before we die.

More often than not, "beneficial knowledge" is considered to be for *Malams* or instructors who teach the Qur'an, Hadith and other religious sciences. Now, since we are not so knowledgeable or do not have students who learn from us, how do we take advantage of this "beneficial knowledge?" There are many ways:

1. Make the *Malam* who directly teaches students to be comfortable so that he will have undivided attention in carrying out this wonderful task. If buying a car, motorcycle or clothes is too expensive; at least we can provide him with

food items once in a while. Not cooked food or leftovers but a bag of rice, maize or any grain, carton of spaghetti/macaroni, gallons of palm/groundnut oil, and so on. Because we do not do this and the *Malam* has to eat and take care of his family, that is why *Islamiyya* fees were introduced. This varies from one *Islamiyya* to another; ₦50 every Wednesday, ₦500 per month, ₦3,000 per term, etc. Is this up to what we spend on airtime or internet data? Yet parents do not pay. But we spend thousands, hundreds of thousands, or even millions to pay school fees. If the *Malam* decides to react by sending the defaulting students home or refuses to teach them, parents will begin to yell: “This *Malam* is just interested in making money. Is it not *fisabilil Lah* again?” As a result, the more we contribute our quota in both cash and kind for the upkeep and comfort of *Malams* (who teach students sincerely), the more we are sowing the seeds of ceaseless charity through “beneficial knowledge.”

2. Assisting students in acquiring various religious sciences by purchasing books and clothes for them. They can also be given scholarships to study in local and international institutions.
3. Writing and publishing scholarly books. Imagine the multitudes of rewards the author of *Akhdari* is getting every day. Millions of people are reading and benefiting from the book. However, if you are not a writer, you may decide to sponsor the printing or reprinting of books.
4. Establish a mini-library at home. Books do not easily get damaged when properly stored; and hopefully, they will outlive you. Thus, you will be rewarded whenever anyone reads them. I am a beneficiary of my late grandfather’s collection. And the good thing is that one can start small. All it takes is to buy one book after every *Jumu’at* prayer from booksellers at or around the mosque. In one year, you have 52 books; in two years, 104 books! Conversely, if you prefer to collect more expensive books from online and offline bookstores, this can be done once a quarter. That is 4 books in a year. One of these can be 9 volumes of *Sahih* Bukhari (Arabic/English). In 10 years, you have 40 (volumes of) books. Mind you, these books may not necessarily be in Arabic. Most religious texts have been translated into English and other languages.

*Du’a* of a righteous child which is the third element in the Hadith has been discussed in the previous section.

رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِهًّا لَقَدْ قُلْنَا إِذَا شَطَطًا. سُبْحَانَكَ لَا  
 عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ. رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا  
 يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ. وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ  
 الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ.

### Translation

Our Lord is the Lord of the heavens and of the earth; never shall we call upon any god other than him; if we did, we should indeed have uttered an enormity in disbelief. (18:14) Glory be to You, we have no knowledge except what You have taught us. Indeed, You are the All-Knower, the All-Wise. (2:32) O Our Lord! Certainly, You know what we conceal and what we reveal; nothing on the earth or in the heaven is hidden from Allah. (14:38) And why should we not believe in Allah and in that which has come to us of the Truth? And we wish that Our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people. (5:84)

### Commentary

Knowledge was the theme of the first five verses of the Qur'an that were revealed to the Holy Prophet (SAW). This means that Muslims are encouraged to seek all types of knowledge – with no exception. This is because no knowledge is evil or bad in itself; it is the way it is applied that makes it appalling. For example, an atomic bomb is manufactured using principles of nuclear physics. Does that make the study of nuclear physics *haram*? The same nuclear physics is used to generate electricity through nuclear energy. And this is considered the cleanest and safest energy source because nuclear power plants do not produce gas emissions. Supposing you were a medical student and your professor starts to discuss abortion and how it's done, will you walk out of the class? That will be the most stupid thing to do. There are instances where abortion is allowed in *Shari'ah*. So, if you deliberately refuse to pay attention because you are being taught "*haram*", how will you handle the situation when there is a valid reason to carry out the procedure?

A number of Muslims consider metrological reports as “lies.” We forget that some sectors like aviation heavily rely on these forecasts thereby saving the lives of millions of air travellers. That is why if a bad weather condition is evident or predicted, flights are often delayed or diverted from their destination airport to another. Also, it is common to see prayer-time calendars hung in mosques and our homes. We can use mobile applications to determine the days Ramadan fast will commence for the next ten years. Have we ever wondered how these dates and times were arrived at? They are based on astronomical calculations. Though these predictions may not be 100% accurate, the point is that any type, form or field of knowledge and its adherents should not be despised. God says that He “taught man that which He knew not” (96:5)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. رَبَّنَا إِنَّكَ مَن تُدْخِلِ  
النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ. رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ.  
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.

### **Translation**

Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be among the losers. (7:23) Our Lord! Verily, whomsoever You admit into the Fire, indeed, You have disgraced him, and never will the wrong-doers find any helpers. (3:192) Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final return (60:4) And to Our Lord, surely, must we return. (43:14)

### **Commentary**

In addition to clear guidance of God through His Messengers as regards dos and don'ts, we have been blessed with natural instincts which trigger whenever we are about to indulge in either good or bad activity. We tend to relax, be at home, and be happy in the course of doing a virtuous act. If it were a vice, we will notice an increase in the rate of heartbeat, we tend to shut the door/window or leave our vicinity to another so that those we are conversant with do not see us.

So sinful acts are not reflex or spontaneous, they are mostly deliberate actions. Hence, sinners are said to have “wronged” themselves because they blatantly disregard the law of God. Then, what excuse does one have when questioned on the Day of Resurrection?

Have we not made for him a pair of eyes? And a tongue and a pair of lips? And shown him the two ways (good and evil)? (90:8-10)

Narrated Abu Hurairah: The Messenger of Allah (SAW) said, “All of my followers will enter Paradise except those who refuse.” They said, “O Messenger of Allah, who will refuse?” The Prophet said, “Whoever obeys me enters Paradise and whoever disobeys me has refused.” (Bukhari)

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ  
دُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ. رَبَّنَا تَقَبَّلْ مِنَّا  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ  
أَنْتَ الْوَهَّابُ. رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا  
دُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ. رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ. رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ. رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً  
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا.

### Translation

Our Lord! We believe in what You have sent down, and we follow the Messenger; so write us down among those who bear witness. (3:53) Our Lord! And make us submissive unto You and (make) our offspring a nation submissive unto You, and show us our place for the celebration of (due) rites, and accept our repentance; truly, You are the one who accepts repentance, the Most Merciful.

(2:128) Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. (2:127) Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us Mercy from Your own Presence; for truly, You are the Grantor of bounties without measure. (3:8) Our Lord! We have heard the call of one calling (us) to Faith, 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our evil deeds, and make us die in the state of righteousness along with the righteous ones. (3:193) Our Lord! Keep perfect our light for us (as we cross over the *Sirat*), and grant us forgiveness; for You are able to do all things. (66:8) Our Lord! We believe; so write us down among the witnesses. (5:83) Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful. (59:10) Our Lord! Bestow on us Mercy from Yourself, and facilitate for us our affair in the right way. (18:10)

### **Commentary**

It is imperative that we thank God for making us humans – not animals, trees or some inanimate objects. Also, we are obliged to thank Him for making us Muslims. That is what will guarantee everlasting bliss in the Hereafter because whosoever has an atom's weight of faith will not perish in Hell.

Narrated Anas *ibn* Malik: The Prophet (SAW) said, "Whoever says *La ilaha ill Allah* and has in his heart goodness the weight of a grain of barley will be brought out of Hell, then whoever says *La ilaha ill Allah* and has in his heart goodness the weight of a grain of wheat will be brought out of Hell, then whoever says *La ilaha ill Allah* and has in his heart goodness the weight of an atom will be brought out of Hell. (Bukhari and Muslim)

However, there is a thin line between belief and disbelief; such that one considers himself a believer whereas, in the sight of God, he is the opposite. So, all acts of worship he does thinking that he is a believer like prayer, fasting and *hajj* will not benefit him on the Day of Resurrection.

Narrated Abu Musa al-Ash'ari: The Messenger of Allah (SAW) said, "Before the Hour comes, there will be tribulation like pieces of black night, when a man will wake up as a believer but he is a

disbeliever by evening, or he will be a believer in the evening but will be a disbeliever by morning.” (*Ibn Majah*)

As a result, it is necessary to implore God to preserve our faith at all times so that we reap the fruits of our belief on the Day of Resurrection.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. وَجِنَّا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ.

### Translation

Our Lord! Forgive us our sins and our transgressions (in keeping our duties to you), establish our feet firmly, and give us victory over the disbelieving folk. (3:147) Our Lord! Punish us not if we forget or fall into error; Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); Our Lord! Put not on us a burden greater than we have strength to bear; pardon us and grant us forgiveness; have Mercy on us; You are our Protector and give us victory over the disbelieving people. (2:286) And save us by Your Mercy from the disbelieving folk. (10:86)

### Commentary

God is the Knower of all things. He knows what we want even if we do not mention it. So, by pleading with Him to preserve our faith and make us die as believers, we are indirectly saying that He should not let us live and die in a state of disbelief. Despite that, we are expected to consciously ask for that too. Therefore, the author systematically followed up the previous verses with these ones that seek God’s intervention from being counted among the disbelieving folk.

For one to be identified as a disbeliever or be counted among disbelievers on the Day of Resurrection means that (i) he dies as a disbeliever and resurrected as such; or (ii) he has extreme love and affection for disbelievers (even if he calls

himself a Muslim). This may lead him to either die as a disbeliever or being resurrected among his disbelieving friends and allies.

Narrated Anas *ibn* Malik: A Bedouin came to the Messenger of Allah (SAW) and said to him, “When will be the Hour?” He said, “What preparation have you made for it?” He said, “Only the love of Allah and His Messenger.” The Messenger of Allah (SAW) said, “You will (on the Day of Resurrection) be with those whom you love.” (Bukhari)

The extreme love and affection referred to here is taking disbelievers as demi-gods or role models and being ready to sacrifice one’s wealth and life for their sake. Stories abound of Muslims fighting and inflicting life-threatening injuries upon themselves as a result of arguments over football. A Muslim can tell you the transfer fees and weekly allowances of twenty footballers but he cannot list the ten companions that were promised paradise. It was said that a group of Muslims contributed money to buy a cow, slaughtered it and gave out the meat in charity so that their favourite team wins a match. You can be sure that these same Muslims will not be willing to contribute a similar amount to buy and install public address system in a mosque. Sums of money have been lost, marriages have ended, and friendships have gone sour due to extreme love for footballers; who more often than not, are not even aware that you exist. This deep affection is what may make a Muslim be with or counted among such disbelievers he adores on the Day of Resurrection as stated in the Hadith.

Before I proceed, it is necessary to clarify a point. Muslims are expected to be compassionate to all creatures – humans, animals, trees, etc. The Prophet (SAW) was sent to serve as mercy to all creatures (21:107) and he was reported to have said, “Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth and the One in the heavens will have mercy upon you.” (Tirmidhi) For that reason, the Muslims at the time of the Prophet lived in peace with the Jews of Medina until they started conniving with external forces to fight the Muslims. That was what necessitated their expulsion. Even during warfare, Muslim soldiers are instructed to attack only the enemy soldiers and those who assist them. In no circumstance should a civilian be killed. Also, economic trees are to be spared. The same rule applies to *Mu’ahid* (a non-Muslim who lives in a Muslim country, granted pledge of protection by the Muslims, goes



about his normal business and is not in any way a threat to the lives and properties of Muslims).

Narrated Abdullah *ibn 'Amr*: The Prophet (SAW) said, “Whoever kills a *Mu'ahid* shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).”  
(Bukhari)

As regards one's neighbours (both Muslims and non-Muslims), we are expected to live in peace with them. By definition, your neighbours are all those who live within a radius of forty houses to your left, forty houses to your right, forty houses ahead of you, and forty houses to your back.

Narrated Aisha: The Prophet (SAW) said, “Gabriel continued to advise me to treat neighbours well until I thought he would make them my heirs.” (Bukhari and Muslim)

Narrated Abu Shuraih: The Prophet (SAW) said three times, “By Allah, he does not have faith!” It was said, “Who is it, O Messenger of Allah?” The Prophet said, “He whose neighbour is not safe from his mischief.” (Bukhari)

Hence, if a non-Muslim owns a Non-Governmental Organisation (NGO) that promotes environmental protection or health and well-being of humanity like malaria control, you can contribute handsomely to see to the achievement of these noble courses. Likewise, you can employ non-Muslims to work for you.

رَبَّنَا إِنَّا إِتْنَا ءَامَنَّا فَاعْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ. رَبَّنَا وَعَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا نُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادِ. رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ. رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا. إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا.

### Translation

Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. (3:16) Our Lord! Grant us what You promised us through

Your Messengers and do not disgrace us on the Day of Resurrection, for You never break (Your) promise. (3:194) Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire. (2:201) Glory to You! Give us salvation from the torment of the Fire. (3:191) Our Lord! Avert from us the torment of Hell, for its torment is indeed a grievous affliction. It is surely an evil abode, and as a place to dwell (for ever). (25:65-66)

### **Commentary**

The verses in this section seek God to save us from the torment of Hell. Both Paradise and Hell have already been created, waiting for occupation. It is the abode of disbelievers (2:161-162), hypocrites (4:145), transgressors (79:34-39), tyrants (14:15-17), unjust (10:52), etc. The Qur'an describes it as a blazing fire with massive sparks. The worldly fire which we know is just one part out of seventy parts of it. In other words, multiply the heat of the fire you know by seventy. That is how hot Hell is.

Narrated Abu Hurairah: The Messenger of Allah (SAW) said, "The Hellfire complained to its Lord saying, 'O my Lord! My different parts eat each other up.' So Allah allowed it to take two breaths – one in the winter and one in the summer. This is (the cause of) severe heat and the extreme cold you experience." (Bukhari)

And it is so deep that if a stone is thrown into it, it will take seventy years to reach the bottom. At the point of entry, those who are destined to be its occupants will be dragged on their faces. As if that is not humiliating enough, they will be chained and yokes will be hung round their necks. The length of the chain is seventy cubits (about thirty-two meters).

Do we observe that the number seventy keeps repeating? No wonder the Prophet (SAW) said "By Allah, I seek for forgiveness from Allah and I repent to Him more than seventy times in a day." (Bukhari)

The inhabitants of Hell will be given clothes and beddings made of fire. Abu Talib – the Prophet's uncle and father of Ali, the fourth rightly guided Caliph – will be the one to receive the least punishment. He will be wearing a pair of shoes (made of fire). The intensity of the heat will cause his brain to boil, yet he will assume that he is the most unfortunate inmate.

Of course, they will also be entertained with food and drink. However, the food is *dhari* (a thorny plant) that neither nourishes nor satisfies hunger and the tree of *zaqqum* which when eaten boils the intestines. Their drink will be boiling water and filthy fluid of pus and blood ...

He (i.e. the inhabitant of Hell) will sip it unwillingly, and he will find a great difficulty to swallow it down his throat; death will come to him from every quarter, yet he will not die and in front of him, will be a great torment. (14:17)

Those who do not practice what they preach will be among those to experience the most embarrassing punishment. In fact, their companions in Hell will be perplexed by their condition.

Narrated Usama ibn Zaid: I heard Allah's Messenger (SAW) saying: "A man will be brought on the Day of Resurrection and thrown in Hellfire. As a result, his intestines will come out of his belly and he will go around restlessly holding his intestines like a donkey goes round the millstone. The dwellers of Hell would gather round him and say: 'O so and so, what has happened to you? Were you not the one telling us to do good and avoid evil?' He will say: 'Of course, it is so; I used to tell people to do good but did not do it myself and I forbade people from doing evil but did it myself.' " (Muslim)

عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ. إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا  
قِيمًا مِثْلَ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ.

### Translation

In Allah we put our trust. Our Lord! Do not make us serve as a trial for the oppressors and wrong-doers. (10:85) I have turned my face sincerely towards Him who has created the heavens and the earth and I am not one of those who

associate partners with Allah. (6:79) Truly, my Lord has guided me to a Straight Path, a correct religion, which was practiced by Abraham, the true in Faith; and he (Abraham) was not one who associated partners with Allah. (6:161) He has no partner; and this is what I have been commanded (to believe); and I am the first of the Muslims (who inculcate such belief). (6:163) Surely, my prayer, my sacrifice, my living, and my dying are (all) for Allah, the Lord of the worlds. (6:162)

### **Commentary**

Supposing you have an extra house which you wish to give out to charity. Mr A comes to tell you, "Please give me that house," and Mr B says, "I have a large family and my rent is expiring soon. If you give me the house, you would have solved the recurring problem of rent I face year in year out." Who among the two will you likely give the house to? Mr B. Why? He has demonstrated that he knows the importance of having it. Therefore, stating the reason for a plea is a way of reaffirming that one knows the importance, necessity, or consequence of asking for a thing or seeking refuge from it.

When the disciples of Isa (AS) sought to know whether God could send down a table spread (with food) from heaven, they stated the reason:

We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses. (5:113)

And when Isa (AS) obliged, what did he say?

O Allah, Our Lord! Send us from heaven a table spread (with food) ... (5:114)

That should have sufficed. But he went ahead to state the reason:

... That there may be for us – for the first and the Last of us – a festival and a sign from you ... (5:114)

Musa (AS) was appointed a Messenger and sent to Pharaoh. There and then, he requested that God should remove the impediment in his speech and appoint Harun (AS) to accompany him. Did he state the reasons? Yes.

So they may understand what I say. (20:28)

... He is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they may accuse me of falsehood. (28:34)

The lesson here is that when you make *du'a*, it is worthwhile to mention why you need that thing you are asking for. So, assuming you say, “God give me money,” it’s sufficient, nevertheless, stating what you will use the money for – to pay my children’s school fees, repair my car, settle my debts, etc. – is praiseworthy. Thus, after seeking God’s protection from the torment of Hell in the previous section, here, the reader is stating the reasons why he ought not to be admitted into Hell.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ. هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ. رَبِّ الْعَالَمِينَ. الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ. وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ. وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ. وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ. وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ. رَبِّ هَبْ لِي حُكْمًا وَأَلْحِفْنِي بِالصَّالِحِينَ. وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ. وَاجْعَلْنِي مِنْ وَرَثَةِ الْجَنَّةِ النَّعِيمِ. وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ. يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

### Translation

Allah is sufficient for me, there is no god but He; in Him I put my trust and He is the Lord of the mighty Throne. (9:129) He is My Lord! There is no god but He; in Him is my trust, and to Him do I always return to in repentance. (13:30) The Lord of the worlds. (1:2) Who has created me, and guides me. Who gives me food and drink. And when I am ill, it is He who cures me. And who will cause me to die, and then will bring me to life (again). And Who, I hope will forgive me my faults on the Day of Recompense. O My Lord! Bestow wisdom on me, and join me with the righteous. And grant me honourable mention among later generations. And make me one of the inheritors of the Garden of Bliss. (26:78-85) And do not disgrace me on the Day when (all creatures) will be resurrected. The Day in which neither wealth nor sons will avail. Except he who brings to Allah a clean and sound heart (of belief). (26:87-89)

## Commentary

26:78-89 is the *du'a* of Ibrahim (AS). But Jimada deliberately eliminated verse 86 which says: “And forgive my father, certainly he is among those (who go) astray.” Why? There is a difference between reciting the Qur’an and making *du'a* with verses of the Qur’an. For instance, verse 2:201 reads:

And among them, there are some who say: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.”

In terms of *du'a*, you are free to truncate the verse and just say: Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire. However, if you were reciting the Qur’an and you get to that verse, you cannot truncate it. You read it as it is. Right from the beginning of this book, the reader will observe that most of the verses have been truncated such that only the relevant part(s) were included as regards praising, glorifying, giving thanks to God, extolling His beautiful attributes, and supplication.

So, provided one’s father practices the *deen* to the best of his ability, what is the justification for saying, “And forgive my father, certainly he is among those (who go) astray?” It would have been wiser to truncate the verse by limiting oneself to: “And forgive my father,” but doing that will mean leaving out one’s mother whom the Prophet (SAW) said is three times more deserving of being treated better than the father (Bukhari and Muslim). Thus, a more suitable *du'a* for both parents is:

Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. (14:41)

Most of the things we know are in pairs. Male and female, good and bad, white and black, life and death, Paradise and Hell, etc. As a result, when we seek refuge in God from one, we automatically mean that we want the other even though we do not say it. Assuming one supplicates: “God, do not let me fall sick,” one actually infers that God should grant him good health. Nevertheless, it is worthwhile to explicitly mention the opposite which is actually needed. This does not mean that God does not understand what you mean; but more often than not, there exists a “mid-point” between what you want and what you do not want. In-

between life and death, there is the state of coma; and grey is neither white nor black. So if you need something white and decide to say: “God do not give me black,” and He gives you grey, is your supplication answered? Yes. But is that what you are looking for? No. Then, it is better to say: “God do not give me black, GIVE ME WHITE.” I call this a double-barrel approach.

A careful examination of the arrangement of this *Zikr* shows that in an earlier section, the reader seeks to be counted among those who bear witness, the righteous. Then in the following section, he pleads not to be counted among the disbelieving folk. Double-barrel. Next, he asks God to save him from the torment of Hell. To satisfy the double-barrel approach, in this section, he clearly requests Paradise by saying: And make me one of the inheritors of the Garden of Bliss! Remember that there is *Al-A'raf* (a station between Paradise and Hell). Therefore, if God should save you from Hell and you did not plead for Paradise, will you be satisfied if you are kept in *Al-A'raf*?

Talking about paradise, it is a place of unending joy, delight and comfort. Everyone will be a youth of about 33 years adorned in bracelets of silver. Their garments will be made of fine green silk and gold embroidery. They will never fall ill or experience aging talkless of death. Each occupant will have a lofty mansion constructed with bricks of gold and silver. The Qur'an describes it as a kingdom because the most wretched person in Paradise will have a mansion so big that it will take a thousand years to travel from one end to another. The soil is made of musk and saffron while the pebbles are made of pearl and sapphire. Neither sun nor moon exists in Paradise, hence the dwellers will not experience day and night hours as we do in this world. However, there is morning and evening which will be known from a light that shines from the direction of the Throne.

There are rivers of milk, wine, pure honey and fresh water flowing underneath. The milk has a unique taste that does not change and the wine is delicious, and non-intoxicating. Its fruits are softer than butter and sweeter than honey.

(They will be) on thrones encrusted with gold and precious stones. Reclining on them, facing each other. They will be served by immortal boys (who are perpetually fresh). With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains (of wine). From which they will get neither any aching of the head nor any

intoxication. And fruits that they may choose from. And the flesh of fowls that they desire. And (there will also be) *Houris* (female companions) with wide, lovely and lustrous eyes (as wives); who are like pearls well-guarded. A reward for the (good) deeds they (pious believers) used to do (in this world). (56:15-24)

In addition to a believer's wife or wives in this world (who are admitted into Paradise with him), he will be gifted *houris*. They are so beautiful that one will be able to see his face in the brightness of their cheeks, yet the worldly wife/wives will be more gorgeous than them. They (all) shall be free from menstruation, childbirth, mucus, urine, saliva and other filthy things.

Narrated Abu Hurairah: The Prophet (SAW) said, "Allah said, 'I have prepared for my pious worshippers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'" (Bukhari)

The implication of this Hadith is that the description of Paradise given above is just a guesstimate since we can even think of it. In reality, it has surpassed all these, it's beyond our imagination. Then, what facilitates entry into either Paradise or Hell?

Narrated Abu Hurairah: The Prophet (SAW) said, "The most common thing which leads people to Paradise is *taqwa* of Allah and good conduct, and the most common thing which leads people to Hellfire is (actions of) the mouth and the private parts." (Tirmidhi)

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا. وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ. إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأَمْرًا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ. وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُواهُمُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ. الَّذِينَ ءَامَنُوا وَمَنْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ. رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ. رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا



فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ. رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ. وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

### Translation

Truth has come and falsehood has vanished, for falsehood is (by its nature) bound to perish. (17:81) And Allah will establish and make apparent the Truth by his words, no matter how the sinners may hate it. (10:82) Verily, Allah's guidance is the (only true) guidance, and we have been commanded to submit (ourselves) to the Lord of the worlds. To establish regular prayers and to fear Him, for it is to Him we shall be gathered together. (6:71-72) It is those who believe and do not confuse not their belief with wrong, for them there is security (against entering Hell) and they are (those) guided (aright). (6:82) Our Lord! Make us not a trial for the disbelievers, and forgive us; our Lord! Surely you are the All-Mighty, the All-Wise. (60:5) Allah is sufficient for us; Allah will soon give us of his Bounty, and (also) his Messenger (will give us from alms); unto Allah do we put our hope (of enrichment). (9:59) Our Lord! You comprehend all things in Mercy and Knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire. Our Lord! And admit them into the Paradise (everlasting gardens) which You have promised them, and to the righteous among their fathers, their wives, and their offspring; verily, You are the All-Mighty, the All-Wise. And save them from (all) sins; and whomsoever You save from (the punishment due to his) sins (on) that Day, You have indeed bestowed upon them Mercy, and that is the ultimate success. (40:7-9)

### Commentary

Just like the night vanishes when the day breaks, that is how falsehood vanishes when truth manifests. Aisha, the wife of the Prophet (SAW) was alleged to have committed adultery. Hypocrites had a field day spreading the rumour. The Prophet (SAW) was disturbed. Sincere believers were confused. She was patient and prayerful. God in His infinite Mercy cleared her of any wrongdoing:

Certainly, those who brought forth the slander (against ‘Aisha) are a group among you, do not consider it a bad thing for you (O Muhammad), on the contrary, it is good for you; unto every man among them (the slanderers) will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. Why did not the believers, men and women, when you heard it (the slander) think good of their own people and say: “This (charge) is an obvious lie?” Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses, then in the sight of Allah, they are the liars. (24:11-13)

For 13 years, the believers were persecuted in Mecca by the idolaters. When they migrated to Medina, they were relieved but still had to contend with the activities of hypocrites. At the appointed time, Mecca was conquered – truth has come and falsehood has vanished. The lesson here is that any wrongdoing one engages in, especially secretly, one day it will be blown open. Today, people make money through fetish or fraudulent means, yet they occupy the front rows in the mosques. When the truth comes and falsehood vanishes, they get exposed and disgraced, arrested by authorities and imprisoned or become wretched. If they are lucky to cross these hurdles in this world, the hereafter is the ultimate Truth that will definitely come. And when it does, the minutest sin, corruption or falsehood one commits will be made plain and manifest for all to see. So, it is a lack of foresight to subtly engage in atrocities thinking that no one knows about it.

And indeed we have created man, and we know what dark suggestions his soul makes to him; for we are nearer to him than (his) jugular vein. Behold, two (guardian angels) are appointed to record (his actions), one sitting on the right and one on the left. Not a word does he (or she) utter, but there is a watcher by him ready (to record it). (50:16-18)

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ. لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ. لَا إِلَهَ إِلَّا اللَّهُ رَبُّ  
السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

## **Translation**

None has the right to be worshipped except Allah, the Supreme, the Forbearing; none has the right to be worshipped except Allah, Lord of the magnificent throne; none has the right to be worshipped except Allah, Lord of the heavens, Lord of the earth, Lord of the noble throne. (Bukhari and Muslim)

## **Commentary**

Whenever the Prophet (SAW) is in a state of distress, depression or worries, he recites this *zikr* in order to be relieved. One may be tempted to ask: what time should it be recited? Morning and evening, after each prayer or at night? This is not stated in the Hadith, so you are at liberty to do as you wish. And how many times should it be repeated? 3, 10, 100 or 1,000,000? Your choice.

Generally, ailments, sicknesses, diseases can be cured using one of these two methods: (1) saying some words or sentences, and (2) taking medication. This *zikr* is an example of the first. Suratul Fatiha is another. A companion of the Prophet (SAW) recited it and puffed over the chief of an Arab tribe who was bitten by a snake or stung by a scorpion and even collected a fee for rendering the service. You may know of one or two persons who use a similar technique as therapy for dislocation and burns. Also, certain verses of the Qur'an are used to torture and force out Jinns from the human body.

Medication on the other hand can be traditional medicine, orthodox medicine or Islamic medicine. Many of us consider these three as separate entities but they are actually one and the same. The distinction irrespective of the criteria used is our sheer imagination. Traditional medicine is the utilisation of roots, leaves, bark, fruits, seeds, etc. of plants with minimal processing. Though for efficient usage, they are dried and ground into powder, boiled or fermented. Due to the fact that these plant parts contain so many substances, drugs used in so-called orthodox medicine are manufactured by isolating the relevant substance or active ingredient needed for a particular medication. This saves a patient from ingesting unnecessary substances. For instance, penicillin is synthesised from the bark of willow tree. At times, the active ingredient is gotten from inorganic materials such as coal tar. Guess the drug that is made from it. Paracetamol! Yes, the famous paracetamol we all take is synthesised from coal tar used in the construction of roads. So, orthodox medicine is a refined form of traditional medicine.

The variability in climate results in the distribution of vegetation around the world. In other words, the plants in Nigeria are not the same as those in China because our climate is not the same. Thus, the Chinese use ginseng in the treatment of high blood pressure while in Nigeria, we use moringa (*zogle* in Hausa) for the same purpose. Therefore, ginseng is a Traditional Chinese Medicine just like moringa is a Traditional Nigerian Medicine. Now, there is no law that stops a Nigerian from using or selling ginseng. However, the person should know that there is an alternative right here in Nigeria that he is not aware of or deliberately refuses to acknowledge.

Conversely, *girfat*, *na'na'*, *raihan*, *zabib*, *sandal*, and *babunaj* are some medicinal plants used by Arabs. So, those who use or sell the leaves, bark, fruit or seeds of these plants are said to patronise, engage in, or practice what? Islamic medicine? What makes it “Islamic?” Is the use of ginseng and moringa “unislamic?” Even honey that was mentioned in the Qur’an to contain healing (16:69) has been used for centuries before the advent of Muhammad (SAW). A Greek physician, Hippocrates (460BC – 370BC) was said to advise those suffering from fever and symptoms such as headache, muscle or joint pains to take honey and water mixed with other substances for fast relief. Then, what is “Islamic” about honey? Can we say eating beef is “Islamic” because cow is mentioned in the Qur’an? To be sure, if any Arabian plant or its part is used for medication, it is called Traditional Arabian Medicine, not Islamic medicine. Recall that by default, any edible substance is *halal* in Shari’ah unless it is proven to be prohibited. So, what is the justification for designating some of the *halal* as “Islamic?” What will you call the others?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ  
 حَمِيدٌ مَّجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا صَلَّيْتَ عَلَى آلِ  
 إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَّجِيدٌ.

## Translation

O Allah, send prayers and praises upon Muhammad and the followers of Muhammad, just as You sent prayers and praises upon Ibrahim and upon the followers of Ibrahim, You are indeed worthy of Praise, full of Glory. O Allah send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibrahim and upon the family of Ibrahim, You are indeed worthy of Praise, full of Glory. (Bukhari and Muslim) O Allah, send prayers and praises upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers and praises upon the family of Ibrahim, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibrahim, You are indeed worthy of Praise, full of Glory. (Bukhari, Muslim, An-Nasa'i)

## Commentary

As they say, there are many ways of killing a rat. Likewise, there are many ways – authentically reported from the Prophet (SAW) – of doing the same thing. In this section, two versions of *Salatun-Nabiyy* popularly called *Salatul Ibrahimiyya* are presented. There is actually a third version. I suppose Jimada chose to leave it out because it has the same wordings as the first version here. The only difference is that “You are indeed worthy of Praise, full of Glory” occurs only once (at the end) instead of twice (middle and end). Then, why should you be at war with a fellow Muslim just because he/she has adopted a version other than the one you uphold?

The Qur'an itself has a number of ways of reciting it. These are called *Qira'at*. They include *Hafs*, *Shu'ba*, *Warsh* and *Qalun*.

Narrated Abdullah *ibn* Abbas: The Prophet (SAW) said: “Gabriel taught me one style (of reciting the Qur'an) and I reviewed it until he taught me more, and I kept asking him for more and he gave me more until finally there were seven styles.” (Bukhari and Muslim)

There are a number of formulae of *tashahhud* commonly referred to as *tahiya*:

1. The one narrated by Abdullah *ibn* Mas'ud and reported by Bukhari is: *attahiyatu lillahi was salawatu wa tayyibat, assalamu 'alaika ayyuhan Nabiyyu ...*

2. The version attributed to Umar and reported by Imam Maalik in his Muwatta is: *attahiyatu lillahi azzakiyatu lillahi attayibatu salawatu lillahi, assalamu ‘alaika ayyuhan Nabiyyu ...*
3. A rare variant credited to Aisha and also reported by Imam Maalik is: *attahiyatu attayibatu assalawatu azzakiyatu lillahi, ash hadu an la ilaaha illa llahu wahdahu la sharika lahu wa anna Muhammadan ‘abduhu wa rasuluhu, assalamu ‘alaika ayyuhan Nabiyyu ...*

The call to prayer has three formulae:

1. Takbir (twice) followed by the two *shahaada* in a low tone, then a repetition of both *shahaada* aloud ... (a total of 17 phrases narrated by Abu Mahzhura, reported Muslim)
2. Same as above with Takbir said four times instead of twice. (a total of 19 phrases narrated by Abu Mahzhura, reported by “the five” i.e. Abu Dawud, Tirmidhi, An-Nasa’i, *Ibn Majah* and Ahmad)
3. Takbir (four times) then the two *shahaada* (aloud with no repetition) ... (a total of 15 phrases narrated by Abdullah *ibn Abd Rabbih*, reported by Ahmad, Abu Dawud, *Ibn Majah*, *Ibn Khuzaimah* and Tirmidhi)

In Nigeria today, some Muslims utilise the first formula while others make use of the third. The second is not often used. However, instead of appreciating the fact that all of them are from the Prophet (SAW); we tend to look down on those not using the formula we have adopted and even call them names. That is very wrong.

As regards making up for missed raka’ats by a latecomer in *salat*, the basic rule is:

Narrated Abu Hurairah: The Messenger of Allah (SAW) said:  
 “When you come (to the mosque) to pray, you should be dignified  
 (and not rush), whatever you catch up with (the Imam), pray, and  
 whatever you have missed, **make it up**. (An-Nasa’i)

Another version of the same Hadith says: “... whatever you catch up with, pray, and whatever you have missed, **complete it**.” This difference in wordings has resulted in three modes, styles or methods of “repaying” missed raka’ats. Scholars who adopt “make it up” believe that a latecomer is to “repay” the missed raka’ats in the way and manner they were performed by the Imam during his absence. For example, if one misses the first raka’at of Maghrib, when the Imam terminates the

prayer, he should stand up and recite Fatiha and Surah aloud. Conversely, scholars who take on the narration of “complete it” argue that if one is asked to complete an action, it means that the action has already started. Thus, any raka’at a latecomer catches up with the Imam is his first; the next raka’at of the Imam is his second, etc. until the end of the prayer. Thereafter, the latecomer is to complete his prayer as it ought to be done. Using the example above of missing the first raka’at of Maghrib, one will consider the second raka’at of the Imam as his first and the Imam’s third raka’at as his second. When the Imam terminates his prayer, he will then stand up and observe the third raka’at of Maghrib i.e. recite Fatiha silently.

I believe that you are accustomed to one of these two methods. So, is it logical to insult or consider illiterates those who feel at home with the alternative? As stated earlier, there are three methods of “repaying” missed raka’at. In order to uncover the third, the example needs to be more complex. Therefore, assuming you meet the Imam in the last raka’at of Isha’ prayer, how will you “repay” the three missed raka’ats after the Imam terminates his prayer?

The “make it up” school is of the view that you “repay” the raka’ats in the exact format done by the Imam. Hence, you are to recite Fatiha and Surah aloud (first raka’at), perform the second raka’at likewise (Fatiha and Surah aloud), then sit for *tashahhud*, and finally observe the third missed raka’at (Fatiha silently), sit for *tashahhud* again and terminate your prayer.

I hear someone say: “This is strange. You are supposed to sit for *tashahhud* after the first raka’at not the second.” That is one problem we have as Muslims. We expect to hear or read what we already know; anything contrary is wrong. Recall that the rule of this school is that you make up for missing raka’at in the EXACT SAME format performed by the Imam during your absence. In this example, did the Imam sit for *tashahhud* after his first raka’at? Why then should you do so?

The “complete it” school asserts that any raka’at you catch up with the Imam is your first. Thus, you are to recite Fatiha and Surah aloud (second raka’at), sit for *tashahhud*, and then observe third and fourth raka’ats by reciting Fatiha only silently.

The third school is a harmonisation of “make it up” and “complete it.” This is done by adopting the recitation pattern of the first school (make it up) and the

sitting for *tashahhud* of the second school (complete it). Here, when the Imam terminates his prayer, you stand up and recite Fatiha and Surah aloud, sit for *tashahhud*, proceed to the third raka'at, recite Fatiha and Surah aloud, then come up with the fourth raka'at, recite Fatiha only silently, sit again for *tashahhud* and say *taslim*.

رَبِّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي كُلِّهِ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ  
 لِي خَطَايَايَ وَعَمْدِي وَجَهْلِي وَجِدِّي، وَكُلُّ ذَلِكَ عِنْدِي. اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا  
 أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.  
 اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي. اللَّهُمَّ اغْفِرْ لِي  
 هَزْلِي وَجِدِّي وَخَطَائِي وَعَمْدِي وَكُلُّ ذَلِكَ عِنْدِي. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ  
 الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا  
 مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدُّ مِنْكَ الْجَدُّ.

### Translation

O Allah, forgive my sins and my ignorance and my exceeding the limits of righteousness in all my affairs and whatever You know best of me (i.e. those things I have committed but cannot recall myself); O Allah, forgive my mistakes, those done intentionally and those committed out of ignorance and those I did zealously, (indeed) all these (faults, mistakes, sins) are from me. (Bukhari) O Allah, forgive the sins I have committed in the past and those I will commit in the future, those I did openly and secretly; You are the One Who bring things forth and You are the One Who delays things wisely, and You are Omnipotent over all things. (Bukhari) O Allah, forgive my sins and my ignorance and my exceeding the limits of righteousness in my affairs and whatever You know best of me (i.e. those things I have committed but cannot recall myself); O Allah, forgive the wrongs I have done jokingly and zealously and (forgive) my accidental and intentional errors, (indeed) all these (faults, mistakes, sins) are from me. (Bukhari) None has the right to be worshipped except Allah alone, He has no partner, to Him belongs all Sovereignty and all Praises are due to Him, and Omnipotent over



all things. O Allah, no one can withhold what you give and no one can give what you withhold; and no lucky person can gain anything good or avoid evil through his luck against your will and decision. (Bukhari)

### **Commentary**

In this section and the next, the reader seeks God's forgiveness of his sins in varying formulae. Nuh (AS) admonished his people to constantly plead for forgiveness due to the numerous benefits they stand to gain.

Ask forgiveness from your Lord; for He is Oft-Forgiving. He will send rain to you in abundance. Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). (71:10-12)

These are just some of the worldly benefits. In the hereafter, one expects to be among those whose vices will be overlooked and granted direct entry into Paradise.

Narrated Abdullah *ibn* Umar: I heard the Messenger of Allah (SAW) saying, "A believer will be brought close to his Lord on the Day of Resurrection and enveloping him in His Mercy. Allah will make him confess his sins by saying, 'Do you remember (doing) this sin and this sin?' He will reply, 'My Lord, I remember.' Then Allah will say, 'I covered it up for you in the life of the world and I will forgive it for you today.' Then the record of his good deeds will be handed to him. (Bukhari and Muslim)

Some sins we commit are due to ignorance. Yet, this is not a valid reason before God not to be punished because we have been instructed to seek for knowledge.

Narrated Anas *ibn* Malik: The Messenger of Allah (SAW) said, "Seeking knowledge is an obligation upon every Muslim (male and female)." (*Ibn Majah*)

And in the course of seeking for knowledge, one occupies an exalted position.

Narrated Abu Darda'a: The Messenger of Allah (SAW) said, "He who follows a path in quest of knowledge, Allah will make the path of *Jannah* easy to him. The angels lower their wings over the

seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon (in brightness) to the rest of the stars. The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only knowledge; and he who acquires it, has in fact acquired an abundant portion.” (Abu Dawud and Tirmidhi)

Furthermore, one is to be open-minded and learn from all and sundry irrespective of real or implied differences in religion, race, culture, sect or ideology. This is where many of us goof. We tend to listen, rely on, practice or associate ourselves with those who have a similar ideology with us and consider others as nonentities. The implication is that we tend to lose lots of knowledge and wisdom.

Narrated Abu Hurairah: The Messenger of Allah (SAW) said, “The word of wisdom is the lost property of the believer, so wherever he finds it then he has a right to it.” (Tirmidhi)

What did Rasul (SAW) mean by “wherever?” Simply put, there is neither specification of who to learn from nor the subject matter to learn. At least, even the devil gave a wise counsel at some point in time.

Narrated Abu Hurairah: Allah’s Apostle deputed me to keep *Sadaqat (al-Fitr)* of Ramadan. A man came and started taking handfuls of the foodstuff (of the *Sadaqa*). I took hold of him and said, “By Allah, I will take you to Allah’s Apostle.” He said, “I am needy and have many dependents, and I am in great need.” I released him, and in the morning Allah’s Apostle asked me, “What did your prisoner do yesterday?” I said, “O Allah’s Apostle! The person complained of being needy and of having many dependents, so, I pitied him and let him go.” Allah’s Apostle said, “Indeed, he told you a lie and he will be coming again.” I believed that he would show up again as Allah’s Apostle had told me that he would return. So, I waited for him watchfully. When he (showed up and) started stealing handfuls of foodstuff, I caught hold of him again and said, “I will definitely take you to Allah’s Apostle. He said, “Leave me, for I am very needy and have many dependents. I

promise I will not come back again.” I pitied him and let him go. In the morning Allah’s Apostle asked me, “What did your prisoner do.” I replied, “O Allah’s Apostle! He complained of his great need and of too many dependents, so I took pity on him and set him free.” Allah’s Apostle said, “Verily, he told you a lie and he will return.” I waited for him attentively for the third time, and when he (came and) started stealing handfuls of the foodstuff, I caught hold of him and said, “I will surely take you to Allah’s Apostle as it is the third time you promise not to return, yet you break your promise and come.” He said, “(Forgive me and) I will teach you some words with which Allah will benefit you.” I asked, “What are they?” He replied, “Whenever you go to bed, recite *Ayatul Kursiyy* till you finish the whole verse. (If you do so), Allah will appoint a guard for you who will stay with you and no Satan will come near you till morning.” So, I released him. In the morning, Allah’s Apostle asked, “What did your prisoner do yesterday?” I replied, “He claimed that he would teach me some words by which Allah will benefit me, so I let him go.” Allah’s Apostle asked, “What are they?” I replied, “He said to me, ‘Whenever you go to bed, recite *Ayatul Kursiyy* from the beginning to the end.’ He further said to me, ‘(If you do so), Allah will appoint a guard for you who will stay with you, and no Satan will come near you till morning.’” The Prophet said, “He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Hurairah?” Abu Hurairah said, “No.” He said, “It was Satan.”

However, we have the responsibility of sieving the grain from the chaff.

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي بَصَرِي نُورًا وَفِي سَمْعِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ يَسَارِي نُورًا  
 وَفَوْقِي نُورًا وَتَحْتِي نُورًا وَأَمَامِي نُورًا وَخَلْفِي نُورًا وَاجْعَلْ لِي نُورًا. اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا  
 أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا  
 صَنَعْتَ أَبُوءُ لَكَ بِبِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِدُنْيِي فَأَغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ.

## Translation

O Allah, put light in my heart, and light in my sight, and light in my hearing, and light on my right, and light on my left, and light above me, and light below me, and light in front of me, and light behind me and grant me light. (Bukhari) O Allah, you are my Lord! None has the right to be worshipped but you; You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can; I seek refuge with You from all evil I have done; I acknowledge before You all the blessings You have bestowed upon me; and I confess to You all my sins, so I implore You to forgive my sins, for nobody can forgive sins except You. (Bukhari)

## Commentary

*Nur* means light, ray of light, brightness, illumination. Thus, the reader is requesting God to surround him with *nur* and also bestow it in his heart, eyes and ears. The heart is the fulcrum of the body such that if it is sound, the whole body is sound; and if it gets corrupted, the whole body becomes corrupt (Muslim). The eyes and ears are so important that as the principal organs for the senses of sight and hearing respectively, they are often referred to by God when He wants believers and indeed non-believers to ponder over His Signs.

Say (O Muhammad): “Tell Me! If Allah were to make the night continuous for you till the Day of Resurrection, is there any god besides Allah who can bring you light? Will you not then **hear**?”

Say (O Muhammad): “Tell Me! If Allah were to make the day continuous for you till the Day of Resurrection, is there any god other than Allah who can bring you the night in which you rest? Will you not then **see**?” (28:71-72)

This section also contains the *sayyidil istigfar* i.e. the best formula for seeking God’s forgiveness. The Prophet (SAW) said that if anyone who recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise and if somebody recites it at night with firm faith in it and dies before the morning he will be from the people of Paradise. (Bukhari)

To exemplify how pleased Allah is when one seeks His forgiveness, the Prophet (SAW) said, “Allah is happier when a servant of His repents to Him than a man who was on his camel in a waterless desert and the camel escaped from him with

food and water. When he has lost hope of finding it, he retired to a tree and lied down under its shade. As he was there, the camel suddenly appeared in front of him. He took hold of its halter and said in his state of excessive joy, “O my Lord, You are my servant and I am Your lord.” He uttered this erroneous statement as a result of his being overjoyed. (Muslim)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وَمِنْ عَذَابِ النَّارِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْعَيْ وَالْأَعُوذُ بِكَ مِنْ فِتْنَةِ الْفَقْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ كُلَّهُ نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُخْضَعُ لَكَ وَنَخْضَعُ وَنَتَرَكُ مَنْ يَكْفُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُصَلِّيُكَ وَنَسْجُدُكَ وَإِلَيْكَ نَسْعَى وَنُخْفِدُ نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجِدِّ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ.

### Translation

O Allah I have wronged myself excessively and none can forgive sins except You, so forgive me out of Your forgiveness and have mercy on me; truly You are the Oft-Forgiving, the Most Merciful. (Bukhari) O Allah I seek refuge in You from the affliction of the Fire and from the punishment of the Fire, I seek refuge in You from the affliction of the grave and I seek refuge in You from the punishment of the grave, and I seek refuge in You from the affliction of wealth, and I seek refuge in You from the affliction of poverty, and I seek refuge in You from the affliction of the Antichrist. (Bukhari) O Allah we seek Your aid and ask for Your forgiveness, we believe in You and rely entirely upon You, we praise You with all good, we thank You and we do not disbelieve in You, and we submit to You and we renounce and abandon those who disbelieve in You; O Allah, it is You we worship and unto You we pray and prostrate, and towards You we hasten, and we earnestly hope for Your Mercy, and we seriously fear Your punishment, verily Your punishment will catch up with, fall upon the disbelievers. (Bayhaqi)

## Commentary

*Fitnah* means trial, temptation, seduction, or intrigue; while *'adhab* refers to torment, punishment, torture, agony. Trial can be experienced both in this world and in the hereafter while torment (as defined by God) is a characteristic of the afterlife only. That is why only Hellfire and the grave are associated with it.

The grave is a place of reception after death. The deeper meaning of *qabr* is *bashha* meaning cheerful, to smile, show an open friendly face, receive with friendliness.

*Please refer to "Significance and Application of Arabic Alphabetic Numerals (Abajad)" for a detailed explanation of how to derive the hidden or deeper meaning of Arabic words. It can be downloaded from [www.sadtayyfoundation.org](http://www.sadtayyfoundation.org)*

Normally, a host is not supposed to be hostile to his visitor. Hence, the grave by default is a place of cheerful reception. If the opposite is found, it is as a result of the evil deeds committed by the individual. Also, it is not necessarily a physical hole like most of us believe. The bliss and punishment of the grave can be experienced by the dead even if it is not buried. Otherwise, will we say that those who were cremated or eaten by wild animals will not experience the bliss or punishment of the grave?

Narrated Abu Hurairah: The Prophet (SAW) said: "A man who had never done a pious deed said to his family members, 'When I die burn me to ashes and divide the ashes into two parts. Scatter one of them on land and the other in the ocean. By Allah! If Allah gets hold over this body, He will punish it as severely as He may not have punished anyone else.' When he died, his family members obeyed his instructions. Allah commanded the land to gather his ashes and it collected every particle of his ashes on it. And He commanded the ocean and it too gathered all particles even from its depths. (Then He gave it life and speech and) He asked him, 'Why did you do that?' He said, 'My Lord! Fear of You!' So Allah forgave him." (Bukhari)

Wealth is a good thing to have. But when it distracts a person from worship or giving out the right of Allah (i.e. Zakat), it then becomes an affliction and a burden on the Day of Resurrection.

... And those who hoard up gold and silver and spend it not in the way of Allah, announce unto them a painful, grievous torment. On the Day when heat will be produced out of that (wealth) in the Hellfire, and their foreheads, their flanks, and their backs will be branded with it; (and it will be said unto them), "This is the treasure, wealth, money which you hoarded for yourselves, now taste of what you used to hoard." (9:34-35)

Poverty is also a trial just as wealth is. Abject poverty affects the efficient conduct of obligations like concentration in salat. In fact, it can lead to apostasy. In a society like ours, the person loses his respect. His younger ones who are affluent are consulted for important decisions first and their opinions take precedence. He becomes an insignificant entity within his family and neighbourhood especially if this condition is combined with ignorance of the *deen*.

As for *Dajjal* (Antichrist),

Narrated Abdullah *ibn* Umar: Once Allah's Apostle (SAW) stood amongst the people, glorified and praised Allah as He deserved and then mentioned the *Dajjal* saying, "I warn you against him (i.e. the *Dajjal*) and there was no prophet but warned his nation against him. No doubt, Nuh (AS) warned his nation against him but I tell you about him something of which no Prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed." (Bukhari)

Narrated Ubadah *ibn* As-Samit: The Prophet (SAW) said: "I have told you so much about the *Dajjal* (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed." (Abu Dawud)

Narrated Imran *ibn* Husayn: The Prophet (SAW) said: "Let him who hears of the *Dajjal* (Antichrist) go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him." (Abu Dawud)

Narrated Hudhaifa: The Prophet (SAW) said about *Ad-Dajjal* that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire. (Bukhari)

Narrated Anas *ibn* Malik: Allah's Apostle (SAW) said: "The *Dajjal* would be followed by seventy thousand Jews of Isfahan wearing Persian shawls." (Muslim)

Narrated Abdullah *ibn* Amr: ... Allah's Messenger (SAW) said: "The *Dajjal* will appear in my Ummah and he will stay (in the world) for forty [days, months or years]. Allah will then send Jesus, son of Mary, who will chase him and kill him ... (Muslim)

*Al-qunut* means dedication, submission, surrendering oneself to God. The point of bringing it at the end of the *zikr* is that at the end of the day, no matter what we do, we are powerless before God. Our salat, fasting and other acts of worship do not guarantee Paradise.

Narrated Abdullah *ibn* Mas'ud: The Messenger of Allah (SAW) said, "... By the One other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm's length between him and it and that which has been written overtakes him and so he acts with the actions of the people of Hellfire and thus enters it; and verily one of you performs the actions of the people of Hellfire until there is but an arm's length between him and it and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it." (Bukhari and Muslim)

Therefore, we ought to surrender our affairs to God, tell Him that we have tried our best – even though we know that our best is not good enough – yet we seek His mercy and forgiveness and implore Him to save us from trials and punishment both in this world and the next.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ. هُوَ الَّذِي يُحْيِي وَيُمِيتُ  
فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ. إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ.



وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ. إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ. مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ. إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ. حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

### Translation

The Originator of the heavens and the earth; when He decrees a matter, He only says to it, “Be” and it is. (2:117) It is He who gives life and causes death; and when He decides upon an affair, He says to it, “Be” and it is. (40:68) Verily, his Command, when He intends a thing, is to say to it, “Be” and it is. (36:82) It is He who has created the heavens and the earth in Truth, and on the Day (i.e. the Day of Resurrection), He will say, “Be” and it shall become ... (6:73) Surely, Our word unto a thing when we intend it, is to say unto it, “Be” and it is. (16:40) It is not befitting to (the Majesty of) Allah that He should beget a son; Glory be to Him! When He determines a matter, He only says to it, “Be” and it is. (19:35) The similarity (in the creation) of Jesus before Allah is like that of Adam whom He created from dust, then said to him, “Be” and He was. (3:59) Allah creates what He wills; when He has decreed something, He says to it, “Be” and it is. (3:47) Allah is sufficient for us, and He is the best Disposer of affairs (for us). (3:173)

### Commentary

Many of us have the belief that the concept of “Be and it is” is as instantaneous as changing the channel of cable television. Yes, God has the Power, is Able, and can do that, but in most cases, He does not. He allows things to follow a due course, a standard procedure, a predefined order. For instance, after a sexual relationship, if God wants a child to be produced, “Be and it is” has been activated. Yet it takes about nine months for the process to be completed. Also, a farmer who sows his maize seeds will have to wait for them to germinate, grow and mature before he gets what he desires. This takes two to four months if God commands it to “Be and it is”.

However, there are a few instances in which the result of “Be and it is” is instantaneous. The cooling of fire Ibrahim (AS) was thrown into, sending down a table spread (with food) requested by Isa (AS), substituting Ismail (AS) with a ram when he was about to be slaughtered by his father are a few examples. Therefore, comparing the former (due procedure) with the later (instant), we will observe that the former is more frequently used by God.

Thus, the logic behind reciting the eight verses of “Be and it is” at the concluding part of this *zikr* is that the reader is imploring God to accept, answer, actualise all that he has pleaded for with the power of “Be and it is.” Nevertheless, one should note that the interval between *du’a* and the effect of its acceptance being felt is undefined.

Narrated Abu Hurairah: Allah’s Apostle (SAW) said, “The invocation of anyone of you is granted (by Allah) if he does not show impatience by saying: ‘I invoked Allah but my request has not been granted.’” (Bukhari)

Narrated Anas: Allah’s Apostle (SAW) said, “When anyone of you appeal to Allah for something, he should ask with determination and should not say, ‘O Allah, if you wish, give me,’ for nobody can force Allah to do something against His Will.” (Bukhari)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ  
ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ. الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ  
عِوَجًا. وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ. الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي  
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْأَخِرَةِ وَهُوَ الْحَكِيمُ الْحَبِيرُ. الْحَمْدُ لِلَّهِ فَاطِرِ  
السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ  
مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ  
الْعَالَمِينَ. وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنُ الرَّحِيمُ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.  
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

ءَامِينَ.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

### Translation

Praises and thanks be to Allah, the Lord of the worlds. (1:2) All praises and thanks be to Allah, who created the heavens and the earth; and made, originated the darkness and the light; yet those who disbelieve, reject Faith hold others as equal with their Guardian-Lord. (6:1) All praises and thanks be to Allah, who has sent down to his slave (Muhammad) the Book (i.e. Qur'an), and has not allowed, placed therein any crookedness. (18:1) And to Him are due all the praises and thanks in the heavens and the earth, and in the late afternoon and when the day begins to decline. (30:18) All praises and thanks be to Allah, to whom belongs all that is in the heavens and on earth; and to Him are due all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware. (34:1) All praises and thanks be to Allah, who created (out of nothing) the heavens and the earth, who made the angels to be messengers with wings - two or three or four; He adds to creation as He pleases, for Allah is Able to do all things. (35:1) Then, all the praises and thanks be to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of all the worlds. And to Him belongs the Majesty and Glory throughout the heavens and the earth, and He is the All-Mighty, the All-Wise. (45:36-37)

Praises and thanks be to Allah, the Lord of the worlds. The Most Gracious, the Most Compassionate. Master of the Day of Judgement. You (Alone) we worship, and from You (Alone) we seek for help. Guide us to the Straight Path. The Path of those whom You have bestowed Your Grace, not (the Path) of those who earn Your anger, nor of those who go astray. (1:2-7)

Amen.

And all praises and thanks be to Allah, the Lord and Cherisher of the worlds.  
(37:182)

### **Commentary**

Just as the *zikr* was started with praising and thanking God, it is instructive to end it as such. God says:

And He is Allah, there is no god but He; to Him is due all praise, at the first and at the last ... (28:70)

Having the opportunity to engage in *zikr* is a wonderful favour of God. A lot of people are hoping and willing to do the same but are not privileged due to ill-health and other factors. Thus, God should be praised and thanked in all situations whether favourable or unfavourable because He is well-Aware of what is best for us at any point in time.

... And it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you; Allah Knows and you do not know. (2:216)

Also, praising and thanking God especially when He blesses one facilitates the increase of such blessing.

... If you are thankful, grateful, I will surely give you more (of My Blessings), but if you are thankless, show ingratitude, **truly** My punishment is **indeed** severe. (14:7)

“Truly” and “indeed” were used at the same time when actually one would have sufficed – truly My punishment is severe or My punishment is indeed severe. For both to be used in such a manner shows a strong correlation between God’s punishment and being an ingrate e.g. using God’s Blessings like good health, wealth, knowledge and power to disobey Him.

However, such thankfulness should be within the limits of Shari’ah. This is the definition of modesty. For example, it is ill-informed for a Muslim bride to wear a wedding gown. This is common among marriages of the elites. Is this how we want to thank Allah for the wealth, position and opportunity He has given us?

Narrated Abu Sa'id Al-Khudri: The Prophet (SAW) said, "You will certainly follow the ways of those who came before you hand span by hand span, cubit by cubit, to the extent that if they entered the hole of a lizard, you will enter it too." We said, "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said, "Who else?" (Bukhari and Muslim)

Narrated Abdullah *ibn* Umar: The Messenger of Allah (SAW) said, "Whoever imitates a people is one of them." (Abu Dawud)

## CONCLUSION

*By Muhammad Sa'idu Jimada*

Praise be to Allah, the Lord of the worlds.

Now that you have gone through the rendering of the booklet which encapsulates praises of Allah, invocations and asking for Peace and Blessings to be granted the best model for mankind, what shade of needs, wants and fancies have not been accommodated?

Now that you have gone through the enlightenment on the content of the booklet, what further clarity will be immediately necessary?

The MEANINGS should now serve as the basis to Fear Allah, given the Environment we are in and resort to Allah as the best path to overcome our challenges. This will strengthen our faith, by knowledge.

To support this fear, we will need to submit constantly in all respects to Allah, to be Clean. And this entails keeping within permissible limits. As men who have choices, this amounts to restraint from both minor and major evils even as we hasten on doing the right things in good time and as enjoined.

Allah is with those who restrain themselves and those who do good. (16:128)

Allah is the Protector of the righteous. (45:19)

As we act right with good intent and pray, to the best of our abilities, we shall meet the favourable promise of Allah.

O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict you), and forgive you: for Allah is the Lord of grace unbounded. (8:29)

To be sure, you are personally the first relevant target. And then of course, your family members. If every shepherd will save himself and his sheep from the Fire, all believers will be far away from the Fire. Thus, the more the active members in a family and the community of believers, the better, the stronger. NO one has the misfortune to be subjected to your way of life by force just as NO ONE has the right to impose on you his way of life or deny you to choose your own way PROVIDED you do not encroach into his.

For those who fear Allah, He will make their Path easy. (65:4)

And for those who fear Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine. (65:2-3)

Bissalam.