THE BEAUTIFUL NAMES OF ALLAH:

A LEARNER'S FIRST AND LAST COMPANION



MUHAMMAD SA'IDU JIMADA

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INTRODUCTION

In the name of Allah the Creator, the True, the Light, the Holy, the Guide. All peace and blessings be upon His Rasul and his household, as well as those who strengthen the proofs of Allah, for all times.

Dear fellow student.

The process of understanding the outline that follows in this booklet is meant to continue driving your fair contemplation on the names/attributes of Allah for attraction of the aid of Allah (SWT) in understanding Him, as you call upon Him for His sake because He is Who He is and for meeting your needs.

The ultimate possible benefit that you can achieve is to find Him as you seek for Him. Then the meeting of your needs will simply flow along as He pleases. This will require more patience and perseverance on sticking to His Guidance. This is because He is jealous and does not only insist on being sure that you have chosen to be with Him, but will spare nothing for you, when He accepts you. And the more you seek Him, the more He is willing to be available for your reach, according to trials.

Below this are simply believers who know and trade well with their knowledge. They submit to get favours in return. They call on Allah by befitting attributes for their needs and He responds to them. Most of these connect to their physical, material and emotional needs, wants and fancies. Others top it up with accumulating rewards by various acts of worship, like zikr, sadaqat, nafilat salat, lesser pilgrimage, etc.

The first and elite class is therefore logically more at risk, just like they are closer to Him. In the event of their falling, it is heavier and attracts His greater anger.

This is why political leaders will be presented (on the Day of Judgement) tied up. Those of them who were oppressors, along with self-serving scholars and business cheaters will be the FIRST to be thrown into the Hell Fire.

Dear fellow student.

You were not at all.

Then He made you as pleases Him. One by sounding clay. Another by His spirit. Others by sticking sperm.

He provided for you a secure womb, then a family followed by community, environment and skills.

He gave you life for beingness, with eyes to see, ears to hear, limbs to move and manipulate, tongue to taste and speak, nostrils to breath and smell, body to feel, head to think and mind to will choices.

He gave you health, life time and strength.

He gave you varieties of resources.

He has given His Path along with others'.

He has given you His Guidance.

He has given you the best model, Muhammad (SAW).

He has permitted only differences in the benefits of choosing His Path, that will continue in the hereafter while the others will be limited to this world and punishment in the hereafter.

He has given you a beautiful form, with various attractions.

He has given you needs, wants and fancies that can give pleasure and happiness to pursue.

He has made their accumulation as knowledge, power or authority and wealth.

He has given loss of possession, ailment and death as temporary and permanent opportunities for learning one's helplessness.

He forgives and forgives sins except associating partners with Him.

He rewards everything on His Path generously, from intention to full commitment.

He has reserved His perfect mercy for believers in the hereafter.

Who are you and what can you claim to own, that is not His and without His gifts?

Is He not the most Beneficent and the most Merciful, to do as He pleases?

Dear fellow student.

What else do you want?

What does Allah deserve?

Praise be to Allah, Lord of all creations.

Dear fellow student.

The provision in this booklet is intended to drive your understanding of Allah (SWT) as you learn His names/attributes. This is because none of the names/attributes defines Allah. All of them get close to do so. And there are three thousand of them. The tradition of Muhammad (SAW) has provided the Ummah with a generous 99, which are more than sufficient.

Islam is not the academic of this but knowledge and discipline or living them, to get the understanding of Allah, through any, some or all of them.

The ideal status will be to say or call Allah (SWT) with the collective meaning of the three thousand. This is impossible because not all are even known. By the Compassion of Allah, we can differently understand Him.

This is what will open up the pathways for distinction between what suits the aught ambition and primary purpose of man, that will rhyme with the pleasure of Allah.

For example, I understand Him sufficiently for me, through Suratul Fatiha, Suratul Ikhlas, Ayatul Qursiyyu and Ayatul Nur. And I see Him as Al-Khaliqu, Al-Haqqu, Al-Nur, Al-Quddus, Al-Hadi. All the other names and attributes known to me effectively flow through them.

And the beginning is in believing the truth that is unseen, on hearing from the one who is true (by recitation of the Qur'an), and the one who is truthful (the study of the Sunnah of Rasul (SAW) and learning from his inheritors).

Dear fellow student.

My recommendation is to proceed with knowing the 99 names of Allah in the traditional order, and drive your understanding with this piece.

You will then follow this up by relating them together into classes. This will lead you to favourable, popular and attractive or inviting classes. For example, you may have Al-Gaffar, Al-Gaffur, Al-Tawwab, Al-Affuu.

As Allah wills, He will direct and draw you to Himself. He created you. Only He is the Truth. He Guides with His Light to Himself, that is Holy.

Upon finding your path, that may be the same as already found by others, similar or unique, you can strive with it to seek His pleasure like digging the ground to get water. And you will definitely find it, with patient perseverance, as He pleases.

Then which of the favours of your Lord will ye deny? Blessed be the name of thy Lord, full of Majesty, Bounty and Honour. **55:77-78.**

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ALLAH WHO ALONE DESERVES TO BE WORSHIPED

2:255

Allah. There is no **god** but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the **heavens** and on earth. Who is there can intercede in His presence except **as** He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except **as** He willeth. His Throne doth extend over the **heavens** and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

Allah is the one who owns all things, who knows everything, who permits anything, who is ceaselessly without effort in control and cannot be reached, beyond time. All lives will be taken by blowing of the trumpet. Allah will take the life of the blower. Out of mercy, He will resurrect all for Judgement.

24:35

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.

Allah reaches everything but He cannot be reached.

112:1

Say, ‘He is Allah, the One.

112:2

Allah is the All-embracing.

112:3

He neither begat, nor was begotten,

112:4

nor has He any equal.'

Allah is unique and absolute.

1:1

In the Name of Allah, the All-beneficent, the All-merciful.

1:2

All praise belongs to Allah, Lord of all the worlds,

1:3

the All-beneficent, the All-merciful,

1:4

Master of the Day of Retribution.

1:5

You [alone] do we worship, and to You [alone] do we turn for help.

1:6

Guide us on the straight path,

1:7

the path of those whom You have blessed – such as have not incurred Your wrath, nor are astray.

All glory belong to Him.

ALLAH IS OUT OF AND BEYOND THE REACH OF ANYTHING AND EVERYTHING

42:51

It is not fitting for a man that **Allah** should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with **Allah**'s permission, what **Allah** wills: for He is Most High, Most Wise.

13:31

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 **Allah** in all things! Do not the Believers know, that, had **Allah** (so) willed, He could have guided all mankind (to the right)? But the Unbelievers, never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of **Allah** come to pass, for, verily, **Allah** will not fail in His promise.

Muhammad (SAW) did not see Allah (SWT) on Isra'i. Musa (AS) who did ask to have a vision of Him could not withstand the failure of the rock that was reflected on. But Allah spoke to Musa (AS). Allah spoke through Rasul (SAW) in Hadith Qudsi. He inspired Maryam (RA). He sent Salam to Khadijah (RA) through Jibril (AS) and Rasul (SAW). He relocated the throne of Queen Bilqis through His praise or calling by His servant, who had knowledge of the scripture, in the court of Prophet Sulayman (AS).

Do not be fooled that the Qur'an, the Qira'a of which is beneficial in itself to the learned and the student by rewards, has no benefits of shifa'a. Ignorance is a disease, hypocrisy is a worse disease, apostasy is curable only by execution. Why is snake bite, scorpion sting, jinn attack, headache or constipation not a disease?

The limits between what is right and what is wrong should be the intelligent education.

THE BEST AND GREATEST FAVOUR OF ALLAH TO MANKIND

2:269

He granteth wisdom to whom He **pleaseth**; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

Knowledge is a free gift that must be sought by all. Like pilgrims listened to the last summon of Rasul (SAW). The pilgrims volunteered to listen. Those absent are to seek or volunteer to listen to the message, as it is obligatory upon those who listened to him to share the message. Those who know and refuse or do not care to share are blameworthy. Understanding the message is a favour of Allah. While some who listened to the sermon understood him, many who later heard the message can be given similar or better understanding. Across those who know and especially those who are given of understanding, are blessed with wisdom. Their actions and livelihood are driven by knowledge and understanding. They are the inheritors of the Messenger (SAW). Each of the three classes and those who either did not listen to the sermon, could not listen, those who refuse to listen to the message later, those who resist the message by denying it are all as Allah pleases.

This ultimately means that seeking knowledge is compulsory on believers and sharing of the knowledge of religion must be free. Knowledge stands out as belonging to Allah, a gift to mankind through His Apostles. Those who possess it are therefore favoured, superior to those granted wealth or power, because the latter can be dispossessed of the same, by others.

6:83

That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

The will of Allah preceded that of Abraham (AS) and his people. The belief in Allah of Abraham (AS) reached Allah and it was the pleasure of Allah to inspire him with guidance knowledge. Abraham (AS) therefore consistently overcame them. And he logically gained banishment.

37:102

Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do **as** thou art commanded: thou will find me, if **Allah** so wills one practising Patience and Constancy!"

Indeed, in Abraham (AS) and his family, we find an example of believers who submitted to Allah and Allah, the Responsive, Guided them to Himself. Muhammad (SAW) was perfect to have taught that believers ask that Allah grants his peace and bless him as well as his household like Abraham (AS) and his household.

ALLAH IS THE RIGHT GOAL AND HIS PATH IS AVAILABLE ALONG WITH OTHERS'

16:9

And unto **Allah** leads straight the Way, but there are ways that turn aside: if **Allah** had willed, He could have guided all of you.

There is undoubtedly a right path distinct from numerous wrong paths. The choice of the right path and striving to seek Allah, is the only way to reach

Allah and qualify for His abundant rewards beyond measure, by His will and mercy.

16:93

If **Allah** so willed, He could make you all one people: But He leaves straying whom He **pleases**, and He guides whom He **pleases**: but ye shall certainly be called to account for all your actions.

22:14

Verily **Allah** will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for **Allah** carries out all that He plans.

24:38

That **Allah** may reward them according to the best **of their** deeds, and add even more for them out of His Grace: for **Allah** doth provide for those whom He will, without **measure**.

24:21

O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of **Allah** on you, not one of you would ever have been pure: but **Allah** doth purify whom He **pleases**: and **Allah** is One Who hears and knows (all things).

A believer must know and watch out against whisperings, suggestions, invitations, promises and offerings by other than what is right and pure. They belong to the company of Satan, among men and jinns. Nothing that is seemingly neutral is safe. Nothing that is seemingly harmless or profitable is necessarily so. Indeed, nothing is free of payment. And the ultimate end must remain the measure for choices.

35:8

Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it **as good**, (equal to one who is rightly guided)? For **Allah** leaves to stray whom He wills, and guides whom He wills. So let not thy **soul** go out in (vainly) sighing after them: for **Allah** knows well all that they do!

Believers must strive in seeking Allah. They will find Him, by His will. Not those who do not care or are heedless. Knowledge of the Guidance and the discipline constitute what is right on the part of the believer. And Allah supports the believer as He pleases, TO BE RIGHTLY GUIDED. This is the root of the humility of the sincere, who are in love and fear of Allah. This is because there is no certainty until the final ruling on the Day of Judgement.

ALLAH IS ABSOLUTE

5:40

Knowest thou not that to **Allah** (alone) belongeth the dominion **of the heavens** and the earth? He punisheth whom He **pleaseth**, and He forgiveth whom He **pleaseth**: and **Allah** hath power over all things.

The affair of every believer rests wholly with Allah, Who is all knowing of his affairs and has the sole discretion of WHAT will please Him, in respect of the believer. This highlights the superiority of Allah's decision over whatever may appear to us. The strict business of a believer is to keep to the rules. This is because the pleasure of Allah can be found in different angles, normal and exceptional. For example, for anyone who plays Allah in the affairs of another believer, and DEFINITELY crosses the limits, Allah is free to punish him and free the other party. It will not contradict His attribute of justice. Thus, for every amount of harm a believer inflicts against another, he shall pay with his good deeds or bear equal burden of sins from the victim.

This is without any interference. But it does not mean that evaluation is prohibited. This is why there is Shariah. This is why Allah accepts the account of believers in respect of a dead person. Victims are free to choose between forfeiting their rights or not doing so. The pleasure of Allah is what must be allowed to be constant and final. Allah is neither whimsical nor arbitrary. The common misleading example of the prostitute who was forgiven for quenching the thirst of a dog, is often self-serving. The sins of prostitution cannot be tolerated in Shariah by generosity to animals. The unknown knowledge of the prostitute by men does not apply to Allah. The incident is to simply point out that the mercy of Allah is wide and far beyond standard rules. This was why Umar (RA) discouraged propagating the plain ahadith that, a believer in Allah and the Last Day will attain paradise even if he is a sinner. And the specific example of adultery ordinarily beats imagination. But it is not a guarantee that the sinner will not be hosted in the Hell Fire for cleansing, before proceeding to Jannah. The same applies to the seeker of pardon who completed the murder of one hundred with a scholar.

Moreover, without the grace and mercy of Allah, how can a believer reach Allah to please Him and get rewarded abundantly? Are the favours of Allah to mankind and Jinns not uncountable even as believers continue to sin and Satan strives to get them into his captivity, but Allah forgives again and again to the last point, before the angel of death appears? Humility and seeking forgiveness is the trademark and foundation for believers to glorify Allah ceaselessly and gratitude by asking for salutations and peace upon Rasul (SAW), to reach Allah.

2:284

To **Allah** belongeth all that is in the **heavens** and on earth. Whether ye show what is in your minds or conceal it, **Allah** calleth you to account for it. He forgiveth

whom He **pleaseth**, and punisheth whom He **pleaseth**, for **Allah** hath power over all things.

Allah is the creator and owner of all things. His knowledge covers the inside and outside of all creations. In the case of men who have the gift of the liberty of choice, He will make them accountable. His decision of either forgiving or punishing is consistent with His pleasure. This is consistent or without abusing His pleasure of Justice. Allah knows everything, He knows what we may hide from one another. His decision does not have to agree with our assessment or expectations. His power is over all things and affairs. The role of man is to be optimally obedient and stick to the Guidance. Then the pleasure of Allah can be reached by His grace, mercy, forgiveness or guidance.

3:129

To **Allah** belongeth all that is in the **heavens** and on earth. He forgiveth whom He **pleaseth** and punisheth whom He **pleaseth**; but **Allah** is Oft-Forgiving, Most Merciful.

To Allah belongs the return of all affairs even as they originate from Him. All things are created and belong to Him. The duty of believers is utmost obedience and He is forgiving and forgiving again and again of mistakes or circumstantial trappings. His pleasure is easy to seek and achieve with best and total efforts.

57:21

Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is **as** the width of **heaven** and earth, prepared for those who believe in **Allah** and His apostles: that is the Grace of **Allah**, which He bestows on whom he **pleases**: and **Allah** is the Lord of Grace abounding.

The grace and favours of Allah can not to exhausted. After all that deserve His mercy have been saved from the clutches of Hell Fire, there will still remain vacant Jannah homes. Allah will create new occupants who had no experience of this world to fill them up.

29:21

He punishes whom He **pleases**, and He grants Mercy to whom He **pleases**, and towards Him are ye turned.

76:31

He will admit to His Mercy whom He will; But the wrong-doers, for them has He prepared a grievous Penalty.

53:26

How many-so-ever be the angels in the **heavens**, their intercession will avail nothing except after **Allah** has given leave for whom He **pleases** and that he is acceptable to Him.

ALLAH IS OVERWHELMINGLY POWERFUL

13:13

Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will yet these (are the men) who (dare to) dispute about **Allah**, with the strength of His power (supreme)!

An example of the mysterious power of Allah as He wills, which is irresistible but yet some closed minds oversight or dispute His greatness and uniqueness.

34:9

See they not what is before them and behind them, **of the** sky and the earth? If We **wished**, We could cause the earth to swallow them up, or cause a piece **of the** sky to fall upon them. Verily in this is a Sign for every devotee that turns to **Allah** (in **repentance**).

28:82

And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed **Allah** Who enlarges the provision or restricts it, to any of His servants He **pleases**!" had it not been that **Allah** was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject **Allah will assuredly** never prosper.

This was the declaration and submission of those who witnessed the swift destruction of Qaroon.

7:155

And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds **of the** foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.

Blessed be the presence of Musa (AS) among them. They invited for their own destruction by exceeding limits when they abandoned their reason and senses.

22:18

Seest thou not that to **Allah** bow down in worship all things that are in the **heavens** and on earth, the sun, the moon, the stars; the hills, the trees, the animals; and a **great** number among mankind? But a **great** number are (also) such **as** are fit for Punishment: and such **as Allah** shall disgrace, none can raise to honour: for **Allah** carries out all that He wills.

Mankind including unbelievers have consistently affirmed the exceptional orderliness in creations.

35:1

Praise be to **Allah**, Who created (out of nothing) the **heavens** and the earth, Who made the angels, messengers with wings, two, or three, or four (pairs): He adds to Creation **as** He **pleases**: for **Allah** has power over all things.

Is it imaginable to have anything or do anything without space and time? This should be the first question to those fixed to the principle and logic of cause and effect or dynamics.

24:45

And **Allah** has created every animal from water: **of them** there are some that creep on their bellies; some that walk on two legs; and some that walk on four. **Allah** creates what He wills for verily **Allah** has power over all things.

42:49

To **Allah** belongs the dominion **of the heavens** and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan).

42:50

Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

Only those who either do not believe or are of weak faith, insist on having babies by extra regular means or a particular gender. It is a trial to be granted, to be denied or to lose.

3:6

He it is Who shapes you in the wombs **as** He **pleases**. There is no **god** but He, the Exalted in Might, the Wise.

For example, some children are born normal, some abnormal and some defective or handicapped. No one partakes in this.

30:54

It is **Allah** Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you weakness and a hoary head: He creates **as** He wills, and it is He Who has all knowledge and power.

35:16

If He so **pleased**, He could blot you out and bring in a new creation.

14:19

Seest thou not that **Allah** created the **heavens** and the earth in Truth? If He so will, He can remove you and put (in your place) a new creation?

82:8

In whatever Form He wills, does He put thee together.

Praise be to Allah who will assuredly resurrect us in a better form than we are now, with strength and purity.

TO MUHAMMAD (SAW) AND THOSE WHO SINCERELY BELIEVE

5:48

To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what **Allah** hath revealed, and follow not their vain **desires**, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If **Allah** had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive **as** in a race in all virtues. The goal of you all is to **Allah**; it is He that will show you the truth **of the** matters in which ye dispute.

42:52

And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants **as** We will; and verily thou dost guide (men) to the Straight Way.

5:16

Wherewith **Allah** guideth all who seek His **good pleasure** to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light, guideth them to a path that is straight.

The Qur'an and the Sunnah of Muhammad (SAW) define the Path that seekers of the pleasure of Allah MUST follow. This will lead them to attaining peace, safety and indeed into light by His Will. This is the Straight Path.

24:46

We have indeed sent down signs that make things manifest: and **Allah** guides whom He wills to a way that is straight.

14:4

We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now **Allah** leaves straying those whom He **pleases** and guides whom He **pleases**: and He is Exalted in power, full of Wisdom.

2:213

Mankind was one single nation, and **Allah** sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People **of the** Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. **Allah** by His Grace Guided the believers to the Truth, concerning that wherein they differed. For **Allah** guided whom He will to a path that is straight.

The misfortune of man is always self-designed, against the clear Guidance that Allah gives. The people of the Book were favoured but later differed for selfish benefits. The believers have been favoured with complete Guidance and the best example. But the Ummah will be divide into seventy-three and only one will remain on the right course. It is therefore the sole responsibility of a believer to seek for and keep to the right path. A Muslim must not be like a sheep.

42:13

The same religion has He established for you **as** that which He enjoined on Noah – the which We have sent by inspiration to thee – and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than **Allah**, hard is the (way) to which thou callest them. **Allah** chooses to Himself those whom He **pleases**, and guides to Himself those who turn (to Him).

2:253

Those apostles We endowed with gifts, some above others: To one **of them Allah** spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If **Allah** had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If **Allah** had so willed, they would not have fought each other; but **Allah** Fulfilleth His plan.

Every man has the liberty to choose between following Guidance and rejecting it. The plan of Allah is to test the voluntary choice of what is right, with the favourable aid of Guidance. And He has been providing apostles to mankind for the purpose. Men are not created for play but worship. And as pleases Him, he differentiated them with honour and grades. Abraham (AS) is the father of our faith and Rasul (SAW) is the seal of all of them.

13:39

Allah doth blot out or confirm what He **pleaseth**: with Him is the Mother **of the** Book.

5:17

In blasphemy indeed are those that say that **Allah** is Christ the son of Mary. Say: "Who then hath the least power against **Allah**, if His will were to destroy Christ the son of Mary, his mother, and all everyone that is on the earth? For to **Allah** belongeth the dominion **of the heavens** and the earth, and all that is between. He createth what He **pleaseth**. For **Allah** hath power over all things."

An historical example of associating something with the unity and uniqueness of Allah that is absolute. It is prohibited and the greatest sin. Is it still unclear even to logical contemplation that both Christ and Mary are no more on the surface of the earth? Did they take their own lives or of one another or were overwhelmed? How can one who did not create himself be assigned the power of creating another or taking what he knows nothing about or has power over? Every death is a rational and sensible reminder of the same truth of the unity of Allah. And indeed as and when Allah pleases, He will end all livelihood and resurrect it again as He pleases. Believers must not be fooled in a plain and simple matter like this.

4:48

Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He **pleaseth**; to set up partners with **Allah** is to devise a sin Most heinous indeed.

4:116

Allah forgiveth not (the sin of) joining other **gods** with Him; but He forgiveth whom He **pleaseth** other sins than this: one who joins other **gods** with **Allah**, Hath strayed far, far away (from the right).

The singular and greatest deceit, untruth and offense, that takes anyone off the pleasure of Allah to His anger and wrath is, setting a partner up with Him. And the worst traditional form is in the form of idols.

6:88

This is the guidance of **Allah**. He giveth that guidance to whom He **pleaseth**, of His worshippers. If they were to join other **gods** with Him, all that they did would be vain for them.

It should be more than sufficient for a believer, that Allah revealed His Guidance by a scripture to one of us, from time to time, to different nations and now perfected it with a seal in prophethood and protects the Qur'an against the corruption that men did to the earlier scriptures. The standard has been the same. The purpose of creation is to worship by seeking Allah alone. The Guidance mills the freedom of believers through trials, to separate the evil ones apart from the good ones. Allah is asking for the utmost best without imposing unbearable burden upon anyone. This is why whoever converts to Islam retains his past good deeds and the evil ones are erased; any member of the peoples of the book that accepts Islam gets double reward; and relief is considered in taking what is haram when it is the only thing available for basic physical existence, temporarily.

2:253

Those apostles We endowed with gifts, some above others: To one **of them Allah** spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If **Allah** had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If **Allah** had so willed, they would not have fought each other; but **Allah** Fulfilleth His plan.

Every man has the liberty to choose between following Guidance and rejecting it. The plan of Allah is to test the voluntary choice of what is right, with the favourable aid of Guidance. And He has been providing apostles to mankind for the purpose. Men are not created for play but worship. And as pleases Him, he differentiated them with honour and grades. Abraham (AS) is the father of our faith and Rasul (SAW) is the seal of all of them.

3:179

Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is **good** nor will He disclose to you the secrets **of the** Unseen. But He chooses of His Messenger. (For the purpose) whom He **pleases**. So believe in **Allah**. And His apostles: And if ye believe and do right, ye have a reward without **measure**.

The livelihood of believing is not rosy. It requires deliberate efforts and consistent commitment in obedience. And the definite result is not known to anyone except Allah who will make it known in the end. The content and nature of Guidance is His choice and decision, like His Messengers. Those who wholly embrace both are promised consuming reward.

10:25

But **Allah** doth call to the Home of Peace: He doth guide whom He **pleaseth** to a way that is straight.

2:212

The life of this world is alluring to those who reject **faith**, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for **Allah** bestows His abundance without **measure** on whom He will.

This is a promise of Allah in favour of believers as against those who disbelieve. The verse means that the good things of this world should not be sufficient to imprison a believer, to reject the Guidance for those who accept faith. They can enjoy the good of this world within permissible limits, while keeping away from what is not permissible, to enjoy the abundant good in the hereafter as well as safety from the fire.

2:272

It is not required **of thee** (O Messenger), to set them on the right path, but **Allah** sets on the right path whom He **pleaseth**. Whatever of **good** ye give benefits your own **souls**, and ye shall only do so seeking the "Face" of **Allah**. Whatever **good** ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

Rasul (SAW) has no responsibility and indeed cannot guide anyone to the right path of Guidance, as well as those who have the right knowledge and share it. That is determined by the pleasure of Allah, because the receiver has the option of listening and accepting first. There is no compulsion. Where Allah instructed that disbelievers should be fought, that was His pleasure. The duty of the Prophet (SAW) and believers was to submit, by obedience. Seeking the pleasure of Allah is the singular goal.

28:56

It is true thou wilt not be able to guide every one, whom thou lovest; but **Allah guides** those whom He will and He knows best those who receive guidance.

6:107

If it had been **Allah's** plan, they would not have taken false **gods:** but We made thee not one to watch over their doings, nor art thou set over them to dispose **of their** affairs.

All affairs originate, remain and end with the will of Allah. The role of believers is to strive with their free will of choices to seek Allah, the purpose of their lives. No one can aid Allah and He does not need any aid in disposing of the affairs of men. This is the best caution to the Prophet s a w and leaders, parents who sincerely believe and stick to the Guidance.

6:111

Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in **Allah's** plan. But most **of them** ignore (the truth).

10:99

If it had been thy Lord's will, they would all have believed, all who are on earth! wilt thou then compel mankind, against their will, to believe!

THE ORIENTATION OF BELIEVERS AND THEIR SOCIOLOGY

58:22

Thou wilt not find any people who believe in **Allah** and the Last Day, loving those who resist **Allah** and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). **Allah** will be well **pleased** with them, and they with Him. They are the Party of **Allah**. Truly it is the Party of **Allah** that will achieve Felicity.

Like idols are prohibited for worship by association to Allah, no kind of relationship between believers, because of their status or what they command, must be believed, submitted to, supported or admitted, if or

whenever they stand or invite against what Allah and His Messenger (SAW) have decided on.

This means that the attributes or character of objections that stands out unbelievers are not tolerable, even if the person is a fellow believer. This was why Luqman warned his children against any form of shirk. Muhammad (SAW) personally warned his kinsmen against the wrath of Allah. If even his beloved daughter were to steal, he will not spare her the prescription of cutting her wrist off.

And Allah has not made only our possessions a means of trial, but within our families may be our enemies. Why then should an idol worshipping parent or who is a clear thief or a prostitute be guarded by a believing child? Except those who have chosen the enemies of Allah for friendship or companionship. Allah prohibited Rasul (SAW) as well as those who believe from praying for their relatives who died in disbelief.

2:85

What! Do you believe in part of the Book and defy another part? So what is the requital of those of you who do that except disgrace in the life of this world? And on the Day of Resurrection, they shall be consigned to the severest punishment. And Allah is not oblivious of what you do.

To be a believer and giving it a colour of hypocrisy is worse than disbelief. And the attributes of such a person who MIXES the path of Allah and others include telling lies or denying the truth that is right in any circumstance; betraying the trust to be rightfully truthful; abuse of undertaking; and unnecessary quarrelling.

In relationships it means supporting or condoning an evil person because of his status and hoping that the person will later change. Such will only earn equal sins for the period.

39:7

If ye reject (**Allah**), Truly **Allah** hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is **pleased** with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life), for He knoweth well all that is in (men's) hearts.

9:100

The vanguard (of Islam) – the first of **those** who forsook (their homes) and of **those** who gave them aid, and (also) **those** who follow them in (all) **good deeds**, well **pleased is Allah with** them, as are they **with** Him: for them hath He prepared **gardens** under which rivers flow, to dwell therein for ever: that **is** the supreme felicity.

98:8

Their reward **is with Allah**. Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; **Allah** well **pleased with** them, and they **with** Him: all this for such as fear their Lord and Cherisher.

9:72

Allah hath promised to Believers, men and women, **gardens** under which rivers flow, to dwell therein, and beautiful mansions in **gardens** of everlasting bliss. But the **greatest** bliss **is** the **good pleasure** of **Allah**; that **is** the supreme felicity.

5:119

Allah will say: "This **is** a day on which the truthful will profit from their truth: theirs are **gardens**, **with** rivers flowing beneath, their eternal Home: **Allah well-pleased with** them, and they **with Allah**. That **is** the **great** salvation, (the fulfilment of all **desires**)."

ALL MATTERS AND AFFAIRS BEGIN AND END WITH HIM

81:29

But ye shall not will except **as Allah** wills, the Cherisher **of the** Worlds.

Therefore, in a LIVING sense, nothing can be initiated or concluded without His pleasure. He originated every creation with a defined purpose. For instance, the Angels have no free will like men and jinns. Animals live by instincts. Seemingly inanimate things can be alive as Allah pleases. For instance, Musa (AS) flogged a piece of rock and it sustained marks. Pebbles picked up by Rasul (SAW) declared that he is the Messenger of Allah. The same with an antelope. A tree moved to him declared the same and returned. A wolf informed a shepherd of the appearance of Rasul (SAW). Jannah and Hell Fire interacted.

Those who believe and end up seeking Him will find His pleasure.

Those who transform from Disbelief to believing to the end will meet His pleasure. Whoever ends up in Disbelief will meet His Anger and Wrath, because that is His pleasure.

This is why Muhammad (SAW) enjoined that the duty of believers is to SEEK FOR THEIR FATE OR DESTINY. It means they should seek for the pleasure of Allah for them. And because only Allah knows all and the best,

we should know that the will He has given us to freely exercise, is a profound favour as well as a test.

THE PURPOSE OF CREATION BY ALLAH FOR FITTING INTO BY THE BELIEVERS:

FOR CERTAINTY AND CONTEMPLATION IN THE LARGER SCALE

44:38

We created not the heavens, the earth, and all between them, merely in (idle) sport.

21:16

Not for (idle) sport did We create the heavens and the earth and all that is between!

We should remain everly and exceedingly grateful, for being among several creations, being specifically honoured over others and guaranteed everlasting life after this life. Imagine if we are a chess game, a completed session is gone forever. Then we will not be different with all the things we produce. Like a game, they give way to new ones. Same with this life, except that we, real we, shall enjoy a resurrection for eternal life. This life is as a result, transitory for us.

54:49

Verily, all things have We created in proportion and measure.

39:5

He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the

moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power – He Who forgives again and again?

2:164

Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are Signs for a people that are wise.

46:3

We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.

10:5

It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.

The dynamic nature of time and date is a good indicator for those who reflect to appreciate that what is true and right is educative for understanding.

36:33-35

A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat. And We produce therein orchard with date-palms

and vines, and We cause springs to gush forth therein: That they may enjoy the fruits of this (artistry): It was not their hands that made this: will they not then give thanks?

17:12

We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

21:31-32

And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance. And We have made the heavens as a canopy well-guarded: yet do they turn away from the Signs which these things (point to)!

This principle of orderliness that creations reflect is appreciable, in respect of each, in relation to others of like and those similar or entirely different. The physiology, biology and psychology of man, along with his sociology, economics, politics and creativity, in relation to one another, animals, jinns and Angels establish this. To dispute this is both abnormal and dangerous.

TO EVERY BELIEVER WHO SINCERELY CARES

51:56-58

I have only created Jinns and men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (for ever).

Common sense suggests that other than the originator of Jinns and Mankind, who has the right and must be right in claiming the same or differently other than a witness (like the Angels) or independent associate (that there is none), who has done a similar thing? Even men do not dispute with the producer of a work. And no product is made without a purpose. How foolish then will it be to conjecture over what one is totally incapable of our knowing without guidance?

64:3

He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.

45:22

Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.

30:21

And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

78:9-11

And made your sleep for rest. And made the night as a covering, And made the day as a means of subsistence?

10:67

He it is that hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).

75:36

Does man think that he will be left uncontrolled, (without purpose)?

23:115

Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?

Indeed, to think and live on the premise that life is inconsequential, is to excuse livelihood of values. If it is irrational and senseless then it is necessarily foolish to resolve that everything ends here.

It will mean that nothing is wrong, nothing can be wrong. Everything is fine.

2:21

O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness.

The grace of Allah is the life He has given and has chosen to make it permanent by recreating it again, as promised and to fulfil His purpose. Men are thus invited to worship accordingly, that they may attain the utmost benefit of their purpose for their own good.

2:28

How can ye reject the faith in Allah. seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

Do we not observe the common circle of the livelihood of every living creature? Has any beginning not expected to have an end?

38:27

Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!

31:22

Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.

Anyone who submits is required to do so wholly, with body, thoughts, mind, spirit, resources, according to what Allah prescribes as good, right, admissible. Those things that are doubtful can only stain the purity.

3:191

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire."

TO RASUL (SAW) AND THE BELIEVERS

16:64

And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

This makes seeking for the right knowledge for the purpose of discipline according to the Guidance compulsory for every single believer, according to capacity. And it establishes the superior status of scholarship as the

foundation for right discipline. The scholars are for that reason the top torch bearers, the true inheritors.

46:35

Therefore, patiently persevere, as did (all) apostles of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?

Consequently, it is neither the responsibility nor does Rasul (SAW) or for any inheritors to set people aright. They must not get angry over what they will not be accountable for.

15:85

We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.

Both believers and all the others must know that accountability is the ultimate purpose and benefit of the Guidance. This is the difference or identity of those who believe in the unseen.

71:18

And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?

Is it not more than sufficient that those who have died never return and they died no matter their wishes, plans, assistance and resistance?

THE DEFINITIONS OF THE BEST

33:21

Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

This means that the embodiment of the best believers combines the right character in bodily actions of self and in relationship, along with direct relationship with Allah, by canonical rites.

98:7

Those who have faith and do righteous deeds, they are the best of creatures.

Allah has already honoured mankind above animals, by granting them a Guidance as well as models and perfecting them, with Islam and Rasul (SAW). And when they willingly submit to Allah, they rise above all creations.

19:96

On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.

Allah is Ever Living, Self-Subsisting and Responsive, with most compassion and mercy.

33:23

Among the Believers are men who have been true to their covenant with Allah. Of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least.

This were a people who committed all. Some of them spent their lives in submission as instructed. They attained martyrdom. Some were spared to lay the example for the majority of mankind.

56:13-14

A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later time (generations).

This is the pleasure of Allah that is most just. The first generation did set the standard. This is the generation that was personally formed by the guidance of Rasul (SAW). This informs part of the credibility of the choices of Imam Malik (RA), who was more inclined to the tradition that became formed by the first generation.

And Rasul (SAW) guided mercifully that the quality will largely become affected after three generations following his.

Those of us in the more distant generations have the greatest duty and full responsibility for caution.

And this caution should be best driven by the realities of the first generation. This informs the uniform stand of Maliki (RA), Shafii (RA), Hanbali (RA) and Hannafi (RA) that, any of their opinions or teachings must be discarded, if found to contradict the teachings of Rasul (SAW).

3:195

And their Lord hath accepted of them, and answered them: “Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain, verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;

A reward from the presence of Allah, and from His presence is the best of rewards."

Indeed, the weight of their rewards is superior to those of following generations for the same deeds. A most rational and sensible honour, for forerunners.

2:285

The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

The first generation was characterized by believers who heard and obeyed and topped it up with seeking for forgiveness, because they were driven by strong belief in the hereafter. Undoubtedly whoever is a sincere believer in the unseen truths, will be well directed.

13:23

Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation).

Are they not most deserving of this exceptional honourable status? They made their lives and relatives matter, before Allah.

THE OPENNESS OF THE DOOR AND THE ONLY LIMIT

49:13

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise

(each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

The best among believers do not get distracted from focusing and being driven by what pleases Allah, by gender, family, relations, tribe, race or language.

33:35

For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward.

This means that the door is permanently open to strive and belong. The best should be the primary or standard goal of every believer. Admission into the class is the sole discretion of Allah. Believers therefore have a basis for racing. This is why the Prophet (SAW) guided us to seek for the highest grade of Jannah. Only the foolish who are not utmost in seeking forget or ignore the terms, for award to their favourites, especially material elite.

49:15

Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones.

For that reason, those who turn apostate or hypocritical and return, especially in our case, where we are not collectively ruled by Shariah, have

fallen below the qualification for approaching the class of the best. Constancy is the absolute rule.

THEIR CHARACTERS

29:7

Those who believe and work righteous deeds, from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.

The believers do their utmost by growth (personal increasing efforts) or development (in relation to others), and Allah rewards by the best. He is indeed the most Beneficent, the most Merciful.

2:277

Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

These are actions that are bodily, of relationships and commitments across the canonical rites and non-canonical engagements. This is why the Prophet (SAW) instructed that the Salat of a believer is of no value if it does not impact on his discipline of what is true and right. In Islam, there is no affair or matter of a believer in which Allah has no business, in the interest of all. The matter will always earn rewards if it is consistent with Guidance. Any inconsistency similarly has an evaluation.

13:29

For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return.

5:83

And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: “Our Lord! we believe; write us down among the witnesses.”

Their ears and their eyes, along with their tongues.

8:2

For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord.

Their hearts, conscience and spirit.

13:28

Those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction.

Their total being.

9:112

Those that turn (to Allah in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah, that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah. (These do rejoice). So proclaim the glad tidings to the believers.

This is the humility of the believers, because they cannot be perfect even after their best. It is both frightening and instructive to know that Rasul (SAW) asked for forgiveness up to a hundred times daily and will attain Jannah only by the mercy of Allah.

THEIR SOCIOLOGICAL ORIENTATION

4:135

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

9:71

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

The protection of one another refers to those who are similarly disciplined, to strengthen the Ummah. It does not invite to injustice to others by covering your own, both within the Ummah and outside the Ummah. Birth status, family relationship, work relationship, association, race, language, location or religion, must not check righteousness.

58:22

Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

The probable members of this class will have learnt from the uncompromising stand of Allah, when it affects what He has decided on, what defines His exclusive deserving of worship. Prophet Nuhu (AS) did not help his son; Prophet Lut (AS) did not help his wife; and Rasul (SAW) was forbidden from pleading for his guardian uncle.

4:59

O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

Thus, neither familial relationship, rank or authority is an exception in compliance. It is the only basis of equality and rightness. This is for believers who care for closeness to Allah and attaining the top class.

103:3

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

There is no gambling path to belonging to this class. This path is to the pleasure of Allah, as He wills.

4:69

All who obey Allah and the apostle are in the company of those on whom is the Grace of Allah, of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!

This is the absolute foundation for securing the pleasure of Allah, to belong.

DO NOT GET FOOLED

The source of every and all sustenance is from the heavens. The rains, the sunlight, zamzam water are physical examples. The effect of Istigfar by believers is another. And the prosperities that sadaqat and zakat open up are there. Allah has promised and indeed has provided more than we need, if only we will work and submit. Moreover, He is the provider for all, including those who deny Him or are ungrateful.

11:6

There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.

29:60

How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things).

No believer must expect that he will not be tried, in whatever form pleases Allah. It can be in the circumstance of having or lacking. It can be with what one covets, hates or something strange. This is the process of the purpose of creation. And grades are according to the strive of a believer and the pleasure of Allah.

2:155

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient**.**

8:28

And know that your properties and your children are but a trial and that Allah has with Him a great reward.

8:25

And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

The greatest part of trials is that, for those seeking the face of Allah (SWT) they must be patient and persevere, on the path. It is for Allah to decide when, where and how to respond to the seeker. And Allah always gives what is best. For instance, a prayer of the seeker may be granted immediately, later, in the hereafter, in another form or saves the seeker from another upcoming harm. This is why some believers will wish that Allah saved answering their prayers in the world, to boost what they have found kept for them.

2:153

O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.

2:155

Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere.

16:96

What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand is the soul of Muhammad, the parable of the believer is that of a piece of gold. Its owner blows upon it, yet it never changes

or diminishes. By the One in whose hand is the soul of Muhammad, the parable of the believer is that of a bee. It consumes and produces what is wholesome. It falls down, yet it never breaks or spoils." Musnad Aḥmad 6872.

Ka'b reported: The Prophet, peace and blessings be upon him, said, "The parable of the believer is that of a tender plant. The wind sways it at times, and it returns to balance at times. The parable of the hypocrite is that of a cedar tree. It continues to be rigid until it is suddenly uprooted in a single moment." Ṣaḥīḥ al-Bukhārī 5643, Ṣaḥīḥ Muslim 2810.

Death is absolutely inevitable. This is the design of Allah.

10:24

The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth's vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before. Thus do We elaborate the signs for a people who reflect.

2:185

Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion.

56:83-87

Then why do ye not (intervene) when (the soul of the dying man) reaches the throat, And ye the while (sit) looking on, But We are nearer to him than ye, and

yet see not, Then why do ye not, If you are exempt from (future) account, Call back the soul, if ye are true (in the claim of independence)?

And accountability for the livelihood of this world is equally absolute.

99:6-8

On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done). Then shall anyone who has done an atom’s weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.

As Allah wills relating to His Rahma for believers is the interest of the believer, because He is just and most merciful at the same time. Thus, a believer does a good act and gets a reward, ten rewards, hundreds of rewards, thousands of rewards or without measure. He gets reward for intending wrong and declining to act it. He chooses whom He pleases to bear His message. He will make up the imperfections of genuine and sincere believers with His mercy, to qualify for Jannah. A believer who misthinks that his worship was sufficient will regret seeing the weight of his worship against the Rahma of Allah to him, that enabled him to worship. And any rascal who positions himself as the one who has full knowledge of the final destiny of another, will only face disgrace. The middle path is sticking to the limits of Shariah. As Allah wills for the ultimate punishment of a fellow believer or hypocrite or misbeliever, disbeliever or unbeliever, is not the business of a seeker. The limit is to clarify the Guidance for what is right. For, the greatest sanction will be bored by the one who hides the truth or colours it, to serve any purpose. Allah is the focus, the goal and without compromise.

GUIDANCE REFERENCES

2:186

When My servants ask *you* about Me, [tell them that] I am indeed nearmost. I answer the supplicant's call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly.

17:110

Say, "Invoke *Allah* or invoke *the All-beneficent*. Whichever [of His Names] you may invoke, to Him belong the Best Names."

11:52

O my people! Plead with your Lord for forgiveness, then turn to Him penitently: He will send copious rains for you from the sky, and add power to your [present] power. So do not turn your backs [on Him] as guilty ones.

71:10-12

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).

2:201

And among them there are those who say, 'Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.

2:156

Those who, when an affliction visits them, say, 'Indeed we belong to Allah, and to Him do we indeed return.

3:173

Those to whom the people said, ‘All the people have gathered against you; so fear them.’ That only increased them in faith, and they said, ‘Allah is sufficient for us, and He is an excellent trustee.’

Ibn ‘Abbas (May Allah be pleased with them) said: The Messenger of Allah ﷺ used to say when he was in distress: *La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-'Arshil-'Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-'Arshil- Karim*. (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rabb of the Mighty Throne. None has the right to be worshipped but Allah the Rabb of the heavens, the Rabb of the earth, and the Rabb of the Honourable Throne). Al-Bukhari and Muslim.

Abdullah ibn Mas’ud reported: The Messenger of Allah, peace and blessings be upon him, said, “**A servant is not struck by worry or grief but let him say, ‘O Allah, I am Your servant, the son of Your servant, the son of Your maidservant. My forelock is in Your hand, Your decision over me has passed, and Your decree upon me is in justice. I ask You by every name with which You have named Yourself, or revealed in Your Book, or taught to one of Your creatures, or kept hidden in the Unseen with You, that You make the Quran the spring of my heart, the light within me, the banisher of my depression, and the expeller of my anxiety,’ then Allah will expel his worry and replace his grief with joy.**” It was said, “O Messenger of Allah, shall we not study these words?” The Prophet said, “**Of course, whoever hears them should study them**.” Musnad Aḥmad 3712

Buraydah al-Aslami reported: The Prophet, peace and blessings be upon him, heard a man supplicating, saying, “O Allah, I ask you by my testimony that you are Allah, there is no God but you, the One, the Eternal Refuge, who does not

give birth and was not born, and to whom no one is equal," (112:1-4). The Prophet said, "**By the One in whose hand is my soul, he has asked Allah by His greatest name, for which He answers when called upon and He gives when asked**." Sunan al-Tirmidhī.

The Prophet (SAW) said: Allah's greatest name is in these two verses: ﴿And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, the Most Merciful﴾ (2:163) and the opening of Āl-Imrān ﴿Alif. Lām. Mīm. Allah – there is no deity except Him, the Ever-Living, the Sustainer of existence﴾ (3:1-2) Sunan Tirmidhi.

The dua of Yunus (AS): لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ(There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.) The Prophet said: *Indeed, no Muslim man supplicates with it (the dua of Yunus AS) for anything, ever, except Allah responds to him. Sunan at-Tirmidhi*

The du'a of Musa (AS): So he watered [their flock] for them. Then he withdrew toward the shade and said, 'My Lord! I am indeed in need of any good You may send down to me!' **28:24**

The du'a of Adam (AS): They said, 'Our Lord, we have wronged ourselves! If You do not forgive us and have mercy upon us, we will surely be among the losers.' **7:23**

And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah: In Gardens of Bliss: A number of people from those of old, And a few from those of later times. **56:10-14.**