



How can we live with prayer

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In the Name of Allah, the Entirely Merciful,
the Especially Merciful

{for Faith has not yet entered your hearts (even though faith is expected from you).}

Introduction

All perfect praise be to Allah, the Grand, the Great, the Most High, Who has protected us with His mercy, poured over us out of His bounty, and never entrusted our affair to anyone other than Him: He is the Most Supreme God. Allah's blessing and peace be upon Muhammad, His Prophet whom He sent to us as a Messenger so that we would copy his guidance and take him as an example to follow. To proceed:

Since I was in the secondary school in the early 1990s, I have been thinking of how faith enters the hearts in a way that could produce good manners which change the human character, just as it entered the hearts of Abu Bakr and 'Umar [Allah be pleased with them].

The manners of Muslims now are in a very bad state because there is a deficiency in the fundamentals, or say in the rootage of faith in their hearts, and, consequently, a deficiency in the call to Allah. During the Khutbah on one Friday the imam, one of the duly leaders of Da'wah whose lessons were attended by thousands of praying men from all governorates,, said from above the pulpit that he had received a message talking about a deficiency in the Islamic Da'wah, due to a strong deficiency in the manners of the Muslims. Having been angry from this letter, He replied that there was no deficiency in the Islamic Da'wah because it was

fruitful and did needn't any modification nor was affected by the doubt of the doubters. But on the coming Friday, in the wake of a sound of crackling as a result of the passage of strong air current on unfixed aluminum tablets beside the masjid, thousands of praying men got frightened by it during the Friday Khutbah and ran away from the courtyard of the masjid as men run away from a merciless machine-gun, trampling on one another and were about to kill one another during their flight, and many of them lost their belongings. On that the same sheikh shouted from above the same pulpit that there was really a clear deficiency in the faith of those whom we assumed to be the heads of Islamic awakening; and it seemed that the advocates of reforming the course of Da'wah were true.

From this moment on, I started looking for the way the early believers were brought up on faith and how they were thus established in religion and noble manners; and behold! They were brought up with nothing but prayer, giving in charity, listening to the Makkan revelation from the Prophet [peace be upon him], calling the closest relatives to Islam, and keeping patience on all of this. I looked for the meanings and mysteries of prayer, assuming it to be the greatest on which the early Muslims were. The idea of this book budded with me in the early years of the third millennium. But two years ago I read James K. Van Fleet's Hidden Power of the Subconscious Mind; and in spite of its deviation in some aspects, the benefit it has in the human development has been added to this study.

This study is but an attempt to understand one of the mysteries of prayer and worship of Allah with His best names, so that the today's Muslims would be brought up with it just as the early Muslims of the Companions [Allah

be pleased with them] had been brought up with faith; and perchance faith would enter our hearts as clear, strong and fruitful as it entered the hearts of the Companions before us.

The methodology I have followed in the section of Allah's best names is to study the root of each name in the linguistic books; to know the explanation of the Qur'anic verses pertinent to this name in the books of Tafsîr; to study the name in the books written about Allah's best names; and to effectuate all this on the prayer's Adhkâr and movements, and life affairs. In each Qur'anic verse or Prophetic hadith I quote, I have bolded the part on which focus should be made due to its relevance with the subject in issue.

The sources of the study include:

Linguistic sources:

- Tâj Al-‘Arûs;
- Al-Mu‘jam Al-Wasît;
- Mu‘jam Al-Furûq Al-Lughawiyah;
- Maqayîs Al-Lughah;
- Lisân Al-‘Arab;
- Mu‘jam Al-Mustalahât Wal-Alfâth Al-Fiqhiyyah, Dr. Mahmûd ‘Abd-Ar-Rahmân ‘Abd-Al-Mun‘im.

Sources of Allah's best names:

- Tafsîr Asmâ' Allah Al-Husna, As-Sa‘di;
- Sharh Asmâ' Allah Al-Husna, Al-Qahtâni;
- Al-Mawsû‘ah Al-‘Aqadiyyah Ad-Durar As-Saniyyah;
- Mafhûm Al-Asmâ' Was-Sifât;
- Sifât Allah Wa-Athariha Fî Îmân Al-‘Abd;
- Al-Murtaba‘ Al-Asna Fî Riyâd Al-Asmâ' Al-Husna;

- Al-Asna Fî Sharh Asmâ' Allah Al-Husna Wa-Sifâtih, Al-Qurtubi;
- An-Nahj Al-Asna Fî Sharh Asmâ' Allah Al-Husna, An-Najdi;
- Al-Maqsid Al-Asna Fî Sharh Asmâ' Allah Al-Husna, Abu Hâmid Al-Ghazâli;
- Asmâ' Allah Al-Husna Ath-Thâbitah Fî Al-Kitâb Was-Sunnah, Mahmûd 'Abd-Ar-Razzâq Ridwân.

Sources of Qur'anic Tafsîr:

- Mukhtasar Tafsîr Ibn Kathîr, As-Sâbûni;
- Tafsîr Al-Jâmi' Li-Ahkâm Al-Qur'an, Al-Qurtubi;
- Tafsîr Al-Jalâlayn;
- Ma'âlim At-Tanzîl, Al-Baghawi;
- Website of the Forum of the men of Qur'an:
www.4quran.net

Further sources:

- Asrâr As-Salâh Wal-Farq Wal-Muwâzanah Bayna Dhawq As-Salâh Was-Samâ', Ibn Al-Qayyim;
- Ma'na Ar-Rubûbiyyah Wa-Adillatiha Wa-Ahkâmiha Wa-Ibtâl Al-Ilhâd Fîha, Dr. Muhammad ibn 'Abd-Ar-Rahmân Al-Juhani;
- At-Taqwa Fî Al-Qur'an – Dirâsah Fî At-Tafsîr Al-Mawdû'i, Sheikh Muhammad Ad-Dubaysi;
- The Hidden Power of the Subconscious Mind, James K. Van Fleet;
- The hadiths are reported on the authority of:
- Website of Ad-Durar As-Saniyyah: www.dorar.net;
- Website of the Forum of the Men of Hadîth:
www.ahlalheeth.com.

- Other websites concerned with explanation of Allah's best names;
- Fiqh Al-Ad'iyah Wal-Adhkâr, 'Abd-Ar-Razzâq ibn 'Abd-Al-Muhsin Al-Badr;
- Mukhtasar Al-Fiqh Al-Islami Fî Daw' Al-Qur'an Was-Sunnah, Muhammad ibn Ibraahîm ibn 'Abdullâh At-Tuwayjjiri;
- How to Take Pleasure in Prayer Program, Mashaari Al-Kharrâz.

Now, how can we live with prayer as did Abu Bakr, 'Umar and the other Companions, [Allah be pleased with them]? Those words may change your life entirely. So, pay attention to them as closely as you speak them to yourself, and recite them again and again till their meanings are deeply settled in your heart.

The Hidden Power of the Subconscious Mind and Psychophysical Programming

The “Hidden Power of the Subconscious Mind”, written by James K. Van Fleet in which the author discusses the mental/psychophysical programming, is one of the fundamental books in human development, and addresses the idea that man is what is going within himself.

What you repeat to yourself or is repeated to you by others when you are clearheaded determines your future interactions with all events you encounter, be they internal (psychological and physical), external (with other human beings and animals), or universal (earthly or heavenly).

In order to program yourself on what you repeat, you should repeat it with clear and positive, rather than unspecific and negative expressions, when you are clearheaded and free from any internal or external distractions. The best time fit for this is the early morning before getting involved in the daily occupations, and in the evening after the mind has been so fatigued along the day that it is more susceptible to accept what is dictated to it without the least resistance. The mind will be helped to do so too if it is made to think of anything other than life with its businesses, troubles and events, such as Paradise, Hellfire, and the perfection of the Lord Almighty: this puts the mind to rest so as to function at the alpha level in which it is more programmable.

Unless one programs himself correctly, clearly and positively, interacts with the events through such internal programming and perseveres all events he is to encounter out of faith in it rather than replaces it with negative

programming, he will not be able to change his interaction with external events and effects, nor will he have a high goal he seeks to achieve, nor will he have control over his body systems – given that many have so full control over their bodies that they manage even their feeling of pain, heart beats and intestinal movement – nor can he have mastery over his responses, nor will he be of importance.

If one does not program himself, he will give way to external effects and other people to program his own self as they like, turning it to be in disorder, subordinate and depressed, simply because it does not follow the right way which purifies it.

Similarly, if one programs himself mistakenly, it will be a victim of worry, sickness and dismay, like the deluded man who repeats to himself when he is clearheaded only his good attributes and deeds, and the mistakes and shortcomings of others, thus programming himself to highly appreciating his own self and holding the others in contempt. The erotic person repeats to himself when he is clearheaded nothing but the way he takes pleasure in his desires and the worldly temptations, thus programming himself to the body language and following his desires and inclinations. The failed repeats only his defects, points of weakness and failures, thus programming himself to accepting failure, weakness and easy surrender. The successful repeats only the expressions and meanings of success because failure has no access to him; and so forth.

It should be known to you that the TV set is one of the riskiest means which program your self to dictates given to you unconsciously esp. at the time you are relaxed, where it, with the help of its colors, motions and sounds, draws your attention and separates you from what is going around you,

and repeats to you certain ideas in so various ways that your self is programmed to them unwillingly. For this reason, you should take heed of this. The lord of the house may return home to see in his wife and children behaviors to which he is not familiar and on which he has never brought them up because he dislikes them; and types of interactions and disobedience for which he has aversion, and wonders whether he has mistaked in bringing up his family, forgetting that he has left them victims of the TV set to program them in opposition to what he likes, and share him in their upbringing, with its falling actor, wicked director and an impious singer/songstress. So, choose from the TV only what is beneficial, and forbid yourself and your family from what is harmful in response to Allah's saying (what means): {O you who believe! **Guard yourselves and your families (by keeping to Allah's limits) from a Fire (Hell)** whose fuel is men and stones, over which are (appointed) angels harsh (and) severe, who do not disobey Allah in what He commands them, but do what they are commanded.} [At-Tahrîm 6]

The first step to program yourself correctly is to find sound, positive and clear expressions to repeat in the affirmative rather than in the negative, when you are clearheaded, put them to practice in your life, and exercise yourself on them patiently till they are repeated all automatically.

It is just like the tennis player who is trained to play tennis and programs his body to playing automatically and skillfully without suffering. At first, he gathers all necessary data about the game and then goes on training. In the beginning he does not observe the ball nor can he manage his motions in terms of the ball's directions, strength and

speed. But by training, and with the help of repetition, his nervous and muscular systems are so programmed that it will be easy for the eye to observe the ball and he will involuntarily catch it strongly and quickly, direct it perfectly, return it with the bat to his opponent enjoyably and easily. The same is true of programming the subconscious mind. The subconscious mind is part of the body, just as the muscles are, and both are governed by the same laws of the body. So, train it regularly to raise it up to the desired level by repeating sound, clear and positive expressions to yourself at such preferred times as the early morning and evening - and let us add the night prayer which is more effective on the self where the night is quiet and the soul is pure and closer to the Lord Almighty; and it is this closeness which really honors the believer - and think of anything other than the worldly affairs, so as to bring your mind to the alpha state or clear-headedness.

After this, you can interact with events because you are but what you repeat in yourself, and patiently persevere this out of faith in it so that none else should creep into yourself, putting in mind that in order to be successful in what you do, you should have a good visualization of, and live it within yourself before doing it, such as to imagine yourself successful, strong and rich.

Taking this deep-rooted principle from the human development for benefit, it should be known to you that the best, the most correct and the clearest meanings to use in programming yourself are those centered on the principles of faith – that there is none worthy of worship except Allah, and that Muhammad [peace be upon him] is the Messenger of Allah. The rules of Islam on which it is based, esp. prayer,

are the best to use in programming yourself on those meanings.

Allah Almighty says (what means): **{And remember your Lord within yourself, in humility and in awe, without loudness in words, in the mornings and in the evenings, and be not of the heedless.}** [Al-A'râf 205] Do you not look at this Qur'anic verse which not only talks about prayer but also includes all those principles of programming the self: remembrance of Allah within oneself when one is clearheaded, thereupon the soul is submissive and humbles itself to Allah every morning and evening, i.e. the best times fit for this? Consider also the times of Dhikr and the command given to you to remember Allah regularly within yourself even after the prayer is over, rather than anything else of your own self or the worldly desires and enjoyments:

- **{and celebrate the Praises of your Lord, before the rising of the sun and before (its) setting.}** [Qâf 39]
- **{When you have finished the (congregational) prayer, remember Allah standing, sitting down, and (lying down) on your sides, but when you are free from danger, establish the prayer. Verily, the prayer is enjoined on the believers at fixed hours.}** [An-Nisâ' 103]

Consider also the following Qur'anic verse which tells about the superiority of standing at night in prayer (what means): **{And in some parts of the night establish Tahajjud prayer with it (the Qur'an), as a voluntary deed for you. It may be that your Lord will raise you to a station of praise and glory.}** [Al-Isrâ' 79]

Reflect also upon this hadith to see the effect of the night prayer. It is narrated on the authority of 'Abdullâh ibn 'Umar

[Allah be pleased with them] that he said: Whenever a man saw a dream during the lifetime of The Prophet [peace be upon him] he would narrate it to him. Once I wished to see a dream and narrate it to The Prophet [peace be upon him]. I was young, unmarried, and used to sleep in the Mosque during the lifetime of The Prophet [peace be upon him]. I dreamt that two angels took me and went away with me towards the (Hell) Fire, which looked like a well with the inside walls built up, and had two sidewalls like those of a well. Therein I saw some people whom I knew. I started saying: "I seek Refuge with Allah from the (Hell) Fire, I seek Refuge with Allah from the (Hell) Fire." Then another angel met the other two and said to me: "Do not worry." I narrated my dream to Hafsa who related it to The Messenger of Allah [peace be upon him], and he said: **"What an excellent man 'Abdullâh is if he only performs the night prayer."** Sâlim said: "'Abdullâh used not to sleep at night but very little hence forward (because he spent most of it in prayer)(1)."

According to another version of the hadith on the same authority, Ibn 'Umar [Allah be pleased with them] said: I used to spend the night in the masjid since I had no wife yet. One night I saw in a dream as if I was taken to a well...(2)

After prayer, one has to live with the things with which he has programmed his mind and soul, and go on remembering Allah within himself in order to live with faith in all his affairs: **{When you have finished the (congregational) prayer, remember Allah standing, sitting down, and (lying down) on your sides, but when**

(1) Al-Bukhâri in his Sahîh, no. 3738, 3739.

(2) Muslim in his Sahîh, no. 140.

you are free from danger, establish the prayer. Verily, the prayer is enjoined on the believers at fixed hours.} [An-Nisâ' 103]

He has to use the same approach of repeating the sound, clear and positive expressions at times his mind is almost free from distractions. By so doing, he can, possibly, change his wife for the better and bring up his children. He should persevere till he gathers the fruit, using the sound ways of upbringing to educate those under his guardianship with the help of prayer.

One of the ways of modern upbringing is to clarify, again and again, the thing or merit on which you like to bring up others (for instance, remind somebody of the aspects of prayer, or samples of the prayer of those upon whom Allah Almighty conferred His favor so that he would increase in love for it). Then look for any action pertinent to this very thing or merit, done by the targeted person, no matter how simple it might be, and evoke it to his mind and remind him of it again and again (such as to say, remember when you performed such and such prayer, such and such a thing has happened to you; or, by your prayer you will get such and such a reward, the same as attained by so and so, and so and so, of those who preceded to faith; or, I have seen you one day performing a wonderful prayer; and so on) to convince him that he can do this act perfectly and with high competence. Then describe the targeted person with the same and clear attribute repeatedly (what a strong Muslim prayer to Allah are you), doing your best to find a psychological motive or excitement for which he becomes glad, such as to say this in the presence of somebody whom he loves), showing your admiration for this merit, or to link it with a good thing he will attain if he does it perfectly. You

should be patient in doing this till he has been programmed on the very thing you like to educate him on. By time he will come to do it easily, gladly and perfectly: **{And enjoin prayer on your family, and be patient in offering it.** We ask not of you a provision (for yourself or for others): We provide for you all. And the good end (i.e. Paradise) is for the righteous.} [Tâ-Hâ 132]

Beware of your self-talk and take heed of it because it is of great influence on you, and you will be taken to account for it: {To Allah belongs all that is in the heavens and all that is on earth, **and whatever (evil) in yourselves you disclose or conceal, Allah will call you to account for it.** Then He forgives for whom He wills and punishes whom He wills. And Allah has power over all things.} [Al-Baqarah 284] Have a good assumption of Allah Almighty, and know that as good as your assumption of Allah is while standing facing him in prayer, your share of faith in Him will be so firm as to produce all good manners. Allah Almighty says (in a Qudsi hadith): **“I am just as My servant assumes of Me: if he has a good assumption, it will be for (the benefit of) himself; and if he has an evil assumption, it will be for (the loss of) himself(3).”**

It should be known to you that one of the indisputably established facts in the human development is that if you regularly do a thing every day for a month and strive yourself in doing it, you will get accustomed to it, and after the month is over you can do it easily. Taking this, look at the month of Ramadân and your regular performance of Qiyâm and Tahajjud prayers, and the effect this may have on

(3) Ibn Hibbân in his Sahîh, no. 716, and its chain of narrators is authentic.

programming yourself with faith. Not all men who catch up with Ramadân succeed, by virtue of Allah, to obtain a fiducial momentum after the month is over.

And now, have you known that faith is not attained by wishes only?

Faith will, by no means, enter your heart only by wishing for it and sitting in expectation for it to be sent down upon you from heaven. You'd, rather, do your best to program yourself with it, in order to exchange your negative established beliefs for fiducial, positive and fruitful ones, supplicating Allah Almighty to let faith enter and be deep-rooted in your heart since in no way does Allah change the condition of anyone till he first has changed what is within himself: {For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah (From the evil of men and jinn). **Verily! Allah will not change the (condition of a people till they have changed their state themselves.** But if Allah intends to punish a people, there is none to repel it, and they will find besides Him no protector.} [Ar-Ra'd 11]

Change your negative established beliefs for fiducial and positive ones and program yourself on them perchance Allah would inculcate faith in your heart, putting in mind that unless you regularly take care of faith within yourself, and see the negative meanings that may, possibly, infiltrate into yourself, vis-à-vis the principles of faith, to replace them with fiducial (positive) ones, faith will be worn out within you just like the threadbare dress. So, you should regularly take care of your established beliefs and program yourself well, and ask your Lord to renew your faith: **“No doubt,**

faith is worn out inside anyone of you just as the dress is: so, ask Allah Almighty to renew faith in your hearts(4).”

Prayer, with its inexhaustible treasures of meanings, is the best way to program, change, and bring your self up on the principles of faith. It recurs at all time day and night, and is in itself an act of worship to Allah. It is the support pillar of Islam, and the believer’s honor, light and provision, in which one honors and exalts Allah Almighty with His praises. In your standing for prayer, after coming up to the degree of clear-headedness or the state of alpha, you think about your Lord Almighty to Whom you shall return, and the act of worship due on you which you are going to perform, seeking the aid of the supplications of assuming the prayer, and the supplications of bowing and prostration. While standing for prayer, think about yourself and declare repeatedly ‘Allâhu akbar’ (Allah is the Most Grand). While bowing, think about yourself and declare repeatedly ‘subhâna rabbi al-athîm’ (Exalted be my Lord, the Great). While prostrating, think about yourself and declare repeatedly ‘subhâna rabbi al-a‘la’ (Exalted be my Lord, the Most High).

The Messenger of Allah [peace be upon him] used to have a short pause of silence between Takbîr (glorification of Allah) and recitation of Qur'an. I said to the Prophet [peace be upon him]: "May my parents be sacrificed for you! What do you say in the pause between Takbîr and recitation?" The Prophet [peace be upon him] said: "I say: **O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other; and clean me from sins as a white garment is cleaned of dirt (after**

(4) At-Tabarâni in Al-Kabîr, no. 84, with an authentic chain of narrators.

thorough washing). O Allah! Wash off my sins with water, snow and hail(5)."

It is narrated on the authority of Abu Sa'ïd Al-Khudri [Allah be pleased with him] that he said: Whenever the Messenger of Allah [peace be upon him] stood for (supererogatory) prayer at night, he would exalt Allah and say: **"Exalted be Allah, and with Your Praises (I Exalt You). Blessed be Your Name, and Exalted be Your Majesty, and there is no god (to be worshipped) but You."** He then would say: **"There is no god (to be worshipped) other than You"** thrice; **"Allah is the Most Grand (and I exalt Him) with much grandeur"** thrice: **"I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the outcast, from his evil suggestions, inspirations and whispers(6)."**

It is reported from The Messenger of Allah [peace be upon him] that whenever he stood for prayer he would say: **{“Indeed, I have turned my face toward Him Who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah. Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”}** **O Allah! You are the Sovereign, there is no deity except You. You are my Lord and I am Your servant. I have wronged myself and confessed my sin. So, forgive for me all my sins as none save You can forgive sins; and**

(5) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 744.

(6) Abu Dâwûd in his Sunan, no. 775, and its chain of narrators is authentic.

guide me to the best of manners, as none save You can guide to the best of manners; and divert from me the worst of manners, as none save You can avert from me the worst of manners. Here I am responding to Your call, and all happiness be to You, and all good be in Your Hands and I cannot approach You through evil. All of my (entity, power and success in this World) is due to You, and I turn to You (for help). Blessed be You, and hallowed be You. I seek Your forgiveness and turn in repentance to You). Whenever he bowed, he would say: **“O Allah! It is to You that I bow. I believe in You and submit to You. All of my hearing, my eyesight, my marrow, my bone and my sinew submit humbly before You.”** Whenever he rose (from bowing), he would say: “O Allah, our Lord! All perfect praise be to You (as much as) filling the heavens and the earth, and whatever is between them, and anything that You desire afterwards.” Whenever he prostrated, he would say: **“O Allah! It is to You that I prostrate, and it is in You that I believe, and to You I submit. My face has submitted to Him, Who created and shaped it, opened its (faculties of) hearing and seeing. Blessed be Allah, the best of Creators.”** He also used to say, as his last statement, between Tashahhud and Taslīm: “O Allah! Forgive me the earlier and later (sins), what I commit openly and secretly, and whatever transgression I make, and what You know better than me. You are the One Who bring (some people) forward and bring (others) backward. There is none worthy of worship except You(7).”

(7) It is narrated on the authority of ‘Ali ibn Abu Tālib [Allah be pleased with him]: Muslim in his Sahīh, no. 201.

If you, therefore, at the time you are clearheaded and in seclusion, repeat the worldly pleasures, desires and enjoyments, no doubt, the love of this world will be inculcated in your heart and be the basis on which your mind will be programmed; not to mention your thinking about this during your prayer, fasting and ‘umrah: what a corruption!

It should be known to you that all our affairs in this life are but worship to be done to Allah. Everything of eating, drinking, sleeping, upbringing children, buying needs, showing affection for the relatives, studying and others are worship to Allah Almighty which you do with love for, honoring of, and humiliation to Allah Almighty according to the way ordained and liked by Allah Almighty, and by which you seek Allah’s good pleasure, bounty and reward. Prayer is the key of accepting all those acts of worship: **“Prayer is the first of deeds for which a servant will be reckoned on the Day of Resurrection: if it is good, he will prosper and be successful; and if it is bad, he will fail and be a loser.** If there is shortage in the obligatory duty (of prayer), the Lord will say, ‘Does My servant have any supererogatory (prayers)?’ (If he has) it will be used to complete any shortage in the obligatory duty (of prayer); and then, all his deeds will be dealt with like this(8).”

It should be known to you too that the prayer has so great effect that the land on which you pray and everything witnessing your prayer rejoice in it. That is an aspect of the great impact given by Allah Almighty to the prayer, the

(8) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: At-Tirmidhi in his Sunan, no. 413, and its chain of narrators is authentic.

praying man and everything witnessing the prayer: {And indeed We bestowed grace on David from Us (saying): **"O you mountains. Exalt (Allah) with him! And you birds (do so too)!"** And We made the iron soft for him.} [Saba' 11] Moreover, if the Muslim praying servant dies, the land on which he used to prostrate and worship Allah Almighty in prayer, and the heaven through which his deed rises to Allah shall weep for him. But nothing weeps for the death of anyone else: **{And the heavens and the earth wept not for them, nor were they given respite (for repentance).}** [Ad-Dukhân 29] The land on which you pray submissively to Allah Almighty will give witness to your doing so on the Day of Resurrection. Once The Messenger of Allah [peace be upon him] recited Allah's saying (what means): **{That Day it will declare its information (about all what happened over it of good or evil).}** [Az-Zalzalah 4] Then he asked his Companions: "Do you know what kind of information it will declare by then?" they said: "Verily, Allah and His Messenger know best." He said: **"It will testify to what each male and female did on its surface,** saying: 'On such and such a day he/she did such and such a thing'. That is the information it will declare(9)."

In prayer you tend to meet Allah and stand in front of Him to renew your commitment to His command to you to worship Him in your life as if you see Him just as the angels worship Him by witness, and be His vicegerent on His earth. This requires you to declare your allegiance to Allah, the Grand, your praise to Allah, the Great, your submission to Allah, the Most High, and your commitment to the

(9) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: At-Tirmidhi in his Sunan, no. 3353, and its chain of narrators is good and authentic.

methodology of Allah revealed to you as in the Opening of the Book. Prayer also is a private talk to Allah, exaltation of Him with His praises, sanctification of, and taking refuge to Him, in which you ask Him for your need, complain to Him, and seek His aid. Do you know that Allah Almighty turns with His Face to you according to the very way He likes if you stand in front of Him in prayer? **“Allah Almighty continues to be facing the servant so long as he does not turn sideways; and once he turns his face away, He Almighty diverts His Face from him(10).”**

Allah Almighty enjoined upon John, son of Zechariah [peace be upon them] five words and commanded them to act upon them and enjoin them upon the children of Israel. Having instructed the people he said: “Verily, Allah Almighty enjoined prayer upon you. **So, if you stand in prayer, do not turn sideways because Allah Almighty turns with His Face to His servant whenever he stands in prayer and does not divert His Face from him till the servant is the first to do so (11).”**

And now, here are some meanings of prayer with which you can program yourself on faith with full certainty in Allah. Without prayer, you will not attain certainty, nor will faith be planted in your heart, nor will its expected characters branch within you causing you to desist from immorality and wrongdoing: {Recite (O Muhammad to them) what has been revealed to you of the Book (the Qur’an), and establish prayer. **Verily, the prayer prevents (its performer) from immorality and evildoings**

(10) Abu Dâwûd in his Sunan, no. 909, and its chain of narrators is authentic.

(11) At-Tirmidhi in his Sunan, no. 2863, and its chain of narrators is authentic.

(forbidden by Sharia) and the remembrance of Allah is indeed the greatest (of all other acts of worship). And Allah knows well what you do (of deeds for which He rewards you).} [Al-‘Ankabût 45] If your prayer is bad, neither will your deeds be accepted, because it will be the first deed for which you will be accounted; nor will you be able to establish the religion without it because it is the support pillar of the religion. Prayer is really the balancing force of our life: if it is good, your religion, life and place of return will be good; and if it is bad, your religion, life and place of return will be bad accordingly.

Now, here are some meanings of prayer with which you humble yourself submissively (before Allah) in your prayer perchance you will attain its fruit by Allah’s leave.

Before You Pray

Before you start praying, take heed of the following points in order to know the value of what you will do:

First of all, you should know that the five (prescribed) prayers are obligatory on every Muslim, be he male or female, and should not be offered later than their due times; and performing prayer in congregation is due on men. You will have no good nor attainment nor felicity in anything whatsoever should it engage you from prayer; and no harm nor evil will befall you from it nor will you lose if you engage from it with prayer.

“Verily, the covenant which stands between us and them (hypocrites) is (their performance of) prayer: he who leaves it is a disbeliever(12).”

“Five prayers have been prescribed by Allah on the servants (to be performed every day and night, i.e. every 24 hours): he, who performs them in full without neglecting anyone of them, will come (on the Day of Resurrection) having a covenant with Allah to admit him to Paradise; and he, who neglects them by way of regarding them slightly, will come (on the Day of Resurrection) having no covenant (with Allah) Who can punish him if He so likes, or admit him to Paradise if He so likes(13).”

(12) It is narrated on the authority of Buraydah [Allah be pleased with him]: At-Tirmidhi in his Sunan, no. 2621, and its chain of narrators is good, authentic and strange.

(13) It is narrated on the authority of ‘Ubâdah ibn As-Sâmit [Allah be pleased with him]: Abu Dâwûd in his Sunan, no. 425, and its chain of narrators is authentic.

It is narrated that the Prophet [peace be upon him] very often used to ask his Companions: "Have anyone of you seen a dream (tonight)?" Therefore, dreams would be narrated to him by those whom Allah wished to tell. One morning The Prophet [peace be upon him] said: "Last night, two persons came to me (in a dream) and awakened me and said to me: 'Proceed!' I set out with them and we came across a man Lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, crushing it. The rock rolled away and he followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Exalted be Allah! Who are these two persons?' They said: 'Proceed! Proceed!'"

So we proceeded and came to a man Lying flat on his back and another man standing over his head with an iron hook, and behold, he continued to put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear off his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the first side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions: 'Exalted be Allah! Who are these two persons?' They said to me: 'Proceed! Proceed!'"

So we proceeded and came across something like a baking oven, in which there was much noise and voices. We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from

underneath, and when it reached them, they cried loudly. I asked them: 'Who are these?' They said to me: 'Proceed! Proceed!'

So we proceeded and came across a river red like blood, and behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold. while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned (once again), and every time he returned to him, he opened his mouth and the other (on the bank) threw a stone into it. I asked my two companions: 'Who are these (two) persons?' They replied: 'Proceed! Proceed!'

We went on until we came to a man with a repulsive appearance, the most repulsive you have ever seen! Beside him there was a fire which he was kindling and running around. I asked my companions: 'Who is this?' They said to me: 'Proceed! Proceed!'

We proceeded until we reached a garden of deep green dense vegetation, having all types of spring colors, In the midst of which there was a very tall man whose head I could hardly see in view of his great height, around whom there were children, as numerous as I have never seen. I said to my companions: 'Who is this?' They replied: 'Proceed! Proceed!'

We went on until we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me: 'Go up!' I went up.

We came up until we reached a town built of gold and silver bricks, to whose gate we went and asked (the

gatekeeper) to open the gate, and it was opened. We entered the town wherein we found men one side of whose bodies was as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold! There was a river flowing across (the town) whose water was as white as milk. Those men went and threw themselves in it. Then they returned to us after the ugliness (of their bodies) had gone away and they became in the best shape.

My two companions said to me: ‘This is the Garden of Eden, and that is your place.’ I raised up my sight. Behold! I saw a palace like a white cloud. My two companions said to me: ‘That (palace) is yours.’ I said to them: ‘May Allah bless you both! Let me enter it.’ They replied: ‘As for now, you will not enter it, but you shall enter it (one day).’”

The Messenger of Allah [peace be upon him] said: “I said to them: ‘I have seen many wonders tonight. What does all that mean which I have seen?’ They replied: ‘We will inform you: **as for the first man you came upon whose head was being crushed with the rock, he symbolizes the one who studies the Qur’an and neither recites it nor acts on its orders, and further sleeps, neglecting the obligatory prescribed prayers.** As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he symbolizes the man who goes out of his house in the morning and tells so many lies which spread all over the world. As for those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba). The bad looking man whom you

saw near the fire which he was kindling and going round is Mâlik, the gatekeeper of Hell. The tall man whom you saw in the garden is Abraham [Peace be upon him], and the children around him are those who die on the fitrah (true religion).”

The narrator added: Some Muslims asked the Prophet [peace be upon him]: "O Messenger of Allah! What about the children of pagans?" He [peace be upon him] replied: "And also the children of pagans."

The Prophet [peace be upon him] added: "My two companions added: "The men you saw half handsome and half ugly are those who have mixed a good act with an evil, but Allah forgave them(14).”

Have you seen then the punishment of him who sleeps and delays the prayer from its due time? The Messenger of Allah [peace be upon him] said: "**By Him in Whose Hand my soul is! I was about to order for collecting firewood and then order someone to pronounce adhan for the prayer and another to lead the prayer. Then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) prayer.** By Him in Whose Hand my soul is! If anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have turned up for the ‘Ishâ’ prayer(15).”

(14) It is narrated on the authority of Samurah ibn Jundub [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 7047.

(15) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 644.

Have you seen the judgment of The Messenger of Allah [peace be upon him] on him who does not attend the congregational prayer with the Muslims?

The Adhan

Allâhu akbar! Allâhu akbar! (Allah is the Most Grand! Allah is the Most Grand!):

The adhan is a call from your Lord, the Grand, to obey His command. His command is true and good because it is from the Grand, the Exalted, the Almighty, Who will account you for it. Allah Almighty is far more Grand than anyone else commanding or inviting you be it your own self or your fear of anyone's power or desire for his majesty. In whichever state you might be, answer the call of Allah to prayer because Allah is the Most Grand; and leave anything not enjoined by Allah for what He commanded you to do. There is no speech, whatsoever, with His because Allah is the Most Grand.

Ashhadu an lâ ilâha illallâh (I testify that there is none worthy of worship except Allah):

It should be known to you that there is no deity (to be worshipped) except Him, the Almighty. He is the Most Supreme God, and if He intends for you good or evil, none can repel His command. None has power over anything unless Allah commands it to be, nor can anyone will anything unless Allah wills it to be; and nothing can be without His permission. If you like to draw closer to Him to attain His bounty, obtain might and honor and fulfill your need, you should follow His religion, get up to answer His call and comply with His order.

Ashhadu anna Muhammadan rasûlullâh (I testify that Muhammad is the Messenger of Allah):

You should follow the command of your Lord according to the methodology of His Messenger [peace be upon him] in what he commanded you to do, because he is truly the Messenger of Allah. Allah never accepts from you any deed thereby you draw closer to Him unless it is done according to the methodology of His Messenger [peace be upon him]. So, pray as he used to pray.

Hayya ‘alas-salâh (Come to prayer):

That is the command of your Lord to you to turn to prayer. It should be known to you that in prayer you have all success as shown in the next command.

Hayya ‘alal-falâh (come to success):

Do not slow down from it. If your Lord, the Great, Lord of Majesty, calls you, he never accepts that you should not hasten to answer His call.

Allâhu akbar! Allâhu akbar! Lâ ilâha illallâh (Allah is the Most Grand! Allah is the Most Grand! There is none worthy of worship except Allah):

You should recall to mind that there is no deity but Allah, the Most High, from Whom there is no salvation, nor refuge nor flight but to Him. So, turn to your Lord, and leave all what you are doing, because now it is time for prayer: truly, there is none worthy of worship except Allah.

It is narrated on the authority of ‘Abdullâh ibn Zaid [Allah be pleased with him] that he said: When the Messenger of Allah [peace be upon him] intended to command that a bell be made in order to be rung so that the

people would gather for the prayer, I saw (in a dream) while I was asleep a man carrying a bell in his hand, thereupon I asked him: “O servant of Allah! Would you sell me this bell?” he said: “What would you do with it?” I said: “We would call for the prayer with the help of it.” He said: “Would I not guide you to something much better than that?” I asked: “What is it?” he said: “It is to say: **“Allâhu akbar! Allâhu akbar! Allâhu akbar! Allâhu akbar! Ashhadu an lâ ilâha illallâh; Ashhadu an lâ ilâha illallâh. Ashhadu anna Muhammadan rasûlullâh; Ashhadu anna Muhammadan rasûlullâh. Hayya ‘alas-salâh; Hayya ‘alas-salâh. Hayya ‘alal-falâh; Hayya ‘alal-falâh. Allâhu akbar! Allâhu akbar! Lâ ilâha illallâh”** (Allah is the Most Grand! Allah is the Most Grand! Allah is the Most Grand! Allah is the Most Grand! I testify that there is none worthy of worship except Allah! I testify that there is none worthy of worship except Allah! I testify that Muhammad is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is the Most Grand! Allah is the Most Grand! there is none worthy of worship except Allah). then, he moved backward from me, though not afar and said: “When you come to establish the prayer, you should say: **“Allâhu akbar! Allâhu akbar! Ashhadu an lâ ilâha illallâh. Ashhadu anna Muhammadan rasûlullâh. Hayya ‘alas-salâh. Hayya ‘alal-falâh. Qad qâmat as-salâh; qad qâmat as-salâh. Allâhu akbar! Allâhu akbar! Lâ ilâha illallâh”** (Allah is the Most Grand! Allah is the Most Grand! I testify that there is none worthy of worship except Allah! I testify that Muhammad Is the Messenger of Allah! Come to prayer! Come to success! The prayer has been established! The prayer has been

established! Allah is the Most Grand! Allah is the Most Grand! there is none worthy of worship except Allah). in the morning, I came to the Messenger of Allah [peace be upon him] and told him of what I had seen. On that the Messenger of Allah [peace be upon him] said: “No doubt, you have seen a true vision by Allah’s Will! Go with Bilâl, and dictate that to him, and let Bilal pronounce it for he has a sweeter voice than you.” I went with Bilâl, and started dictating it to him, and he went on pronouncing it. When ‘Umar ibn Al-Khattab heard the voice while being in his house, he set out dragging his garment and said: “O Messenger of Allah! By Him Who has sent you with the truth! I’ve seen the like of what he (‘Abdullah Ibn Zaid) has seen!” on that the Messenger of Allah [peace be upon him] said: “All perfect praise be to Allah(16).”

Wudu’ (Ablution)

Wudu’ is a prerequisite for assuming prayer. **“Wudu’ is the key to (enter the) prayer;** Takbîr (glorification of Allah by saying ‘allâhu akbar’) is (the means of) assuming it (i.e. making unlawful to engage in anything else other than it), and Taslîm (salutation of ending the prayer by saying ‘as-salâmu ‘alaykum wa-rahmatullâh’) is (the means of) finishing it off (and making lawful what has been unlawful in it)(17).”

Wudu’ cleanses your body, removes your sins, purifies your souls, and rids you of the deception of Iblîs, to get ready for meeting Allah the Sovereign and standing in front of Him. The sins make the worship of Allah seem heavy on

(16) Abu Dâwûd in his Sunan, no. 498, and its chain of narrators is authentic.

(17) It is narrated on the authority of ‘Ali [Allah be pleased with him]: Ahmad in his Musnad, 2:240 with an authentic chain of narrators.

you, whereas wudu' washes them off you, causing you to be active in your endeavor to please your Lord.

“When a faithful servant (of Allah) offers wudu', in which he rinses his mouth and then snuffs (water into his nostrils and blows it out), his sins then get out of both his mouth and nose; and when he washes his face, his sins get out of his face until they even come out from underneath his eyelids; and when he washes his arms, his sins get out of both arms; and when he passes his hand (wetted with water)over his head, his sins get out of his head until they even come out of his ears; and when he washes his feet, his sins get out of his feet until they even come out from underneath the nails of his toes; and by then, his prayer and walk towards the masjid will have extra reward (of raising him in degrees, and removing from him more sins other than those plotted out by wudu')(18).”

It is narrated on the authority of Humrân (the slave of ‘Uthmân ibn ‘Affân) that he saw ‘Uthmân ibn ‘Affân [Allah be pleased with him] having asked for a tumbler of water from which he poured water over his hands and washed them thrice and then put his right hand in the water container and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said: The Messenger of Allah [peace be upon him] said: **“If anyone Performs ablution like that of mine and prays two rak‘ahs, during which he does not think of**

(18) It is narrated on the authority of ‘Abdullâh As-Sunâbihi: Ibn Mâjah in his Sunan, no. 282, and its chain of narrators is authentic.

anything else (other than the present prayer), then his past sins will be forgiven for him(19)."

"No doubt, anger is from Satan and Satan has been created from fire, and it is water which extinguishes fire. Hence, if anyone of you grows angry, let him perform wudu'(20)."

Allah Almighty says (what means): **{And removed from you your burden, which weighed down your back?}** [Ash-Sharh 2-3]

Wudu' also adorns the parts of the body it reaches, like the ornaments of horses of bright foreheads and legs, and with it you enter Paradise and attain the love of Allah.

The Messenger of Allah [peace be upon him] came to the graveyard and said: "Peace be upon you! The abode of the believing people and we, Allah willing, are about to join you. Would that I could see my brothers!" They (the companions) asked: "Are we not your brothers, O Messenger of Allah?" He said: "You are my Companions, and our brothers are those who have not yet come into the world." They asked: "O Messenger of Allah! How would you recognize those persons of your ummah who have not yet come?" He said: "Suppose that a man has horses with bright foreheads and legs among horses which are all black, would he not be able to recognize his own horses?" They said: "He would recognize them O Messenger of Allah." He said: **"They (our brothers) would come with bright**

(19) Al-Bukhâri in his Sahîh, no. 159.

(20) It is narrated on the authority of 'Atiyyah As-Sa'di [Allah be pleased with him]: Ahmad in his Musnad, no. 4985; Abu Dâwûd in his Sunan, no. 4784; ibn Abu 'Âsim in Al-Âhâd Wal-Mathâni, no. 1431; As-Suyûti in Al-Jâmi' As-Saghîr, no. 2080, and its chain of narrators is good.

faces, arms and legs because of the marks of wudu'. I would be ahead of them at the Fountain. Some people would be driven away from my fount as well as a stray camel is driven away. I would address them saying: "Come! Come!" Then it would be said (to me): "Indeed, they altered (the terms of their commitment and deviated) after you". I would say: "Be off! Be off!(21)."

The Messenger of Allah [peace be upon him] said to Bilâl when it was time for Fajr prayer: **"O Bilâl! Tell me which deed you have done in Islam for which you expect the Greatest reward. I heard (in a dream at night) the sound of your footsteps in front of me in Paradise."** Bilâl said: **"I have done no deed in Islam for which I expect the Greatest reward except that whenever I perform wudu' perfectly during the night or day, I would offer with that wudu' as much prayer as Allah has destined for me to pray(22)."**

Because Abu Hurayrah [Allah be pleased with him] was keen on performing wudu' after each ritual impurity, and following each wudu' with prayer, he preceded others to Paradise: {And they ask you about menstruation. Say: "It is harm (and pollution), so keep away from (sexual intercourse with) women during menstruation. And do not approach them (by sexual intercourse) until they are pure. And when they have purified themselves, then have sexual intercourse with them from where Allah has commanded you. **Indeed, Allah loves these who are constantly repentant and**

(21) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 249.

(22) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 1149.

loves those who always purify themselves.} [Al-Baqarah 222]

Have you learnt anything of the value of the wudu' by which the body is purified from all impurities and dirt, and the soul from sins?

Turning Your Face towards the Ka'bah

{Verily, We see the turning of your face to the heavens: **now We shall turn you to a Qiblah that will please you. Turn then your face (in prayer) in the direction of Al-Masjid Al-Harâm (the Ka'bah): wherever you are, turn your faces (in prayer) in that direction.** The people of the Book know well that this is the truth from their Lord, nor is Allah unmindful of what they do.} [Al-Baqarah 144]

It should be known to you that if you turn your face towards the Ka'bah in obedience of Allah's command, He will provide for you, look after you and save you from wherever you expect not, just as He provided for, looked after and saved Hagar and her child in a barren, desolate and waterless valley where the Ka'bah lies, simply because she obeyed the command of her Lord, Who, in turn, sent to her the water of Zamzam as a sign standing till those days of yours, and removed their loneliness by directing the noblest of Arab tribes to live with them, after seeking her permission. Later on the foundations of the House were raised and the Ka'bah became the qiblah, direction and sign of all mankind. So, obey the command of Allah and establish prayer, and pay no attention to anything else and fear nothing whatsoever: only comply with the order of your Lord: {O our Lord! I have made some of my offspring (i.e. Ishmael and his mother Hajar) to dwell in an uncultivable valley (i.e. Makkah) by Your Sacred House (the Ka'bah) **in**

order, O our Lord, that they may establish prayer. So fill the hearts of some people with love towards them, and (O Allah) provide them with fruits so that they may give thanks.} [Ibrâhîm 37]

“When Abraham had differences with his wife (Sarah because of their jealousy of Hagar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water skin with them containing some water, from which Ishmael's mother used to drink water so that her breast would produce more milk for her child. When Abraham reached Makkah, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada, **she called him from behind: “O Abraham! To whom are you leaving us?” He replied: “To (the Care of) Allah.” She said: “I am satisfied to be with Allah.”**

She returned to her place and started drinking water from the water skin, and her milk became abundant for her child. When the water had all been used up, she said to herself: “I'd better go and look so that I may see somebody.” She ascended the Safa Mountain and looked, hoping to see somebody, but in vain. When she came down to the valley, she ran till she reached the Marwah Mountain. She ran to and fro (between the two mountains) many times. Then she said to herself: “I'd better go and see the state of the child.” She went and found it on the point of dying. She could not endure to watch it dying and said (to herself): “If I go and look, I may find somebody.”

She went and ascended the Safa Mountain and looked for a long while but could find nobody. Thus she completed seven rounds (of running) between Safa and Marwah. Again she said (to herself): “I'd better go back and see the state of

the child.” But suddenly she heard a voice, to which she said: “Help us if you can.” Lo! It was Gabriel (who had made the voice). Gabriel hit the earth with his heel like this (Ibn Abbas hit the earth with his heel to illustrate it), and so the water burst out. Ishmael's mother was astonished and started digging. Abu Al-Qâsim (The Prophet) said: "If she had left the water flow, it would have been flowing on the surface of the earth." Ishmael's mother started drinking from the water with her milk increasing for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, which astonished them. They said: “Birds can only be found at a place where there is water.” They sent a messenger who searched the place and found the water. Then he returned to inform them about it. Then they all went to her and said: “O Ishmael’s mother! Will you allow us to be with you (or dwell with you)?” (In this way, they stayed there.) Later on their boy reached the age of puberty and married a woman from them.

Then an idea occurred to Abraham, which he disclosed to his wife (Sarah): “I would like to visit my dependents I left (at Makkah).” When he went there, he greeted (Ishmael's wife) and asked: “Where is Ishmael?” She replied: “He has gone out for hunting.” Abraham said (to her): “When he comes, tell him to change the threshold of his gate.” When he came, she told him the same whereupon Ishmael said to her: “You are the threshold, so go to your family”; (and he divorced her). Again Abraham thought of visiting his dependents (wife and son) whom he had left (at Makkah). He told his wife (Sarah) of his intention.

Abraham came to Ishmael's house and asked: "Where is Ishmael?" Ishmael's wife replied: "He has gone out for hunting." Then she added: "Will you stay and have something to eat and drink?" Abraham asked: "What are your food and drink?" She replied: "Our food is meat and our drink is water." He said: "O Allah! Bless their meat and their drink." Abu Al-Qâsim (The Prophet) said: "Because of Abraham's invocation there are blessings (in Makkah)." Once more Abraham thought of visiting his family he had left (at Makkah). He told his wife (Sarah) of his decision. He went and found Ishmael behind the Zamzam well, mending his arrows. He said: **"O Ishmael, Your Lord has ordered me to build a house for Him."** Ishmael said: "Obey (the order of) your Lord." Abraham said: "Allah has also ordered me that you should help me therein." Ishmael said: "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones. Both of them were saying: {O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.} [Al-Baqarah 127] When the building became high and the old man (Abraham) could no longer lift the stones (to such a high position), he stood over the stone of The Station while Ishmael was handing him the stones. Both of them were saying: {O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing.} (23)"

When you Stand and Get Ready for Prayer

It should be known to you that as of the moment you stand in front of your Lord Almighty in prayer, He turns with His Face to you, and neither the distance of time or

(23) It is narrated on the authority of Ibn 'Abbâs [Allah be pleased with them]: Al-Bukhârî I his Sahîh, no. 3365.

place nor mountains nor structures nor crowds impede you from His sight. The sight of Allah Almighty is not suspended on a degree of reflected light falling on things and is reflected from them to make them visible to the beholder; nor is it dependent on a degree of clarity with no physical partitions or a degree of nearness like seeing things around us – Allah forbid! Allah Almighty is the light of the heavens and the earth and if His veils of light are lifted, the splendor of His Countenance would burn of His creation as far as His Sight could reach, all non-being would be obliterated, and all living beings in this world would swoon: “His veil is the light (or the fire, and were He to remove it, the splendor of His face would burn of His creatures as far as His sight could reach(24).”

{And when Moses came at the time and place appointed by Us (To communicate with him), and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look at the mountain; if it remains firm in its place then you shall see Me." **So when his Lord appeared to the mountain, He made it collapse to dust (and rendered it level), and Moses fell down in a swoon.** Then when he recovered his senses he said: "Exalted be You, I turn to You in repentance and I am the first of the believers (at my time)."} [Al-A'raf 143] Yet, neither Moses [peace be upon him] nor the mountain could endure the rise of Allah Almighty.

Remember that when you stand in front of Allah in prayer, Allah Almighty turns with His Face to you in the very way He likes. “Allah, the Exalted, the Almighty,

(24) It is narrated on the authority of Abu Mûsa [Allah be pleased with him]: Muslim in his Sahîh, no. 179.

continues to be facing the servant so long as he does not turn (away); and once he turns his face away, He Almighty diverts His Face from him(25).”

Allah Almighty enjoined upon John, son of Zechariah [peace be upon them] five words and commanded him to act upon them and enjoin them upon the children of Israel. Having instructed the people he said: “Verily, Allah, the Exalted, the Almighty, enjoined prayer upon you. So, if you stand in prayer, do not turn sideways because Allah Almighty turns with His Face to His servant whenever he stands in prayer, and does not divert His Face from him till the servant is the first to do so(26).”

Stand in front of your Lord Almighty as though you see Him; and it is true that you do not see Him, you should put in mind that He sees you. Make good your standing in front of your Lord in prayer. One day while The Prophet [peace be upon him] was sitting with some people, Gabriel came and asked: "What is *Îmân*?" The Messenger of Allah [peace be upon him] replied: "To have faith in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in the Day of Resurrection." Then he (Gabriel) further asked: "What is *Islam*?" The Messenger of Allah [peace be upon him] replied: "To worship Allah and associate none with Him, to offer prayers perfectly, to give *Zakâh*, and to observe fasts during the month of Ramadan." Then he (Gabriel) further asked: **"What is *Ihsân*?" The Messenger of Allah [peace be upon him] replied: "To worship**

(25) Al-*Irâqî* in *Al-Mustakhraj* ‘*Ala Al-Mustadrak*, no. 85, and its chain of narrators is good. See also Abu *Dâwûd* in his *Sunan*, no. 909, and its chain of narrators is authentic.

(26) At-*Tirmidhi* in his *Sunan*, no. 2863, and its chain of narrators is authentic.

Allah as if you see Him, and it is true that you cannot really see him, then you must put in mind that He sees you." Then he (Gabriel) further asked: "When will the final Hour be established?" The Messenger of Allah [peace be upon him] replied: "The answerer has no better knowledge than the asker. However, I will inform you about its portents: When a slave girl gives birth to her master; when the shepherds of black camels compete with one another in constructing high buildings. In addition, the (final) Hour is one of five things which nobody knows except Allah." The Prophet [peace be upon him] then recited (what means): {Verily the knowledge of the (final) Hour is with Allah (alone). It is He Who knows rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).} [Luqmân 34] When that man (Gabriel) left the Prophet [peace be upon him] asked his Companions to call him back, but they could not see him. On that the Prophet [peace be upon him] said: "That was Gabriel who came to teach people their religion(27)."

It is narrated on the authority of Ibn ‘Umar [Allah be pleased with them] that he said: Once The Messenger of Allah [peace be upon him] took hold of part of my body and said: **“Worship Allah (as perfectly) as if you see Him; and be in this world as though you are a stranger or a traveler(28).”**

(27) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri 50.

(28) Ahmad in his Musnad, no. 5156, and its chain of narrators is authentic.

Remember that prayer is a private talk, so talk to your Lord privately in it as if you see Him; and it is true that you cannot really see Him, then you should be sure that He sees you. As such you should do in all your affairs after prayer: to worship Allah as if you see Him, and although you cannot really see Him, you should be sure that He sees you. Let not your prayer be merely verbal chants you utter like a singer who follows his own inclinations rather than talks privately to anyone. And now, let you enter your prayer.

Allâhu Akbar (Allah is the Most Grand)

It should be known to you that by your saying ‘Allâhu akbar (Allah is the Most Grand)’ you assume prayer and move from the state in which you mix with the creation and creatures and are concerned with your living affairs, to another state in which you stand in front of the Creator. In fact, you leave all things for being in seclusion with Allah in front of Whom you stand, just as you will stand in front of Him on the Day of Resurrection with no partition nor interpreter between you and Him.

Allâhu akbar also is the motto and end of each act of worship. Allâhu akbar is a reminder to you, and by which you take resort to your Lord, and admit that Allah is the Grand, Lord of Majesty: {(Those days are the month of) Ramadân in which the Qur’an was sent down, as a guide to mankind, and as Clear Signs for guidance and criterion (between right and wrong). So whoever among you sights the crescent of the month (Ramadân) should fast it, but if anyone is ill, or on a journey, the prescribed period (should be made up) from days later. Allah intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period (of fasting), **and to glorify Him (on completing them out of gratitude for His favor) that He has guided you (to the standards of your religion);** and perchance you shall be grateful.} [Al-Baqarah 185]

It is narrated on the authority of ‘Adiyy ibn Hâtim [Allah be pleased with him] that he said: While I was sitting with the Messenger of Allah [peace be upon him] two persons came to him, one of whom complained of his poverty and the other complained of the prevalence of robberies. Allah's

Apostle "Allah's blessing and peace be upon him" said: "As regards stealing and robberies, there will shortly come a time when a caravan will go to Makkah (from Madīnah) unescorted. Regarding poverty, The final Hour will not be established till one of you wanders about with his object of charity and will find nobody to accept it. **(No doubt) each one of you will stand in front of Allah when there will be neither a curtain nor an interpreter between him and Allah** who will ask him: "Did not I give you wealth?" He will reply in the affirmative. Allah will further ask: "Did not I send a messenger to you?" Again that person will reply in the affirmative. Then he will look to his right and he will see nothing but Hellfire. Then he will look to his left and will see nothing but Hellfire. So, any of you should save himself from the fire even by giving half a date-fruit (in charity). If you find (nothing), then (you can do it through saying) a good pleasant word (to your brethren)(29)."

Linguistic Meaning

Al-Kabîr (the grand) is opposed to As-Saghîr (the small). It has many linguistic shades which vary according to the derivatives of the root 'Kabura', including:

Kibr/Kibriyâ' (majesty) goes back, in principle, to imperviousness and unyieldingness.

Al-Kabîr (grand) refers to the one who disposes of those inferior to him in rank just as he likes in view of his extensive knowledge, awareness and experience which excel theirs.

He also, being the most knowledgeable of all his people, has the presidency over them: {So, when they despaired of

(29) Al-Bukhârî in his Sahîh, no. 1413.

him, they held a conference in private. **The grand (chief) of them said:** "Know you not that your father did take an oath from you in Allah's Name (to bring back Benjamin), and before this you neglected your duty concerning Joseph? Therefore I will not leave this land until my father permits me, or Allah decides my case (by releasing Benjamin) and He is the Best (and the justest) of judges.} [Yûsuf 80] That is, when things seemed difficulty upon them, it was up to their grand/chief to talk and give his opinion; and they obeyed him because of his great knowledge and sound mind, and presidency over them. The grand of them is the most knowledgeable and the president of them all.

Al-Kabîr is also the dignitary of people as shown in the hadith of Ibn Az-Zubayr [Allah be pleased with him] and demolishing the Ka'bah: When he demonstrated his group he invited the venerable men and dignitaries of his people and they looked at him.

One is the grandest (Kubr) of his people means he is the most established in ancestry and the closest to his higher grandfather through the smallest number of fathers.

Al-Akbar is also the eldest, and the earlier one is in birth, the elder he is.

Al-Akbar (the Grandest) is the best. As far as the burial is concerned, the Grandest, i.e. the best, should be made in the first row next to the qiblah.

When describing things, 'Kibr' means the greater portion/part as shown in Allah's saying (what means): {Verily! Those who brought forth the slander are a group among you (O believers). Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid (the evil of) that which he had earned of the sin,

and as for the one among them who took upon himself the greater share thereof, his will be a severe torment.} [An-Nûr 11] i.e. the Greatest part of the falsehood (story fabricated about ‘Â’ishah [Allah be pleased with her]).

Al-Kibr (grandeur) refers to the highness in honor and rank.

Al-Kabîr (the grand) among servants is the perfect one the characteristics of whose perfection transcend him to others in the sense that none sits with him but that something of his perfection flows over him. The perfection of a servant lies in his mind, abstentiousness and knowledge which make him a guide of others and an example for people to follow, and has the supremacy, honor and sovereignty over them all.

Al-Kabîr (the grand) is the oldest and the closest to his grandfather and excels the other youths in his long experience, deep understanding and extensive knowledge.

Al-Kabîr (the grand) among the people is the one whose opinion is obeyed by them, and they always refer to him at times of adversity and prosperity.

Allâhu akbar and His is the highest similitude (i.e. He is beyond comparison) in the heavens and on earth. He alone is worthy of perfect names, attributes and actions; and He alone is worthy of Majesty, sovereignty and greatness. He is the Sovereign, the Oldest before Whom there is nothing, the eternal Who never ends, the First, the Last, and His is the knowledge and wisdom, and He is the All-Knowing, the All-Wise, the All-Acquainted (with things). He is the Protecting Friend, the Praiseworthy; and to Him all things shall return. If one draws closer to Him, He will so pour over him out of

His bounty that He will be the (sense of) hearing therewith he hears, and the (sense of) seeing therewith he sees.

Allâhu akbar: are you really a servant of Allah the Grand, and close to Him and His allies?

In a Qudsi hadith Allah Almighty says: "I will declare war against him who shows hostility to an ally of Mine. The most beloved thing with which My servant comes nearer to Me is what I have enjoined upon him; and My servant continues to come closer to Me through performing supererogatory deeds (e.g. prayer, fasting etc.) Besides what is obligatory until I love him. **If I love him I become his sense of hearing with which he hears, his sense of seeing with which he sees, his hand with which he grips, and his leg with which he walks. That is, with the help of Me he hears, with the help of Me he sees, with the help of Me he grips, and with the help of Me he walks. If he asks Me, I will give him, and if he seeks refuge with me, I will give him refuge;** and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him even though he should, inevitably, die(30)."

Kibr/Kibryâ' (majesty) means greatness and being potentate. It also refers to dominion as shown in Allah's saying (what means): {They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, **and that you two may have the grandeur in the land (of Egypt)?** We are not going to believe you two!"} [Yûnus 78]

(30) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6502.

The Mutakabbir (Supreme) is the one Who overpowers the tyrants of His creatures: if they dispute greatness with Him, He will destroy them.

The Mutakabbir (Supreme) also is He Who refrains from wronging His servants because He possesses all attributes of perfection and glory. The servant has but to be submissive, humiliate himself and show neediness to Allah, the Grand, the Supreme.

The Mutakabbir (Supreme) is He Who refrains from doing anything evil or bad, and is too great to have or possess any attribute not fit for His majesty. He is too great to wrong His servants because of His perfect attributes, high rank and esteem. Injustice is to prevent and violate rights, and place things improperly, simply because of shortage and/or corruption in souls.

The Mutakabbir (Supreme) is He Who is too grand to accept that anything should be associated with Him in worship. If one has part of any of the attributes of Allah, the Grand, the Supreme, by no means will he have, by virtue of it, a position or a standing or a rank like His. None other than Allah Almighty has anything to be demanded, wished for, or even feared of. Allah, the Exalted, never accepts that anyone or anything of His creation be rendered equal to Him, and, consequently, be associated with Him in worship. He accepts from the acts of worship only that in which one is sincere to His Countenance. In a Qudsi hadith Allah, the Blessed, the Almighty, says: **"I Have absolutely no need of Having partners, and whoever does a deed wherein he**

associates others with Me, I Will Forsake him and his partner⁽³¹⁾.”

According to Al-Qurtubi, Al-Mutakabbir is He Who is so supreme with His Lordship that there is none like Him. Al-Kabîr is grand with His Lordship, and this means that the Lord is the grand.

Allâhu akbar: Al-Kabîr (the Grand) is He Whose speech is truth

The speech of the Grand is truth, and He never fails in His promise: {No intercession can profit in His presence (on the Day of Resurrection) except for him whom He permits. (They will wait) till when terror is removed from their (angels') hearts (and permission is given for intercession), they (angels) say (to one another rejoicingly): **"What is it that your Lord has said?" They say: "The truth (He has given permission for intercession). And He is the Most High (above His creation), the Most Grand."**} [Saba' 23] They tell the truth and know that Allah tells only the truth, and accomplishes His promise.

Al-Kabîr (the grand/The eldest) should speak first, i.e. he should be allowed to talk in any matter before those younger than him

It is narrated on the authority of Muhayyisah ibn Mas'ûd and 'Abdullâh ibn Sahl [Allah be pleased with them] that they went to Khaybar and dispersed in the gardens of the date-palm trees. 'Abdullâh ibn Sahl was murdered. Then 'Abd-Ar-Rahmân ibn Sahl, Huwayyisah and Muhayyisah, sons of Mas'ûd, came to The Prophet [peace be upon him]

(31) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 46 (2958).

and spoke about the case of their (murdered) friend. ‘Abd-Ar-Rahmân, who was the youngest of them all, started talking. The Prophet [peace be upon him] said: **“Let the eldest (among you) speak first.”** So they spoke about the case of their (murdered) friend. [Al-Bukhâri and Muslim]

No word should be put forward before the word of Al-Kabîr (the grand)

Allah Almighty says (what means): {O you who believe! **Put forward not (any word or deed) before Allah and His Messenger (without their permission),** and fear Allah. Verily! Allah is All-Hearing (of your words), All-Knowing (of your states).} [Al-Hujurât 1]

The sovereignty of Al-Kabîr (grand/chief) cannot be ignored because he has the knowledge of all things

- **{To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor give birth, except by His Knowledge.** And on the Day when He will call unto them (polytheists, saying): "Where are (those whom you claimed as) My partners?" They will say: "We inform You now that none of us bears witness to it (that You have partners)!"} [Fussilat 47]

- **{And you (O Muhammad) are not (engaged) in any business nor recite any portion of the Qur’an, nor you (people) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (even so much as) an atom’s weight (or the smallest ant) on the earth or in the heaven, nor what is less than that or what is greater, but that it is (recorded) in a Clear register (the Preserved Tablet).}** [Yûnus 61]

- {He (Pharaoh) said: "Have you believed in him before I give you leave? **Surely, he indeed is your chief, who has taught you** magic! So verily, you shall come to know (the severe torment I will afflict you with). Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all (on the trunks of date-palms)."} [Ash-Shu'arâ' 49]

The Grand has full knowledge, acquaintance and experience, and from Him nothing can be hidden.

To Al-Kabîr (the Grand) goes back the decision (of all matters)

- {It is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, that they should have (thereafter) any choice in their affair. And whoever disobeys Allah and His Messenger, he has indeed strayed into a clear error.} [Al-Ahzâb 36]

- {**O you who believe! Obey Allah** and obey the Messenger (Muhammad) and those in authority among you. **If you dispute in anything amongst yourselves, refer it to (the Book of) Allah** and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable in conclusion.} [An-Nisâ' 59]

- {And invoke not with Allah any other god: there is none worthy of worship but He. Everything will perish save His Countenance. **His is the Decision (of all matters)**, and to Him you (all) shall be returned (after being resurrected and raised from your graves).} [Al-Qasas 88]

Obedience is due to Al-Kabîr (the Grand)

In other words, all obedience and sovereignty are due to the Grand, and nothing should be done without His counsel because His previous existence, knowledge and experience qualify Him for this on the one hand, and, on the other hand, He is an aide to such as obeys Him, always with him, helps him, gives him victory, and guides him to the right direction; and He never leaves anyone without reckoning, be he an obedient or a disobedient of Him:

- {And they (the followers) will say: "Our Lord! **Verily, we obeyed our chiefs and our great ones**, and they misled us from the Way (of guidance).} [Al-Ahzâb 67]

- Then He turned to the heaven when it was smoke, and said to it and to the earth: "**Come both of you (in compliance with My command) willingly or unwillingly.**" They both said: "**We (along with all that exists in us) come willingly.**"} [Fussilat 11]

- {Do these (who turn away) seek a religion other than the religion of Allah, **while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly?** And to Him shall they all be returned.} [Âl 'Imrân 83]

- {And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly (and those are the believers) or unwillingly (and those are the hypocrites), and so do their shadows in the mornings and in the afternoons.} [Ar-Ra'd 15]

- {They (the angels) fear their Lord above them, and they do what they are commanded.} [An-Nahl 50]

- {Make not the calling of the Messenger among you as your calling of one another. Verily, Allah knows

those of you who slip away (from the masjid during the Friday Khutbah) hiding themselves by others (without seeking permission from the Prophet to leave). And let those who violate the command (of Allah and His Messenger) beware, lest a trial would befall them (in this world) or a painful torment afflict them (in the hereafter).} [An-Nûr 63]

If the Grand gives permission to do anything, enjoins or invites to anything, He will aid and help one to do it, and give him reward for it because the Grand likes the one who harkens and obeys His words and command, and never accepts that anyone should behave with arrogance towards and take for mockery His speech, violate it himself and invite to something in opposition to it, and, moreover, avert others from it and attack anyone acting upon it. So, Allâhu akbar:

- {And they have a charge of crime against me, **and I fear they will kill me (in retaliation for their murdered).**” Allah said: "Nay! (They will not be able to kill you) **Go you both with Our Signs. Verily We shall be with you,** listening (to what you will say and the reply you will receive from them).} [Ash-Shu‘arâ’ 14-15]

- {(They are) those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah (Alone)." For had it not been that Allah checks one set of people by means of another, monasteries (of monks), churches (of Christians), synagogues (of Jews, and mosques (of Muslims) wherein the Name of Allah is mentioned much would surely have been pulled down. **Verily, Allah will help those who support His (religion).** Verily, Allah is All-Strong (over His creation), All-Mighty (in His authority and power).} [Al-Hajj 40]

- {So, as for those who believe (in Allah) and do deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who disdain His worship and are arrogant, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.} [An-Nisâ' 173]

- {That Allah may give them the best reward of what they did, and increase them more out of His bounty. And Allah provides without measure to whom He wills.} [An-Nûr 38]

- {Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now there has come to you a clear proof (the Qur'an) from your Lord, and a guidance and a mercy (to those who follow it). Who then is more wrongful than he who denies the revelations of Allah and turns aside therefrom? **We shall requite those who turn aside from Our revelations with the worst torment** because of their having turned aside (from them).} [Al-An'âm 157]

- {If you ask them (about this), they say (excusing): "We were only talking idly and joking." **Say: "Was it at Allah and His revelations and His Messenger that you were mocking?"** Make no excuse; you disbelieved after (you had disclosed an outward show of) your belief. If We pardon some of you, We will punish others amongst you because they were criminals (persistent hypocrites).} [At-Tawbah 65-66]

- {Verily, those who disbelieve and avert (men) from the Path of Allah, and from Al-Masjid Al-Harâm (the Ka'bah) which We have made (open) to (all) people (to

perform their rites and worship Allah), the dweller in it and the visitor from the country are equal there; **and (also) whoever intends to deviation (in the religion) therein or injustice, We shall cause him to taste a painful torment.**} [Al-Hajj 25]

- **{And those who annoy believing men and women undeservedly (by ascribing to them what they do not do or have), they incur (upon themselves the crime of) slander and manifest sin.}** [Al-Ahzâb 58]

command, presidency and leadership are due to Al-Kabîr (the grand)

Since the grand excels others in knowledge, bounty, mind and religion, command, presidency and leadership are due to him no matter how young he might be. With the Qur'an Allah raises in degrees whomever He likes because it is the speech of Allah, the Grand.

Once The Messenger of Allah [peace be upon him] dispatched **an expedition consisting of many people, and let them recite the Qur'an before him. He let each of its members recite what he had of the Qur'an, till he came upon one of the youngest of them all and asked him: "What do you have (of the Qur'an) O so and so?" he said: "I have such and such, and such and such, in addition to the surah of Al-Baqarah."** He asked him: "Do you really memorize the surah of Al-Baqarah?" the man answered in the affirmative thereupon The Messenger of Allah [peace be upon him] said: **"Then, go and you are their commander."** One of their noble men said: "By Allah, nothing has prevented me from learning the surah of Al-Baqarah except that I was afraid I could not act upon it as it should be." The Messenger of Allah [peace be upon him]

said: “Learn the Qur’an and recite it regularly (and act upon its principles). Verily, the similitude of the Qur’an in relation to the one who learns, recites and stands by it (as it should be) is like a leather container filled with musk, exuding out its smell wherever it is; and the similitude of him who learns it and sleeps while it is in his heart is like a leather container tied up on the musk (inside it)(32).”

Walâ’ (Allegiance) is due to Al-Kabîr (the grand

according to the following hadith: “The allegiance is due to Al-Kibr (the closer in ancestry),” i.e. if a man dies and leaves behind a son and a grandson, the allegiance should be due to the son rather than the grandson.

Al-Waliyy

The supporter and helper Who takes care of the affairs of the worlds;

has the power (over all things), and arranges the affairs and does what He likes;

the worthiest of taking care of the affairs of the one who takes Him as an ally.

The Mawla is the ally i.e. the one who joins you thereupon takes his might from yours and is granted protection by you.

To take somebody as an ally is to love him.

Whoever worships anything other than Allah Almighty has taken it as an ally besides Allah.

That the small takes the grand as an ally means to adhere to his command and forbiddance, follow his opinion and

(32) Ibn Hibbân in his Sahîh, no. 2578.

support his word with love. In other words, it is to comply with and act upon his command and strive his utmost in defense and promulgation of it, by way of helping and obeying the grand Himself. That the grand takes the small as an ally is to bring him closer to himself, take care of his affairs, help and defend him, empower and honor him with his power and honor, protect him with his protection, and undertake to reward him so that none would dare to attack him. So, be of the allies of Allah, the Grand Who is free of need for you, perchance Allah, the Grand, would take you as an ally, and it is you who are in need of His alliance. So, Allâhu akbar.

Al-Kabîr (The Grand) guards the one who takes Him as an ally so that none would do harm to him

- **{Verily, Allah defends those who believe** (against the evils of the polytheists). Indeed, Allah does not (only) like (but also punishes) every treacherous (of the trust) ungrateful (for Allah's favor who associates partners with Him in worship).} [Al-Hajj 38]

- **{Inclining towards truth and faith in Allah, not associating partners (in worship) with Him; and whoever ascribes partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place (from which he has no salvation).}** [Al-Hajj 31]

- **{They (hypocrites) say: "If we return to Madînah, indeed the more honorable (meaning themselves) will expel therefrom the meaner (meaning the believers)."** **Therefore, honor and might belong to Allah, His Messenger and to the believers,** but the hypocrites know not (this fact).} [Al-Munâfiqûn 8]

To Al-Kabîr (the Grand) alone you take refuge if anything befalls you

- {And whatever favor you have, it is from Allah. **Then, whenever harm (because of poverty or ailment) touches you, unto Him (Alone) you cry aloud for help.**} [An-Nahl 53]

- **{Say (O Muhammad to the Makkans): "Who is it that delivers you from the darkness of the land and the sea, (when) you invoke Him (openly) in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful (and believers)."** **Say (O Muhammad to them): "Allah delivers you from this and from all (other) distresses; yet you associate partners with Him."}** [Al-An'âm 63-64]

The Mutakabbir among the people is he who is buffed with arrogance and haughtiness

It is he who renders himself mighty and great at the time he makes little of, despises and holds others in contempt. His arrogance gives him the false impression that he is the best of people and has of rights what others have not. That is why this attribute befits Allah Almighty only because Allah Almighty has the power and bounty the like of which none else has. The arrogance of the people prevents them from accepting the truth: "none shall enter Paradise in whose heart is the weight of a mustard seed of arrogance." A man said: "But a man likes that his garment be elegant and his sandals be fine." On that he [peace be upon him] said:

“Verily, Allah is beautiful and likes beauty. **Arrogance is to reject the truth and show contempt for the people**(33).”

Hence, no speech is more truthful than that of Allah, the Grand. All His speech is truth, and brings about all good and success, and in it lies the rectitude of all the creation. If one acts upon it, he will be high in rank, noble in fame and good in manners. He is the protecting friend of anyone who takes Him as an ally. Obedience is due to Him, and His is the decision (of all matters) and majesty. He is too supreme to do evil or harm to His creation, and His supremacy overpowers anyone who disobeys Him and violates His command.

Al-Kabîr (the Grand) never alters His words, and always fulfills His promise. So, Allâhu akbar:

- **{Indeed, We have sent down unto you (O men of Quraysh) a Book (the Qur’an) in which there is your mention (since it is in your own language). Will you not then give thought (and believe in it)?}** [Al-Anbiyâ’ 10]

- {Allah has sent down (from time to time) the Best Statement, a consistent Book (this Qur’an wherein promises of reward are) paired (with threats of punishment), therefrom the skins of those who fear their Lord shiver (when remembering Allah’s threats), and then their skin and their hearts soften to the celebration of Allah (when remembering His promises). **That (Book) is the guidance of Allah** therewith He Guides whomever He wills; and whomever Allah sends astray, for him there is no guide.} [Az-Zumar 23]

(33) It is narrated on the authority of ‘Abdullâh ibn Mas‘ûd [Allah be pleased with him]: Muslim in his Sahîh, no. 147(91).

- {Allah! There is none worthy of worship but He. Surely, He will gather you together (from your graves) on the Day of Resurrection about which there is no doubt. **And who is truer in statement than Allah?**} [An-Nisâ' 87]

- {**The word that comes from Me cannot be changed**, and in naught am I unjust) to the slaves (in order to punish them with no crime they commit)."} [Qâf 29]

- {(It is) a Promise of Allah (to give victory to the Byzantines over the Persians), **and Allah fails not in His Promise**, but most of men (i.e. disbelievers) know not (that Allah has promised to help the believers).} [Ar-Rûm 6]

- {No intercession can profit in His presence (on the Day of Resurrection) except for him whom He permits. **(They will wait) till when terror is removed from their (angels') hearts (and permission is given for intercession), they (angels) say (to one another rejoicingly): "What is it that your Lord has said?" They say: "The truth (He has given permission for intercession). And He is the Most High (above His creation), the Most Grand."**} [Saba' 23]

So, obey the words of the Grand, and there is no grand but Allah. Allâhu akbar! If you obey others than Him, you will go astray, lose and be regretful. The Grand Almighty likes that nothing should be given priority over His speech, that all what He says should be heard and carried out. At the same time, He grows angry with him who takes it for mockery and deals with it carelessly. All people should hasten to obey His words without hesitation or slightness because His speech is obeyed, effective and enforced on all the creation. The Grand will leave neither you nor anyone without reckoning. He will soon bring you back to Him for

reckoning on a day as long as fifty thousand years. So Allâhu akbar!

- **{O you who believe! Put forward not (any word or deed) before Allah and His Messenger (without their permission), and fear Allah. Verily! Allah is All-Hearing (of your words), All-Knowing (of your states).}** [Al-Hujurât 1]

- {If you ask them (about this), they say (excusing): **"We were only talking idly and joking." Say: "Was it at Allah and His revelations and His Messenger that you were mocking?" Make no excuse;** you disbelieved after (you had disclosed an outward show of) your belief. If We pardon some of you, We will punish others amongst you because they were criminals (persistent hypocrites).} [At-Tawbah 65-66]

- **{When Our Verses (of the Qur'an) are recited to him, he says: "Legends of the former peoples!" We shall brand him on the snout (to be shamed for it)!}** [Al-Qalam 15-16]

- **{And if Allah were to impose blame on people for (the sins) which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term (i.e. the Day of Resurrection):** and when their term comes, then verily, ever is Allah All-Seer of His servants (and will recompense them for their deeds: He will reward the believers and punish the disbelievers).} [Fâtir 45]

- {Consider not that Allah is heedless of what the wrongdoers (in general and the disbelievers of Makkah in particular) do, **but He gives them respite up to a Day when the eyes will fixedly stare in horror.}** [Ibrâhîm 42]

- **{On the Day when He will call you (from the graves on the tongue of Isrâfil), and you will answer**

(His Call) by His command (or with (words of) His Praise and Obedience, and, (out of your severe terror) you will think that you have stayed (in this world) but a little while!} [Al-Isrâ' 52]

Allah is the Grand, Lord of majesty. It is not for anyone whatsoever to put forward words before His, nor to disobey or violate His words without accounting or punishment, nor does anyone possess any of Allah's attributes to give predominance to his speech over the speech of Allah, and make it as true, effective, enforced and useful as Allah's. since He Almighty neither begets nor was born and there is none equal unto Him, none should share Him or be rendered like Him in His attributes, nor does anyone have a share in Allah's dominion thereby he may have a word to be obeyed in the dominion of Allah in opposition to what Allah Almighty says; and there is none so mighty that Allah's words are not imposed upon him because this means that Allah Himself is in need of an ally to mend this flaw. So, Allâhu akbar! Allâhu akbar! Allâhu akbar kabîra (Allah is the Most Grand **(and I exalt Him)** with much grandeur)!

- **{And say: "All perfect praise be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Dominion, nor He is low to have a helper (to protect Him). And glorify Him with all magnificence (i.e. to say Allâhu Akbar (Allah is the Greatest))."} [Al-Isrâ' 111]**

- **{O you who believe! Put forward not (any word or deed) before Allah and His Messenger (without their permission), and fear Allah. Verily! Allah is All-Hearing (of your words), All-Knowing (of your states).} [Al-Hujurât 1]**

Al-Kabîr (the Grand) has decreed that those who believe in Him would not be destroyed entirely because of a

sweeping famine - drought, drowning or burning. So, are you one of the allies of the Grand?

The Messenger of Allah [peace be upon him] said: “Indeed, the (different ends of the) earth were made by Allah so much close to each other that I could see its Eastern and Western (sides), and (it was said to me that) the dominion of my (Muslim) ummah will reach as far as what was rolled up of it for me (to see); and I was given both the red and white treasures [i.e. both gold and silver]. **I asked Allah The Almighty not to destroy my ummah with famine all at once, nor to invest an enemy from outside them with power over them to ruin their group. My Lord said to me: “O Muhammad! If I issue a decree, never will it be cancelled. Indeed, I’ve given you (the privilege that) I will not destroy your ummah by wholesale famine, and I will not invest an enemy from outside themselves with power over them to ruin them all at once even if the people gather against them from all sides (of the earth) until they themselves kill each other, and take as captive each other(34).”**”

So, act upon the speech of the Grand and be of His allies, and fear nothing. Allâhu akbar.

The alliance of the Grand can be obtained only by obeying His speech out of righteousness and fear of Him Almighty. If you obey Him, He, the Grand, the Almighty, will not leave you: on the contrary, He will help you understand His speech by clarifying it to you. He, being the Grand, the Lord of majesty, never accepts that you should

(34) It is narrated on the authority of Thawbân [Allah be pleased with him] the freedman of The Messenger of Allah [peace be upon him];: Muslim in his Sahîh, no. 19(2889).

receive harm from anyone or be exposed to difficulty in anything while you comply with His command. Since you comply with the command of Allah, fear nothing whatsoever because the Grand is with you hearing and seeing. So, Allâhu akbar! {They (Moses and Aaron) said: **"Our Lord! Verily we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."** He (Allah) said: **"Fear not, verily I am with you both (helping and aiding you), hearing (what he says) and seeing (what he does)."**} [Tâ-Hâ 45-46]

If you like that the Grand be pleased with you, help you in your work and support you in all your affairs, you should follow His command in all what you do. As much as you venerate Allah, you turn to Him in all your affairs; and as much as you obey His speech and take Him as your ally, He looks after your affairs, helps and supports you, and is pleased with you. So, Allâhu akbar!

Al-Kabîr (the Grand) is too supreme to wrong His servants. So, obey His command and in naught will you be dealt with unjustly. Therefore, if you disobey His command, blame none but yourself. Be of His allies because He will not wrong you if you comply with His speech. So, Allâhu akbar! Listen to His speech and be one of His allies: **{Surely! Allah wrongs not even (as much as) an atom's weight,** but if there is a good deed (as small as an atom's weight), He doubles it, and gives from Him a great reward.} [An-Nisâ' 40]

If you believe in Allah the Grand and do the righteous deeds He has commanded you to do – and He enjoins only what is beneficial and useful for you and those around you because He is the Grand, the Almighty – you will attain what

He has promised you, and in naught will your deed go in vain, nor will you regret for what you spend in it:

- **{Allah has promised those who believe and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).}** [Al-Mâ'idah 9]

- **{Allah has promised those among you who believe and do righteous deeds, that He will certainly make them successors (of the disbelievers) on earth, as He made those before them, and that He will establish in authority for them their religion (of Islam) which He has approved for them. And He will surely grant them safety in substitute for their fear (of the disbelievers).}** (That is because) they worship Me and do not associate partners with Me. But whoever disbelieve after this (favor), they are the rebellious disobedient.} [An-Nûr 55]

- {Thus (as well as We have guided you to Islam) We have made of you (followers of Muhammad) an Ummah justly balanced, that you might be witnesses over the nations (on the Day of Judgment that their Messengers conveyed the message of Allah to them), and the Messenger (Muhammad) a witness over you (that he conveyed to you Allah's message as it should be); and we (now) have appointed the Qiblah (the Ka'bah) to which you were used, only to test those who would follow (and give trust to) the Messenger from those who would turn on their heels (and revert to disbelief). Indeed this (change) was momentous, except to those guided by Allah. **And never would Allah make your faith (prayer towards Jerusalem) of no effect.** For Allah is to the people (esp. the faithful believers among them) most surely full of Kindness, Most Merciful (in the sense that He

would not cause to be lost any of their deeds).} [Al-Baqarah 143]

- {Verily! As for those who believe and do righteous deeds, **certainly We shall not cause to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.**} [Al-Kahf 30]

Al-Kabîr (the Grand) defends and supports His allies, and is hostile to their enemies. He, being the Grand, the Lord of Majesty, never accepts nor allows that the words of anyone be enforced upon His, nor that anyone should attack or behave ignorantly or transgress upon such as obeys His words and is one of His allies; nor does He let anyone regard with slightness or deride His words without treating him in a way that befits His majesty and supremacy and pouring over him of His punishment, torment and wrath. So, Allah is the Most Grand of all things:

- {**Verily, Allah defends those who believe** (against the evils of the polytheists). Indeed, Allah does not (only) like (but also punishes) every treacherous (of the trust) ungrateful (for Allah's favor who associate partners with Him in worship).} [Al-Hajj 38]

- {**Verily, We will indeed support Our Messengers and those who believe (in Allah) in the life of this world and on the Day when the witnesses will stand forth, (i.e. the Day of Resurrection).**} [Ghâfir 51]

In a Qudsi hadith **Allah Almighty says: "I will declare war against him who shows hostility to an ally of Mine.** The most beloved thing with which My servant comes nearer to Me is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing supererogatory deeds (e.g. prayer, fasting etc.) Besides what

is obligatory until I love him. So I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks. **That is, with the help of Me he hears, with the help of Me he sees, with the help of Me he grips, and with the help of Me he walks.** If he asks Me, I will give him, and if he seeks refuge with me, I will give him refuge; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him even though he should, inevitably, die(35)."

Be grand by venerating your Lord Who confided to you to carry His trust. So, act upon His speech, and let none transgress upon or ridicule or avert others from it. Keep the trust of the Grand by observing its rights and fulfilling it to His creation:

- **{Verily, We did offer the trust to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of (failure in fulfilling) it. But man bore it.** Verily, he was unjust (to himself by accepting to undertake it) and ignorant (of its consequences).} [Al-Ahzâb 72]

- {And it has already been revealed to you in the Book (this Qur'an) that **when you hear the Verses of Allah being denied and mocked at, then sit not with them (the rejecters and mockers), until they engage in another discourse;** otherwise (if you stay with them) certainly you will be like them (in sin). Surely, Allah will collect the hypocrites and disbelievers all together in Hell.} [An-Nisâ' 140]

(35) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6502.

AT the same time, consider how the Prophet [peace be upon him] was humble and modest in himself and venerated his Lord the Grand: **“I have never seen The Messenger of Allah [peace be upon him] having avenged himself for anything done against him unless any of the prohibitions of Allah was violated;** and if any of the prohibitions of Allah was violated, he would be the angriest of all the people (for the sake of Allah). Furthermore, never was The Messenger of Allah [peace be upon him] given the freedom to choose one of two things but that he chose the easier of them provided that it was not sin; and if it was a sin, he would be the farthest of all people from doing it(36).”

So, be of the allies of Allah. That is to believe in Him and act upon His words with knowledge of it and out of fear of Him. If you do so you will live under the care and protection of Allah the Grand. Allâhu akbar:

- {No doubt! Verily, on the allies of Allah there will be no fear nor shall they grieve (in the hereafter). (It is) those who believe and used to fear (Allah by complying with His commands and avoiding His forbiddances).} [Yûnus 62-63]

- {And why should not Allah punish them while they keep (men) off Al-Masjid Al-Harâm, and they are not its guardians? None can be its guardian except the righteous, but most of them know not.} [Al-Anfâl 34]

in a Qudsi hadith **Allah Almighty says: “I am just as My servant assumes of Me:** if he has a good assumption, it

(36) It is narrated on the authority of ‘Â’ishah [Allah be pleased with her]: Al-Humaydi in his Musnad, no. 261, and its chain of narrators is authentic.

will be for (the benefit of) himself; and if he has an evil assumption, it will be for (the loss of) himself(37).”

Do you really have a good assumption of Allah Almighty that He is the Grand, and that Allah is the Most Grand?

Al-Kabîr (the Grand) likes the one who returns to him again and again (in repentance) and wishes for His pardon and forgiveness, because He forgives the one who, once he disobeys Him, confesses his sin. Do not run away from the Grand since you have no guardian other than Him to protect and defend you from Him, support you in His presence, intercede for you with him, and be sufficient for your affair besides Him. So, Allâhu akbar!

“Allah Rejoices in the repentance of His slave more than a man who encamps at a place where his life is jeopardized, but he has his riding mount carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding mount gone. (He starts looking for it) and suffers from severe heat and thirst. He then says: “I will go back to my place and sleep till I die.” He returns and sleeps again, and then (getting up), he raises his head to find his riding animal standing in front of him carrying his provision of food and drink. **Verily, Allah rejoices in the repentance of the believing servant more than this man does in his riding mount which carries his provision(38).”**

(37) Ibn Hibbân in his Sahîh, no. 716, and its chain of narrators is authentic.

(38) It is narrated on the authority of Al-Hârith ibn Suwayd from ‘Abdullâh [Allah be pleased with him]: Ahmad in his Musnad, no. 3627, and its chain of narrators is authentic.

a man came to the Messenger of Allah [peace be upon him] and said: “O Messenger of Allah. Anyone of us may commit a sin.” He [peace be upon him] said: “It will be written (as a sin) upon him.” He said: “He may seek Allah’s forgiveness and repent from it.” He said: “Then, it will be forgiven for him and his repentance will be accepted from him.” He said: “But he may return and commit the sin once again.” He said: “It will be written (as a sin) upon him.” He said: “He may seek Allah’s forgiveness and repent from it.” He said: “Then, it will be forgiven for him and his repentance will be accepted from him. **Never will Allah Get tired (of forgiving and accepting repentance) until you get tired (of seeking forgiveness and turning to Him in repentance)**(39).”

- {Do you not Know that to Allah belongs the dominion of the heavens and the earth? **And besides Him you have neither guardian-protector nor helper (to remove from you His torment when it afflicts you).**} [Al-Baqarah 107]

- {And incline not toward those who do wrong (by flattering them or accepting their deeds), lest the Fire should touch you, **and you will have no protectors other than Allah (to safeguard you)**, nor you would then be helped (against His punishment).} [Hûd 113]

- **{It is not (fitting) for the Prophet and those who believe to seek Forgiveness for the polytheists even though they be near of kin (to them),}** after it has become clear to them that they are the dwellers of the Fire (because they died in a state of polytheism).} [At-Tawbah 113]

(39) It is narrated on the authority of ‘Uqbah ibn ‘Âmir [Allah be pleased with him]: At-Tabarâni in Al-Kabîr, 17:287, no. 791; Al-Hâkim in Al-Mustadrak, 1:126, no. 195, and its chain of narrators is authentic.

Allâhu akbar out of rejoicing in the reliability and truthfulness of the Grand in His speech and promise if you comply with His command. Allâhu akbar out of rejoicing in hearing His promise which He will, inevitably, effectuate as long as you comply with His command: He is the Grand and never does the Grand fail in His promise. Allâhu akbar at the time of adversity, out of confidence in the Promise of the Grand if you comply with His command: He is the Grand, and never does the Grand neglect him who complies with His command; and will, inescapably, effectuate, carry out and put to effect His words and promise if you adhere to His matter. Nothing is grander than Him. So, let all your affairs agree with the words and command of Allah the Grand, perchance you would attain His promise.

On the day of Resurrection Allah will say: "O Adam!" Adam will reply: "Here am I responding to your call, and all good is in Your Hand." Allah will say: "Bring out the people of the fire." Adam will say: "O Allah! How many are the people of the Fire?" Allah will reply: "From every one thousand, take out nine-hundred-and ninety-nine." At that time {children will become hoary-headed, every pregnant female will have a miscarriage, and one will see mankind as drunk, yet they will not be drunk, but dreadful will be the Wrath of Allah.} [Al-Hajj 2] The people so troubled that the color of their faces changed. The Messenger of Allah [peace be upon him] said: "nine hundred and ninety nine will be from Gog and Magog and one person will be from you. Furthermore, you will be, (compared in number) to the (non-Muslim) people, as the black hair in the side of the white ox, or like the white hair in the side of the black ox. **I hope that you will constitute one-fourth the people of Paradise.**" **They glorified Allah saying: 'Allâhu akbar'.**

He added: "I hope that you will constitute one-third the people of Paradise." They glorified Allah saying: 'Allâhu akbar'. He said: "I hope that you will constitute half the people of Paradise." They glorified Allah saying: 'Allâhu akbar' (40).

(It happened) at the time the Messenger of Allah [peace be upon him] ordered us to dig the trench, that we came across a very huge hard rock some place in the trench unyielding to the strikes of the pick, so we complained to the Messenger of Allah [peace be upon him] of that. On seeing it he (the Prophet) took the pick and said: "In the Name of Allah," **and aimed a blow at it that broke its third and then said: "**Allâhu akbar, I have been given the keys of Shâm, by Allah I can see its red palaces now." Then, **he aimed a second blow at it that broke another third, whereupon he said: "**Allâhu akbar, I have been given the keys of Persia, by Allah I can see Madâ'in (Ctesiphon) white palace." **Then, he aimed a third blow at it and said: "In the Name of Allah," breaking the rest of the rock.** So, he said: "Allâhu akbar, I have been given the keys of Yemen, by Allah I can see the gates of Sanaa from this very place of mine(41)." One may glorify Allah out of rejoicing in the promise of Allah.

(40) It is narrated on the authority of Abu Sa'îd Al-Khudri [Allah be pleased with him]: Al-Bukhârî in his Sahîh, no. 4741.

(41) It is narrated on the authority of Al-Barâ' ibn 'Âzib [Allah be pleased with him]: Ibn Hajar in Al-Fath, 7:458, and its chain of narrators is good.

It was our habit that **whenever we came up (a high place) we would glorify Allah**; and whenever we came down a valley we would exalt Allah(42).

It is narrated on the authority of Anas [Allah be pleased with him] that he said: Whenever the Prophet [peace be upon him] went out with us in a battle, he would not allow us to attack till morning and he would wait and see. If he heard adhan he would postpone the attack and if he did not hear adhan he would attack the people." Anas further said: We reached Khaybar at night and in the morning when he did not hear the adhan for the prayer, he (the Prophet) rode and I rode behind Abu Talhah and my foot was touching the Prophet's. The inhabitants of Khaybar came out with their baskets and spades. When they saw the Prophet [peace be upon him] they shouted: "Muhammad! By Allah, Mohammad and his army!" When The Messenger of Allah [peace be upon him] " saw them, he said: "**Allâhu akbar! Allâhu akbar! Allâhu akbar! Khaybar is ruined.** {Whenever we approach a (hostile) nation (to fight), then evil will be the morning of those who have been warned.}(43) [As-Saffât 177]

One may glorify Allah at the time of adversity when meeting the enemy or ascending the high places, it removes the self-conceit when one remembers that all favors he has are from the Grand Who always accomplishes His promise. Allâhu akbar! Comply with His command perchance you would be a winner.

Allah is the Grand, the Lord of Majesty

(42) It is narrated on the authority of Jâbir ibn 'Abdullâh Al-Ansâri [Allah be pleased with them]: Al-Bukhâri, no. 2993.

(43) Al-Bukhâri in his Sahîh, no. 610.

With the help of majesty one refrains from submitting to another or accepting anything which may expose the lord of majesty to degradation. Allah, the Lord of Majesty, is perfect in Himself, possesses all praiseworthy and good attributes, is deemed far beyond any shortage, and there is nothing like unto Him, and He is the All-Hearing, the All-Seeing.

Allah Almighty is perfect in existence, and this goes back to two points:

The first is that He is perpetual, eternal and never-ending; and because of this He possesses all parts of knowledge, experience and wisdom.

The other is that from His existence originates everything in existence; and that is why He accepts nothing but that His is the might and honor, authority and dominion.

Majesty then is due to none but Allah Almighty. In confirmation, Allah Almighty says in a Qudsi hadith: **“Majesty is My Izâr (upper garment), and might (and honor) My Ridâ’ (lower garment); and I shall throw into the fire such as disputes with Me over any of them(44).”**

Supremacy then befits none but Him, the Almighty. Supremacy, grandeur and majesty are characteristic of the master; whereas humiliation, submissiveness and compliance are characteristic of the slave. So, stand in prayer submissive in front of Allah Almighty. Allâhu akbar!

The Grand, the Lord of Majesty, refrains from following such as inferior to Him in rank and standing. In all His judgments, commands and forbiddances He is truthful and

(44) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Ibn Mâjah, no. 4174, and its chain of narrators is good.

just rather than subordinate or partial to such as inferior to Him in position, simply because there is none grand other than Him, the Almighty:

- **{Not for you (O Muhammad but for Allah) is the decision;** whether He turns in mercy to them or punishes them; verily, they are wrongdoers (by their disbelief).} [Âl ‘Imrân 128]

- **{And had the truth (i.e. the Qur’an) agreed with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!** Nay, We have brought them (the Qur’an which contains) their mention (and honor), but they veer away from their mention.} [Al-Mu’minûn 71]

If anything seems difficult on somebody, it will be beyond his capacity to do it; yet, nothing whatsoever seems difficult upon Allah the Grand, because he is the Most Grand, the All-Knowing, the All-Acquainted (with things), the All-Wise, the Omnipotent, the Most High.

Allâhu akbar! None is grand with Him whose speech is like His Almighty. He has neither child nor a partner with Him in His dominion, nor does He have an ally to seek His aid and help because of a shortage or weakness in Him Almighty. He Almighty is the One and Only, the Self-Subsisting (Who neither eats nor drinks, and Whom all creatures need), the Great, the Most High. He is the Grand, the Almighty: **{And say: "All perfect praise be to Allah, Who has not begotten a son (offspring), and Who has no partner in (His) Dominion, nor He is low to have a helper (to protect Him). And glorify Him with all magnificence (i.e. to say Allâhu Akbar (Allah is the Most Grand))."} [Al-Isrâ’ 111]**

To the Grand refuge is taken and His aid is sought to remove any difficulty. There is no aid but from Him Almighty. Allâhu akbar:

- {So if they (Jews and Christians) believe as you (Muslims) believe, they are indeed on the right path; but if they turn back (from faith in you), it is they who are in schism (with you); **but Allah will suffice you (O Muhammad) against them**, and He is the All-Hearing (of their words), the All-Knowing (of their states).} [Al-Baqarah 137]

- {(Remember O Muhammad) when you said to the believers (by way of promising and reassuring them): **"Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?"**} [Âl 'Imrân 124]

- **{Is not Allah Sufficient for His slave (i.e. Muhammad)?** Yet they try to frighten you with the (idols which they worship) besides Him! And whomever Allah sends astray, for him there is no guide.} [Az-Zumar 36]

As well as the Grand and Lord of Majesty does not accept that anyone should attack you if you act upon His words, He also does not approve that you should attack anyone who complies with His command, nor that you should listen to the words of anyone else and leave His, nor that you should turn away from Him and fear and take others as allies. Allâhu akbar!

Allah, the Blessed, the Almighty, says in a Qudsi hadith: **"I Have absolutely no need of Having partners, and**

whoever does a deed wherein he associates others with Me, I Will Forsake him and his partner(45).”

Allâhu akbar! Make no equality between Allah Almighty and anyone of His creation nor between His speech and the speech of anyone else.

If you adhere to the command of the Grand, refer all your affairs to Him because He is All-Hearing, All-Seeing and All-Knowing of your state, and has power over all things, the Protecting Ally (Who does good to the believers), the Praiseworthy Who never leaves the one Who takes Him as an ally. Allah is the Most Grand, all perfect praise be to Allah, and Exalted be Allah every morning and evening:

- {And you will remember what I am telling you, **and I leave my affair to Allah.** Verily, Allah is the All-Seer of (His) slaves.”} [Ghâfir 44]

- {Or have they taken (idols and false deities as) allies besides Him (Allah)? But (it is not those who are fit for allies **because) Allah Alone is the ally (and Protector of the believers).** And it is He Who gives life to the dead, and He has power over all things.} [Ash-Shûra 9]

You should accept the judgment of the Grand in all things, i.e. to admit that all what He ordained, prohibited, and decreed for you is truth and good for you: {But no, by your Lord, **they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no discomfort from your decisions, and accept (them) with full submission.**} [An-Nisâ’ 65]

(45) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 46 (2958).

This name ‘the Grand’ develops within the servant the confidence in Allah Almighty. When man takes refuge to the Grand, the Almighty, he does so with full certainty (of faith) in Allah Almighty that His command is true, just and good, and the fact that He will help him do it, defend and support him if he is exposed to transgression on part of anyone, reward him for it with the best reward, and will not cause his deed to be lost even in the least. If he does so, he will not surrender to anyone whatsoever, nor will he be defeated by anyone whom he encounters whatever he might be. So, Allâhu akbar:

- **{The example of those who spend their wealth in the way of Allah is like a grain (of corn) which grows seven ears and in each ear is a hundred grains. And Allah multiplies (His reward) for whom He wills. And Allah is all-Embracing (in favor), All-Knowing.}** [Al-Baqarah 261]

- **{They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.}** [Âl ‘Imrân 171]

- **{Verily! As for those who believe and do righteous deeds, certainly We shall not cause to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.}** [Al-Kahf: 30]

If you like to have the power to encounter, confront or strive anything whatsoever, you should follow the words of Allah concerning it in veneration of Allah your Lord, declaration of allegiance to Him, and magnification of His command, forbiddance and bounty. If you make Allah superior to anything you are going to do, you will attain His

help in it, His support and the best reward for it. Surely, there is no reward but from Allah because none possesses anything of His dominion, and there is no judgment for anyone after His. Do not turn your back while you comply with the command of the Grand, out of certainty that your Lord the Grand is greater than anything you encounter. If you follow Allah's words, He will not call you to account for whatever mistake you may commit if you do the mistake unintentionally after having done your best depending upon your knowledge in pursuit of the right; nor for anything you do forgetfully so long as you are not pretentious in your forgetfulness and rather hasten to fix the error once you remember; nor for anything you do under compulsion, as a result of shortage in property, strength, resourcefulness or time, or from an enemy. Allah lays upon you only what is within your capacity and, moreover, gives, helps and aids you from wherever you expect not. Allah is the Most Grand; and there is no power and no strength save in Allah.

That is not the state of him who does not follow the command of Allah the Grand in all what he does, demands and says, and rather leaves it for the opinions and fancies of others of His creation, and associates their words with His Almighty, saying, 'it is sufficient for me that I seek after the truth and Allah will help me, and since I am on the right, Allah always supports the right'. It is true that Allah supports the right because that is His promise; yet it is not necessary to support it with the help of you because He has not promised to help you, in person, esp. you do not act upon His words nor comply with His command: {And (when The Messenger of Allah [peace be upon him] threatened them with the Hellfire) they said: "The Fire shall not touch us but for a few numbered days": **say (O Muhammad): "Have**

you taken a promise from Allah, for He never breaks His promise? Or is it that you say of Allah what you do not know?"} [Al-Baqarah 80] Such has no share in the words and promise of Allah the Grand. On the contrary, every time there is a fitnah you see from him what is wondrous in the name of the religion and the love of Allah, thinking that he does good: {Say: "Shall We tell you who are the greatest losers in respect of (their) deeds? **Those whose efforts have been wasted in this life while they thought that they were doing good by their deeds (for which they deserve reward)**! [Al-Kahf 103-104] In fact, by so doing, he neither programs himself on the faith in Allah the Grand, the Great, the Most High, nor cleanses it from anything opposed to it. He, rather, programs himself on something different unmindfully, and faith has not entered his heart yet: {The Bedouins say: "We believe." **Say: "You believe not but only say, 'We have submitted (in Islam),' for Faith has not yet entered your hearts (even though faith is expected from you).** But if you obey Allah and His Messenger, in naught will He decrease anything from (the reward of) your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."} [Al-Hujurât 14]

O slave of Allah the Grand! Be the grandest of your people with the religion of Allah, by which He raises people and lowers others; render yourself very small compared with the grandeur of Allah; hasten to obey Allah; and feel no arrogance when you listen to His words. Allâhu akbar!

Be grand and let your main concern be with the significant matters and pay no attention to the insignificant thereof. Only the significant matters are those which your Lord the Grand enjoined upon you and commanded you to do; and the insignificant thereof is any call or invitation

otherwise: {Verily, We did offer the trust to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of (failure in fulfilling) it. **But man bore it. Verily, he was unjust (to himself by accepting to undertake it) and ignorant (of its consequences).**} [Al-Ahzâb 72]

Allâhu akbar! O Lord! Aid me in Your command O Grand: You are greater than anything whatsoever, O Lord of Majesty. Let nothing hinder or prevent or challenge Your words, and make superior Your command so that nothing should be done without Your permission. If You like to do anything whatsoever by 'be' and it is, nothing can repel Your command: You are the Most Supreme God and there is no deity except Allah, and Allah is the Most Grand.

Remember that Allah is the only Master in His heaven and earth regardless of any misconceptions otherwise: His is the dominion, greatness, grandeur and highness in them, and His alone is the decision (of all matters). Allâhu akbar!

Allah is greater than anyone who commands, invites or frightens you, even if it is your own self because He is too magnificent for you to leave the words of your Lord the Grand. Answer the call of Allah to prayer and stick only to His words. Stand to Him devoutly and hear, listen and recite His speech.

Allâhu akbar. It should be known to you that Allah Almighty is different from any conception or idea that may occur to your mind of Him. To Him belongs the highest similitude in the heavens and on earth, and He is too grand for all people to know the essence of His majesty and greatness, too grand for us to encompass Him in knowledge: {He (Allah) knows what is before them (concerning their

hereafter affairs), and what is behind them (concerning their worldly affairs), **but they never encompass anything thereof.**} [Tâ-Hâ 110] That is why we have been forbidden to think of Allah Himself because we cannot perceive this with the help of our small, short and limited minds. The Messenger of Allah [peace be upon him] said: **“Think of the favors of Allah, and think not of Allah Almighty(46).”** {For those who believe not in the Hereafter is an evil description, **and for Allah is the highest description.** And He is Exalted in Might, Full of Wisdom.} [An-Nahl 60]

It should be known to you that the Supreme, the Almighty, is

too magnificent to do any evil or injustice due to His honor, knowledge and wisdom;

too magnificent to have the same attributes of the people or to be vulnerable to the temporary events;

too magnificent to pay attention to the one who feels too arrogant to comply with His command.

He is too Grand to protect the one who takes Him as an ally, and too supreme to pay attention to the one who disobeys Him. So, Allâhu akbar!

To be supreme is to feel high beyond anything inferior to him. In comparison with Allah the Supreme, everything seems inferior, insignificant and despicable. Allah is the Grand, the Supreme, the Almighty, and His is majesty, authority and greatness in the heavens and the earth.

(46) It is narrated on the authority of Ibn ‘Umar [Allah be pleased with them]: At-Tabarâni in Al-Awsat, no. 6319, and its chain of narrators is good.

supremacy is characteristic of none but Allah the Exalted, the Almighty (since in relation to the servant it turns to be arrogance); whereas humiliation, subordination and meekness are characteristic of the servant. The believer's share is not to be arrogant on earth, and rather to humiliate himself to Allah Almighty, be humble towards the believers and strong against the disbelievers.

Allah Almighty threatened to punish with the severe punishment the arrogant on the Day of Resurrection saying (what means): {On the Day when those who disbelieve (in Allah) will be exposed to the Fire (it will be said to them): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with humiliating torment, because you were arrogant in the land with no right, and because you used to rebel against Allah's Command (disobey Allah).} [Al-Ahqâf 20] That they are arrogant means they reject to submit to Allah, the Grand, the Highly Magnificent. If you reject to submit to the Grand, you will expose yourself to the punishment of the Supreme Who will deal with you according to the attributes of His grandeur and majesty as He Almighty says (what means): **{Verily, when it was said to them: "There is none worthy of worship but Allah," they would puff themselves up with pride (i.e. deny that).}** [As-Saffât 35] Since they reject to surrender to the word of monotheism, they receive the punishment when it will be of no profit to them to excuse or apologize. Allah Almighty further says (what means): {But as for those who disbelieve (it will be said to them): **"Were not Our Verses (this Qur'an) recited to you? But you were too arrogant (to believe),** and you were a criminal (disbelieving) people."} [Al-Jâthiyah 31] Here, he clarifies how they

rejected the truth brought by the Messengers; and this was the main cause of their punishment. He Almighty says too (what means): **{They said: "Shall we believe in you, while you are followed by the lowest (class of people)?"}** [Ash-Shu'arâ' 111] That is, because they held in contempt the followers of the Messengers, they turned away from the truth they brought to them, exposing themselves to the punishment of Allah in the world and the hereafter. Allâhu akbar.

It should be known to you that he who is arrogant on earth imitates Iblîs: {And (remember O Muhammad), We said to the angels: "Bow down (out of respect for and salutation) to Adam," and they bowed down **except for Iblîs: he refused and was arrogant** and was of the disbelievers.} [Al-Baqarah 34] There is no tyrant on earth but that Allah Almighty destroys him in a way which was a lesson for everyone who likes to learn. The medicine is that the servant should always remember that there is no power and no strength save in Allah, and that Allah is the Grand, the Supreme, the Highly Magnificent, high above all the creation. Allâhu akbar!

{Men are in charge of women, because Allah has made one of them excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard the husband's absence by what Allah guards for them. As to those women on whose part you see ill-conduct, admonish them (first), (then), forsake them in their beds, (then) beat them (lightly and gently); but if they return to obedience, **seek not a means against them. Surely, Allah is Ever Most High, Most Great.**} [An-Nisâ' 34] That is a threat from Allah the Grand that you should

not transgress upon anyone whom you think has no guardian to refer to for complaint of the transgressor, nor a protector or supporter to look after him and help him. You should not transgress upon anyone whatsoever even if she were your wife under your disposal and care, because Allah is the Grand, the Guardian Protector and the Helper. If you assume yourself grand in comparison with anyone upon whom it is due to hear and obey you, you should put in mind that Allah is the Most Grand. So, it is due on you to hear and obey Him in what He put in your possession; and no obedience is due to anyone so long as it leads to disobeying Him. Allah never accepts that you should transgress upon His servants. Allâhu akbar!

Arrogance also stands against utilization of the beneficial knowledge: **{Verily, those who dispute about the verses of Allah (i.e. the Qur'an), without any (proof of) authority having come to them, they have nothing in their breasts except arrogance (to accept your invitation).** They will never attain it (i.e. Prophethood). So seek refuge with Allah (from their evil). Verily, it is He Who is the All-Hearer (of their words), the All-Seer (of their states).} [Ghâfir 56] The portent of the arrogant is to wrangle without knowledge or proof.

Allah, the Grand, the Lord of Majesty, the Supreme, the Exalted, the Almighty

never accepts to be disobeyed, or that His judgment should be repelled, or that anything of His dominion should be demanded from others, or that His allies should be harmed, or that anything should be given priority over His speech;

never accepts that anyone should share Him in His dominion;

never accepts that anyone should share Him in His honor and might, greatness, highness, best names and supreme attributes.

Allâhu akbar!

Verily, you turn your face to Allah the Grand, alone.

Verily, you approve Allah the Grand alone (as your Lord).

Verily, you belong to Allah the Grand alone and act upon His command thereby seeking His Countenance alone.

Verily, you shall return to Him alone.

You do all this to take Allah the Grand as an ally so that He would look after you because He is the Grand, the Lord of Majesty.

Look not at the smallness/insignificance of the sin, but look at the grandeur and majesty of the One Whom you disobey. Allâhu akbar!

Allâhu akbar! I comply with Your command my Lord, so please aid me and look after me: You are the Grand, and none is grand but You.

Allâhu akbar! Hear and listen to His words and be of His allies, and put in mind that you have a Grand Lord to Whom you refer in all your affairs: so, do only what He has permitted and ordained for you to do, in order that He would aid you in it and support you against any transgression. Whilst doing so, be fully certain that it is good for you. Allâhu akbar!

Allâhu akbar! Make in your heart nothing more grand than Allah lest it would divert you from your Lord, and engage you from Him while standing in front of Him Almighty. Undoubtedly, nothing whatsoever is more grand than your Lord to occupy you from Him, or to impose upon you his command because it is true and useful, since he will neither effectuate it nor account you for it besides Allah; nor is there anything too difficult on your Lord to suffice you against it, aid you in it, and bestow it on you as a favor.

Listen submissively to the words of Allah the Grand, the Lord of Majesty to you because He will bring you back to Him to reckon you for that. Make Allah your greatest provision in all your affairs, stillness and motions as in each movement of your prayer. Follow the command of the Grand because it is good and true, and He will aid you in it, and will bring you back to Him to account you for doing it. It is not for anyone else to otherwise command you. Be submissive while listening to His words since you will return to Him to reckon you for that: **{Nay, seek (Allah's) help with patient perseverance and prayer: it (the prayer) is indeed hard, except to those who bring a lowly spirit, Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him (when He will resurrect them in the hereafter to reward them).}** [Al-Baqarah 45-46] He, who is fully certain that he will return to his Lord the Grand to reckon him, will be submissive while listening to His words.

It should be known to you that you have a Grand God Whose command you should obey and He will suffice you your affair, and will not leave you alone to be snatched away by the communities of men, jinn and animals around you. Obey the words of the Grand in all your affairs, and lag not

behind the commotion of opinions, inclinations and tendencies because Allah is the Most Grand.

Are you really a servant of the Grand, taking Him as your ally, and drawing close to Him? If you are really so, you will be a grand among His creation because He will increase you in knowledge, enhance your faculties and deepen your understanding, simply because you act upon the words of the Grand, engage yourself only in the significant matters - the trust confided by your Lord the Grand to you to carry -, do only the significant acts in fulfillment of the trust of the Grand, and get a good share of knowledge and wisdom. Allah your Lord is the Grand. So, be grand and look not at the trifles because you have the command and trust of the Grand. Be equanimous and the Grand will not leave you alone: **{Verily, We did offer the trust to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of (failure in fulfilling) it. But man bore it. Verily, he was unjust (to himself by accepting to undertake it) and ignorant (of its consequences).}** [Al-Ahzâb 72]

Strength

Now, it should be known to you that strength lies in maintaining your internal firmness, i.e. your mindsets in terms of your belief in yourself, your Creator, the creatures around you, your life, work and death. Make all those beliefs to stem from your faith in Allah alone according to His Book and the Sunnah of His Messenger [peace be upon him]. Let no words leak into yourself other than those on which you program it. Possess yourself and decision and have control over your feeling esp. at the time of anger, and let none cast into you any word or anything other than those on which you program yourself. Let no external stimuli

whatsoever possess or move or provoke you. **“The strong person is not he who can conquer others with his power. The strong person is he who has full control over himself** at the time of anger(47).” Similarly, if you keep firm on the same things on which you program yourself so tightly that nothing otherwise would leak into you, you will win, profit and gain regardless of the disasters which may strike you, even if you lose your wealth and life.

The Prophet [peace be upon him] sent seventy men from the tribe of Banu Sulaym to the tribe of Banu ‘Āmir. When they reached there, my maternal uncle said to them: "I will go ahead of you, and if they grant me security to convey the message of the Messenger of Allah [peace be upon him] (it will be good); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security. But while he was reporting the message of The Prophet [peace be upon him], they beckoned to one of their men who stabbed him to death. My maternal uncle said: **"Allâhu akbar! By the Lord of the Ka‘bah, I am successful."** After that they attacked the rest of the party and killed them all except a lame man who went up to the top of the mountain. Gabriel informed the Prophet [peace be upon him] that they (the martyrs) met their Lord, who was pleased with them and made them pleased. We used to recite: "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased." Later on this Qur'anic Verse was abrogated. The Prophet [peace be upon him] invoked Allah for forty days to curse the murderers from the tribes of Ra‘l, Dhakwân, Banu Lihyân and Banu

(47) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6114.

‘Usayyah who disobeyed Allah and his Messenger [peace be upon him](48).

As much as you program yourself on the principles of faith, they will be inculcated within you and produce good manners; and as much as you program your mind in your prayer on the principles of faith, you will keep strong enough to maintain them, and you will win, profit and gain from them regardless of the disasters which may strike you. Allâhu akbar! Allâhu akbar! Allâhu akbar kabîra!

On the opposite side stands the one afflicted with inertia because faith vacillates in his heart, and he neither gives trust to the speech of his Lord Almighty nor acts upon it nor accepts His judgment, for nothing except that Satan causes him to backslide from the truth and be of his devotees, exposing him to fear, depression, grief, distress and indolence:

- **{It is only Satan that suggests to you to fear his allies (disbelievers); so fear them not, but fear Me, if you are (true) believers.}** [Âl ‘Imrân 175]

- **{But whoever turns away from My Reminder (i.e. neither believes in this Qur’an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.}** [Tâ-Hâ 124]

So, program your own self on the fact that Allah is the Most Grand, perchance it would be deep-rooted, stable and fruitful in yourself.

(48) It is narrated on the authority of Anas ibn Mâlik [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 2801.

On the other plane, the allies of Allah Almighty are those who believe in Allah the Grand and follow His command: on them there will be no fear, nor will they grieve: **{No doubt! Verily, on the allies of Allah there will be no fear nor shall they grieve (in the hereafter).}** [Yûnus 62]

It should be known to you that Iblîs and his aides have no power of authority to compel you to violate the command of Allah because Allah is the Most Grand: {Those who believe fight in the Cause of Allah, and those who disbelieve fight in the cause of Tâghût (Satan). So fight you against the friends of Satan. **Ever feeble indeed is the plot of Satan.}** [An-Nisâ' 76] They can but make noise just by way of frightening, and make shrieks just by way of attracting others and giving false promises thereby they cause people to backslide from the truth, and drive them easily to their destruction like animals: {And befool gradually **those whom you can among them with your voice (i.e. singing, music, and any other invitation to Allah's disobedience), make assaults on them with your cavalry and your infantry (i.e. those who walk in sins),** share with them wealth (illegally gotten from Ribâ or usurpation) and children (from illegal sexual intercourse), and make promises to them (that there will be no resurrection nor recompense after death)."} **Therefore, Satan promises them nothing but deceit.}** [Al-Isrâ' 64]

The authority of Satan lies in frightening such as believes in him and alluring evils to those who like the worldly life. But he has no power of authority over such as believes in Allah and disbelieves in Jibt (superstitions) and Tâghût (devil/false deities), likes the hereafter and seeks for it with the righteous deed for the Countenance of Allah:

- **{Verily, he (Satan) has no power (of authority) over those who believe and put their trust only in (Allah) their Lord. His power (of authority) is only over those who take him as an ally (i.e. obey him), and those who associate partners with (Allah in worship).}** [An-Nahl 99-100]

- **{Satan threatens you with poverty (if you give in charity) and orders you to niggardliness, while Allah promises you forgiveness from Him (Of your sins for your spending in His Cause and giving in charity) and bounty. And Allah is all-Embracing (in favor), All-Knowing.}** [Al-Baqarah 268]

- **{It is only Satan that suggests to you to fear his allies (disbelievers); so fear them not, but fear Me, if you are (true) believers.}** [Âl ‘Imrân 175]

- **{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût (devil/false deities) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearing (of words), All-Knowing (of states and secrets).}** [Al-Baqarah 256]

As much as you program yourself on the fact that Allah is the Grand and the Lord of Majesty, and that Allah is the Most Grand, you will follow a right course on the command of Allah Almighty, act upon (the laws and precepts of) His Book, listen to His words and believe in the place of return to Him; and as much as you are firm and strong, and as much as you are good-natured and your moral character is good, perfect and noble, you will accept only the noble manners and the perfect words and deeds rather than the ignoble, sordid and short ones, and you will pay attention

only to the significant, rather than the insignificant matters. So, believe in the fact that Allah is the Most Grand perchance you will be a strong good-humored believer of high status and good mention with Allah and among His creation. Allâhu akbar.

“A strong believer is better and dearer to Allah than a weak believer, though there is goodness in each. Moreover, be concerned over that which gives you benefit (in the Hereafter) **and seek help from Allah and do not lose heart,** and if any (trouble) comes to you, don't say: Had I not done that, such and such would not have happened, but say: Allah has decreed and done what He has willed, since "if" opens the (door) for the Satan to work(49).”

“Nothing will be weightier in the scale of deeds (on the Day of Resurrection) than the good manners; and verily, the man of good manners can attain therewith the degree of the one who fasts and prays(50).”

“The true believer is the one who is neither ever-slandering, nor ever-invoking of curses, nor foul-speaking, nor discourteous(51).”

- **{You (followers of Muhammad) are the best of peoples ever raised up for mankind; you enjoin right and forbid wrong,** and believe in Allah.

(49) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 34(2664).

(50) It is narrated on the authority of Abu Ad-Dardâ' [Allah be pleased with him]: Abu Dâwûd in his Sunan, no. 4799, and its chain of narrators is authentic.

(51) It is narrated on the authority of ‘Abdullâh ibn Mas‘ûd and Abu Hurayrah [Allah be pleased with them]: As-Suyûti in Al-Jâmi‘ As-Saghîr, no. 7584, and its chain of narrators is authentic.

And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who believe, but most of them are defiantly disobedient.} [Âl ‘Imrân 110]

- {Indeed, We have sent down unto you (O men of Quraysh) **a Book (the Qur’an) in which there is your mention (since it is in your own language).** Will you not then give thought (and believe in it)?} [Al-Anbiyâ’ 10]

When Gabriel [peace be upon him] appeared to Mary [peace be upon her] in the form of a well-proportioned man she said: "Verily! I seek refuge with (Allah) the Entirely Merciful from you, if you do fear Allah (that you should do no harm to me)." In fact, she said so to him only because she saw in him the character of a righteous pious worshipper of Allah who obeys His command, and upon his face the signs of righteousness, submissiveness to Allah and good moral character were visible; and all this qualified him to appreciate her seeking refuge with Allah the Grand, the Entirely Merciful, and treat her with mercy rather than do harm to her: **{She said: "Verily! I seek refuge with (Allah) the Entirely Merciful from you, if you do fear Allah (that you should do no harm to me)."} [Maryam 18]** Nevertheless, if I seek refuge with Allah from you and you are not fearful of Allah, (you should know that) He is the Most Merciful to me and has the power to suffice me against your evil with what He likes.

Furthermore, you would be quiet rather than angry because in the end you have a Grand Lord Who defends and averts evil from you. So, whilst appreciating His looking after and defending you, you should be interested only in His command and be angry only for the sake of His anger:

{**Verily, Allah defends those who believe (against the evils of the polytheists).** Indeed, Allah does not) like every treacherous (of the trust) ungrateful (for Allah's favor who associates partners with Him).} [Al-Hajj 38]

A man abused Abu Bakr [Allah be pleased with him] in the presence of The Messenger of Allah [peace be upon him] and caused harm to him, but Abu Bakr kept silent (and gave no reply) to him, and The Messenger of Allah [peace be upon him] was wondering and smiling. When he harmed him more, Abu Bakr exacted retribution from him (acting upon the concession of returning back the harm), thereupon The Messenger of Allah [peace be upon him] grew angry and stood (and turned away). On that Abu Bakr joined him and said: "O Messenger of Allah! He abused me, and you were sitting, and when I returned to him some of his abuses, you grew angry and left (what is the matter?)" The Messenger of Allah [peace be upon him] said: "**There was an angel with you replying on your behalf (while you were keeping silent),** and when you replied to him yourself Satan stood (between you both and replaced the angel), and I was not to sit in the presence of Satan." Then he added: "O Abu Bakr! Three things are true: **No servant is exposed to an injustice which he overlooks only for the Sake of Allah, but that Allah supports and helps him strongly.** No man gives a gift therewith he intends to maintain relations (with others), but that therewith Allah increases him in richness. No man begs (with no just cause except) to get more money but that Allah increases him in poverty(52)."

(52) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Haythami in Al-Majma', 8:192, and its narrators are the same men of the authentic hadiths.

Never did the world with its adornments whatsoever provoke the anger of The Messenger of Allah [peace be upon him]; but if the right was attacked, none would recognize him because of his excessive anger, and nothing could stand against his anger till he avenge for it. He neither angered nor avenged for his own self(53).

Qiyâm (Standing)

Qiyâm has many linguistic nuances. It principally means to stand erect, upright and firm on one's feet.

When it describes the water it gives the meaning of freezing.

The Qiyâm of the man over the woman is to be in charge of her.

Aqâma means to stay; to remove the crookedness of something.

Qawâm means justice; the necessary requirements of living; the system or mainstay on which something is based and established.

The Qayyûm is the one who eternally subsists and sustains and causes all things to exist.

To stand on a thing is to keep firm on and stick to it, just like him who sticks to and regularly maintains his religion.

Qiyâm also refers to determination; keeping, maintaining and reforming.

(53) as told by Al-Bayhaqi In his Dalâ'il An-Nubuwwah, 1:286, on the authority of Hind bint Abu Hâlah [Allah be pleased with her], and there are many supportive evidences for its authenticity.

Muqîm means clear/evident when it describes the path/way.

So and so istaqâma with so and so means to praise and laud him.

Qawm means the direction.

So and so istaqâma to so and so means to firmly keep obedient of him. For example, keep firm on the obedience of Quraysh as long as they follow a right course in dealing with you.

Qayyim means upright when it describes something, e.g. an upright religion. But when it describes somebody, it means the caretaker.

Maqâmah means the sermon.

Standing in respect and getting ready for reception

Allâhu akbar! To You be the allegiance and obedience. You are the Grand for Whom nothing is difficult.

Stand to Allah submissively because to Him you shall return, and obey and supplicate Him: {Guard strictly the (five obligatory) prayers and (particularly) the middle prayer **and stand (in prayer) before Allah devoutly obedient (without talking to each other).**} [Al-Baqarah 238]

Qunût (devout obedience to Allah)

Qunût gives the meaning of devout obedience, supplication, standing and submissiveness (to Allah Almighty).

Stand (in prayer) to your Lord Almighty, holding your back, erect, well-proportioned and straight; and stand in front of your Grand Lord submissive and ready to hold

firmly to what He has given you, with determination to keep firm, stick to, maintain and comply with His command, venerating your Grand Lord, declaring allegiance to and showing politeness with Him. Be submissive to Him because to Him you shall return.

Treat the majesty of the Grand with venerating Him in yourself so that you would get mortified while standing in front of Him. Stand in front of your Lord with your head lowered in veneration of Him, and your sight fixedly staring in horror, declaring obedience and allegiance to Allah the Grand. Do not raise your head arrogantly or challengingly, nor peep surreptitiously. Raise both your hands in surrender to Allah, and greeting and submission to your Lord the Grand, glorifying Him with ‘Allâhu akbar’. Once you assume the prayer join closely your hand as an aspect of politeness because Allah turns with His Face to you: so do not spread them rudely while being in front of your Lord.

If you raise your hands in surrender and greeting to Allah saying ‘Allâhu akbar’ thereby venerating Allah and taking Him as an ally, you will have assumed the prayer, and Allah then will pay attention to you in the very way He likes; thereupon what was permissible for you before prayer, of eating, drinking, talking, turning your face here and there, moving, etc., becomes unlawful for you; where your sins are gathered and carried on your shoulder getting ready to depart from you; and you are prepared to talk privately to Allah the Sovereign, the Grand, declaring your allegiance and obedience to Him, praising Him, exalting His bounty on you, and declaring your submission and humility to Him. **“Verily, if a servant stands to pray, all his sins will be brought to him and placed on his head and shoulders**

so that every time he bows or prostrates they drop from him(54).”

In standing, the more the veneration of the Lord, the Grand, the Almighty, is inculcated in the heart by the glorifications of Allah Almighty and recitation of His words instilled in it by the tongue, the submissiveness and mortification done by the body to Allah Almighty, and the meanings, indications and aspects of Allah’s grandeur, majesty and supremacy thought by the mind, the stronger one is, and the more he gets rid of arrogance and adoration of the creation, and absorbs the adoration of Allah, taking Him as an ally and turning to Him in all affairs; and the result is that he programs himself on all this and becomes firmer, stronger, hardier, more developed and higher in position.

If you like to have a good share of Allah’s Name, the Grand, be one of His devotees, and attain His aid, help and support, then hold firmly to His words and be of His allies.

Allâhu akbar is a word in which you, so much, venerate Allah, declare allegiance to Him, take Him as an ally, seek Allah’s aid in His command and in every disaster you may encounter whatsoever if you adhere to His religion, and rejoice in Allah Almighty because He is true in His speech and promise.

Allâhu akbar! O Lord! Accept me as one of Your allies, and I pledge to act upon Your words: so, be to me an aide, an ally and a helper.

(54) It is narrated on the authority of ‘Abdullâh ibn ‘Amr [Allah be pleased with them]: Al-Albâni in Sahîh Al-Jâmi’, no. 1671 with an authentic chain of narrators.

Have you perceived part of the meaning of Allâhu akbar which is the motto of all acts of worship done to Allah Almighty? It is in the adhan, in your prayer, after your prayer, after your fasting i.e. on the day of your Iftâr, in your hajj, on the day of your Nahr, at the time of your delight and at the time of your adversity. If you know this, then stand to Allah devoutly obedient, submissive, returning to Him (in repentance), and hold firmly to what He has given you of the Book. Now, listen, pay attention to and recite the speech of Allah the Grand reflecting upon its meanings, because it is true, good and useful for you, and therein lies your success, and therewith you will attain the alliance of the Grand, Who will aid you in it, clarify it to you, help you, defend you, grant you security, and reward you with the best reward. Be submissive to Allah to Whom you shall return on a very difficult day in order to reckon you for what your hands have earned. Allâhu akbar.

Recitation of the Qur'an

Assuming the Prayer

After you glorify your Lord, the Grand (by saying Allâhu akbar) thereby declaring your allegiance to Him, listen, hear and recite His words with which He addresses you. The noble Qur'an is the speech of the Grand, the Almighty. Firmly hold to it, reflect upon its meanings, and act upon its laws and teachings. It is the speech of the Grand and it is He Who has made it known to you. It implies His command, forbiddance, judgment, promise, threats, glad tidings, warnings, the news of the past, the stories of the present, and the prophecies of the future. It is a certain report, an effective and wise judgment, a command to do everything so good, just and useful that if one acts upon it, he will be aided in it, and if one discards it, he will be condemned, a forbiddance to do what is so evil, immoral and shameful that if one does or commits it, he will be condemned and disgraced, and a true promise which is to be inevitably and inexorably accomplished.

But before you go on reciting and receiving the noble Qur'an, the speech of your Lord the Grand, seek Allah's forgiveness, repent to and exalt Him in order for you to be quiet, and for your soul to be clear and pure and get ready for the journey of prayer. Since the sins hinder one from the worship of Allah, you should seek Allah's forgiveness to be ready for holding firmly to the speech of Allah the Grand He sent to you (through His Prophet): {Have We not expanded for you your breast (O Muhammad with Prophethood and others), **And removed from you your burden.**} [Ash-Sharh 1-2]

The Messenger of Allah [peace be upon him] used to have a short pause of silence between Takbîr (glorification of Allah) and recitation of Qur'an. I said to the Prophet [peace be upon him]: "May my parents be sacrificed for you! What do you say in the pause between Takbîr and recitation?" The Prophet [peace be upon him] said: "I say: O Allah! **Set me apart from my sins (faults) as the East is set apart from the West; and clean me from sins as a white garment is cleaned from dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail(55).**"

It is reported from The Messenger of Allah [peace be upon him] that whenever he stood for prayer he would say: "Innee wajjahtu wajhiya lilladhi fatara as-samâwâti wal-arda hanîfan wamaâ ana mina al-mushrikîn. inna salâti wa-nusuki wa-mahyâya wa-mamâti lillâhi rabbi al-‘âlamîn, Lâ sharîka lahu wa-bi-dhalika umirtu wa-ana awwalu al-muslimîn. Allâhumma antal-malîku lâ ilâha illa ant; anta rabbi wa-ana ‘abduk; thalamtu nafsi, wa‘tarafu bi-thanbi: faghfir lî dhunûbi jamî‘an, innahu laa yaghfiru adh-dhanûba illa ant; wahdini li-ahsani al-akhlâq, lâ yahdi li-ahsaniha illa ant; wasrif ‘anni sayyi’aha, lâ yasrifu ‘anni sayyi’aha illa ant. Labbayka wa-sa‘dayk, wal-khayru kulluhu fee yadayk, wash-sharru laysa ilayk. Ana bika wa-ilayk. Tabârakta wa-ta‘âlayt; astaghfiruka wa-atûbu ilayk" **{“Indeed, I have turned my face toward Him who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah. Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been**

(55) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 744.

commanded, and I am the first [among you] of the Muslims."} O Allah! You are the Sovereign, there is no deity except You. You are my Lord and I am Your servant. I have wronged myself and confessed my sin. So, forgive me all my sins as none save You can forgive sins; and guide me to the best of manners, as none save You can guide to the best of manners; and divert from me the worst of manners, as none save You can avert from me the worst of manners. Here I am responding to Your call, and all happiness be to You, and all good be in Your Hands and I cannot approach You through evil. All of my (entity, power and success in this World) is due to You, and I turn to You (for help). Blessed be You, and hallowed be You. I seek Your forgiveness and turn in repentance to You)." Whenever he bowed, he would say: "O Allah! It is to You that I bow. I believe in You and submit to You. All of my hearing, my seeing, my marrow, my bone and my sinew submit humbly before You." Whenever he rose (from bowing), he would say: "O Allah, our Lord! All perfect praise be to You (as much as) filling the heavens and the earth, and whatever is between them, and anything that You desire afterwards." Whenever he prostrated, he would say: "O Allah! It is to You that I prostrate, and it is in You that I believe, and to You I submit. My face has submitted to Him, Who created and shaped it, opened its (organs of) hearing and seeing. Blessed be Allah, the best of Creators." He also used to say, as his last statement, between Tashahhud and Taslīm: "O Allah! Forgive me the earlier and later (sins), what I commit openly and secretly, and whatever transgression I make, and what You know better than me. You are the One Who bring

(some people) forward and bring (others) backward. There is none worthy of worship except You(56).”

It is narrated on the authority of Abu Sa’id Al-Khudri [Allah be pleased with him] that he said: Whenever the Messenger of Allah [peace be upon him] stood for (supererogatory) prayer at night, he would glorify Allah and say: **“Exalted be Allah, and with Your Praises (I Exalt You). Blessed be Your Name, and hallowed be Your Majesty, and there is no god (to be worshipped) but You.”** He then would say: **“There is no god (to be worshipped) other than You”** thrice; **“Allah is the Most Grand (and I exalt Him) with much grandeur”** thrice: **“I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the outcast, from his evil suggestions, inspirations and whispers.** Then he would start recitation(57).”

Al-Fâtihah is the first thing of the Qur’an you should recite because it is the basis of the private talk between you and your Lord. Do your best to see its meanings in every Qur’anic verse in order to be clarified, detailed and explained. It is the straight path leading you to attain the good pleasure of your Lord, the Grand, the Great, the Most High, the Exalted, the Almighty.

Remember that prayer is a private talk: so, talk privately to your Lord in it as if you see Him; and it is true that you cannot see Him, you should put in mind that He sees you. Let not your prayer be only hymns you chant like him who

(56) It is narrated on the authority of ‘Ali ibn Abu Tâlib [Allah be pleased with him]: Muslim in his Sahîh, no. 201.

(57) Abu Dâwûd in his Sunan, no. 775, and its chain of narrators is authentic.

sings because such does not talk privately to anyone: he, rather, follows his inclinations. "When the believer is **in prayer, he is talking in private to his Lord**, so he should spit neither in front of him nor on his right side but he could spit either on his left or under his foot(58)."

Learn the principles of private talk from the surah of Al-Fâtihah which begins with praising and lauding Allah Almighty: **{All perfect Praise be to Allah, the Lord of the worlds.}** [Al-Fâtihah 2]

Al-Hamd (Praise)

Praise is opposed to condemnation (Dhamm).

Al-hamdu lillâh (All perfect praise be to Allah) is to laud and give thanks to Him.

Praising Allah is to describe Him with the perfect love and magnification.

Al-hamd also gives the meaning of contentment and satisfaction.

The difference between praise and thanksgiving is that it is not requisite for praise to be a reward or in return for a favor done to the praiser; whereas it is necessary for thanksgiving to be in return for a favor done to the thanksgiver.

Praise can be offered by the tongue and heart; whereas thankfulness is given by the tongue, heart and deeds.

(58) It is narrated on the authority of Anas ibn Mâlik [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 413.

All perfect praise be to Allah for all His favors, the most glorious of which is that of guidance and our being servants of Him.

All praise be to Allah alone because Allah alone possesses the perfect attributes which are worthy of praise. So, all praises are due to Him. Whatever favor you or anyone else may have is from Allah alone: so, all praises are due to Him. There is no favor like that of lordship with which He has guided you to Islam: so, all praises are due to Allah, the Lord of the worlds. **{And whatever favor you have, it is from Allah.}** Then, whenever harm (because of poverty or ailment) touches you, unto Him (Alone) you cry aloud for help.} [An-Nahl 53]

Rabb (Lord)

The root of the verb from which it is derived is ‘Rabba’ which means to cherish, maintain and sustain things.

The Lord is the possessor and master. Being the Lord of the creatures is to uphold and preserve them. It is He Who creates them, looks after their living, decrees their fates, decides their cases when they return to Him, and arranges their affairs. Lordship implies:

Creation and bringing to existence. He Who creates has full knowledge of His creation and of what mends it and what corrupts it, and has the power to giving life and causing death: **{Does He Who has created not know (what you conceal)?}** And He is the Knower of subtleties (finest mysteries of things), the Well-Acquainted (with everything).} [Al-Mulk 14]

Possession and sovereignty: The possessor of a thing is the disposer and upholder of it, and the arranger of its affairs.

Arrangement: It is to manage the universe system and decree the fates as regards distribution of provisions, deeds, figures and so among the people, in addition to resurrection after death, and giving reward for the deeds.

That is the general lordship which includes all the creatures by subjugation and coercion on part of their Lord and Creator Who disposes of their affairs, arranges their matters of living in the world and the place of return in the hereafter. The particular lordship is to cherish His subjects by guiding to good, reforming the hearts and protecting from evil and corruption those who submit to and abide by the command and forbiddance of the Lord willingly and voluntarily, out of fear of His punishment, hope in His reward, and magnification of the lordship and godhood of the Lord Almighty.

Allah is the Lord of the worlds, and the Lord of all things. So, fear nothing since its Lord is Allah; and, rather, fear its Lord because He is its possessor. Ask none for anything; and, rather, ask the Lord because He is the disposer of all what He has created. Obey not him who disobeys the words of Allah Almighty because he has created nothing, and, consequently, has no knowledge of what Allah has created, nor has he the power to dispose of the dominion of Allah, nor can he arrange anything after the arrangement of Allah. So, praise Allah, the Lord of the worlds, for the favor that there is no lord except Him.

The Lord is the primal cause of the existence. Allah is the Creator, the Originator, the Fashioner. The Lord is He Who

cherishes His subjects by providing them with livelihood, upbringing and guidance because Allah is the Provider, the Guide, the Superb Judge (Who decides all people's cases), the Bestower of favors, the All-Knower (of the true state of affairs). The Lord is He Who guards, defends and cares for His subjects because Allah is the Guardian Protector, the Praiseworthy, the Compeller, the All-Mighty, the Exalted in Strength. The best favor of lordship is the guidance to Islam. So, all perfect praise be to Allah, the Lord of the worlds; and all perfect praise be to Allah for His perfect essence which indicates to His perfect lordship. All perfect praise be to Allah, the Lord of the worlds, out of love, respect, contentment and admission of the grace of Allah's lordship on the servants. He is the Lord of the worlds in truth: **{All perfect Praise be to Allah, the Lord of the worlds.}** [Al-Fâtiḥah 2]

After praise, Allah is lauded and deemed free from all that is not fit for His majesty, and entreated with the help of His best names, because He is **{The Entirely Merciful, the Especially Merciful.}** [Al-Fâtiḥah 3] He is a merciful Lord Who bestows mercy upon all His servants in the world, and in the hereafter will have mercy upon those who obey His command.

He is a merciful Lord Whose mercy extends over all His servants in this world: it is He Who provides for them, facilitates for them the ways of guidance, and gives them respite so that they would obey His command. As for those of His servants who believe in Him, He is merciful towards them, supports and helps them, aids them, defends them, raises them in degrees and rewards them with the best reward.

What aids you to be submissive to Allah whilst standing in front of Him in prayer is to know that to Him you shall return for accounting and recompense on a day on which none will possess anything, and only Allah is **{Sovereign of the Day of recompense.}** [Al-Fâtiḥah 4] An aspect of the perfect lordship is that the Lord never leaves those who obey Him and those who disobey Him without reckoning, nor renders them equal. The mercy of Allah, the Entirely Merciful, the Especially Merciful, thus, stands in the middle between both extremes: that of doing the requirements of lordship i.e. the people's compliance with the command and forbiddance; and that of His reckoning for it on the Day of Recompense. Every trial thereby you are tried in this world, and every command and forbiddance you are obligated by Allah to abide by in this world is but a mercy from your Lord, the Entirely Merciful. The mercy of Allah, the Especially Merciful, will prevail His anger on the Day of Recompense where each soul will be recompensed for what it has done. Similarly, having faith in the Day of Recompense is a criterion between disbelief and belief. Every believer in Allah as his Lord believes in the Day of Recompense; and every one who disdains from having faith in Allah disbelieves in the Day of Recompense: **{Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.}** [An-Nahl 22]

Salvation and felicity on the Day of Recompense will be a result of worshipping Allah Almighty in the very manner He wants; and there is no way for you to do so except by the aid of Allah. So, you should implore Allah in humility, declare your allegiance and surrender to Him, and pledge to obey and worship Him, and comply with His command. You

should do the right of His Lordship on you, by worshipping Him alone and seeking the aid of Him alone, perchance you will get His good pleasure on the Day you will be reckoned, and be saved from His wrath and punishment in the world and the hereafter. Truly **{You do we worship, and Your aid do we seek.}** [Al-Fâtihah 5] O Allah! We worship none but You, obey You in all our life affairs, and seek the aid of You alone in all matters of our life which is, in itself, a worship of You: **{Say: "Verily, my prayer, my rites, my life, and my death are for Allah, the Lord of the worlds. He has no partner. And of this (monotheism) I have been commanded, and I am the first of the Muslims."}** [Al-An'âm 162-163] We obey You, O Allah, in everything we do. We pray, offer the rite (of sacrifice), live and die in the very way You like. We eat, drink, work, sleep and wake up in the very way You like. We reform, endeavor, fight, make peace, marry and proliferate in the very way You like. To You alone we do all this by way of worshipping You, and out of desire for Your reward, Paradise and good pleasure, and in gratitude for Your great Lordship, having faith that to You we shall return, and Your aid do we seek in all this, given our neediness and want of and reliance on You: You are the only God.

Truly, it is You Whom we worship, i.e. we neither obey, nor face nor seek but You in all our affairs, out of love, obedience and magnification of You, the Almighty. We seek the aid of none but You in all our affairs. Truly, **{You do we worship, and Your aid do we seek.}** [Al-Fâtihah 5] Worship pertains to godhood and seeking the aid pertains to lordship. The style of exclusion reminds you that Allah Almighty never accepts association of any partner with Him in worship, and that it is Allah Almighty Who aids you in worship. Allah Almighty accepts only the righteous deed

which you do sincerely to His Countenance and humbly to His greatness. {You do we worship} averts the association of partners with Allah in worship; and {Your aid do we seek} averts arrogance with it. in order for the deed to be accepted by Allah Almighty, it should possess two conditions: to be done sincerely, rather than pretentiously, to Allah, and this requires it to be far from showing off and free from arrogance; and to be in accordance with what Allah has ordained in His Book and the Sunnah of His Messenger [peace be upon him]. **{You do we worship, and Your aid do we seek}** [Al-Fâtiḥah 6] also gives the meaning of turning to Allah alone, getting attached to Allah alone, relying and depending upon Allah alone, because you have no deity but Him, and you have no guardian protector but Him, and you have no lord but Him to Whom you take refuge, and on Whom you rely. Truly, there is none worthy of your worship but Allah, and there is no power and no strength save in Allah.

After praising and lauding Allah Almighty with His best names, celebrating His glory as being the Master of the Day of Recompense, and clarifying how one should be sincere to and humble before Him in His saying {You do we worship, and Your aid do we seek}, there is the supplication: **{Show us the straight path.}** [Al-Fâtiḥah 6] Of course this necessitates guidance to knowledge, work, imitation, sincerity and firmness. It is the guidance to know what He Almighty revealed in His Book and the Sunnah of His Messenger [peace be upon him], the worldly affairs and the attributes you should possess to be His vicegerent and worshipper on earth. It is also the guidance to have the wish and power to act upon what you have known. It is the guidance to do the deed in the very way which Allah

Almighty likes and is pleased with, and to do it as perfectly, competently and liberally as shown practically by sending to us His Messenger [peace be upon him] to be an example for us to follow. It is the guidance to be sincere in doing this deed to the Countenance of Allah. Finally, it is the guidance to be firm on it even if you encounter temptations like the pieces of dark night: you should neither renegade nor go astray from it because this straight path is the way to salvation, success, prosperity, honor and power. It is the way to Paradise and bliss. It is the way we worship Allah in the world, and we have no power over it without the aid of Allah. by so doing we will be safe on the Day of Judgment because the mercy of the Especially Merciful will cover us, and live a good life in this world in the hope that the mercy of the Lord, the Entirely Merciful will encompass us.

So, supplicate Allah to aid you, confer His favor upon you, and guide you to that for which He has created you, taken care of you as your Lord, and will reckon you for it, of what He likes and is pleased with, in which there is the good of your religion, living and place of return on the Day of Resurrection; and the methodology He has ordained for you and revealed to you (through His Prophet) therewith to worship Him the Almighty, the Exalted, following His straight path – perchance you will be of His allies and attain the alliance of the Grand. So, our Lord, **{Show us the straight path,}** [Al-Fâtiḥah 6] the same approach of those upon whom You had conferred Your favor before us – of the Prophets, the steadfast affirmers of truth, the martyrs, and the righteous.

You should also ask Him, the Almighty, the Exalted, to save you from His wrath because of reverting from the truth after He had guided you to it.

You should also ask Him Almighty not to let you go astray from the path which leads to His good pleasure and Paradise, as did those who were before you, of the Jews and Christians who knew the truth and left it, or were not guided to the truth: **{The path of those on whom You have bestowed favor (of guidance), who neither evoke (Your) wrath (like Jews) nor go astray (like Christians).}** [Al-Fâtihah 7] Let all your private talk and supplication to Allah be centered on asking Him Almighty to confer upon you all things which reform your religion, living and place of return: i.e. to give you the best manners; to confer upon you all favors which enable you to worship Him on earth; to keep you far from all things which may hinder you from worshipping Him; to show you the truth and guide you to and aid you in it as part of guidance to the straight path, just as He conferred such favors upon those who were before you, thereupon they worshipped Allah and were masters of the world and attained the good of the hereafter.

You should also ask Him to grant you protection from His anger by not leaving the truth after He guides you to it; and not to let you go astray from the truth perchance you will join the Prophets and be one of the steadfast affirmers of the truth, the martyrs and the righteous. O Allah! Amen!

Do you know what will happen to you if you venerate Allah and follow a right course on His command and straight path? His angels will descend upon you during your life and at your death and keep you firm in all what you say and do, and give you the glad tidings with which you will neither fear, nor grieve: **{Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm (on monotheism and all its required duties), on them the angels will descend (at the time of death saying): "Fear**

not (death and what to come after it), nor grieve (for what you have left behind of family and property because we will succeed you in looking after them)! But receive the glad tidings of Paradise which you have been promised! We have been your allies in the life of this world (whose aim was to guard you) and are (with you) in the Hereafter (till you are admitted to Paradise). Therein you shall have (all) that your own souls desire, and therein you shall have (all) which you ask for (or wish).} [Fussilat 30-31]

If you stand in front of your Lord, Al-Fâtihah will teach and remind you that Allah, your Lord Whom you venerate, is the Creator, the Possessor (of all things), the Arranger (of all affairs), Who looks after His creation with a general as well as a special mercy, and will account all of them for that for which He created them, arranged their affairs, took care of them, and disciplined them to do – I mean to worship Him alone, to rely on Him alone, and to deify Him alone. So, invoke Allah to guide you to the way of worshipping Him and seeking His aid, deifying Him just as He guided those who were before you, to keep you far from error, and to save you from His wrath.

“He who performs a prayer in which he does not recite the Mother of the Book (Al-Fâtihah), it will be defective, it will be defective, it will be defective.” It was said to Abu Hurayrah: “But we are praying behind the imam (who recites aloud).” He said: “Recite it (in a low tone) within yourself. Verily, I heard The Messenger of Allah [peace be upon him] having said: Allah Almighty says:

“I Have Divided prayer into two halves between Me and My servant, and My servant will receive what he asks for. When the servant says: {All perfect praise be to

Allah, the Lord of the Worlds'} Allah Almighty Says: "My servant has praised Me." When the servant says: {The Entirely Merciful, the Especially Merciful} Allah Almighty Says: "My servant has lauded Me." When the servant says: {Sovereign/Master of the Day of Recompense} Allah says: "My servant has glorified Me." – and on one occasion He Said: "My slave has submitted to My power." When the servant says: {You do we worship and Your aid do we seek} Allah Says: "This is between Me and My servant, and My servant will receive what he asks for." When the servant says: {Guide us to the straight path, the path of those upon whom You Have conferred favor, not of those who have evoked Your wrath, nor of those who have gone astray} Allah Says: "This is for My servant, and My servant will receive what he asks for(59)."

Now, listen, recite and reflect upon the meanings of some Qur'anic verses, being the speech of Allah, the Grand, therewith He addresses you, which shows, clarifies and enlightens the straight path, and makes evident and distinguishes the state of him who is guided by and follows it, because of which he attains Allah's good pleasure, from the state of him who goes astray and deviates from it because of which he errs and incurs upon himself the wrath of Allah. It is the rope of Allah which He has sent to you to save you from all evil and harm, raise you and bring you closer to Him, just like the rope of salvation in which the drowned hangs himself to save him from drowning, take him away far from the place of destruction, and bring him closer to the place of salvation in which he feels secure. To

(59) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahih, no. 395.

Allah belongs the highest similitude. Allah will aid you in it if you hold to it. so, firmly hold to it, decide to act upon it, be submissive to Allah because you shall return to Him to reckon you for it, and decide to follow it in order to stand straight on the path of Allah Almighty.

Subhâna Rabbi Al-‘Athîm (Exalted be My Lord, the Great)

Now, let us move to words which are of the dearest to Allah Almighty, and of the weightiest in the servant’s scale of deeds: **“There are two expressions, and although they are too easy on the tongue (to say), they are weighty in the scale (of deeds), and beloved to (Allah) the Entirely Merciful. They are: ‘subhânallâhi wa-bi-hamdih, subhânallâhi al-‘athîm (Exalted be Allah with Whose praises (I exalt Him); Exalted be Allah, the Great)(60).”**

Once, The Messenger of Allah [peace be upon him] lifted the curtain (of his chamber) and (saw) people in rows (performing the prayer) behind Abu Bakr. Then, he said: “O people! Nothing of the glad tidings of Prophethood remains but good visions (in dreams), which a Muslim sees, or somebody is made to see for him. You should know that I have been forbidden to recite the Qur’an while bowing and prostrating (in prayer). **So, as for bowing, you should exalt Allah The Great**, and as for prostration, be earnest in supplication, for it is entitled to receive answer(61).”

Linguistic Meaning

‘athîm (great) is an attribute of anything large in size, number and dimensions, unusual and considerable in degree and power.

(60) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhârî in his Sahîh, no. 6406.

(61) It is narrated on the authority of Ibn ‘Abbâs [Allah be pleased with them]: Muslim in his Sahîh, no. 479.

It is also the glorious of good benefit and use because of which he/it is praised.

In some contexts it gives the meaning of severe to the extent of being unbearable, e.g. severe torment/punishment, too hard to be removed or even lightened by anything whatsoever.

One may be honored for having a large amount of property which leaves a great effect, of buying possessions, building palaces, castles and houses, and preparing war equipment, living and commercial furnishings. But if one has large wealth with which he makes no effect or benefit because it has no value with the high prices around him, it will not be considered great, nor will its owner be honored for it. Another may be honored for a great superiority he has which leaves a great effect and a good benefit on those surrounding him. A third may be honored for his knowledge which has a great influence on those around him. A fourth may be honored for the power of authority he has which leaves a great impact on those around him. A fifth may be honored for a majesty he has which leaves a great influence on those around him; and so forth.

The great man in the city is recognized for his great dominion which includes most of its possessions, his great deed which leaves great effects and changes, his great superiority, and his great word which leaves the strongest and the deepest influence: {And they say: "Why is this Qur'an not sent down **to any of the great men of the two towns (Makkah and Tâ'if)?**"} [Az-Zukhruf 31]

The great then is the one who has the sovereignty, power and authority. The great man among the people is he who rules them and manages their affairs, and on him they gather

due to his great dominion, superiority and opinion: "In the Name of Allah, the Entirely Merciful, the Especially Merciful. From Muhammad, the slave and Messenger of Allah, to **Heraclius, the great (i.e. ruler) of the Byzantines.** Peace be upon him who follows the right guidance. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward. **But if you reject this invitation of Islam you will incur upon yourself the sin of the Aryans:** {Say: O People of the Book, come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say you: bear witness that we (at last) are Muslims (bowing to Allah's will).} (62) [Âl ‘Imrân 64]

Every one of the people is honored in some, and not all, states; whereas Allah Almighty, to Whom belongs the highest similitude, and Who is beyond comparison, is magnified in all states, affairs and matters. His is the great essence which is beyond the human minds to perceive; the great names and attributes of knowledge, power, hearing, seeing, mercy and might and honor whose greatness, extent and magnitude are beyond the human minds to perceive because they are far more than what is mentally conceivable; and the great deeds of creation, sovereignty and command the extent of whose great effect is beyond the reach of minds; the great dominion whose inexhaustible treasures cannot be perceived by minds; the great bounty, grace and favors whose vastness cannot be encompassed and counted by minds even if all trees on earth were pens and the water

(62) It is narrated on the authority of Ibn ‘Abbâs [Allah be pleased with them]: Al-Bukhârî in his Sahîh, no. 6.

of the ocean ink for it, the sea would be used up before keeping count of them. Allah the Exalted, the Almighty, is the Great from all points and in all respects, the Lord of absolute greatness. He is magnified, revered and feared by His creation. To Allah the Exalted, the Almighty belongs the greatness in all things, and everything, compared with Him, the Exalted, is inferior, insignificant, despicable and short. Subhâna rabbi al-‘athîm!!

None but Allah Almighty possesses the perfect greatness. One may be given great wealth therewith he can leave a great effect if he uses it; yet since he hoards it, he makes nothing therewith, because of which he is condemned, regardless of his greatness in this respect, for the absence of his great effect he is supposed to leave. One may be granted great authority; yet he neither helps a wronged nor cares about a grievance, and rather holds the people in contempt. One may be given a great dominion; yet he wrongs people, usurps their rights; and so forth. But Allah Almighty possesses the perfect greatness and to Him belong all treasures of the heavens and the earth, and in addition to His great essence, names, attributes, sovereignty and authority, He is great in bounty and favors, goodness and benefit, creation and command. In naught does He deal with anyone unjustly as much as is equal to even an atom's weight. He answers the supplication of anyone forced by necessity, helps His Messengers and those who believe in Him, helps the wronged who supplicates Him, honors such as fears Him, and never causes to be lost the deed of any worker (be it a male or a female), no matter how little it might be. To Him all perfect praise is due for His perfect greatness. Exalted be Allah, with Whose praises (I exalt Him); exalted be Allah, the Great.

Exalted be my Lord the Great to Whom belongs the highest similitude in the heavens and on earth. The Great is He Whose power exceeds the limits of human minds, and Whom no vision nor intellect can grasp in order to imagine they encompass His real nature. Allah is too great from all points for your short mind to assimilate. Since your mind is not great, it cannot embrace in knowledge the greatness of Allah Almighty. Whatever your mind might be, it is ultimately limited. Subhâna rabbi al-‘athîm.

Exalted be my Lord, the Great. Allah, the Great, has the great dominion. His dominion extends over all things including yourself, your family, car, clothes, food, drink and residence. Everything is included in His dominion: **{To Allah belongs the dominion of the heavens and the earth and all that is therein, and He has power to do all things.}** [Al-Mâ'idah 120] There is none equal to Allah and possesses anything of the dominion of Allah Almighty, nor is there any partner with Allah in what He possesses, nor is there any helper to Allah in His sovereignty, simply because He has full mastery over His dominion: {Say (O Muhammad to the disbelievers): "Call upon those whom you claim (as gods) besides Allah (to avail you if they can)!" **They possess not even an atom's weight (of good or evil), either in the heavens or on earth, nor have they any share in either, nor there is for Him (Allah) any supporter from among them.**} [Saba' 22] All perfect praise be to Him for all this: **{And say: "All perfect praise be to Allah, Who has not begotten a son (offspring), and Who has no partner in (His) Dominion, nor He is low to have a helper (to protect Him).** And glorify Him with all magnificence (i.e. to say Allâhu Akbar (Allah is the Most Grand))."} [Al-Isrâ' 111] The earth is His and the heaven is

His, and He establishes in power in His dominion whomever He likes of His servants: {Moses said to his people: "Seek the aid of Allah and be patient (on their harm). **Verily, the earth is Allah's which He causes such of His slaves as He wills to inherit**; and the (good) end is for the righteous."} [Al-A'râf 128] All things are in His possession and everything you have is part of the dominion of Allah, and anything you want is in the possession of Allah. So, praise Him for what He gives you of His dominion, ask Him for what you want of His dominion, and spend the favors He confers on you in what He likes and is pleased with, perchance He would give you more out of His bounty: He is great in dominion, and all favors and good are in the possession of Allah which He gives you out of His bounty. Whatever favor you have is from Allah alone. So, all perfect praise be to Him: **{And whatever favor you have, it is from Allah.** Then, whenever harm (because of poverty or ailment) touches you, unto Him (Alone) you cry aloud for help.} [An-Nahl 53] Subhâna rabbi al-'athîm.

You should know that the Great is of great bounty, grace and favor and provides you with all what you need, and all things which aid you in carrying out His command rather than spoil your affair: so, accept His favors, grace and bounty upon you, and do not be so displeased that you stretch your eyes in longing for the things given for enjoyment to others than you. Spend the favors He gives you according to what He commanded you because you are in His possession and part of His dominion, and He gives you out of what He possesses in order that you would make use of, be blessed in and obey Him with the help of it: {Had not the Grace of Allah and His Mercy been upon you (O Muhammad) a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none

except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (Qur’an) and wisdom, and taught you that which you knew not. **And Ever Great is the Grace of Allah unto you.**} [An-Nisâ’ 113]

It should be known to you that he who conveys to you the favor of Allah has, in fact, fulfilled the trust of Allah because he is confided to convey His favor to you; and Allah is to convey it to you with or without him. So, thank Allah for His favors, and supplicate for him who conveys them to you that Allah would appreciate his deed. If one does not thank people for doing what is due on them, i.e. the trust of conveying the favor of Allah to those liable for it, he has not thanked Allah, the Benefactor. Do not let the one who conveys the favor to you divert you from the real Benefactor. Exalted be Allah, the Great, and with His praises (I exalt Him).

“Some people are chosen by Allah Almighty for (receiving His) favors therewith to benefit the servants, and He continues to establish them in those favors so long as they spend them; and once they withhold them, He strip them off those favors and gives them to others(63).”

“He who does not thank people has not thanked Allah (for His favors)(64).”

Allah is the Great, the Exalted, the Lord of the great favors. His favors are great in effect and benefit, and so great in number and extending over all His servants that no calculation can keep count of them. The most important of

(63) It is a good hadith by virtue of others: Al-Albâni in Sahîh At-Targhîb, no. 2617; Al-Bayhaqî in Shu‘ab Al-Îmân, no. 2450.

(64) At-Tirmidhi in his Sunan, no. 2037.

those is His command, forbiddance and law: they are great due to their great effect, use and power, and leaving them brings about a severe punishment. His is the greatness and majesty due to His great word and deed whose influence on the people is great, and assures their praise to Him. There is none but that on him the signs of Allah's bounty and favor are visible. Exalted be my Lord, the Great, and with His praises (I exalt Him):

- {That is so; **and whosoever honors the Symbols of Allah, then it is verily from the piety of hearts.**} [Al-Hajj 32]

- **{And whatever favor you have, it is from Allah.** Then, whenever harm (because of poverty or ailment) touches you, unto Him (Alone) you cry aloud for help.} [An-Nahl 53]

It is true that nothing (of good) whatsoever is too great/difficult upon Allah the Great (to give); yet things (e.g. sins) may be tremendous/grievous in His sight.

“If anyone of you supplicates Allah, let him make great his wish **since nothing whatsoever is too difficult on Allah (to give)**(65)

Once The Messenger of Allah [peace be upon him] appeared to us and said: **“Verily, no sin seems too difficult for Allah, the Exalted, the Almighty, to forgive.** Among those who were before you there was a man who had killed ninety-eight persons before he came to a monk and asked him: “I have killed ninety-eight persons, do you find a way for me to repent?” he said: “No doubt, you have transgressed upon yourself (and there is no way for you to

(65) Ibn Hibbân in his Sahîh, no. 896.

repent).” Provoked by his statement, he stood towards him and killed him. He went to another monk and said: “I have killed ninety-nine persons, do you find a way for me to repent?” he said: “No, because you have transgressed upon yourself (and there is no way for you to repent).” Provoked by his statement, he stood towards him and killed him. Then he went to a third monk and said to him: “I have killed one hundred people, do you find for me any way to repent?” he said: “Verily, you have transgressed against yourself and I do not know. Anyway, there are two villages, one called Basrah and the other Kafrah. The inhabitants of Basrah do like the doing of the men of Paradise and none other than them remains in it. The inhabitants of Kafrah do like the doing of the denizens of the fire and none other than them remains in it. So, go to the inhabitants of Basra and if you remain there and do like the doing of its men, then have no doubt about the validity of your repentance.” He left for it till when he was in the way between the two villages death approached him. The angels asked their Lord about him and He said: “Look to which of the two villages he is closer and enlist him among its inhabitants.” They found him a fingerbreadth nearer to Basrah, thereupon he was enrolled as one of its inhabitants(66).”

“If anyone of you supplicates Allah, let not him say, ‘forgive me if You so like’, but let him, rather, ask with willful and full devotion and wish, **since nothing is too difficult upon Allah to give**(67).”

(66) It is narrated on the authority of ‘Abdullâh ibn ‘Amr [Allah be pleased with them]: Al-Haythami in *Majma‘ Az-Zawâ'id*, 10:214, and its men are the same of the authentic hadith.

(67) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his *Sahîh*, no. 2679.

- {When you were propagating it with your tongues (transmitting it from one to another), and uttering with your mouths that whereof you had no knowledge, **you considered it insignificant (in sin), while it was, in the Sight of Allah, very tremendous (in sin).**} [An-Nûr 15]

- {O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and enter) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without seeking to remain for conversation. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts (from the evil self-talks). And it is not (lawful) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). **Verily, in the sight of Allah, that would be a grievous (sin).**} [Al-Ahzâb 53]

Greatness is not fit for anyone other than or even with Allah. None has the possession of anything, and none has a favor on another, and none has of great word and deed what leaves a great effect in the dominion of Allah except when Allah so wills. So, none should feel himself great because of anything which really belongs to Allah alone, and none should honor another for anything which is Allah's alone. Truly, subhâna rabbi al-‘athîm!

- {**Have they taken (others) as intercessors besides Allah (as they falsely claim)?** Say: "(Will they also intercede) **even if they have no power over anything** and have no reason?"} [Az-Zumar 43]

- **{Or have they a share in the dominion?}** Then in that case they would not give mankind even a speck on the back of a date-stone.} [An-Nisâ’ 53]

- {Whatever is in the heavens and whatever is on earth exalts Allah. **His is the dominion, and to Him belongs all perfect praise**, and He has power over all things.} [At-Taghâbun 1]

The dominion is Allah’s alone, and everything is in His possession which He disposes of as He likes. All perfect praise be to Him alone for what He decides in His dominion. None should feel himself great because of what Allah grants him out of His dominion in order to try him with and reckon him for it.

It is narrated on the authority of Abu Sa‘îd Al-Khudri [Allah be pleased with him] that he said: While we were with the Messenger of Allah [peace be upon him] on journey, a man came riding a she-camel belonging to him, and he started turning it right and left, thereupon the Messenger of Allah [peace be upon him] said: “He, who has surplus mount, let him allow such as has none to utilize it, and he, who has surplus food, let him give it to such as has nothing (to eat)” **to the extent that we thought there was no right for anyone of us to have any surplus**(68).

None has superiority over another because of which he feels himself greater than him:

- {The parable of those who disbelieved in their Lord is that **their deeds (such as maintenance of kinship ties and fasting) are as (useless and fruitless as) ashes on**

(68) Al-Albâni in Sahîh Abu Dâwûd, no. 1466, and its chain of narrators is authentic.

which the wind blows furiously on a stormy day (making it like dust scattered about), in naught will they be able to get (the reward of) what they have earned (of deed because of missing the required condition). That is the straying, far away (from the Right Path).} [Ibrâhîm 18]

- {Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, **and so will they continue to spend it; but in the end it will become a (source of) regret for them. Then they will be overcome (in this world).** And (in the hereafter) those who disbelieve will be gathered (all) unto Hell.} [Al-Anfâl 36]

- {So that the people of the Scripture (i.e. the Torah who believed in Muhammad) may know that they have no power whatsoever over the bounty of Allah, and that the bounty is in His Hand which He bestows upon whomever He wills. **And Allah is the Owner of Great Bounty.**} [Al-Hadîd 29]

The deed of anyone whatsoever leaves no great effect in the dominion of Allah Almighty unless Allah Almighty so wills and accepts.

In a Qudsi hadith Allah Almighty says: **“Greatness is My Izâr** (upper garment), and majesty My Ridâ’ (lower garment); and I shall punish such as disputes with Me over any of them(69).”

None should feel himself great because of anything which really is not his.

(69) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Ibn Taymiyyah in his Majmû‘ Al-Fatâwa, 6:193, and its chain of narrators is authentic.

Part of magnifying Allah Almighty is to honor His symbols, and honoring the symbols of Allah is from the piety of hearts. So, magnifying Allah Almighty is from the piety of hearts. Look not at the triviality of the sin but rather look at the greatness of Him Whom you disobey, nor look at the simplicity of the command, but rather look at the grandeur of the Commander, nor look at the smallness of the favor, but rather look at the splendor of the Benefactor. It is surely of great effect even if you know not. Subhâna rabbi al-‘athîm! {That is so; **and whosoever honors the Symbols of Allah, then it is verily from the piety of hearts.**} [Al-Hajj 32]

Taqwa (safeguard)

Taqwa is derived from wiqâyah (protection), i.e. to keep/maintain/save something from any harm or damage. Taqwa then is to safeguard the soul from anything which may endanger it. it is used in the Qur’an in the sense of faith, repentance, obedience, giving up sin, and sincerity.

As far as faith is concerned, a mention may be made of Allah’s saying (what means):

- {When those who disbelieve had harbored into their hearts zealotry - the zealotry of the pre-Islamic days (by averting The Messenger of Allah [peace be upon him] and the Muslims from Al-Masjid Al-Harâm) - then Allah sent down His tranquility upon His Messenger and upon the believers, **and made them stick to the word of righteousness**; and they were more entitled to and more worthy of it (than the disbelievers). And ever does Allah have full knowledge of all things.} [Al-Fath 26]

- {Verily! those who lower their voices in the presence of Allah's Messenger, **they are the ones whose hearts**

Allah has tested (in order) for righteousness (to be made evident). For them is forgiveness and a great reward (i.e. Paradise).} [Al-Hujurât 3]

With regard to repentance, Allah Almighty says (what means): {And if the people of the towns (who belied the Messengers) had **believed and warded off (disbelief and sins)**, certainly, We should have opened for them blessings from the heaven (rain) and the earth (vegetation), but they belied (the Messengers). So We took them (with punishment) for (the evil) they used to earn.} [Al-A'raf 96]

As for obedience, it may be found in Allah's saying (what means): {He sends down the angels (i.e. Gabriel) with the revelation by His Command to such of His slaves as He wills (i.e. the Prophets, saying): "**Warn mankind that there is none worthy of worship but I, so fear Me.**"} [An-Nahl 2]

It is also used in the sense of leaving sin as shown in Allah's saying (what means): {They ask you (O Muhammad) concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for pilgrimage. It is not righteousness to enter your houses from the back: it is righteousness to fear Allah. **Enter houses through the proper doors: and fear Allah that you may prosper.**} [Al-Baqarah 189]

In relation to using it in the sense of sincerity Allah Almighty says (what means): {That is so; and whosoever honors the Symbols of Allah, **then it is verily from the piety of hearts.**} [Al-Hajj 32]

The pious is he who safeguards himself from the evil of torment and sins by doing righteous deed.

The pious is the one who maintains the trust confided to him by Allah Almighty, i.e. to worship Allah although he does not see Him, and be His vicegerent on earth. In other words, it is to do the acts of worship and shun the forbidden acts.

The pious is he who safeguards himself from the wrath of Allah the Great, by giving up what He made unlawful and doing what He commanded him to do.

If one magnifies Allah Almighty, he will ward off His anger and torment in every breath he takes, every word he whispers and every motion he does; and by so doing he will be saved. If one magnifies Allah Almighty, he will safeguard the trust He confided him to carry, and fulfill it to the best; and by so doing he will prosper. Contrariwise, if one does not magnify Allah Almighty, he will neither safeguard himself nor maintain the trust he is carrying; and by so doing he will deserve His torment. {But as for him who will be given his Record in his left hand, he will say: "Ah! I wish that I had not been given my Record! And that I had never known how my Account is? Oh! Would that it (my death in the world) had made an end of me (with no resurrection after it)! In naught has my wealth availed me; My power (of authority and argumentation) has gone from me!" (It will be said to the Hell keepers): "Seize him and shackle him up; Then throw him in (the burning Fire of) Hell. Then (after casting him in the Fire) insert him into a chain the length whereof is seventy cubits!" **Verily, He used not to believe in Allah, the Great.**} [Al-Hâqqah 25-33]

Ghinâ (freedom of want/richness)

It should be known to you that the real Ghinâ (freedom of want) is to dispense with others and all what they have in

their hands, and be contented with Allah as your Lord, Whom alone you should ask to give you out of His bounty, and with what He gives you in your hand, so that you are not in need of anyone except your Lord Almighty.

Ghinâ also is to spend on the creation of Allah out of what Allah bestows upon you. Verily, the wealthy always spends whereas the poor is always in demand.

Ghinâ is to do away with what avails you not in your goal, way and approach which is to worship Allah and seek for His good pleasure and Paradise, because it does not bring you closer to Him.

In sum, Ghinâ lies in contentment, giving in charity and leaving what is useless. It should be known to you that your Lord the Great provides you out of His favors with what enables you to worship Him; and that is your duty you are required to do: that is, to worship Allah Almighty and by so doing you will attain the good of this world and the reward of the hereafter, without being spoilt (by anything of the worldly benefits). So, stretch not your eyes in longing for anything destined by Allah Almighty to others thereby to tempt them, increase the burden of the trust they are carrying and make heavier their account (in the hereafter), because of which they will be more exposed to His punishment if they do not fulfill it as it should be. Be contented with what Allah has predestined to you seeking its aid to worship Him, and fulfill to His creation the trust of the favor He bestowed upon you: **{And stretch not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers), the splendor of the life of this world, that We may test them thereby (to transgress beyond the due limits)}**. But the provision of your Lord (one will

receive in Paradise) is better and more enduring (than what they have been given in this world).} [Tâ-Hâ 131]

Furthermore, it should be known to you that you will receive the provision prepared for you by Allah Almighty as it is without increase or decrease. He told you to walk through the land and take it without competing or racing others over it because it is yours and will come to you and none will share you in it. so, demand your provision nicely, quietly and nobly because it is not in the hand of anyone of the people to humiliate you with it: it is in the Hand of Allah, the High, the Great alone therewith to worship Him so that He would empower and honor you with it. it will come to you from Allah Almighty against the will of all the people. Demand it through obeying Allah and committing no sin, putting in mind that your provision suffices you to worship your Lord in all fields, and will be of great benefit for you if you spend it in the ways for which Allah sends it, and demand it politely from Allah, i.e. without disobeying His command, or denying His favor or not showing gratitude to Him.

If you, therefore, stretch your eyes in longing for what is in the hands of others, and hasten to race and compete them over their provisions, or if you demand yours impolitely and with disobeying Allah Almighty, as a result of denying Allah’s grace on you and His knowledge of your state and destiny, you will get nothing of the provision of others, nor will you take an atom’s weight more than what Allah has destined to you. If you spend it in ways different from those for which Allah sends it, you will lose its great effect, and it will not be sufficient to fulfill your need for which it is sent, and Allah Almighty may punish you for opening destructive ways of spending it even before you get benefit from it. so,

walk slowly while demanding your provision, and hasten as in a race to ask for Allah's forgiveness, good pleasure and Paradise by your deed therewith you demand the provision destined to you. Your deed is an act of worship you do to your Lord: so you should make good your deed therewith you get your earnings, and hurry to perfect it as a means of drawing closer to Allah. By so doing you will benefit thereby the creation of Allah, uphold therein and therewith the law of Allah, invite therewith to Allah, and be sincere to Allah out of faith in Him, doing righteous deeds and realizing the vicegerency on earth, perchance you would attain therewith Allah's forgiveness and Paradise. Spend in all things which Allah likes and is pleased with out of the provision destined by Allah Almighty to you from your work which you do as an act of worship to Him, or from other sources which you may not know; and save from it to spend in what He likes and is pleased with. That is the way of showing gratitude to Allah the Great for His great favors. Exalted be my Lord the Great and with His praises (I exalt Him). Consider how you should walk in pursuit of provision: {He it is Who has made the earth subservient for you (and easy to walk and get your livelihood); **so walk in the paths thereof and eat of His provision (He has created for you).** And to Him will be the Resurrection (after death from the graves to the recompense).} [Al-Mulk 15]

Consider also to which thing you should hasten: **{And hasten (as in a race) to (the way which leads to) forgiveness from your Lord, and for a garden (in Paradise) as wide as the heavens and the earth (when they are joined together), prepared for the righteous.}** [Âl 'Imrân 133] and to which things you should race others: **{Race one another toward forgiveness from (Allah) your Lord, and Paradise the width whereof is as the width of**

the heaven and the earth (when joined together), prepared for those who believe in Allah and His Messengers. That is the bounty of Allah which He bestows on whom He wills. And Allah is the Owner of Great Bounty.} [Al-Hadîd 21]

“O Abu Hurayrah! Be abstentious so that you would be one of the most sincere worshippers (of Allah) among the people; **and be contented with what Allah has destined for you so that you would be one of the richest among the people;** and like for Muslims and believers the same which you like for yourself and your family, and hate for them the same which you hate for yourself and your family, so that you would be a faithful believer; and be a good neighbor to your neighbors so that you would be a true Muslim. Beware of laughing so much since much laughter corrupts the heart(70).”

It should be known to you that disbelief (denial of favor) is the opposite of gratitude to Allah the Great for His great favors. By showing gratitude Allah gives you more out of His great bounty, even though a very few of servants thank their Lord, the Great, the Benefactor:

- **{If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (and believe in Him), He likes it for you.** No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you of what you used to do. Verily, He has full knowledge of what is in (men's) breasts (hearts).} [Az-Zumar 7]

(70) Al-Albâni in Sahîh Al-Jâmi‘, no. 7833, and its chain of narrators is authentic.

- {**And (remember) when your Lord proclaimed: "If you are grateful (for My favor by accepting Faith and worshipping none but Allah), I will give you more (out of My bounty); but if you are ungrateful (for My favor by sinning and disbelieving, I surely will punish you): verily My Punishment is indeed severe."**} [Ibrâhîm 7]

- {They made for him what he liked, of high rooms, statues, basins as large as reservoirs, and stationary kettles. (We have said) "Make you, O family of David (acting upon the obedience of Allah), with thanks (to Allah for what He has given you)!" **But few of My slaves are grateful (who obey Me out of gratitude for My favors).**} [Saba' 13]

As much as you are contented with the lordship of your Lord, the Great, and the way He destines (provisions among His creation), and as much as you dispense with what is in the hands of others, you will be free of want. As much as you spend in the cause of Allah, and abstain from anything else, you will be rich with the grace of Allah, the Great, on you. As much as you work and collect money therewith you buy palaces, palm-trees and gardens in Paradise, you will be wealthy. Exalted be Allah and with His praises (I exalt Him); and Exalted be Allah, the Great. All perfect praise be to Allah (as many as) the number of His creatures, (as much as is sufficient to) please His Self, (as heavy as) the weight of His Throne (of majesty), and (as much as) the ink of recording His words.

Satisfy yourself with what Allah has destined for you and do not incur upon yourself much more of His torment because of which you would decline. The Messenger of Allah [peace be upon him] said: **“He, who asks to be given anything (of Zakâh) even though he has what makes**

him free of want has, indeed, asked more of the fire.” They said: “O Messenger of Allah! What does make one free of want?” he said: “To have as much as to provide for his lunch or supper(71).”

Stretch not your eyes in longing for what is in the hand of another and ask him for it: **{And stretch not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers), the splendor of the life of this world, that We may test them thereby (to transgress beyond the due limits). But the provision of your Lord (one will receive in Paradise) is better and more enduring (than what they have been given in this world).}** [Tâ-Hâ 131]

Spend in the cause of Allah so that you would be wealthier. **“In no way does (Giving in) charity decrease the wealth.** No servant pardons (others) but that Allah adds to his respect, and no one shows modesty for the sake of Allah but that Allah elevates him (in the sight of the people)(72).”

Spend (in charity) so that Allah would spend on you out of His inexhaustible treasures and give you from wherever you expect not, and fear not poverty because of your spending, and rather be fully certain that your richness lies in it. in a Qudsi hadith Allah the Exalted says: **“Spend, and I will spend on you.”** He (the Prophet) also said: "Allah's Hand is full, and (its richness) is not affected by the

(71) It is narrated on the authority of Sahl ibn Al-Hanthaliyyah [Allah be pleased with him]: Al-Albâni in Mishkât Al-Masâbih, no. 1788, and its chain of narrators is authentic.

(72) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 2588.

continuous spending night and day." He also said: "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand does not decrease, and His Throne (of majesty) was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (whomever He likes of people)(73)."

In confirmation, Allah Almighty says (what means): **{Verily, Allah has purchased from the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (enemies) and are killed. It is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. Such is the great success.}** [At-Tawbah 111]

It should be known to you that charity is concomitant to faith in the hereafter with its Paradise and fire, whereas niggardliness is concomitant to disbelief in and giving the lie to the hereafter and having doubt about it in the heart: **{As for him who gives (what is due on him to Allah) and fears (Allah), And (sincerely) testifies to the best. We will make easy for him the path to bliss (Paradise). But as for him who greedily withholds (the right of Allah) and thinks himself free from need (of Allah's reward), We will make easy for him the path to misery (Hellfire).}** [Al-Layl 5-10]

The charity to be given with sincerity to the Countenance of Allah, whether from wealth, provision or knowledge, is an indication of faith in the hereafter, and niggardliness is an

(73) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 4684; Muslim, no. 37.

indication of having doubt in it. Having faith in the hereafter is the criterion between belief and disbelief.

Who is the bankrupt in opposition to the rich? **Once The Messenger of Allah [peace be upon him] asked: “Do you know who the bankrupt is? They (the Companions) said: “A bankrupt is the one who has neither a dirham nor a dinar (who has no money).” The Prophet [peace be upon him] said: “A bankrupt in my Ummah is the one who comes on the Day of Resurrection with prayers, fasts and Zakâh that he observed, but (he will be bankrupt) since he hurled abuses at others, brought calumny against others, unlawfully consumed the wealth of others, shed the blood of others and beat others. Thus, his reward will be credited to the account of those who suffered at his hands. If his good deeds fall short to clear the account, then their sins will be added to his and he will be thrown into the Fire(74).” [Muslim]**

The true richness lies in contentment and the abiding righteous deeds thereby gardens and palaces are bought, and the evils of your misdeeds are averted. Richness lies in spending (in Allah’s cause). Since the rich gives, his hand is upper, and since the poor takes, his hand is lower. If you like the adornment, enjoyment and evils of this worldly life, you may collect and save wealth for that, and every time what you collect amounts to afford for something in it, you pay it as a price for this and then aspire to have another thing more expensive. Being needy of it and wishful for getting it, you lag behind money to collect it, careless whether from

(74) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 59.

lawful or unlawful sources you gain it, and whether this thing is useful or evil; simply because all what you want is to enjoy of, take pleasure in and collect the worldly benefits. If what you collect is not enough to afford for what you like to get from this world, you will become poor because you does not possess what satisfies your need. But what is your need? It is to enjoy of, take pleasure in and collect the worldly chattels. Nothing whatsoever will make you so free of want that you can feel it sufficient for you.

But if you give in charity out of your wealth, you will habituate your own self and give it the impression that what it has of wealth is beyond its need because its need is not this world. The more you abstain from this world, the more you give in charity of your surplus property even half a date because asking for Allah's good pleasure and Paradise is your need, which may be demanded by anything even as small as half a date. Thus you are not too poor to ask for your need, and anything beyond your real need, you are not in need of it because Allah has made you free of want of it by virtue of the provision He has destined to you which enables you to live and worship Him and, consequently, draw closer to Him and attain His good pleasure and Paradise, in addition to something surplus which you give in charity as an act of worship to Him, even if it be as small as half a date, thereby you come much closer to Him. Exalted be Allah and with His praises (I exalt Him); exalted be Allah the Great.

The Messenger of Allah [peace be upon him] said during his Khutbah (from over the pulpit): **"The upper hand is**

better than the lower hand. The upper hand is that of the giver and the lower (hand) is that of the beggar(75)."

While we were in the company of the Messenger of Allah [peace be upon him] in the early hours of the morning, some people came there (who) were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah [peace be upon him] changed when he saw them in poverty. He then entered (his house) and came out and commanded Bilâl (to make adhan). Then, he prayed and addressed his Companions with a Khutbah in which he recited (what means): {O mankind! Fear (the punishment of) your Lord, Who created you from a single person (Âdam), from whom He created his wife (Eve) and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not sever) kinship ties. Surely, Ever is Allah an All-Watcher over you.} [An-Nisâ’ 1] {O you who believe! Fear Allah, and let every soul look to what (deeds) it has sent forth for the morrow (i.e. the Day of Resurrection).} [Al-Hashr 18] **Then some donated a dinar, others donated a dirham, others donated clothes, some donated a Sâ‘ of wheat, some donated a Sâ‘ of dates;** until the Prophet [peace be upon him] said, ‘(Bring) even half a date.’ Then a person from among the Ansâr came with a money bag which his hands could hardly lift; in fact, they could not (lift it). Then the people followed continuously until I saw two heaps of food and clothing, and I saw the face of the Messenger of Allah [peace be upon him] shining like gold (on account of joy).

(75) It is narrated on the authority of ‘Abdullâh ibn ‘Umar [Allah be pleased with them]: Al-Bukhâri in his Sahîh, no. 1429; Muslim, no. 94.

The Messenger of Allah [peace be upon him] said, "He, who lays foundation to a good act in Islam, receives a reward for it and the reward of him who does it subsequently, without reducing anything from their rewards; and he who lays foundation to an evil act in Islam, incurs upon himself the burden of that, and the burden of him who does it subsequently, without reducing anything from their burden(76)."

The Messenger of Allah [peace be upon him] said: "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied: "O Messenger of Allah! There is none among us except that he loves his own wealth more." The Prophet [peace be upon him] said: "**So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death(77).**"

{And I have not created the jinn and men except to worship Me.} [Adh-Dhâriyât 56] That is just your need in which you should spend your wealth (in this world) and it will be kept for you with your Lord (in the form of good deeds to receive in the hereafter).

As much as you program yourself on the fact that Allah is the Great, the Exalted, you will be pleased with Allah Almighty and satisfied with Him and His bounty; and as much as you work and spend by way of thankfulness to Allah, and as much as you love, revere, and praise Allah, and as much as you honor Allah's law and command, and as

(76) It is narrated on the authority of Jâbir ibn 'Abdullâh [Allah be pleased with them]: Muslim in his Sahîh, no. 1017.

(77) It is narrated on the authority of 'Abdullâh ibn Mas'ûd [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6442.

much as you long to meet Allah, all this is reflected on your moral character, deed and conduct, perchance you would be a thankful slave the comfort of whose eye lies in the worship of Allah, your Lord the Great, whose support pillar is prayer.

The Prophet [peace be upon him] spent the night standing in prayer till both his feet swelled. He was asked why (he offered such an unbearable prayer, though) Allah forgave all of his sins, the previous and the future. He said: **"should I not be a thankful slave(78)?"**

The Messenger of Allah [peace be upon him] said: "From (the good things of) your world, women and perfume have been endeared to me, **and the comfort of my eye has been made in prayer(79).**"

Hamd (praise)

Do not cease to magnify Allah, and praise Him in whichever state you might be. Praise Him when you are in prosperity out of gratitude to Him; and praise Him when you are in adversity by way of keeping patient and giving thanks to Allah too. Praise is of the highest degrees of patience and contentment. The Dhikr which is the dearest to Allah in all states is: subhânallâhi wa-bi-hamdih, subhânallâhi al-‘athîm (Exalted be Allah with Whose praises (I exalt Him); Exalted be Allah, the Great. Whatever disaster therewith Allah, the Great Lord, strikes you is a mercy and good to you.

(78) It is narrated on the authority of Al-Mughîrah ibn Shu‘bah [Allah be pleased with him]: Al-Bukhâri, no. 1130; Muslim, no. 79.

(79) It is narrated on the authority of Anas [Allah be pleased with him]: An-Nasâ’î, no. 3950, and its chain of narrators is authentic.

“How wonderful is the affair of a believer; all his affairs are good, and that is not for anyone except a believer: if prosperity attends him, he thanks [Allah] and that is good for him; and if adversity befalls him, he endures it patiently and that is good for him(80).”

When a disaster smites a man, he has one of four cases:

The first is to show displeasure, either in his heart or with his tongue or with his organs.

The second is to be patient, by refraining from what he is forbidden to do. It is true that he dislikes the disaster; yet he keeps patient in the sense that he does not say anything which may displease Allah, nor does with his organs what may provoke the anger of Allah, nor does his heart have any ill feeling towards Allah.

The third is to be contented. that is, to have his breast expanded for the disaster and accept it with full acceptance as if he has not been stricken with it, having the certainty that he and all what he possesses belong to and come from Allah and Allah does in His dominion what He likes because it is He Who shall inherit the earth and what is on it; and that on the Day of reckoning Allah Almighty will not cause to be lost his patience and firmness on his faith in his Lord no matter how severe the disaster which strikes him might be, and will account him for his panic, displeasure and despair of his Lord for the calamity which afflicts him: {Certainly We shall test you with something of fear (from the enemy), hunger (because of famine), loss of wealth, lives (as a result of killing, death and diseases) and fruits (because of blights), **but give glad tidings (of Paradise) to those**

(80) It is narrated on the authority of Suhayb ibn Sinân [Allah be pleased with him]: Muslim in his Sahîh, no. 2999.

who patiently persevere, Who say, when afflicted with calamity: "To Allah we belong, and to Him is our return." They are those on whom (descend) blessings (and forgiveness) from their Lord and Mercy, and it is these who are the guided ones (to the right way).} [Al-Baqarah 155-157]

The fourth is to be thankful, i.e. to give thanks to Allah Almighty for it out of certainty that there is good for him in it even though he knows it not simply because it is from his Lord, the Grand, the Great, by which his sins are forgiven, he is raised in degree, a more severe calamity is averted from him, and he draws nearer to his Lord, and increases in reward.

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but for which Allah expiates some of his sins(81)."

It was the habit of The Messenger of Allah [peace be upon him] to say whenever he saw something he liked: "All perfect praise be to Allah with Whose favor all good things are done"; and whenever he saw something he disliked he would say: "All perfect praise be to Allah in whichever state (I might be)(82)."

So, obey the command of the Great for His great favor, bounty and grace upon you, and you are in His possession because everything is in His possession. Whatever favor you

(81) It is narrated on the authority of Abu Sa‘îd Al-Khudri and Abu Hurayrah [Allah be pleased with them]: Al-Bukhârî in his Sahîh, no. 5641.

(82) An-Nawawi in Al-Adhkâr, no. 399, and its chain of narrators is good.

receive is from Allah. It should be known to you that whatever you do, you will not be able to pay back the bounty of the Great upon you. So, do not consider your deed a favor to Him Almighty. Subhâna rabbi al-‘athîm.

• **{(When they associated partners with Allah in worship) they made no just estimate of Allah such as is due to Him.** And on the Day of Resurrection the whole earth will be (within) His Grasp and the heavens will be rolled up in His Right Hand. Exalted be He and High be He above all that they associate as partners with Him!} [Az-Zumar 67]

• **{They regard it a favor to you (O Muhammad) that they have embraced Islam. Say: "Consider not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you that He has guided you to Faith if you indeed are true (to your claim that you believe). Verily, Allah knows the Unseen of the heavens and the earth. And Allah sees well what you do.}** [Al-Hujurât 17-18]

The Messenger of Allah [peace be upon him] said: "I said four words thrice after I left you and **if these are to be weighed against what you have said during the time you have been sitting here they would outweigh them: "Subhânallâhi wa-bihamdih, ‘adada khalqih, wa-rida nafsih, wa-zinat ‘arshih, wa-midâda kalimâtih (Exalted be Allah and with His praises (I exalt Him) as many as the number of His creatures; as much as would please His Self, as heavy as equal to the weight of His Throne and as much as the ink of recording His words)(83).**"

(83) It is narrated on the authority of Juwayriyah bint Al-Hârith [Allah be pleased with her] that she said: The Prophet [peace be upon him] left my place for the Morning Prayer, while I was at my place of

Doubtless, the servant’s belief that Allah alone is the Great reassures his heart, because when he feels that his Lord alone is the Great, as we have already mentioned, and anyone other than Him is insignificant and worthless, possesses nothing, and has no power to change anything, and this means that the servant is not in need of him because he is not under obligation to him – when he knows all this, he will entertain no trouble nor fear nor worry. Neither his need nor his provision nor his command is in the hand of anyone except his Lord. In this way, he will neither trouble before anyone because of a favor, nor will he feel afraid of missing provision since it will, inevitably, come to him; and since his provision suffices him for the worship of his Lord, he will not grieve for losing that which does not bring him closer to his Lord; and since Allah does not lay upon him anything beyond the limits of his provision, he will entertain no pressures or heavy burdens or responsibilities. None has the possession of anything in the heavens and the earth to dispose of it as he likes without the will of Allah, his Lord. If a servant fills his heart with those meanings, programs it on them, and makes it to absorb them, he will fear none but Allah Almighty nor will he grieve for not finding his need. Why does he fear and in the universe there is none great other than Allah? He should magnify none but Allah because He alone is the Lord of greatness and glory in His dominion and authority:

prayer and he returned while I was in the same position. The Prophet [peace be upon him] said to me: “Have you been in the same place since I left you?” I said: “Yes.” Thereupon he said: “I said four words thrice after I left you and if these are to be weighed against what you have said during the time you have been sitting here they would outweigh them...” Muslim in his Sahîh, no. 79.

- {Those who believe (in Allah), and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest (and those are the hearts of the believers).} [Ar-Ra'd 28]

- {Allah has sent down (from time to time) the Best Statement, a consistent Book (this Qur'an wherein promises of reward are) paired (with threats of punishment), therefrom the skins of those who fear their Lord shiver (when remembering Allah's threats), and then their skin and their hearts soften to the celebration of Allah (when remembering His promises). That (Book) is the guidance of Allah therewith He Guides whomever He wills; and whomever Allah sends astray, for him there is no guide.} [Az-Zumar 23]

- {(It will be said to the Hell keepers): "Seize him and shackle him up; Then throw him in (the fire of) Hell. Then (after casting him in the Fire) insert him into a chain the length whereof is seventy cubits!" **Verily, He used not to believe in Allah, the Great,**} [Al-Hâqqah 30-33]

If one does not believe that Allah Almighty is the Great in Himself, the Great in His lordship, the Great in His dominion, the Great in His authority, the Great in His bounty, the Great in His reward, the Great in His punishment, the Great in His mercy, and neither honors His command to follow, nor reverence His taboos to avoid, he will incur upon himself the punishment of Allah the Great because he does not honor the things which Allah the Great honors. If Allah the Great honors some days like the first ten of Dhul-Hijjah, they should be honored in your heart. If Ramadân has a merit in the sight of Allah from among all months, it should be honored in your heart. If the sacred months have superiority in the sight of Allah over all

months, they should be honored in your heart. For this reason, Allah Almighty says (what means): **{That is so; and whoever honors the Symbols of Allah, then it is verily from the piety of hearts.}** [Al-Hajj 32]

Part of magnifying Him is to honor His rites, esp. what He honors in the ordinances He has set for us, the most important of which is prayer. If Allah honors the sacred ordinances, you should also honor them because part of magnifying Him is to avoid His forbiddances, prohibitions and taboos: **{That (is so), and whoever honors the inviolable ordinances of Allah, then that is better for him with his Lord (in the hereafter).** The cattle are lawful for you (to eat after slaughtering), except those (that will be) mentioned to you. So shun the abomination (worshipping) of idols, and shun the false speech.} [Al-Hajj 30] In fact, you commit the forbidden only when the power of Allah Almighty is insignificant in your heart; and by so doing, you become insignificant in the sight of Allah Almighty, thereupon He entrusts your matter to yourself; and he, whom Allah humiliates, there is none to honor him. If you magnify Allah in your heart, you will never commit what is forbidden by Him. Subhâna rabbi al-‘athîm. **{Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates – for him there is no bestower of honor. Indeed, Allah does what He wills.}** [Al-Hajj 18]

If one likes to have a good share of Allah’s name the Great, enjoy of His bounty, reassure his heart and increase his portion in Paradise, he should magnify Allah Almighty.

Part of magnifying Allah Almighty is to honor His command and forbiddance; and this includes:

To honor His bounty. In other words, to praise His bounty upon you and dispose of it in the very manner He likes and is pleased with, and do not have displeasure, nor stretch your eyes in longing for what He gives others, nor be wasteful of His favors upon you, careless whether you spend them in obedience or disobedience of Him.

To obey and revere His Messenger [peace be upon him]:

- **{He who obeys the Messenger (Muhammad) has indeed obeyed Allah**, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them.} [An-Nisâ' 80]
- **{In order that you may believe in Allah and His Messenger, and that you may help and honor him (Muhammad), and (that you may) exalt (Allah) every morning and evening.}** [Al-Fath 9]

To humble yourself before His greatness.

To honor His words, law and command, by following, upholding and defending it.

To magnify Allah Almighty in His Essence, names and attributes.

To honor standing in front of Him in this world in your prayer, and in the hereafter on the Day of your reckoning, and He is worthy of this magnification because of His Great lordship, dominion, creation, command, favors and bounty which extends over all His creatures. There is none who has a favor but that it is from Allah. All creatures are under His lordship. He is the Lord, great in His lordship.

To honor His rites.

To render tremendous the disobedience of Him; and honor His bounty. Look not at the insignificance of the sin, but rather look at the greatness of Him Whom you disobey; and look not at the smallness of the favor, but rather look at the greatness of the Benefactor. His favors are of great effect even if you know not. Take from the favors of Allah upon you and spend them in what He likes of the ways of worshipping Him in gratitude to Allah. Beware of disobeying His command: {They made for him what he liked, of high rooms, statues, basins as large as reservoirs, and stationary kettles. **(We have said) "Make you, O family of David (acting upon the obedience of Allah), with thanks (to Allah for what He has given you)!"** But few of My slaves are grateful (who obey Me out of gratitude for My favors).} [Saba' 13]

To be jealous of violating the sacred ordinances of Allah. In other words, to develop a sense of Ghîrah for Allah Almighty has a sense of Ghîrah, and His sense of Ghîrah is provoked when His proscriptions are violated. So, you should have a sense of Ghîrah if you see Allah's taboos being violated.

To mention His Name more often, and begin everything with His Name, just as He Almighty began His Book with it. indeed, anything which does not begin with the Name of Allah is cut off Allah's blessing. Whenever the Name of Allah is mentioned, Satan shrinks and curls up. Mentioning the Name of Allah also screens the Muslim because nothing can be honored besides the Name of Allah. If your heart magnifies Allah Almighty in itself, it submits and surrenders when the Name of Allah is mentioned because nothing can be rendered great in your heart besides the Name of Allah.

The Messenger of Allah [peace be upon him] said: “Do not say ‘Let Satan be miserable’ because he is blown with pride till he becomes like a house and thinks that it is by virtue of his power. **But you’d rather say, ‘In the Name of Allah’, because of which he shrinks till he becomes like a fly**(84).”

“Any matter of importance in which one does not begin with the Name of Allah, the Entirely Merciful, the Especially Merciful, all perfect praise be to Allah, or with praising/mentioning Allah, it is cut off (Allah’s blessing)(85).”

“If anyone of mankind enters the privy, the curtain which screens his private parts from the eyes of jinn is to say, ‘In the Name of Allah’(86).”

An aspect of magnifying Allah Almighty is that the more you see your Lord with the eye of magnification and veneration, the more you see yourself with the eye of submission, humiliation and neediness for Him. So, magnify Allah and honor His command, forbiddance, bounty, anger and punishment. Subhâna rabbi al-‘athîm.

He is Great in His Essence, in His attributes, in His names, His dominion is great, and so is His bounty, ordinance, command, meeting, anger, punishment, mercy and reward. All perfect praise be to Him because He is Great in favors for which He is worthy of praise. Because

(84) It is narrated on the authority of Abu Al-Malîh from his father: An-Nasâ’î, no. 10312, and its chain of narrators is good.

(85) Ibn Daqîq Al-‘Îd in his Sharh Al-Arba‘în, no. 14, and its chain of narrators is authentic.

(86) Al-Albâni in Al-Jâmi‘ As-Saghîr, no. 3611, and its chain of narrators is authentic.

His bounty is great on you, you should honor His command to you, praise Him and be grateful for His bounty. Bend your back to Him in bowing out of humiliation and submission to His lordship, and honoring, respect and gratitude for His bounty. Bow out of humbleness before His greatness and submission to His lordship. Feel at ease in bowing. There is no great like Him in Whose Hand is the dominion, treasures and keys of the heavens and the earth. From Him alone come all favors, and up to Him alone is the disposal of what He possesses. So, bow to Allah and magnify Him. Subhâna rabbi al-‘athîm. Nothing blemishes His greatness.

Rukû‘ (Bowling)

Linguistically, Rukû‘ is to turn over one’s face; or to become destitute and deteriorate after having been rich.

It is to bow oneself out of submission and humbleness.

To bow to Allah is to feel rest at and get assured about Him.

Rukû‘ is to bend one’s back out of submission and mortification to Allah the Great in His lordship in terms of creation, possession and arrangement of affairs. Subhâna rabbi al-‘athîm. I am pleased with You and honor Your majesty. There is no favor I receive but from You.

Tasbîh (exaltation of Allah)

Tasbîh is to deem Allah far beyond any shortage, and praise Him. It is to free Allah Almighty from anything evil and unfit for His majesty. It includes to consider Allah

Almighty far from having a like, a partner, an equal, or a rival ascribed to Him. Tasbîh cannot be approbation unless it affirms to Allah all the praises (of greatness). Included in this is to affirm His oneness, and ascribe to Him all favors for which He is worthy of praise.

Subhâna rabbi al-‘athîm (Exalted be my Lord the Great) is to deem the greatness of Allah far beyond any shortage, and affirm to Him the praises of greatness and give thanks to Him for them. From this perspective, Tasbîh (exaltation of Allah) is concomitant to Hamd (praise) while Takbîr (glorification of Allah) is concomitant to Tahlîl (affirmation of Allah’s oneness).

Subhâna rabbi al-‘athîm is very suitable to Rukû‘, where the head is lowered in gratitude and submission to the bounty and favor, and the back is bent out of humiliation to Him Whose power you honor. Subhâna (exalted) deems Him Almighty far beyond any shortage and admits His perfection. Rabbi (my Lord) has the meaning of love where the attributive pronoun bears the meaning of love and respect for Allah Who looks after you with His great lordship. Al-‘athîm (the Great) carries the meaning of magnifying Allah Almighty. In this way, ‘subhâna rabbi al-‘athîm’ implies all meanings of servitude, complete humiliation and love in magnification , veneration and respect.

Meet the greatness of Allah Almighty by bowing to Him out of humiliation to His greatness.

If you like to have a good share of Allah’s Name the Great thereby attain piety, reassurance, satisfaction and the good pleasure of your Lord the Great and get more of His favors, you should magnify your Lord the Great. Exalted be

You Allah, my Lord, the Great. I confess Your bounty and favor upon me. I approve You as my Lord, and admit Your perfect and great lordship, and believe that You are the Great Lord. Accept My praise to You and aid me in giving thanks to You, and give me more of Your bounty.

If you attain anything of Allah’s greatness, you will come to know why magnification should always be followed by praise, whether in the Adhkâr or after rising from Rukû‘ in which the Lord Almighty is magnified.

In bowing, the more the magnification of the Lord, the Great, the Almighty is inculcated in the heart by virtue of the words of exalting the Lord with the praises and greatness of Allah the Great, and the posture of bowing in which the body expresses humiliation and submission to His greatness, and the aspects, indications and effects of Allah’s greatness thought by the mind, the more you are reassured and get rid of your self-greatness and honoring the servants, and the heart absorbs and is programmed on piety, contentment and assurance.

After Rukû‘

After magnifying your Lord in bowing, and deeming His greatness far beyond any shortage, stand up to praise Him for His perfect greatness whose effect is praised, and praise Him for His abundant favors and bounty. He Almighty likes to hear His servants praising Him: *sami‘a allâhu li-man hamidah*; *rabbana wa-laka al-hamd* (Allah hears such as praises Him; our Lord, to You be the praise).

One day we were praying behind The Prophet [peace be upon him]. When he raised his head from Rukû‘, he said: "*sami‘a allâhu li-man hamidah*" (Allah hears such as praises Him). A man behind him said: "***rabbana wa-laka al-hamd***

hamdan kathîran tayyiban mubaarakan fih (our Lord! To You be the praise, (and I exalt You) with much, good and blessed praises.” When the Prophet [peace be upon him] " completed the prayer, he asked: "Who has said these words?" The man replied: "I." The Prophet [peace be upon him] said: "I saw over thirty angels racing one another to write it first(87)."

Thankfulness, praise and eulogy

Praise is done with the heart and tongue.

Praise is to laud Allah Almighty by making a mention of His great attributes and all-embracing favors with love, magnification and respect.

It is sufficient for you to know that part of the reward of praise is that **“The first to be invited to Paradise will be those who praise Allah again and again at the time of prosperity and adversity(88).”**

The best expression of praise is: ‘al-hamd lillâhi hamdan kathîran tayyiban mubaarakan fihi mubâraakan ‘alayhi kama yuhibbu rabbana wa-yarda’ (All perfect praise be to Allah, (and I exalt Him) with much, good and blessed praises as our Lord likes and is pleased).

One day, I was offering prayer behind the Messenger of Allah [peace be upon him] when I sneezed, thereupon I said: **"All perfect praise be to Allah (and I exalt Him) with**

(87) It is narrated on the authority of Rifâ‘ah ibn Râfi‘ Az-Zurâqi [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 799.

(88) As-Siyûti in Al-Jâmi‘ As-Saghîr, no. 2835 with a good chain of narrators; Al-Albâni in As-Silsilah Ad-Da‘îfah, no. 632 with a weak chain of narrators.

much, good and blessed praises as our Lord likes and is pleased.” When the Messenger of Allah [peace be upon him] finished from the prayer and turned away he asked: “Who has spoken during the prayer?” Rifâ‘ah said: “It is I O Messenger of Allah!” On that the Messenger of Allah [peace be upon him] said: “By Him, in Whose Hand is my life, over thirty angels hastened to it: who among them will rise up with it first(89).”

Thankfulness implies that the thanksgiver is subject to and has love for the thanked, acknowledge his favor and commend him for it, and use it not in what he dislikes. Thankfulness is done by the tongue, the organs and the heart. Both praise and thankfulness may or may not gather together. For instance, if anyone does you a favor for which you commend him with your tongue, it will be praise and thankfulness. If you, in addition to verbal commendation, do him a service out of love for him, acknowledgement of and reward for his good favor, it will be thankfulness. If you commend him for his good favor to you and others, or for his good manners in general, it will be praise. If you commend him for something out of his interference, e.g. to speak well of his white and bright face, it will be eulogy.

Have you now perceived part of the meaning of subhâna rabbi al-‘athîm? And why it is said in Rukû‘? Have you known why Allah Almighty should be praised after Rukû‘ as well as after any magnification of Allah? So, exalt the Name of your Lord the Great.

(89) It is narrated on the authority of Rifâ‘ah ibn Râfi‘ [Allah be pleased with him]: Al-Albâni in Mishkat Al-Masabih Graduation no. 951, and its chain of narrators is authentic.

Subhâna rabbi al-a‘la (Exalted be Allah, the Most High)

Now, let us come to words in which the godhood of Allah Almighty is so affirmed that they are said in prostration, the noblest posture in prayer.

Linguistic Meaning

Al-‘Aliyy, Al-‘A‘la, and Al-Muta‘âl are derived from Al-‘Uluww (highness/loftiness/elevation).

The High among the Names of Allah refers to the loftiness of Essence, state and subjugation.

As far as the highness of Essence is concerned

Allah is high above all His creatures, in the heaven over the Throne (of majesty), independent from His creation, and in no way is He incarnate in them and in naught can they mix with Him. He is not like them. Although He is high above them, He is very near to His creation and answers the supplication of the supplicant if he invokes Him. An aspect of His perfect highness is to know all things about and be near to His creatures, and encompasses them with His seeing, hearing and omnipotence, regardless of His highness and independence from them.

As far as the highness of state/affair/position is concerned

Allah is free from all shortage, Self-Subsisting, Whom none could attain because of His high unreachable attributes and acts. His knowledge, power and mercy are beyond all knowledge, power and mercy, and in naught can the fortune of the fortunate, whatever it might be, avail him against

Allah because the fortune of Allah is beyond the fortune of anyone. What benefits him is only the righteous deed thereby he draws near to his Lord the Most High because nothing can save him from Allah – whatever his fortune might be of property, children or authority. Only the bounty and mercy of Allah can save him because Allah is the Most High and none is higher above Him whatever he might be given. His are the high and great attributes so that no creature can be like unto Him. If all the creatures gather together, they will not be able to encompass part of the meanings of only one of His attributes, the Almighty, the Exalted. He says (what means): {He (Allah) knows what is before them (concerning their hereafter affairs), and what is behind them (concerning their worldly affairs), **but they never encompass anything thereof.**} [Tâ-Hâ 110]

The highness of state necessarily indicates to His being Ever-Living, Self-Subsisting, Sovereign, having no like or equal, and being so absolutely perfect in all things that nothing can be compared or rivalled or matched or likened to Him. He is not under obligation to anyone or anything, nor can anyone or anything get the better of Him, and no one can intercede with Him without His permission, and none can have a good hand over Him.

As far as the highness of subjugation is concerned

Allah is the Vanquisher over His slaves, has full power and control over His creatures, so that none can escape from His disposal, grip and dominance: {Or are with them the treasures of your Lord (of Prophethood, sustenance to favor therewith whomever they like)? **Or are they the dominators (invested with authority to do what they like)?**} [At-Tûr 37] To Him belong the keys of the heavens

and the earth, and the whole earth will be in His grasp (on the Day of Resurrection).

Al-'Aliyy (the Exalted in Highness)

It is an exaggerated form of 'Âli (high) which is derived from Al-'Uluww (highness). It indicates to the highness of Essence and state. It is characteristic of the Essence of Allah Almighty. The Exalted in Highness is the One Who is absolutely and completely high with His Essence and Position above all things. Allah's name Al-'Aliyy is always joined with the mention of the Throne (of majesty) and the Kursiyy which are the highest of Allah's creatures, and Allah Almighty is above the Throne, well-established on the Kursiyy. On many occasions it is joined with the mention of greatness which refers to the high unattainable attributes: {Allah! There is none worthy of worship but He, the Ever Living, the Self-Subsisting, Eternal. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what is (presently) before them and what will be after them. And they never encompass anything of His Knowledge except what He wills. **His Kursiyy extends over the heavens and the earth, and their preservation tires Him not. And He is the Exalted in Highness, the Great.**} [Al-Baqarah 255]

Allah's being High above all things indicated by His name Al-'Aliyy (the Exalted in Highness) is proven in fact by the Book and the Sunnah, and the consensus of the Prophets and Messengers and their followers. He, the Exalted, the Almighty, is well-established on the Throne (of majesty), so utterly independent from His creation that nothing of His Essence is in His creation, and nothing of His creation is in

His Essence. Yet, His highness does not prevent Him from knowing the deeds of His creation, hearing their words and seeing their actions. Nothing concerning them is hidden from Him.

Some of the creatures may be described with relative highness in a certain field compared with his fellows. But to Him Almighty belongs the complete and absolute highness. He Almighty says (what means):

- {Allah! There is none worthy of worship but He, the Ever Living, the Self-Subsisting, Eternal. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what is (presently) before them and what will be after them. And they never encompass anything of His Knowledge except what He wills. **His Kursiyy extends** over the heavens and the earth, and their preservation tires Him not. **And He is the Exalted in Highness**, the Great.} [Al-Baqarah 255]

- {That is because Allah is the (well-established never-changing) Truth, and whatever (deities) they (the polytheists) invoke (worship) besides Him is (perishing) falsehood. **And verily, Allah is the Exalted in Highness (above all things)**, the Grand.} [Al-Hajj 62]

- {(It will be said): "This (torment to which you are put now) is because (in this world) when Allah Alone was invoked (in worship) you disbelieved (in Him), but when partners were associated with Him, you believed (joining partners to Him in worship)! **So the judgment (concerning your punishment) belongs to Allah, the Exalted in Highness (above His creation), the Grand!**"}

[Ghâfir 12]

Al-A‘la (the Most High)

Al-A‘la (the Most High/Highest) is the superlative form of ‘Âli (high) by which Allah surpasses His creatures. It indicates to the high subjugation which, in turn, refers to the highness of Essence and state. Anything, no matter how high it might be, Allah is the highest. In confirmation, Allah Almighty says (what means):

- {Exalt the Name of **your Lord, the Most High.**} [Al-A‘la 1]
- {(He does not give out of his wealth) except to seek the Countenance of **his Lord, the Most High.**} [Al-Layl 20]

Allah, the Most High, with His might and power, subjugates all His servants. Their forelocks are in His Hand. What He wills is, and what He wills not is not, and nothing can avert His command. None can take or dispose of anything from His dominion, nor can anyone hinder or oppose or escape from His command, decree and judgment in His dominion. He is the Highest in His dominion and all creatures are in His possession. He is Great in dominion: **{O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But in naught will you be able to pass them, except with authority (from Allah)! Then which of the favors of your Lord would you both (men and jinn) deny? There will be sent against you smokeless flames of fire (to burn you) and fireless smoke (to choke you), and then you will have no power to defend yourselves.}** [Ar-Rahmân 33-35] He never accepts but that His word should come into force because He is the Lord of Majesty. He is pleased only with him who hears and obeys His word

because He is the Grand, the Exalted: {**And exalt not yourselves against Allah.** Truly, I have brought you a manifest authority.} [Ad-Dukhân 19]

Allah is the Most High, and if you like to exalt yourself against the command of Allah, you will but ruin yourself and lose all things, yet Allah's command should come to pass. Moses [peace be upon him] did not entreat Pharaoh to let them (the children of Israel) go: he rather threatened and warned him if he did not obey the command of Allah, the Exalted in Highness, the Most High. The indication of his truthfulness came very soon and Allah destroyed Pharaoh and his soldiers by drowning, and accomplished His command by causing the children of Israel to leave Egypt. Subhâna rabbi al-a'la (Exalted be my Lord, the Most High) Whom we implore in humility, and to Whom we submit, take refuge, flee, hold fast, direct and turn our faces with supplication, praise and prayer for need. None but Allah the Exalted is worthy of worship. If one follows His command, law and judgment, he will get all help, support and highness.

Godhood

The God is the one to be worshipped, and the godhood is the merit which Makes Him worthy of worship. Servitude is to fall a victim of subjugation which may be internal such as excessive love for or excessive fear of something, or external like the thralldom and chains of slavery. Servitude and captivity lead to submission, mortification and surrender to the subjugator. All creatures are under external subjugation of Allah Almighty even if people are ignorant of it since none has anything to do with the decision of Allah. If one believes, with certainty, that Allah alone is the Most High, his belief will make him under internal subjugation of love for and fear of Allah Almighty alone, because of which

he submits, surrenders and humiliates himself to and worships Allah alone willingly and obeys all His command of his volition. Allah the Most High so vanquishes those inferior to Him that they submit, humiliate themselves and surrender to Him, and worship Him alone by obeying His command out of desire, fear and love. Subhâna rabbi al-a'la. **{They (Jews and Christians) took their rabbis and their monks as their lords besides Allah, and (they also took as their Lord) the Messiah, son of Mary, while they were commanded (in the Torah and the Gospel) to worship none but One God – (Allah) there is none worthy of worship except for He. Exalted be Him far above the partners they ascribe to Him.}** [At-Tawbah 31]

‘Adiyy ibn Hâtim [Allah be pleased with him], formerly a Christian before he embraced Islam, came to The Messenger of Allah [peace be upon him]. Having heard the Prophet [peace be upon him] reciting this Qur’anic verse he said: “O Messenger of Allah! They did not worship them.” On that The Messenger of Allah [peace be upon him] said: **“Nay! They made unlawful for them the lawful and made lawful for them the unlawful, thereupon they followed them; and that is how they worshipped them.”** In another narration, the Prophet [peace be upon him] said commenting on this Qur’anic verse: “Verily, they indeed did not worship them. But it was their habit that if they made anything lawful for them they would render it lawful, and if they made anything unlawful for them they would render it unlawful(90).”

(90) Al-Albâni in Ghâyat Al-Marâm, no. 6 with a good chain of narrators.

Worship is not only bowing and prostration. It includes also obedience and following. The Christians did not bow or prostrate to their priests, but rather obeyed and followed them; and that is the way they worshipped them.

Al-Muta'âli (the Highly Magnificent)

It occurs one time in the Qur'an, and the verb from which it is derived fourteen times. All those are meant to deem Allah Almighty far beyond what is ascribed to Him of shortage as pretext to disbelieve in and associate partners with Him in worship:

{(He is) the All-Knower of the Unseen and the witnessed, **the Grand, the Highly Magnificent (above all His creation with His power).**} [Ar-Ra'd 9] It comes after the mention of giving the lie to the Resurrection and accounting, I mean this denial which contradicts the perfect wisdom lying behind the creation.

- **{And if you (O Muhammad) wonder (at these polytheists who deny your message), then (more) wondrous is their (rejection of resurrection and) saying: "When we are dust, shall we indeed then be (raised) in a new creation?"** They are those who disbelieve in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein forever.} [Ar-Ra'd 5]

- **{Exalted and High be He above that which they say (about Him, concerning the partners they associate with Him)!.**} [Al-Isrâ' 43]

Exalted be Allah, the Exalted in Highness, the Most High, the Highly Magnificent. Allah, the Exalted, is high above all shortages and defects which contradict His godhood and lordship. He is high in His oneness above

having any partner, backer, protector and helper. He is high in His greatness above intercession without His permission, as well as above submission to anything. He is high in His self-subsistence beyond having a consort or a son, or having anyone like unto Him. He is high in His perfect life, self-subsistence and Omnipotence and no slumber nor sleep can overpower Him. He is High in His perfect wisdom beyond doing anything uselessly or committing injustice, or leaving the creatures in vain without a purpose from creating jinn and men, and without accounting them for their success or failure in the end for which He has created them, and without deciding their cases. He is high in His perfect knowledge beyond inattentiveness, forgetfulness and ignorance of what was in the past, what is at present, and what will be in the future, and what was not - how it would have been had it been. He is high in His perfect richness and freedom of want because He feeds and is never fed, provides with sustenance and is never provided, and, moreover, He has power over all things, and everything is in need of Him, and everything is easy on Him, and He needs nothing and there is nothing like Him: {(He is) the Originator of the heavens and the earth. He has made for you mates from yourselves, and of cattle (also) mates (males and females) thereby multiplying you. **Nothing whatsoever is like Him** ; and He is the Hearer (of all that is said), the Seer (of all what is done).} [Ash-Shûra 11] He is high in the perfect attributes of His majesty and the traits of His glory beyond being denied, adapted, exemplified, compared or likened. Allah Almighty says (what means):

- {(He is) the Lord (and Cherisher) of the heavens and the earth, and all that is between them, so worship Him (Alone) and be patient in His

worship. **Do you know any namesake to Him?** (of course there is none).} [Maryam 65]

- {And He it is Who originates the creation (from nothing), then will repeat it (after it has been perished); and this is easier for Him. **His is the highest description in the heavens and on earth.** And He is the Exalted in Might (concerning His dominion), Full of Wisdom (in His creation).} [Ar-Rûm 27]

He is Highly Magnificent above everyone who goes beyond His command and beyond invoking and submitting to Him in humility, and rises above His creation with the intention to subdue them for the sake of his desire. He is the Supreme over anyone who is arrogant within himself and over His words and creatures. Subhâna rabbi al-a'la.

Allah's is the highest description

To clarify it further, suppose there is an employee working in an institution and another higher than him in rank, who becomes the manager of the institution; in which case, the lower in rank comes to be subjugated by the command of the higher and cannot do anything without his permission, and the higher is free to dispose of him as he wills: he can give him a premium if he so likes, deduct from his salary if he so likes, or transfer him from his place if he so likes, and so forth. Moreover, he, as the manager, is free to dispose of all affairs of the institution, while the employee who is inferior to him can do nothing without his permission. He cannot take leave, for instance, to follow up his personal affairs or even to run the business in a particular way. If the employee likes something and the manager a different thing, the will of the latter will, of course, be effectuated. For this reason, the employee always seeks the

contentment of the manager and draws nearer to him with all what he likes, be it through giving him gifts, doing his job perfectly, or seeking to hoist the level of the institution, or obeying all his commands, or doing everything the manager likes even though he himself may not like it. he always does his best to follow the command of the manager to be able to obtain his financial dues. In order to obtain the pleasure of the manager, he may be asked for more exceptional jobs, and he will do them with willful submission just to ward off his anger and penalty. Exalted be my Lord, the Most High to Whom belongs the highest parable in the heavens and on earth.

He is the Most High in His universe, the Most High in His earth and heaven; and everything is inferior to Him, under His power, subjugated by His command. It is not for anyone to do anything without His permission, and it is not for anyone to solicit good or avert evil without following His teachings. There is none to repel, annul, produce the like of, intercede, exclude, reject or oppose His command, judgment and will. When He intends a thing He just says to it 'be' and it is. exalted be my Lord, the Most High. None is asked, invoked or wished for but Allah, the Most High. If He gives, there is none to withhold what He gives; and if He withholds, there is none to give what He withholds. None can intercede without His permission because He is the Most High, the Exalted. Subhâna rabbi al-a'la. There is none but Allah to Whom we take refuge, Whose relief we seek and Whom we fear: if He grants protection, help and support, none will have any way over you; and if He intends evil for you, none will be able to repel His command because He is the Most High, the Exalted. Subhâna rabbi al-a'la.

No success nor prosperity nor felicity can be wished for, no evil nor harm can be averted, forefended and deterred, and no high degrees can be attained without following His teachings, abiding by His command and complying with His forbiddance for which the people will be recompensed. There is none to repel His bounty, nor to avert His punishment, nor to intercede without His permission because He is the Most High, the Exalted. Subhâna rabbi al-a'la (Exalted be my Lord, the Most High) Whom we implore in humility, and to Whom we submit, take refuge, flee, hold fast, direct and turn our faces with supplication, praise and prayer for need. None but Allah the Exalted is worthy of worship. He is the Most High, the Exalted, other than Whom there is no deity: {And indeed We seized them with torment (i.e. severe hunger), but they humbled not themselves to their Lord, nor did they submissively implore (Allah).} [Al-Mu'minûn 76]

Godhood and worship

The God is the one to be worshipped, and the godhood is the merit which Makes Him worthy of worship. Servitude is to fall a victim of subjugation which may be internal such as excessive love for or excessive fear of something, or external like the thralldom and chains of slavery. Servitude and captivity lead to submission, mortification and surrender to the subjugator. All creatures are under external subjugation of Allah Almighty even if people are ignorant of it since none has anything to do with the decision of Allah. If one believes, with certainty, that Allah alone is the Most High, his belief will make him under internal subjugation of love for, fear of and hope in Allah Almighty alone, because of which he submits, surrenders and humiliates himself to

and worships Allah alone and obeys all His command out of desire, fear and love:

- {So We answered his call, and We bestowed upon him John, and cured his wife (who was infertile, to bear a child) for him. Verily, they (all Prophets mentioned above) used to hasten on to do good deeds (i.e. acts of worship), **and they used to call on Us with hope (of Our mercy) and fear (of Our punishment)**, and they used to humble themselves before Us (in their worship).} [Al-Anbiyâ' 90]

- {And make no mischief on earth, after it has been set in order, **and invoke Him (Allah) with fear and hope**. Surely, Allah's Mercy is (ever) near unto the doers of good.} [Al-A'râf 56]

- {Their sides forsake their beds, **to invoke their Lord in fear (of His punishment) and hope (of His mercy)**, and out of what We have bestowed on them they spend (in charity in Allah's Cause).} [As-Sajdah 16]

Allah the Most High so vanquishes those inferior to Him that they submit, humiliate themselves and surrender to Him, and worship Him alone by obeying His command out of desire, fear and love. Subhâna rabbi al-a'la. For this reason, this expression is said in prostration in which one is in full submission and humiliation to Allah the Most High. That Allah is the Most High means that He combines both lordship and godhood in terms of creation, bringing to existence, possession, arrangement of affairs and subjugation of those inferior to Him who, consequently, obey Him. No obedience is due on anyone to any creature should it lead to disobeying the Creator because there is none higher than Allah, the Highly Magnificent, the Most High, the Exalted.

No matter how high the position of anyone might be, by no means does it give him of the characteristics of lordship and godhood what enables him to hold in his possession anything from the dominion of the Sovereign, the Exalted, in the heavens or the earth, or permits him to create anything in them, or invests him with the authority over the treasures of the heavens and the earth to dispose of them however he likes and thus be worthy of obedience other than Allah. On the contrary, his high position does but increase him in responsibility about which he will be questioned and for which he will be reckoned; and if he betrays the trust given to him by Allah he will expose himself to more accounting and punishment, and Allah, the Most High, is Vanquisher over him.

The Most High is He to Whom all supplication is directed, be it thankfulness, petition or worship. The command is from and to Him. It is He alone to whom the deed is directed as a means to draw closer to Him. It is He to Whom alone supplication and worship are dedicated, and it is He alone Whose aid is sought. There is no equal unto Him, nor is there anyone higher than Him.

The deed thereby nearness is sought is done only to the Most High

{And not for anyone who has done him a favor to be rewarded, **(He does not give out of his wealth) except to seek the Countenance of his Lord, the Most High.** And he, without doubt, will be pleased (with the reward he will receive in Paradise).} [Al-Layl 19-21] One does the deed not because he is under obligation to anyone for which he likes to reward him by it or seek a reward from anyone for his deed. One does the deed to Allah alone thereby seeking His good pleasure. He Almighty alone is worthy of one's

drawing nearer to Him. From Him alone is the bounty and reward, and the command is from and to Him because he is the God, the Most High Whose good pleasure, nearness and forgiveness are sought. What would you do if the Most High commands that a gift be given to you in case you draw nearer to Him by a deed, and His gift is the best of all gifts? Of course you will be pleased with it.

If mischief becomes so widespread on earth that you think, almost certainly, that whatever you do you will make no reform, and the time of the final Hour is so near that Allah the Most High grows angry, do not leave the good deed because you do it only to Allah seeking His Countenance, and not for the sake of anyone nor because you have power to make change in the dominion of Allah: **{(Saying): "We feed you seeking only Allah's Countenance (in the hope of His reward). We wish for no remuneration nor thanks from you.}** [Al-Insân 9]

"When the final Hour is established while there is a shoot in the hand of anyone of you, if he could plant it before the final Hour is established, let him do(91)."

Subhâna rabbi al-a'la. All things are subjugated by His command, and His command is surely effective, and none can do anything without His leave. Allah's command to benefit or harm anyone is the one to be effectuated, and not the desire of anyone else. His command is perfect in which there is no shortage. He, the Exalted, is the Highest in knowledge, the Highest in wisdom, the Highest in experience, the Highest in power and the Highest in

(91) It is narrated on the authority of Anas ibn Mâlik [Allah be pleased with him]: Ahmad in his Musnad, no. 12902, and its chain of narrators is authentic.

position. Subhâna rabbi al-a'la. **{Exalt the Name of your Lord, the Most High; Who has created (everything), and then given it its due proportion; And Who has preordained (everything as He willed); then guided (whomever He liked to good or evil as He has destined for him); And Who brings out the (herbs and grass for) pasturage.}** [Al-A'la 1-4]

The command of the Most High is effectuated, be it to benefit or harm you or anyone else, to help or conquer you or anyone else, to elevate or lower you or anyone else. So, be with the command of Allah because He will, inevitably, effectuate it. It should be known to you that neither you nor anyone of the creatures can do anything without the leave of Allah, the Most High. Whatever He wills, there is none to repel His command. None has authority over you unless Allah, the Most High, permits him and invests him with power over you. Subhâna rabbi al-a'la. Allah Almighty says (what means):

- **{And if Allah touches you with adversity (poverty/disease etc.), there is none who can remove it but He, and if He intends any good for you, there is none who can repel His bounty which He bestows upon such of His slaves as He wills. And He is the Oft-Forgiving, the Most Merciful.}** [Yûnus 107]

- **{Wherever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them (the Jews), they say: "This is from Allah," but if some evil befalls them, they say: "This is from you (O Muhammad)." Say: "All things are from Allah,"**

so what is wrong with these people that they fail to understand any word?} [An-Nisâ’ 78]

- {Except those who take refuge to a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you (beside their people) as well as fighting their own people (beside you). **Had Allah willed, indeed He would have given them power over you, and they would have fought you.** So if they withdraw from you, and fight not against you, and offer you peace, then Allah has made for you no cause (of seizing or fighting) against them.} [An-Nisâ’ 90]

None has power to give, withhold from, benefit or harm you even in the least, because Allah is the Highest and has full control in His dominion, and full subjugation over all creatures which are, of course, inferior to Him. The keys of the heavens and the earth are in His Hand alone, and one cannot do anything thereby opposes, repels or annuls the will, action and command of Allah the Most High. What Allah predestined of old is true, just and good because His knowledge, wisdom and experience are beyond the conception of human minds; and what He is going to decree should inescapably come to pass because He is the Highest, The Exalted. When He intends anything He just says to it ‘be’ and it is. Part of having faith in Allah the Most High is to believe in all what He fated and decreed. Subhâna rabbi al-a‘la.

I was riding behind the Messenger of Allah [peace be upon him] one day when he said to me: “O boy! Let me teach you the following advices. Keep (to the Commands of) Allah (in all of your deeds), so that He Would preserve you.

Keep (to the commands of) Allah (in all of your affairs), so that you would find Him wherever you might be (or in front of you). If you ask for something, ask none but Allah; and if you seek aid, seek the aid of none but Allah. **You should know that if all people gather to benefit you, they will not be able to benefit you but with what Allah Has Predestined for you; and if all of them gather to harm you, in no way will they be able to harm you but with what Allah Has Predestined for you. The Pens (with which the Divine Decrees were written) have been lifted and the scrolls (in which such Decrees are recorded) have been dried up (of ink)(92)."**

He who draws near Allah the Most High, He so provides him from Himself that nothing whatsoever becomes higher above him or gets the better of him. Subhâna rabbi al-a'la.

In a Qudsi hadith **Allah Almighty says: "I will declare war against him who shows hostility to an ally of Mine. The most beloved thing with which My servant comes nearer to Me** is what I have enjoined upon him; and My servant keeps on coming closer to Me through performing supererogatory deeds (e.g. prayer, fasting etc.) Besides what is obligatory until I love him. **If I love him I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks. That is, with the help of Me he hears, with the help of Me he sees, with the help of Me he grips, and with the help of Me he walks. If he asks Me, I will give him, and if he seeks refuge with me, I will give him refuge; and I do not hesitate to do**

(92) It is narrated on the authority of Ibn 'Abbâs [Allah be pleased with them]: At-Tirmidhi in his Sunan, no. 2516, and its chain of narrators is authentic.

anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him even though he should, inevitably, die(93)."

If one renders himself high with his knowledge, majesty, wealth, authority and party, assuming he will be victorious with it, Allah is higher above him, and in naught does the fortune of the fortunate avail him against Allah. What He wills is, and what He wills not is not. So, do not exalt yourself against Allah thinking you will go beyond the command and will of Allah, or go out of His control. Exalted be He: He is the Most High.

- {Or do they say: "We are a great multitude, (and will emerge) victorious (over Muhammad)?" **Soon their multitude will be put to flight, and they will turn their backs (in retreat).**} [Al-Qamar 44-45]

- **{If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you?}** And in Allah (Alone) let the believers put their trust.} [Âl 'Imrân 160]

- **{Who is he that can be an army for you to help you other than (Allah) the Entirely Merciful?}** The disbelievers are in naught but delusion.} [Al-Mulk 20]

So, exalt the Name of your Lord, the Most High.

Be certain that the command of the Most High is effective by way of subjugation. There is none to repel His

(93) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6502.

bounty or to avert His punishment because He is the Most High, the Exalted.

- **{And if Allah touches you with adversity (poverty/disease etc.), there is none who can remove it but He, and if He intends any good for you, there is none who can repel His bounty** which He bestows upon such of His slaves as He wills. And He is the Oft-Forgiving, the Most Merciful.} [Yûnus 107]

- {For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah (From the evil of men and jinn). Verily! Allah will not change the condition of a people as long as they do not change their state themselves. **But if Allah intends to punish a people, there is none to repel it, and they will find besides Him no protector.**} [Ar-Ra‘d 11]

So, exalt the Name of your Lord, the Most High.

Be certain that He is the Vanquisher over His servants: **{And He is the Vanquisher over His slaves, and He is Full of Wisdom, Well-Acquainted with all things.}** [Al-An‘âm 18]

Be certain that nothing could take place without His permission and will: **{And you cannot will (to stand straight on the truth) unless Allah so wills, the Lord of the worlds.}** [At-Takwîr 29]

Be certain that what Allah wills is, and what He wills not is not:

- **{Verily, His Command, when He intends (to create or do) a thing, is only that He says to it, "Be!" - and it is!} [Yâ-Sîn 82]**
 - {And he from Egypt who bought him, said to his wife: "Make his stay honorable, perchance he will profit us or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of dreams. **And Allah has full power and control over His Affairs, but most of men (disbelievers) know not.**} [Yûsuf 21]
 - **{Verily, We will indeed support Our Messengers and those who believe (in Allah) in the life of this world and on the Day when the witnesses will stand forth, (i.e. the Day of Resurrection).} [Ghâfir 51]**

“O Allah! There is none worthy of worship except You, upon You I rely, and You are the Lord of the Throne (of majesty), the Great. What Allah wills is, and what He wills not is not. There is no power and no strength save in Allah. **I know that Allah has power over all things, and that Allah encompasses all things in knowledge and keeps count of all things in number. O Allah! I seek refuge with You from the evil of myself and the evil and polytheism of my Satan, and from the evil of every living being whose forelock You are seizing.** Verily, my Lord is on a straight path(94).”

(94) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him] that Abu Bakr said to The Messenger of Allah [peace be upon him]: “O Messenger of Allah! Teach me something I can say (therewith to supplicate Allah) every evening and morning.” The Messenger of Allah [peace be upon him] said: At-Tirmidhi in his Sunan,

Exalt the Name of your Lord, the Most High.

What Allah predestined of old for you because of His previous knowledge of your state and affairs and His justice and wisdom concerning you, and what He is going to decree should inescapably come to befall you and none has power to change it because He is the Most High, The Exalted.

“O boy! Let me teach you the following advices. Keep (to the Commands of) Allah (in all of your deeds), so that He Would preserve you. Keep (to the commands of) Allah (in all of your affairs), so that you would find Him wherever you might be (or in front of you). If you ask for something, ask none but Allah; and if you seek aid, seek the aid of none but Allah. **You should know that if all people gather to benefit you, they will not be able to benefit you but with what Allah Has Predestined for you; and if all of them gather to harm you, in no way will they be able to harm you but with what Allah Has Predestined for you. The Pens (with which the Divine Decrees were written) have been lifted and the scrolls (in which such Decrees are recorded) have been dried up (of ink)(95).**”

It should be known to you that if the Most High passes a judgment in favor of or against you, none can cancel out His judgment because He is the Most High, the Exalted.

- **{Say: "Who is he that can protect you from Allah if He intends to harm you (by death or defeat), or (who is he that can harm you if He)**

no. 3392; Al-Fayrûzabâdi in Sifr As-Sa‘âdah, 310, with an authentic chain of narrators.

(95) It is narrated on the authority of Ibn ‘Abbâs [Allah be pleased with them]: At-Tirmidhi in his Sunan, no. 2516; Al-Albâni in his Sahîh Al-Jâmi‘, no. 7957, and its chain of narrators is authentic.

intends mercy (and good) for you?" And they will not find, besides Allah, for themselves any ally (to avail them even in the least) or any helper (to avert harm from them).} [Al-Ahzâb 17]

- {The Bedouins who remained behind (and did not come out with you) will say to you (when you return from Hudaibiyah): "Our possessions and our families busied us (from setting out with you), so ask forgiveness (of Allah) for us." They say with their tongues what is not in their hearts. **Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you harm or intends you benefit?** Nay, but ever is Allah All-Acquainted with what you do.} [Al-Fath 11]

Be certain that none has the power to benefit or harm you or anyone else because Allah is the Vanquisher over him, and does not allow for anything to be done without His permission alone; and He never accepts mediation or intercession of anyone in what He does not like or permit, nor in what He has decreed: **{And Many are the angels in the heavens (and how honored are they in the sight of Allah); yet their intercession will avail naught except after Allah gives permission to such (of them) as He wills and is pleased with.}** [An-Najm 26]

He is the Most High, the Exalted, and alone worthy of being asked for your need, and alone the worthy of your drawing near to Him with all acts of worship: so do not do anything unless by doing it you seek His Countenance. He alone is worthy of your fear. He alone is worthy of worship; and because Allah is the Most High, He alone is worthy of being the only God: so, there is no deity but Allah. Truly He is the Highest Lord. So be always with His command

perchance you will attain felicity because His command is effective by subjugation. Do not contend His command thereupon you will fail and His punishment will afflict you by subjugation. In fact, His command will, necessarily, prevail through you or through others by subjugation. So, Exalt the Name of your Lord, the Most High:

- **{And not for anyone who has done him a favor to be rewarded, (He does not give out of his wealth) except to seek the Countenance of his Lord, the Most High. And he, without doubt, will be pleased (with the reward he will receive in Paradise).}** [Al-Layl 19-21]

- **{Say: "Verily, my prayer, my rites, my life, and my death are for Allah, the Lord of the worlds.}** [Al-An'âm 162]

- **{And obey Allah and His Messenger, and do not dispute (with one another) lest you would lose courage and your power go away, and be patient. Surely, Allah is with these who patiently persevere.}** [Al-Anfâl 46]

- **{That He might manifest the truth and bring falsehood to naught, even though the criminals (disbelievers) hate it.}** [Al-Anfâl 8]

It should be known to you that the world cannot be taken by force because Allah has full power and control over His affairs, and He is the Most High. It, rather, is taken if one relies on Allah by:

following His ways rather than the ways of others out of faith in His being the Most High so that He may judge for your benefit, as did Dhul-Qarnayn: **{Verily, We established him in the earth, and We gave him the means**

of everything (he needed to attain what he liked). **So he followed a way (towards the West where sun sets).**} [Al-Kahf 84-85]

And seeking to do righteous deeds thereby you reform you and those around you acting upon His command Almighty, in order to attain His promise: **{Allah has promised those among you who believe and do righteous deeds, that He will certainly make them successors (of the disbelievers) on earth, as He made those before them, and that He will establish in authority for them their religion (of Islam) which He has approved for them. And He will surely grant them safety in substitute for their fear (of the disbelievers).** (That is because) they worship Me and do not associate partners with Me. But whoever disbelieve after this (favor), they are the rebellious disobedient.} [An-Nûr 55] So, be worthy of Allah’s bounty by belief and righteous deed, perchance you would have mastery over the world and what is in it, and attain the hereafter. Subhâna rabbi al-a‘la.

Allah is the Most High and encompasses in knowledge and has full control over all things, and His power is dominant over all things and able to subjugate all things. He has full mastery over all things. None has power over anything of the command of Allah because the decision of all Matters is Allah’s, and every living and non-living being is subjugated by the command of Allah the Most High. He alone disposes of all affairs be they significant or insignificant. If you stretch your hand to do a thing, you will have no power to do it unless Allah wills, and permits it to be done and gives it the power to be, or sends from Him such as upholds or disposes of it however He likes in order

to be in the very way intended by Allah, be it good as a reward for you, or evil as a trial for you.

It is narrated on the authority of Ibn ‘Abbâs [Allah be pleased with them] that he said: **"Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."** It is a word said by Abraham [peace be upon him] when he was cast into the fire, and then by Muhammad [peace be upon him] when it was said: {"Verily, the people have gathered against you (a great army to exterminate you), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."}(96) [Âl ‘Imrân 173]

What is it to be after Abraham [peace be upon him] was thrown into the fire?

- {**They said: "Burn him (Abraham) and help your gods, if you should do (help them by burning him)."** **We (Allah) said: "O fire! Be you coolness and (a means of) peace (and safety from death) for Abraham!"**} [Al-Anbiyâ’ 68-69]

- {**You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him.** Verily, Allah is All-Hearer, All-Knower.} [Al-Anfâl 17]

- {**So that the people of the Scripture (i.e. the Torah who believed in Muhammad) may know that they have no power whatsoever over the bounty of Allah, and that the bounty is in His**

(96)Al-Bukhâri in his Sahîh, no. 4563.

Hand which He bestows upon whomever He wills. And Allah is the Owner of Great Bounty.} [Al-Hadîd 29]

• {Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. **And ever is Allah able to do (and a witness to) all things.**} [An-Nisâ' 85]

The Messenger of Allah [peace be upon him] fought Muhârib Khasafah(97) in a place of date-palms and, having seen that the Muslims were inattentive, a man from them called 'Awf/Al-Ghawrath ibn Al-Hârith came and stood by the head of the Messenger of Allah [peace be upon him] with the sword **and said: "Who can save you from me?"** he [peace be upon him] said: **"Allah."** The sword fell from his hand and the Messenger of Allah [peace be upon him] took it and said: "Now who can protect you from me?" The man said: "Be the best to take (hold of the sword/take vengeance)." He asked him: "Do you testify that there is none worthy of worship except Allah?" the man said: "No, but I promise you not to fight you nor to be with a people fighting you." He [peace be upon him] released him. The man went to his people(98) and said: "I have come to you from the best of people." When it was the time of Thuhr or 'Asr (Abu 'Awânah, the sub-narrator is in doubt) the Prophet [peace be upon him] commanded that the fear prayer be performed, in which the people were divided into two groups: one faced the enemy and the other prayed behind The Messenger of Allah [peace be upon him]. He

97 Ibn Qays ibn 'Eelaan, of the descendants of 'Adnaan.

98 It is reported by Ibn Hajar that they embraced Islam. See Al-Fath, 7:428.

[peace be upon him] prayed two rak‘ahs with the group which prayed behind him, and then they turned away and took the place of the other group (who were facing the enemy) and those (of the other group) came and prayed two rak‘ahs behind the Prophet [peace be upon him]. In this way The Messenger of Allah [peace be upon him] prayed four rak‘ahs and the people prayed two(99).

“There was a king before you and he had a court magician. As he (the magician) grew old, he said to the king: ‘I have grown old, so send me a young boy in order to teach him magic.’ The king sent him a young boy to serve the purpose. On his way (to the magician) the young boy met a monk to whom he listened to and liked it. It became his habit that on his way to the magician, he would meet the monk and sit there and would come to the magician (late). The magician used to beat him because of this delay. He complained about this to the monk who said to him: ‘When you feel afraid of the magician, say: Members of my family detained me. And when you fear your family, say: The magician detained me.’ It so happened that there came a huge beast and it blocked the way of the people, and the young boy said: ‘I will know today whether the magician or the monk is better.’ He picked up a stone and said: **‘O Allah, if the way of the monk is dearer to You than the way of the magician, send the animal to death** so that the people will be able to move about **freely.**’ **He threw that stone at it and killed it** and the people began to move about freely. He then came to the monk and told him the story. The monk said: ‘O son, today you are superior to me. You have

(99) It is narrated on the authority of Jâbir ibn ‘Abdullâh [Allah be pleased with them]: Ahmad in his Musnad, no. 14929, and its chain of narrators is authentic.

come to a stage where I feel that you would be soon put to a trial, and in case you are put to a trial, do not reveal me.' **That young boy began to heal those born blind and the lepers and he, in fact, began to cure people from all kinds of illnesses.** When a courtier of the king who had gone blind heard about him, he came to him with numerous gifts and said: 'If you cure me, all these things will be yours.' He said: **'I myself do not cure anyone. It is Allah, the Exalted, Alone Who cures; and if you believe in Allah, I shall supplicate Allah to cure you.'** **This courtier believed in Allah and Allah cured him.** He came to the king and sat by his side as he used to sit before. The king said to him: 'Who has restored your eyesight?' He said: 'My Lord.' He said: 'Do you have another lord besides me?' He said: 'My Lord and your Lord is Allah.' So the king kept torturing him until he revealed the young boy. The young boy was thus summoned and the king said to him: 'O boy, the news has reached to me that you have become so much proficient in your magic that you cure those born blind and the lepers and you do such and such.' He said: **'I do not cure anyone; it is Allah Alone Who cures,'** and the king took hold of him and began to torture him until he disclosed the (matter of) the monk. The monk was summoned and it was said to him: 'You should turn back from your religion.' But he refused. The king sent for a saw, placed it in the middle of his head and cut him into two parts that fell down. Then the courtier of the king was brought forward and it was said to him: 'Turn back from your religion.' He, too, refused, and the saw was placed in the midst of his head and he was torn into two parts. Then the boy was brought forward and it was said to him: 'Turn back from your religion.' He refused. The king then handed him over to a group of his courtiers, and said to them: **'Take him to such**

and such a mountain; make him climb up that mountain and when you reach its top ask him to renounce his Faith. If he refuses to do so, push him to his death.' So they took him and made him climb up the mountain and he said: 'O Allah, save me from them in any way you like,' and the mountain began to shake and they all fell down (dead) and that young boy came walking to the king. The king said to him, 'What happened to your companions?' He said: 'Allah has saved me from them.' He again handed him to some of his courtiers and said: 'Take him and carry him in a boat and when you reach the middle of the sea, ask him to renounce his religion. If he does not renounce his religion throw him (into the water).' So they took him and he said: 'O Allah, save me from them.' The boat turned upside down and they all drowned except the young boy who came walking to the king. The king said to him: 'What happened to your companions?' He said, 'Allah has saved me from them,' and he said to the king: 'You cannot kill me until you do what I command you to do.' The king asked: 'What is that?' He said: 'Gather all people in one place and tie me up to the trunk of a tree, then take an arrow from my quiver and say: In the Name of Allah, the Lord of the boy; then shoot me. If you do that, you will be able to kill me.' 'The king called the people in an open field and tied up the young boy to the trunk of a tree. He took out an arrow from his quiver, fixed it in the bow and said: 'In the Name of Allah, the Lord of the young boy,' he then shot the arrow and it hit the boy's temple. The young boy placed his hand upon the temple where the arrow had hit him and died. The people then said: 'We believe in the Lord of this young boy.' The king was told: 'Do you see what you were afraid of, by Allah it has taken place; all people have believed (in

Allah).' The king then commanded that trenches be dug and fire lit in them, and said: 'He who would not turn back from his (the young boy's) religion, throw him in the fire' or 'he would be ordered to jump into it.' They did so till a woman came with her child. She hesitated to jump into the fire. The child said to her: 'O mother! Endure (this ordeal) for you are on the truth(100).'"

Allah has allowed the criminals to cause mischief in the land in order for Him not only to effectuate His judgment upon them in the world and the hereafter, but also to try the believers with them so as they would treat them according to the law of Allah in veneration and magnification of Allah Almighty beyond all whatever may afflict them, and turn their face to Allah the Most High alone and obey Him alone, seek His aid alone, take refuge to Him alone. Then Allah would send His punishment upon those criminals at the hands of the believers to elevate, support and help the believers against the criminals. So, exalt the Name of your Lord the Most High: **{Fight against them so that Allah will punish them (by killing) at your hands and disgrace them (by captivity and oppression) and give you victory over them and heal the breasts of a believing people.}** [At-Tawbah 14]

The Most High is He Who implements His decision in all affairs be they significant or insignificant, with no interference on part of anyone because none has the power to make any change in the dominion of the Most High against His will or without His knowledge or aid. He is perfect in His highness and subjugation, and has full mastery

(100)It is narrated on the authority of Suhayb ibn Sinân [Allah be pleased with him]: Muslim in his Sahîh, no. 3005.

over all things that the act of anyone cannot be out of His control. It is He Who dominates and carries out His act over the acts of the servants as part of enforcing His judgment and command. None can make any change in the dominion of Allah the Most High against His will. The decree is up to Allah, and He alone can make in His dominion whatever changes He likes. Subhâna rabbi al-a‘la:

- **{You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.} [Al-Anfâl 17]**

- **{Fight against them so that Allah will punish them (by killing) at your hands and disgrace them (by captivity and oppression) and give you victory over them and heal the breasts of a believing people.} [At-Tawbah 14]**

- **{(Remember) when your Lord revealed to the angels: "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike (their heads) over the necks, and smite over all their fingers and toes."} [Al-Anfâl 12]**

- **{(I swear) by those (angels) who violently pluck out (the souls of the disbelievers). and (I swear) by those (angels) who gently take out (the souls of the believers). And (I swear) by those (angels) who swim (descending from the heaven to the earth by Allah’s command). And (I swear) by those (angels) who precede (to Paradise with the souls of the believers). And (I swear) by those (angels) who manage the affairs (of this world in**

implementation of Allah's command).} [An-Nâzi'ât 1-5]

Do not feel afraid of any gathering, equipment or force because Allah is the Most High in His dominion. No gathering nor equipment nor force can do anything without His permission, and it is He Who gives anything the power to be, and sends His angels to do it. there is nothing higher than Him. He has full control, and subjugation and highness are due to Him. He created you to worship Him alone and obey His command in humiliation, love and fear. That is, to obey Him in your food, drink, business, transaction, job, play, endeavor, fighting, and in all your life and death affairs. As for provision, He ensures to bring it to you:

- **{And I have not created the jinn and men except to worship Me. No provision (for themselves or for My creatures) do I seek from them, nor do I ask them to feed Me (or themselves or My creatures).}** [Adh-Dhâriyât 56-57]

- **{Say: "Verily, my prayer, my rites, my life, and my death are for Allah, the Lord of the worlds. He has no partner. And of this (monotheism) I have been commanded, and I am the first of the Muslims."}** [Al-An'âm 162-163]

He also has full control over all events:

- **{Or are with them the treasures of your Lord (of Prophethood and provision to favor therewith whomever they like)? Or are they the dominators (invested with authority to do what they like)?}** [At-Tûr 37]

- **{He it is Who enables you to travel through land and sea, till when you are in the ships,**

and they sail with them with a favorable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein (and on the point of destruction). Then they invoke Allah, being sincere in their invocation to Him, (saying): "If You (Allah) deliver us from this (calamity), we shall truly be of the grateful (who believe in Your Oneness)."} [Yûnus 22]

- {Then after the distress, He sent down security on you. Slumber overtook a party of you, while another party worried about themselves and assumed wrongly of Allah - the assumption of ignorance. They said: "Have we any part in the affair?" **Say you (O Muhammad): "Indeed the affair belongs wholly to Allah."** They hide within themselves what they dare not disclose to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death." But (He Almighty did what He did in the battle of Uhud) so that Allah might test what is in your breasts (of sincerity and hypocrisy) and to distinguish what is in your hearts, and Allah is All-Knower of what is in (your) breasts.} [Âl 'Imrân 154]

- {Within three to nine years. **The decision of the matter, before and after (these events) is only with Allah.** And on that Day (the Byzantines will be victorious), the believers (i.e. Muslims) will rejoice,} [Ar-Rûm 4]

To Him alone is the end of all matters: {Those who, if We establish them in power on earth (by giving them victory

over their enemy), (they) perform prayer and pay Zakâh and they enjoin right and forbid wrong. **And with Allah rests the end of (all) matters (in the hereafter).**} [Al-Hajj 41] All you have to do is to obey Him, and it is He alone Who determines things and decrees them because He is the Most High, the Exalted. It is true that you are given the freedom to worship your God the Most High; yet you are not entrusted to control the events of life on earth no matter how small they might be. To Allah belongs the command and He is the Vanquisher over all things, carries out and has full control over all things because He is the Most High, the Exalted.

Be in all your affairs a worshipper of Allah, seeking His aid in worship of Him, and contented with His fate concerning you and all affairs, perchance you will gain might and honor, become high, attain felicity and prosperity, conquer your enemies and be saved from evil. Obey the command of everyone who worships Allah and invites you to worship Him, take him as an ally, cooperate with him in piety and righteousness, do good to him, and be kind towards him: {O you who believe! Violate not the Symbols of Allah, nor the sanctity of the Sacred Month, nor the Had'y, nor (harm) the garlanded (people, animals or others) nor (encroach upon the safety of) the people coming to Al-Bayt Al-Harâm (in Makkah), seeking their Lord's bounty (by trade) and good pleasure. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Harâm (at Makkah) lead you to transgression (and hostility on your part). **Cooperate in righteousness and piety; but do not cooperate in sin and transgression. And fear Allah.** Verily, Allah is Severe in punishment.} [Al-Mâ'idah 2]

It should be known to you that everyone who is deluded, negligent, wrongful and ignorant, will not do anything in the dominion of Allah nor will he decree anything not decreed by Allah, nor will he cancel out anything commanded by Allah. Allah is the Most High. Worship Allah and obey Allah concerning him with kindness, whether you deal with him kindly such as Moses [peace be upon him] did with Pharaoh {Go, both of you, to Pharaoh, verily, he has transgressed (all due bounds in disbelief to the point of claiming himself a god), **and speak to him mildly (to retract from his transgression and claim of lordship)**, perhaps he may accept admonition or fear Allah”} [Tâ-Hâ 43-44] or harshly like the treatment given to the fighters of the disbelievers and hypocrites: **{O Prophet! Strive hard against the disbelievers (with the sword) and the hypocrites (with words and arguments), and be harsh against them (by scolding and aversion):** their refuge is Hell, and how wretched is that destination.} [At-Tawbah 73] Strive your utmost in this in order to obey Allah concerning dealing with him according to the best manner liked by Allah the Most High, as part of striving in the cause of Allah, perchance Allah would guide him to what is good at your hands because Allah alone is the Most High. Subhâna rabbi al-a‘la.

Allah the Most High is alone worthy of your worship, of your asking Him for what you like, of your imploring Him with humility, of your drawing closer to Him with all acts of worship, and of your abiding by His promise. Subhâna rabbi al-a‘la.

- **{And your Lord said: "Invoke (worship) Me (and ask Me for anything) I will (reward you and) respond to your (invocation). Verily! Those**

who are too arrogant to worship Me, they will surely enter Hell subdued (in willing submission)!”} [Ghâfir 60]

- {Verily, We sent (Messengers) to many nations before you (O Muhammad); and We seized them with extreme poverty and hardship (because of sickness) **so that they might humble themselves (believe with humility).**} [Al-An‘âm 42]

- {(It is) a Promise of Allah (to give victory to the Byzantines over the Persians), **and Allah fails not in His Promise**, but most of men (i.e. disbelievers) know not (that Allah has promised to help the believers).} [Ar-Rûm 6]

Do not consider your worship and deed a favor you do to Allah because He is the Highly Magnificent, the Great, the Exalted. Your worship of Him does not benefit Him, nor does your sin harm Him even in the least, nor does your deed increase Him in dominion, richness, might and honor. Subhâna rabbi al-a‘la.

- {**They regard it a favor to you (O Muhammad) that they have embraced Islam. Say: "Consider not your Islam as a favor upon me.** Nay, but Allah has conferred a favor upon you that He has guided you to Faith if you indeed are true (to your claim that you believe). Verily, Allah knows the Unseen of the heavens and the earth. And Allah sees well what you do.} [Al-Hujurât 17-18]

- {**No provision (for themselves or for My creatures) do I seek from them, nor do I ask them to feed Me (or themselves or My creatures).**} [Adh-Dhâriyât 57]

The Messenger of Allah [peace be upon him] said, relating from Allah Almighty His saying: “O My servants, I have made injustice unlawful for Me and unlawful for you, so do not wrong one another. O My servants, all of you are vulnerable to go astray, except the one whom I guide to the right path. Ask for the right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (because of poverty) except the one whom I feed. Ask for food from Me, so that I may give it to you. O My servants, all of you are naked except the one whom I provide with garments. Ask for clothes from Me, so that I should clothe you. O My servants, all of you commit error night and day and I am there to forgive for you your sins. Ask forgiveness from Me so that I should forgive you. O My servants, **you can neither cause any harm to Me nor can you do any good to Me. O My servants, even if the first amongst you and the last amongst you and even the whole of mankind and jinns become the most God-conscious like the heart of a single person of you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole of mankind and the Jinns too unanimously become the most wicked like the heart of a single person, that would decrease nothing from My Power.** O My servants, even if the first amongst you and the last amongst you and the whole mankind and jinns too stand in one plain ground and ask Me and I bestow upon everyone whatever he asks for, that would in no way, cause any loss to Me (even less) than that which a needle’s dipping in the ocean could cause. O My servants, these are your deeds, which I record for you, by which I Will reward you. So he

who finds good should praise Allah and he who does not find that should blame none but his own self(101).”

Make high the power of your Lord the Highly Magnificent by way of deifying Him, because Allah is the Most High, the Most Glorious. Do not exemplify or adapt His Own Essence or attributes because He is far high beyond your imagination. Do not make high anyone and ascribe to him the perfection, impregnability and power, because Allah alone is the Highly Magnificent, the Great. Subhâna rabbi al-a'la.

The Messenger of Allah [peace be upon him] appointed Abdullah Ibn Jubayr as the commander of the archers who were fifty on the day of Uhud. He instructed them: "Stick to your place, and Don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes uncovering their leg-bangles and legs. So, the companions of Abdullah Ibn Jubayr said: "The booty! O people, the booty! Your companions have become victorious, what are you waiting for now?" Abdullah Ibn Jubayr said: "Have you forgotten what the Messenger of Allah [peace be upon him] said to you?" They replied: "By Allah! We will go to the people (The enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time the Messenger of Allah [peace be upon him] in their rear was calling them back. Only twelve men remained with The

(101) It is narrated on the authority of Abu Dharr [Allah be pleased with him]: Muslim in his Sahîh, no. 55.

Prophet [peace be upon him]; and the infidels killed seventy men from us.

On the day of Badr, The Prophet [peace be upon him] and his companions had caused the Pagans to have a loss of 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyân asked thrice: "Is Mohammad present amongst these people?" The Prophet [peace be upon him] ordered his companions not to answer him. Then he asked thrice: "Is the son of Abu Quhâfah present amongst these people?" He asked again thrice: "Is the son of Al-Khattâb present amongst these people?" He then returned to his companions and said: "As for these (men), they have been killed." 'Umar could not control himself and said (to Abu Sufyân): "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyân said: "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents. You will find some of your (killed) men mutilated, but I did neither urge my men to do so, nor I do feel sorry for their deed." After that he started reciting cheerfully: "O Hubal, be high!" On that The Prophet [peace be upon him] said (to his companions): "Don't you answer him?" They said: "O Messenger of Allah! What shall we say?" He said: **"Say: Allah is higher and more glorious."** (Then) Abu Sufyân said: "We have the (idol) Al-'Uzza, and you have no 'Uzza." The Prophet [peace be upon him] said (to his companions): "Don't you reply to him?" They asked: "O Messenger of Allah! What shall we

say?" He said: "Say: Allah is our Helper and you have no helper(102)."

It should be known to you that Allah the Grand, the Most High, will not punish:

The one who shows gratitude (for His favors) and believes (in Him);

The one who seeks His forgiveness;

And the one who worships Him and associates no partner with Him.

- **{What would Allah do with your punishment if you are grateful (to His favors upon you) and believe in Him? And ever is Allah Appreciative (of good deeds), All-Knowing.}** [An-Nisâ' 147]

- **{And Allah would not punish them while you (Muhammad) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness.}** [Al-Anfâl 33]

It is narrated on the authority of Anas [Allah be pleased with him] that Mu'âdh ibn Jabal [Allah be pleased with him] said: While I was riding behind The Prophet [peace be upon him], with only the back of the saddle between him and me, he said: "O Mu'âdh!" I replied: "Here I'm responding to your call, O Messenger of Allah, all happiness be for you!" he proceeded for a while after which he said once again: "O Mu'âdh!" I replied: "Here I'm responding to your call, O Messenger of Allah, all happiness be for you!" He proceeded

(102) It is narrated on the authority of Al-Barâ' ibn 'Âzib [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 3039.

for some time and then said (for the third time): “O Mu‘âdh!” I replied: “Here I’m responding to your call, O Messenger of Allah, all happiness be for you!” He said: “Do you know what Allah’s right upon his slaves is?” I said: “Allah and His Messenger know best”. He said: **"Allah's right upon his slaves is that they should worship Him alone and not associate anything with him."** He proceeded for a while and then said: “O Mu‘âdh ibn Jabal!” I replied: “Here I’m, responding to your call, O Messenger of Allah, all happiness be for you!” He said: “Do you know what the right of the slaves upon Allah is if they do that?” I replied: “Allah and His Messenger know best”. He said: **"The right of the slaves upon Allah is that He will not punish them(103)."**

You should believe in and turn your face to the Most High in all your affairs, and invoke Him by way of worshipping Him; draw closer to Him with all acts of worship be they words or deeds; and implore Him with humility in the hunt for His forgiveness, and salvation from His punishment.

It should be known to You that the Most High will not admit to His Paradise the one who likes to render himself high in His land above His creatures and even above His command, thinking that with his highhandedness he can manage the affairs of the world as he desires rather than as Allah decrees them to be, can gather from the worldly benefits what he likes rather than what is predestined to him, and will not be touched by evil, even though it may be written on him, whatever he does, and this entices him to wrong the people and all the creatures by stripping them off

(103) Al-Bukhâri in his Sahîh, no. 2856; Muslim, no. 30.

their rights, usurping their property and attacking them wickedly and impiously, as if none is higher than him and has full control over all things, subjugates those inferior to Him, and arranges all the affairs, because He is the Exalted, the Almighty. Subhâna rabbi al-a‘la. **{That home of the Hereafter (i.e. Paradise), We shall assign to those who desire not highhandedness (by oppression and transgression) on the land, nor corruption (by committing sins).** And the good end is for the righteous (who do the required acts of worship to safeguard themselves from Allah’s punishment).} [Al-Qasas 83]

The more one seeks to be highhanded and cause mischief in the land, the farther he will be from Allah and removed from His Paradise. Furthermore, Allah never reforms the work of the corrupters to produce good fruits for them whatever their endeavor, collecting and cunning might be, because Allah is the Most High, the Exalted. His bounty cannot be attained by disobeying Him. He has ordained that authority should not be given to him who asks for it thereby intending highhandedness even if he does not like to cause mischief by it. It, rather, should be given to him upon whom it is imposed without asking for it: {Then when they had thrown, Moses said: "What you have brought is sorcery, Allah will surely make it of no effect. **Indeed, in no way does Allah set right the work of the corrupters.**} [Yûnus 81]

The Messenger of Allah [peace be upon him] said to me: “O ‘Abd-Ar-Rahmân ibn Samurah! **Do not seek to be a ruler, because if you are given authority for that (seeking), then you will be held responsible for it. But if you are given it without asking for it, then you will be helped in it (by Allah).** Whenever you take an oath to do

something and later you find that another else is better than the first, then do the better one and make expiation for your oath(104)."

When you program yourself on the fact that Allah is the Most High, you will do anything in which you obey and worship your Lord Almighty as though you are superior to it: {We (Allah) said (to Moses): "**Fear not! Surely, you will have the upper hand (over them and will be the winner).**"} [Tâ-Hâ 68] Consequently, you will never be defeated nor fail and nothing will be high above you so long as you believe in and worship your Lord the Most High, comply with His command regardless of the difficulties you may encounter, adopt His law, keep firm on all this **{O you who believe! When you meet a (disbelieving) host, stand firm}** and remember Allah much, so that you may prosper} [Al-Anfâl 45] and offer your effort and property (in the cause of Allah) till your heart absorbs the faith in Allah the Most High. At that time, say to anything you may encounter (what means):

- **{And exalt not yourselves against Allah.** Truly, I have brought you a manifest authority.} [Ad-Dukhân 19]
- **{Be you not exalted against me,** but come to me as Muslims (true believers who submit to Allah with full submission)."} [An-Naml 31]

Subhâna rabbi al-a‘la! Be patient and do your best, and do not accept to be humble in your religion so long as you comply with the command of Allah the Most High seeking His good pleasure: {So do not weaken (against your enemy),

(104) Al-Bukhâri in his Sahîh, no. 7147; Muslim, no. 13.

nor grieve (for your misfortune), **and you will be superior (in victory) if you are (true) believers.**} [Âl 'Imrân 139]

Be firm since your Lord is the Most High

It should be known to you that your firmness on venerating, magnifying, and raising high the majesty of your Lord the Grand, the Great, the Most High is, in fact, part of raising your faith in your Lord high above all other things, and you will be helped and supported no matter how difficult the calamities you may encounter, so long as you keep firm on it, simply because it is your ultimate goal, end and raison d'être. Furthermore, what befalls you is from Allah Almighty and not anyone else to test your faith; and by your patience while keeping firm on your faith in Him He brings you closer to Him, and by your gratitude He enables you to do what He likes you to do. For this reason you have been created to raise your faith in your Lord the Most High rather than to dispute others over the world which cannot be attained by dispute or force, because Allah the Most High has full power and control over His affairs, and gives dominion to whomever He likes, and takes it from whomever He likes; nor to fight others in hunt for it because it was portioned out between people (each according to his/her predestined share), even before you have been born, by the Exalted in Highness, the Most High with Whom the word never changes, and from Whose dominion nothing can be taken without His permission, and Whom nothing can overcome. Subhâna rabbi al-a'la. **{Is it they who would portion out the Mercy (Prophethood) of your Lord? It is We Who portion out between them their livelihood in this world (making some rich and some poor), and We raised some of them above others in ranks, so that some (i.e. the wealthy) may employ others (i.e. the**

destitute) in their work. But the Mercy (Paradise) of your Lord is better than the (wealth of this world) which they amass.} [Az-Zukhruf 32]

Do not condescend because your Lord is the Most High

If you abide by the belief in Allah and act upon that belief, you will surely not so much be humiliated as you will be high because He Whose command you follow is High. So, firmly venerate Allah alone out of faith that He alone is the Grand: take Him as an ally, comply with His words and accept His judgment. Firmly magnify Allah alone out of faith that He alone is the Great: so, praise, accept and magnify His lordship, and respect His command and forbiddance. Firmly abide by His command, take refuge to Him alone and ask Him alone out of faith that He is the Most High; do not slacken to hold firmly to the command of your Lord the Grand, and neither magnify nor take as an ally others than Him with whom you seek might and honor, and do your best to please him and ask him for what he possesses not: **{Those (hypocrites) who take disbelievers as allies instead of believers, do they seek might and honor with them? Verily, then to Allah belongs all might and honor.}** [An-Nisâ' 139] Do not condescend to magnify anyone else who neither possesses nor has power over anything. Do not weaken in pursuit of what He has decreed for you because He Almighty is the Most High, and has decreed that you should worship none but Him. So, petition strongly all means therewith you worship Allah concerning your affairs, life and death, having the certainty that you are superior. Do not condescend in response to the arrogance, haughtiness and loftiness of others than Him and submit your own self and property to them while you are a Muslim

submitting to Allah alone the Great, the Grand, the Most High. Do not so weaken as to have hope in or feel afraid of a creature who can do nothing to himself or to you or to anything, and your Lord is far higher than him. Subhâna rabbi al-a‘la.

- **{Say (to them): "Invoke those whom you pretend (to be gods) besides Him (like angels, Jesus, Ezra, and others). They have no power to remove the adversity from you or even to shift it from you to others."} [Al-Isrâ’ 56]**

- **{Yet they (the disbelievers and polytheists) have taken besides Him other deities who created nothing but are themselves created, and possess for themselves no (power to avert) harm nor (to bring about) benefit, nor (to cause) death, nor (to give) life (to anyone), nor to raise the dead.} [Al-Furqân 3]**

Fear not since your Lord is the Most High

If you abide by the command of Allah out of faith in Him, then fear not since your Lord the Grand is with you. Feel not afraid of anyone because none possesses anything since the treasures of the heavens and the earth are in the Hand of Allah alone, the Exalted in Highness, the Most High. None has power to withhold the provision given by Allah to you. Fear not because you are helped with the help of Allah the Most High Who effectuates His decision and causes it to prevail. Fear not because none has power to do you any harm. Fear not because nothing befalls you except what Allah has decreed for you. Fear not because (by virtue of your faith in the Most High) you are superior to anything

which you may encounter. So, exalt the Name of your Lord the Most High:

- {It is only Satan that suggests to you to fear his allies (disbelievers); **so fear them not**, but fear Me, if you are (true) believers.} [Âl 'Imrân 175]

- **{He (Allah) said: "Fear not, verily I am with you both (helping and aiding you),** hearing (what he says) and seeing (what he does).} [Tâ-Hâ 46]

- **{We (Allah) said (to Moses): "Fear not! Surely, you will have the upper hand (over them and will be the winner).}** [Tâ-Hâ 68]

- {And indeed We revealed to Moses (saying): "Travel (from Egypt) by night with My servants and strike (with your staff) a dry path in the sea for them (to walk through), **and neither fear lest you would be overtaken (by Pharaoh)** nor feel afraid (of drowning in the sea)."} [Tâ-Hâ 77]

- {And We revealed (in a dream or by inspiration) to the mother of Moses (saying): "Suckle him (Moses) but when you fear for him, then cast him into the river **and fear not (of his drowning), nor grieve (for leaving him)**. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers."} [Al-Qasas 7]

- {Verily, those who say: "Our Lord is Allah (Alone)," and then they stand firm (on monotheism and all its required duties), on them the angels will descend (at the time of death saying): **"Fear not (death and what to come after it), nor grieve (for what you have left behind of family and property because we will succeed you in looking after**

them)! But receive the glad tidings of Paradise which you have been promised!} [Fussilat 30]

- {Indeed Allah has fulfilled the vision for His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Harâm, if Allah wills, secure, having your heads shaved, and having your hair cut short, **and with no fear**. He knew what you knew not (of goodness in the peace treaty), and He granted besides that a near victory.} [Al-Fath 27]

- {**And Allah will establish the truth by His Words, even though the criminals dislike it.**} [Yûnus 82]

- {**They (Jews) will do you (Muslims) no harm, barring a trifling annoyance**; and if they fight against you, they will show you their backs, and they will not be helped.} [Âl 'Imrân 111]

Annoyance is perishable and too easy to eliminate. It is true that it may be bad for you, yet in fact it has no effect because in naught does it prevent you from worshipping Allah. It results from the earning of the tongue, the resentment of the sight and the force of the hand; and that is all which can befall you from the enemy of Allah.

Harm, therefore, is enduring and does evil to you and leaves a negative effect on you. Yet, it is not for anyone to do you harm because it is not within the capacity of anyone to make a change in the dominion of Allah in opposition to what Allah has willed and decreed, or to manage or have control over the affairs beyond the full management and control of Allah; and even if something is in the hand of anyone, Allah Almighty is a subjugator over him so that nothing can be done or made without His permission so as to provide it with the necessary power to cause it to be, or

send His angels or whomever He likes to effectuate it, or say to it 'be' and it is. so, Exalted be my Lord the Most High from ascribing to His highness any deficiency.

- {He is the primal Originator of the heavens and the earth: **when He decrees a matter, He says to it: "Be," and it is.**} [Al-Baqarah 117]

- {**Say: "Nothing shall ever happen to us except what Allah has ordained for us.** He is our Helper (and Disposer of our affairs)." And in Allah let the believers put their trust.} [At-Tawbah 51]

It is His Will which prevails and not the will of anyone else.

Do not grieve

If you abide by piety because you so fear Allah unseen that you comply with His command and avoid His forbiddance, and do all your deeds sincerely to Allah, keeping away what He forbade you to do, seeking to do what He likes, then grieve not for anything because you will not lose anything since in naught does Allah cause your deed to be fruitless, and the good end is always for piety. Do not grieve because nothing escapes you since what mistakes you is not to befall you. Do not grieve because what befalls you is not to be averted from you by anything other than Allah, since what befalls you is not to mistake you. Verily, your Lord is the Most High.

If, therefore, you do not abide by piety, then blame none but your own self because your deed will be rendered fruitless and you will lose your time, effort and property, and what you do will not avert from you what Allah has decreed for you, nor will it bring to you what Allah has not decreed for you. Allah alone is worthy of your being apprehensive of

Him in all your affairs in order to maintain with care your deed, attain His good pleasure and gift, and fulfill your need, since He is the Most High:

- {Thus (as well as We have guided you to Islam) We have made of you (followers of Muhammad) an Ummah justly balanced, that you might be witnesses over the nations (on the Day of Judgment that their Messengers conveyed the message of Allah to them), and the Messenger (Muhammad) a witness over you (that he conveyed to you Allah's message as it should be); and we (now) have appointed the Qiblah (the Ka'bah) to which you were used, only to test (and distinguish) those who would follow (and give trust to) the Messenger from those who would turn on their heels (and revert to disbelief). Indeed this (change) was momentous, except to those guided by Allah. **And never would Allah make your faith (prayer towards Jerusalem) of no effect.** For Allah is to the people (esp. the faithful believers among them) most surely full of Kindness, Most Merciful (in the sense that He would not cause to be lost any of their deeds).} [Al-Baqarah 143]

- {Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, **and so will they continue to spend it; but in the end it will become a (source of) regret for them. Then they will be overcome (in this world).** And (in the hereafter) those who disbelieve will be gathered (all) unto Hell.} [Al-Anfâl 36]

- {**And We shall turn to whatever deeds they (disbelievers) did, and We shall make such**

deeds (as useless) as scattered floating dust.} [Al-Furqân 23]

• {The parable of those who disbelieved in their Lord is that **their deeds (such as maintenance of kinship ties and fasting) are as (useless and fruitless as) ashes on which the wind blows furiously on a stormy day (making it like dust scattered about), in naught will they be able to get (the reward of) what they have earned (of deed because of missing the required condition).** That is the straying, far away (from the Right Path).} [Ibrâhîm 18]

Whoever does anything for others than Allah loses his deed and wealth. But whoever works sincerely for the sake of Allah, no doubt, Allah guards his deed and gives him a reward for it, and augments his property.

“Verily, Were Allah to punish all the inhabitants of His heavens and earth, He will not be unjust to them by His punishment; and were He to bestow mercy upon them, His mercy will be better for them than their deeds. **If you spend money as much as like the (mountain of) Uhud in the cause of Allah, Allah will not accept it from you till you have faith in the fate, and know that what befalls you is not to mistake you, and what mistakes you is not to befall you.** If you die with a belief in anything other than this, you will enter the fire(105).”

105 It is narrated on the authority of Ibn Ad-Daylami that he said: I went to Ubayy ibn Ka'b [may Allah be pleased with him] and said to him: “I have some doubt about the fate. Please talk to me perhaps your talk will remove this doubt from my heart.” He said: ... He said: Then I went to ‘Abdullâh ibn Mas‘ûd [may Allah be pleased with him] and he said the like of his saying. I went to Hudhayfah ibn Al-Yamaan, may

“A strong believer is better and dearer to Allah than a weak believer, though there is goodness in each. **Moreover, be concerned over that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart,** and if any (trouble) comes to you, don't say: Had I not done that, such and such would not have happened, but say: Allah has decreed and done what He has willed, since "if" opens the (door) for the Satan to work(106).”

Honor and might

It should be known to you that honor and might require you not to weaken nor to leave the means of your fiducial, physical and gearing power and thus be defeated, overcome, conquered, fail, lose your force and slacken to pursue the good you hope. The might and honor require you not to be defeated nor to fail.

Do not mortify yourself to anyone begging from him lest he would humiliate you although he possesses nothing; nor should you subject yourself to anyone who has no power to harm or benefit you. You will be superior if you are on true faith. Do not lower yourself **{So do not weaken (against your enemy), nor grieve (for your misfortune), and you will be superior (in victory) if you are (true) believers.}** [Âl ‘Imrân 139] Nor should you despair of getting what you hope for out of your despair of Allah’s mercy because none despairs of Allah’s mercy but a disbeliever in Allah the

Allah be pleased with him, and he said the like of his saying. Then I went to Zayd ibn Thâbit, may Allah be pleased with him, and he reported to me from the Messenger of Allah [peace be upon him] the like of this. Al-Albâni in Sahîh Al-Jâmi‘, no. 5244 with an authentic chain of narrators.

(106)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 34(2664).

Grand, the Most High. Allah never fails in His promise, and He is able to put to effect His will because all things are under His subjugation: {O my sons! Go you and inquire about Joseph and his brother (Benjamin), and never give up hope of Allah's Mercy. **Certainly none despairs of Allah's Mercy except the disbelieving people.**} [Yûsuf 87] Do not fail to keep firm out of your faith in your Lord, nor to hold fast by the religion of Allah because it is the way to your salvation, success, honor and might, nor to keep to the ways of your power out of reliance on your Lord.

- **{And hold fast, all of you together, to the Rope (religion) of Allah,** and be not divided among yourselves (after Islam), and remember Allah's Favor on you for you were enemies one to another, but He joined your hearts together (in love with Islam), so that, by His Grace, you became brethren (in Faith and alliance), and you were on the brink of a pit of Fire, and He saved you from it (with faith in Islam). Thus Allah makes His signs clear to you, that you may be guided.} [Âl 'Imrân 103]

- **{And prepare against them (your enemies) all you can of power,** including steeds of war thereby to terrify the enemy of Allah and your enemy, and others besides them (Jews and hypocrites), whom you may not know but whom Allah knows. **And whatever you spend in the Cause of Allah, (its reward) will be repaid unto you, and in naught will you be dealt with unjustly.**} [Al-Anfâl 60]

- {When you (O Muhammad) are among them, and lead them in prayer, let a party of them stand up (in prayer) with you **taking their arms with**

them; when they fall in prostrations, let them (the other party) take their positions in the rear of you and let the other party come up which have not yet prayed, and let them pray with you **taking all their precautions and bearing arms**. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, **but take every precaution for yourselves**. Verily, Allah has prepared a humiliating torment for the disbelievers.} [An-Nisâ' 102]

It should be known to you that one of the sharpest missiles is the remembrance of Allah because all honor and might belong to Allah the Most High, the Almighty; and none has a share thereof but His Messenger (Muhammad) [peace be upon him] and the believers in Him who are superior above (the disbelievers) those inferior to them:

- {Those unto whom the people said: "**Verily, the people have gathered against you (a great army to exterminate you)**, therefore, fear them." But it (only) increased them in Faith, **and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."** So they returned (from Badr) with Grace and Bounty from Allah; and no harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.} [Âl 'Imrân 173-174]

- {They (hypocrites) say: "If we return to Madînah, indeed the more honorable (meaning themselves) will expel therefrom the meaner (meaning the believers)." **Therefore, honor and**

might belong to Allah, His Messenger and to the believers, but the hypocrites know not (this fact).} [Al-Munâfiqûn 8]

- {So do not weaken (against your enemy), nor grieve (for your misfortune), **and you will be superior (in victory) if you are (true) believers.**} [Âl ‘Imrân 139]

Allah’s religion is victorious and His command will inevitably come to pass. It will not be defeated nor extinguished nor broken. If you act upon it, you will not be defeated too: {They intend to extinguish with their mouths the Light of Allah. **But Allah will perfect His Light** however much the disbelievers may dislike (it).} [As-Saff 8] You will not fail if you seek the good pleasure of Allah Almighty through your endeavor to worship Him and be His vicegerent on earth because in this case He will not cause your deed to be fruitless nor your hope to be lost. Therefore, he who, in his deed, does not seek the good pleasure of Allah, his deed will be invalid and go in vain no matter how great it might be:

- {**And obey Allah and His Messenger, and do not dispute (with one another) lest you would lose courage** and your power go away, and be patient. Surely, Allah is with these who patiently persevere. **And be not like those who come out of their homes boastfully and to be seen of men, and avert (men) from the Path of Allah;** and Allah encompasses (in knowledge) all that they do.} [Al-Anfâl 46-47]

- {Thus (as well as We have guided you to Islam) We have made of you (followers of Muhammad) an Ummah justly balanced, that you

might be witnesses over the nations (on the Day of Judgment that their Messengers conveyed the message of Allah to them), and the Messenger (Muhammad) a witness over you (that he conveyed to you Allah's message as it should be); and we (now) have appointed the Qiblah (the Ka'bah) to which you were used, only to test (and distinguish) those who would follow (and give trust to) the Messenger from those who would turn on their heels (and revert to disbelief). Indeed this (change) was momentous, except to those guided by Allah. **And never would Allah make your faith (prayer towards Jerusalem) of no effect.** For Allah is to the people (esp. the faithful believers among them) most surely full of Kindness, Most Merciful (in the sense that He would not cause to be lost any of their deeds).} [Al-Baqarah 143]

- {Moses said to his people: "Seek the aid of Allah and be patient (on their harm). Verily, the earth is Allah's which He causes such of His slaves as He wills to inherit; **and the (good) end is for the righteous.**" } [Al-A'râf 128]

But as for he who seeks anything other than Allah's good pleasure, or seeks corruption:

- **{And We shall turn to whatever deeds they (disbelievers) did, and We shall make such deeds (as useless) as scattered floating dust.}** [Al-Furqân 23]

- {Then when they had thrown, Moses said: "What you have brought is sorcery, Allah will surely make it of no effect. **Indeed, in no way does Allah set right the work of the corrupters.** } [Yûnus 81]

Nevertheless, if, after having supplicated, relied on and remembered Allah, you do not succeed in your work, do not grow angry nor despair: Allah is true and you a liar. Allah is true in His highness, greatness and supremacy, and you are untrue in your arrogance, haughtiness and egoism; and Allah is true to His promise, and you contradict your supplication, reliance and remembrance of Allah in which you are not true to Allah nor sincere in your deed nor truthful in your worshipping Him because by your deed you intend things other than the Countenance of Allah.

Comply with the command of your Lord the Most High so that you would neither lose what you do and spend nor fail because your work and property will lose their power and you yourself will have no hope in achieving what you wish: on the contrary, your work will be fruitful sooner or later, your wealth will grow with your Lord, you will not lose your hope which you work to fulfill because it will, inescapably, come to pass by the promise of Allah the Most High, no good will skip you, and no harm will befall you. Hence, you will never be defeated nor fail. The command of Allah will inevitably come to pass : so, deviate not from it even a straw lest you would fail regardless of your deed or affair, like what happened in the battle of Uhud. As much as you follow the command of your Lord the Most High, you will be mighty. Ask none for anything hopefully or fearfully except Allah, and subject yourself only to Him Who has power to give you honor and might. So, exalt the Name of your Lord the Most High:

- **{And that Our (believing) hosts verily would be those who conquer (the disbelievers).}**
[As-Saffât 173]

- **{Say (O Muhammad to the disbelievers): "Call upon those whom you claim (as gods) besides Allah (to avail you if they can)!" They possess not even an atom's weight (of good or evil), either in the heavens or on earth, nor have they any share in either, nor there is for Him (Allah) any supporter from among them.} [Saba' 22]**
- **{Those (hypocrites) who take disbelievers as allies instead of believers, do they seek honor and power with them? Verily, then to Allah belongs all honor and power.} [An-Nisâ' 139]**

If you ask anyone other than Allah, you should know that your Lord is higher than and a vanquisher over him; and this means that this one (whom you ask other than Allah) will not be able to give or withhold you anything in the dominion of Allah unless Allah permits and had already decreed it for you of old; nor can he intercede with Allah (for you) unless Allah permits him to do so, nor does he have power over anything of Allah's since the decision of the matter is up to Allah. So, ask none wishfully or fearfully out of belief in his power to answer your question. None but your Lord is worthy of your asking wishfully and fearfully out of belief in Him. If you ask anyone of His creation to do you anything, that will be no more than a call from you to him to give back the trust confided to him by Allah, and by so doing you utilize all means made available by Allah as part of reliance on Him. Similarly, if anyone frightens you by himself or stirs your desire in him, it should be known to you that he has neither power nor possession over anything, nor is he perfect because your Lord is higher than him, and He is the Great, the Grand, the Almighty. So, invoke and

worship none but your Lord the Most High by way of deifying Him. None but He has power to answer your invocation. Subhâna rabbi al-a'la.

- **{And your Lord said: "Invoke (worship) Me (and ask Me for anything) I will (reward you and) respond to your (invocation). Verily! Those who are too arrogant to worship Me, they will surely enter Hell subdued (in willing submission)!"} [Ghâfir 60]**

- **{For Him (Allah) is the Word of Truth (i.e. there is none worthy of worship but Allah). And those (deities) whom they (polytheists) invoke (beside Allah), answer not their (petitions) except like one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation (or worship of idols) of the disbelievers is nothing but an error (i.e. of no use).} [Ar-Ra'd 14]**

Remember that whatever favor you have is from Allah, and whatever difficulty you encounter is but a mitigated judgment from Allah the Grand for (the evil) that your hand has sent forth, and none can avert His judgment because He is the Most High. Nothing can avert the punishment of Allah but to draw closer to Him with all deeds and acts of worship seeking His Countenance. The whole worship is due to Him alone, be it obedience, mortification, drawing near and submission wishfully, fearfully and lovingly. He is the Most Supreme God and never accepts that anything be associated with Him in worship because He is the Grand, the Lord of Majesty. None is worthy of being associated with Allah in worship because He is the Most High, the Almighty. So, exalt the Name of your Lord the Most High.

Allah the Most High is alone worthy of your worship because He alone is worthy of being the only God. So, you should always live with 'none is worthy of worship except Allah', so that you will be noble, mighty and strong. Obey the command of the Most High because His command will, inevitably, come to pass with or without you, willingly or unwillingly.

It should be known to you that in order to attain the good pleasure of the Most High and be saved from His punishment, you should draw closer to Him with all deeds and acts of worship, the best of which is the complete submission, humility and surrender to Him so as not to exalt yourself against Him concerning anything, and in no way will you be. The highest degree of submission, humility and coming closer to Allah is in prostration to Allah the Most High. **“The servant is the closest to his Lord while he is in prostration(107).”** {And indeed We seized them with torment (i.e. severe hunger), **but they humbled not themselves to their Lord, nor did they submissively implore (Allah).**} [Al-Mu'minûn 76] There is no salvation nor refuge nor flight from Allah but to Him. **{So flee to Allah (from His Torment to His Mercy by obeying Him).** Verily, I (Muhammad) am to you a plain warner from Him. **And set not up with Allah any other god.** Verily, I (Muhammad) am to you a plain warner from Him.} [Adh-Dhâriyât 50-51]

Place your head on the ground in prostration to Allah the Most High in humility, coming closer to Him, submitting and fleeing to Him. Indeed, if He grows angry with you

(107)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 482.

none can avert His punishment; and if He is pleased with you none can repel His bounty. It is He alone in Whose Hand is your need. Now, {Nay! Do not obey him (Satan). **Fall prostrate and draw near!**} [Al-‘Alaq 19] to your Lord the Most High and exalt the Name of your Lord the Most High, by way of drawing closer to Him in humility, submission and surrender, perchance you will obtain His nearness, attain might and honor, and ask Him for your need.

Sujûd (prostration)

It refers to submission where the forehead is placed on the ground. There is no submission greater than this.

In this posture one is the closest to his Lord the Most High, where he is in the highest degree of humility, meekness, surrender and submission to Allah the Most High. If you prostrate, exalt your Lord the Most High (deeming Him) free beyond anything unfit for His highness and godhood, and meet the highness of the Most High with prostration by way of defying Him and showing humility to Him, and {**Exalt the Name of your Lord, the Most High.**} [Al-A‘la 1]

Whenever the Prophet [peace be upon him] prostrated at night in prayer he would say: “**My face has submitted to Him Who created it and opened its sight and hearing with His power and strength**(108).”

Tasbîh (exaltation of Allah)

Tasbîh is to exalt Allah Almighty (and deem Him) free from all evil things ascribed to Him (Tanzîh) accompanied

(108)It is narrated on the authority of ‘Ali ibn Abu Tâlib [Allah be pleased with him]: Muslim in his Sahîh, no. 771.

by praising Him. Tanzîh is to deem Allah Almighty far beyond any aspect of imperfection and any attribute unfit for His majesty, such as to deem Him free from having a like, a partner, a rival or an equal.

Tanzîh is praise only when praises are affirmed to Allah Almighty. That is why Tasbîh is more general because it implies Tanzîh along with affirming the praises (to Allah Almighty), one of which is Tawhîd (to affirm His oneness) concerning the flaws from which He is deemed free, and the attributes for which He is praised. Subhâna rabbi Al-A‘la is to deem the highness of Allah Almighty free from having any shortage, and affirm the praises of highness to Allah Almighty and thank Him for it. Although He is high above His creatures, He is very near to them and never leaves nor wrongs nor fails in His promise to them. He answers the supplication of the supplicant if he invokes Him, makes superior their affairs so long as they comply with His command, the Almighty.

Now, prostrate yourself, come closer to your Lord the Most High and exalt Him saying subhâna rabbi al-a‘la, and ask Him for what you want: **{Nay! (O Muhammad)! Do not obey him (Satan). Fall prostrate and draw near to Allah!}** [Al-‘Alaq 19]

After having exalted your Lord Almighty as the Most Supreme God while you are prostrating to Him to draw closer to Him, supplicate Him because the decision of the matter is from Him and ultimately goes back to Him. Therefore, remember that in order for the Most High to fulfill your need, you should abide by the methodology He has set for you, follow the means assigned to the matter (you ask Him for), and come closer to Him with all acts of worship. You will never attain anything under His full control

and subject to His judgment and decree against His will and without His approval. If you comply with His command by way of making superior His majesty, mortifying yourself to Him, imploring Him with humility, coming closer to Him, then ask Him while you are submitting to Him not assuming that you have any might or strength or power over anything in His dominion without His permission; and ask Him with humility and even importunately. Do not be so arrogant as to think that if He gives you from the first time that will be alright otherwise there is no point to repeat the question once again, and you will rather ask for your need through another way. In fact, repeating the question is an aspect of mortification and humility and leaving it is an aspect of arrogance and hauteur. So, you should ask your Lord with mortification and humility because He is the Most High and not in need of you since it is you who are in need of Him. All your affairs are entrusted to Him and you cannot dispense with Him because the decision of the matter goes back to Him. You should know that you are the lowest, the most mortified and the neediest whereas Allah is the Most High, the Mightiest, the Self-Subsisting, the Eternal. So, prostrate yourself to Him in meekness and humility, exalt Him in His highness and godhood, supplicate Him and ask your need of Him because He is the Most High, the Almighty. Subhâna rabbi al-a‘la.

Once, The Messenger of Allah [peace be upon him] lifted the curtain (of his chamber) and (saw) people in rows (performing the prayer) behind Abu Bakr. Then, he said: “O people! Nothing of the glad tidings of Prophethood remains but good visions (in dreams), which a Muslim sees, or somebody is made to see for him. You should know that I have been forbidden to recite the Qur’an while bowing and prostrating (in prayer). So, as for bowing, you should exalt

Allah the Great, and as for prostration, be earnest in supplication, for it is entitled to receive answer(109).”

The Messenger of Allah [peace be upon him] said: “O people! Verily, Allah is good, and never accepts but good. No doubt, Allah has enjoined upon the believers to do the same He had enjoined upon His Messengers, when He said (what means): {O messengers! Eat of the good things, and do right. Lo! I am Aware of what you do.} [Al-Mu‘minûn 51] He also said (what means): {O you who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom you worship.} [Al-Baqarah 172] **Then, he mentioned a man, of disheveled hair, covered with dust, who travels for long journeys. He raises his hand to the sky (and invokes Allah saying): “O Lord! O Lord!” but, his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful. How can then his invocation receive answer?(110)”**

“One’s supplication will continue to be answered as long as it does not involve sin or severing the ties of kinship ties or hurry.” It was said: “O Messenger of Allah, what does hurry mean?” He said: “When one says, ‘I have supplicated and supplicated but seen no response,’ so he gets discouraged and stops making supplication(111).”

(109)It is narrated on the authority of Ibn ‘Abbâs [Allah be pleased with them]: Muslim in his Sahîh, no. 479.

(110)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 1015.

(111)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 92.

Supplicate and ask Him while you are prostrating because the posture of prostration is the highest degree of humility. So, you should supplicate Allah with humility, the humility of being subjugated by the servitude to Allah Almighty, the humility of your being in want of Allah Almighty, the humility of your being in need of Allah Almighty; and to Him you are truly humble. If you supplicate Allah Almighty with humility and while you are humble in posture because of prostration, and humble in soul because of worship to Allah, your supplication will be more entitled to receive answer than if you supplicate Him while you are arrogant, haughty and supreme. But should you ask anyone other than Allah, ask him forcefully and mightily: the force of certainty of the fact that what you ask for is your right because you worship Allah with it; and the might of the belief that you shall get it from him or from anyone else so long as you worship Allah Almighty with it.

Ask Allah, while you are in prostration, to forgive you the previous sins, accept from you what you have sent forth, and disclose not what He has screened. Ask Him Almighty to choose you for the remembrance of the home of the hereafter, to cleanse you from all diseases, evils and defects which may stain your belief in Him Almighty, to keep you firm on faith, to guide you in the future (to the truth), to forgive you your past slips, to accept from you, to screen your sins, to guide you to His straight path, and to pour over you of His bounty. Subhâna rabbi al-a‘la. To You my Lord I submit myself and do deeds which bring me closer to You because the decision of the matter is in Your Hand: {And remember Our slaves, Abraham, Isaac, and Jacob, those of power (in worship) and vision (religious understanding). **Verily, We did choose them (for a special purpose), the**

remembrance of the Home (of the Hereafter).} [Sâd 45-46]

In prostration, the more the humility, mortification

and meekness to Allah Almighty are inculcated in and made to be absorbed by the heart as means of deifying Allah, the Lord, the Most High, the Exalted, the Almighty, with the help of the words of exaltation of Allah's highness and godhood instilled in it by the tongue, the complete submissiveness, mortification and meekness done by the body to Allah the Most High, and the aspects, indications and effects of Allah's highness thought by the mind, the mightier one is, and the more he gets rid of the belief in the power of people and his dependence on and fear of them, and the heart absorbs the might of faith, submission to the command of Allah, turning to Allah alone, obeying and worshipping Him alone, and the soul is programmed to this.

If you raise your head from prostration, sit on your knees like the sitting of slaves because you are but a slave of Allah the Most High; and admit, acknowledge and show regrets for your sin, negligence and disobedience of the command of your Lord, the Grand, the Most High, and ask Him to forgive and pardon you and accept your repentance. In sum, seek Allah's forgiveness for the evil you have already done.

The sitting between both prostrations on the knees is a sitting of humility, being the sitting of the slaves, the sitting of the one sentenced to death in implementation of the legal retribution, the sitting of the nations on the Day of Resurrection for reckoning and receiving the reward on a day one will wish to return to the world to correct his mistakes. But how far! How far! That sitting is the position of asking for pardon, absolution and forgiveness:

- **{And you will see each nation (following a religion) kneeling:** each nation will be called to its Record (of deeds). (It will be said to them) This Day you shall be recompensed for what you used to do.} [Al-Jâthiyah 28]

- **{If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not belie the revelations of our Lord, and we would be of the believers!"** Nay, what they concealed before has become manifest to them. But if they were sent back (to the world), they would certainly revert to that (polytheism) which they were forbidden. And indeed they are liars.} [Al-An'âm 27-28]

The Prophet [peace be upon him] used to say (in the interval) between both prostrations: **“O Allah! forgive me! Bestow Your Mercy upon me! Supply me with power and health! Endow me with guidance (to the right way)! Provide me with livelihood(112)!”**

It is narrated on the authority of Hudhayfah ibn Al-Yamân [Allah be pleased with him] that he offered prayer one night with The Messenger of Allah [peace be upon him], in which he heard him say when he glorified Allah (by saying allâhu akbar): “Allah is the Most Grand, the Lord of all power, dominion, grandeur and greatness.” In his bowing he said: “Exalted be my Lord the Great.” When he raised his head from bowing he said: “To my Lord be all perfect

(112)It is narrated on the authority of Ibn ‘Abbâs [Allah be pleased with them]: Abu Dâwûd in his Sunan, no. 850, and its chain of narrators is authentic.

praise; to my Lord be all perfect praise.” In his prostration he said: “Exalted be my Lord the Most High.” **In the interval between both prostrations he said: “O my Lord! Forgive me! O my Lord! Forgive me!”** his standing, bowing, raising his head from bowing, prostration and sitting between both prostrations were almost proportionate in duration(113).

Therefore, in your prayer, you have another opportunity to give trust to the signs of your Lord and be of the believers since you are still living in this World. So, prostrate yourself once again as an act of worship, showing humility to Allah, out of faith that He is the Most Supreme God, the Almighty, and with the decision to give trust to and act upon His signs out of faith in Him Almighty.

Istighfâr (seeking forgiveness)

Ghafara: to screen and conceal; and concerning the sin to forgive it.

Maghfirah from Allah (forgiveness) is that Allah saves the servant from being touched by torment.

It is to conceal the sin in order not to appear and screen the sinner in order not to be scandalized, and keep him from being afflicted with the evil of that sin. It is like the helmet (maghfir) with which the soldier covers his head, screens his face and protects himself from the strikes at war.

There is a difference between forgiveness and screening. The former is more particular and requires that reward be due to the forgiven; and that is only for the believer. Screening is just to avoid making a mention of the shameful

(113) Sahîh An-Nasâ’î, no. 1068.

act in which no reward is required, and it is more general because it addresses the believer and the disbeliever.

But there is also a difference between forgiveness and pardon. Forgiveness requires to cancel out the punishment, and cancelling out the punishment makes the reward due, and being so, none but a believer deserves the forgiveness who is worthy of the reward. On the other hand, forgiveness is used only with Allah because it is He alone in Whose Hand is the reward. Pardon requires to annul the blame and condemnation – that is true – yet it does not assure the reward; and that is why it may be used with the servants.

The difference between forgiveness and excuse is that excuse is to close the eye to the sin or not call the sinner to account because of his sin, and rather to make a new page for him (as if he has not done the sin).

Ask Allah then to screen your sin, pardon you so that no punishment would touch you in the world and the hereafter: **{Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Oft-Forgiving, Most Merciful.}** [Al-Mâ'idah 74]

It should be known to you that the sins make you too heavy to worship Allah: so, ask Allah for forgiveness so that it will be too easy on you to worship Him: **{And removed from you your burden, which weighed down your back?}** [Ash-Sharh 2-3] While you are in the position of seeking forgiveness, ask for Allah's forgiveness in humility, submission, meekness and mortification to Allah the Grand, the Great, the Most High: I seek Your forgiveness, O Allah! I have not worshipped You with due worship, nor have I obeyed You as it should be in all my affairs, nor have I relied on You with due reliance, nor have I turned my face to You

in all my affairs, nor have I made Your command superior over all others.

Then prostrate yourself once again in humility, mortification and persistence to your Lord the Most High: in fact, repeating the prostration is an aspect of humility and mortification. That is because repeating the question (when Allah is asked) is humility and mortification, whereas leaving it is arrogance and haughtiness; and repeating mortification is an aspect of showing humility to the Most High. So, prostrate yourself once again after having sought forgiveness and turned in repentance to Him, perchance Allah the Most High will accept from you, answer your supplication, turn to you in repentance, confer upon you of His favors and bounty, and raise you up to a high position because of which you will gain might and honor, succeed and prosper. So, stand at His gate once again with humility and mortification because He Almighty is the Most High. Ask Him, seek His aid and protection, take refuge and flee to Him, rely on and make complaint to Him, ask for His good pleasure and give thanks to Him: He Almighty is the Most High; and nothing whatsoever can blemish His highness, and nothing can affect Him, and there is nothing like Him. Subhâna rabbi al-a'la.

If you draw closer to the Most High alone in humility and meekness, making superior His command, words and law, asking Him alone for your need, and complaining your state to Him alone, you will attain might, honor, dignity and highness. If you come closer to anyone else and swoop yourself underneath his feet to raise him, you will humiliate yourself, because such is lower, meeker and more humble than you assume him to be and Allah is the Most High. If you ask anyone for anything, he has no power to benefit or harm you; and even if Allah Almighty causes it to be done at

his hands, he will humiliate you because of it as a punishment from Allah, as though it is a favor conferred by him, rather than by Allah, upon you. Subhâna rabbi al-a‘la. If you make a complaint of your state to anyone other than Allah, you will scandalize yourself; yet the one to whom you complain has no power to do you anything. Subhâna rabbi al-a‘la:

- {Inform (O Muhammad) the hypocrites that there is for them a painful torment. Those (hypocrites) who take disbelievers as allies instead of believers, **do they seek might and honor with them? Verily, then to Allah belongs all might and honor. And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them (the rejecters and mockers),** until they engage in another discourse; otherwise (if you stay with them) certainly you will be like them (in sin). Surely, Allah will collect the hypocrites and disbelievers all together in Hell.} [An-Nisâ’ 138-140]

- **{Whoever desires might and honor (it should be known to him that) to Allah belong all might and honor (in the world and the hereafter);** To Him ascends the goodly speech, and the righteous deed raises it up (and causes it to be accepted), but those who plot evils, theirs will be severe torment. And the plotting of such will perish (and become void of effect).} [Fâtir 10]

- {They (hypocrites) say: "If we return to Madînah, indeed the mightier and more honorable (meaning themselves) will expel therefrom the

meaner (meaning the believers)." **Therefore, honor and might belong to Allah, His Messenger and to the believers**, but the hypocrites know not (this fact).} [Al-Munâfiqûn 8]

- **{If you invoke them, they hear not your call; and were they to hear (and that is impossible), they could not respond to you. And on the Day of Resurrection, they will reject your associating them (as partners with Allah in worship).** And none can inform you (about the states of the both the world and the hereafter) like One (i.e. Allah Almighty) Who is Well-Acquainted (with all things).} [Fâtir 14]

- **{Verily, Allah has heard the statement of the woman that argues with you (O Muhammad) concerning her husband, and complains to Allah.** And Allah hears the argument between you both. Verily, Allah is Ever-Hearing, Ever-Seeing (of all things).} [Al-Mujâdilah 1]

If you like to have a good share of Allah's name the Most High, and thus attain unreachable might and honor, you should draw closer to Him, follow His command, and invoke Him alone: Exalted be my Lord, the Most High. There is none worthy of worship except You. I have no power nor might nor strength save with You: so, aid me, help me, and bestow upon me out of Your bounty.

Exalted be my Lord the Most High. My Lord! Accept my imploring with humility, forgive me my sin, accept me among those with whom You are pleased, fulfill my need, and admit me to Your Paradise.

Before You End Your Prayer

After having venerated, magnified and deified Allah Almighty, mix the feelings of veneration and magnification of Him with the feelings of mortification and humility to Him the Exalted: Allâhu akbar; subhâna rabbi al-'athîm; and mix the feelings of veneration and deification of Allah Almighty with the feelings of complete mortification and submission: allâhu akbar; subhâna rabbi al-a'la. Having done all this, you will find yourself still longing for further prayer. The need of man to an object of worship to whom he turns his face is an instinct created by Allah in all human beings which prompts them to turn to their worshipped object to satisfy such an instinct in them. Allah Almighty, furthermore, gave them minds to guide them, with the help of signs, indications and proofs, to the fact that there is none worthy of worship except Allah Almighty. The more the heart is made to venerate, magnify and deify Allah Almighty, the more it takes pleasure in that and comes to have love and wish for, and turn to Allah Almighty.

Now, before you finish your prayer, send your compliments to, magnify and laud your Lord Almighty, greet with peace those who take Him as an ally, come closer to Him, enter into His party by way of declaring allegiance to Him, and testify to His godhood before you leave your prayer for the life affairs, just as you had already testified to His lordship before you came to existence. **{And (remember) when your Lord brought forth from the Children of Âdam, from their loins, their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify (That You are our Lord)," lest (the disbelievers among) you should say on the**

Day of Resurrection: "Verily, we have been unaware of this."} [Al-A'râf 172] Testify also to the apostleship of His Messenger [peace be upon him] with determination to follow His message in all your life affairs, and do part of his right on you by invoking Allah's blessing and peace upon him. Then ask Allah of His bounty before you put off your prayer and mix with His creation by greeting them with peace which is the motto of Islam.

Sit with a light sitting to send your compliments to your Lord Almighty. The compliment, in principle, is to give thanks and invoke long life based on enduring sovereignty, time and favors. Allah Almighty is the Sovereign, the First, the Last. Due to Him are all compliments of invocation, praising and kneeling. Due to Him alone also is the entire servitude; and due to Him are all the prayers. Let the slave of the dinar and dirham be wretched, and let the slave of Allah the Entirely Merciful be successful.

Laud your Lord the Almighty, the Exalted to Whom all good things are due, and from Whom all good things are, and to Whom all good things shall return. He is good and accepts only what is good.

Having sent your compliments, showed your servitude and given your thanks to Allah Almighty, greet with peace His Servants brought near to Him Almighty, and those whom He loves and takes as allies perchance you would be one of them in veneration of and declaration of allegiance to Allah. The first to greet is His Messenger [peace be upon him] the best of mankind and the closest of all people to Allah Almighty Who sent him as a Messenger to you and all the creation from men and jinn, and as a mercy to the worlds. So, greet him first because of his high position with his Lord Almighty and in acknowledgement of his grace on

you that he conveyed to you the message of your Lord in the best manner. Greet him first because you love him [peace be upon him] and know well his high standing with his Lord. Then greet yourself and all of Allah's righteous servants, perchance Allah, the source of peace and perfection, will make pure your faith and save you from all evils in the world and the hereafter.

Before you finish your prayer, admit and testify to the godhood of Allah Almighty and decide, while kneeling in front of your Lord, to follow what He commanded you to live with in the world, i.e. the belief that there is none worthy of worship except Allah, according to the methodology of His last Messenger [peace be upon him] and the religion He approved for you, raising your index finger by way of affirming the oneness of Allah your Lord with your tongue, heart and organs. Profess the testimony of faith in gratitude to Allah for guiding you to faith. Then invoke His blessing and peace upon His Messenger [peace be upon him] by way of giving thanks to him for fulfilling the trust and reporting the message. Verily, he who does not thank people does not thank Allah.

We offered prayer behind The Prophet [peace be upon him] in which we said: "Peace be upon Allah." The Prophet [peace be upon him] said: "Verily, Allah is the source of peace. You'd rather say, **'All compliments, prayers and good things are due to Allah. Peace, Allah's mercy and blessings be upon you O Prophet. Peace be upon us, the righteous servants of Allah. I testify that there is none worthy of worship except Allah, and I testify that Muhammad is His servant and Messenger(114).'**"

(114) Al-Bukhâri in his Sahîh, no. 851.

Before you ask Allah of His bounty and depart like the departure from the presence of kings, do not forget him whose favor on you is great, because it is he who conveyed to you from your Lord the religion in which there is the good of your world and the hereafter, and whose position with Allah is high, and whose love in your heart is great. Do not forget to invoke Allah's blessing and peace upon the last of the Messengers [peace be upon him], and the best mode of this supplication is the Abrahamic one (in which Allah's blessing is invoked upon Abraham [peace be upon him] and his family the best of whom is Muhammad [peace be upon him]). Then, supplicate Allah Almighty with the shortest supplications which bear the widest meanings.

Once The Messenger of Allah [peace be upon him] heard a man invoking in his prayer, in which he did not praise Allah, nor did he invoke Allah's Blessing upon the Messenger of Allah [peace be upon him]. on that the Messenger of Allah [peace be upon him] said: "This man has been too hasty (to receive the answer)." He then invited him, and said to him: **"When anyone of you supplicates in his prayer, let him first praise his Lord Almighty, and laud Him (as much as it is fitting for His Majesty), and then invoke Allah's blessing upon the Messenger of Allah [peace be upon him], and after that, let him supplicate with what he likes(115)."**

"O Messenger of Allah! As for greeting you with peace we now know it. then how should we pray for you?" he said: "say: **'O Allah! Send Your prayers upon Muhammad and upon the family of Muhammad as You had sent your**

(115)It is narrated on the authority of Fadâlah ibn 'Ubayd [Allah be pleased with him]: Abu Dâwûd in his Sunan, no. 1841, with an authentic chain of narrators.

prayers upon Abraham: You are Praiseworthy, Glorious. O Allah! Send Your blessings upon Muhammad and upon the family of Muhammad as You had sent your blessings upon Abraham: You are Praiseworthy, Glorious(116).”

It is narrated on the authority of the son of Abu Bakrah that he heard his father say after the prayer: **“O Allah! I seek refuge with You from disbelief, poverty and the torment of the grave.”** He said: Then I went on supplicating Allah with those words. (Having heard me) he asked me: “O my son! Have I taught you those words?” I said: “O father! I have heard you supplicate Allah with them following the prayer, and I learnt them from you.” On that he said: “Then, adhere to them O my son because The Prophet [peace be upon him] used to supplicate Allah with them following the prayer(117).”

Having finished your prayer as perfectly as you could, put it off by saluting and invoking Allah’s mercy upon those around you with good blessed compliments from Allah Almighty. It is not for anyone with Allah Almighty but to spread peace and mercy among the creation of Allah, so that their minds, souls, hearts, bodies, religion and life would be sincerely dedicated to Allah the Lord of the worlds. “Wudu’ is the key to (enter the) prayer; Takbîr (glorification of Allah by saying ‘allâhu akbar’) is (the means of) assuming it (i.e. making unlawful to engage in anything else other than it),

(116)It is narrated on the authority of Ka’b ibn ‘Ujrah [Allah be pleased with him]: Al-Bukhârî in his Sahîh, no. 4797.

(117) An-Nasâ’î, no. 1347, and its chain of narrators is authentic.

and Taslīm (is the means of) finishing it off (and making lawful what has been unlawful in it)(118).”

Now, what is next after you put off your prayer?

(118)It is narrated on the authority of ‘Ali ibn Abu Tālib [Allah be pleased with him]: Abu Dāwūd in his Sunan, no. 61, and its chain of narrators is good.

What Is after Prayer

Now, perhaps you have known that in prayer you, with your tongue, organs and heart, venerate and declare allegiance to Allah the Grand, praise and revere Allah the Great, accept His lordship and godhood. You also declare your humility, submission, meekness and turning to Allah the Most High. So, you have to pray when it dawns before you begin your endeavor in the world, during your work at noon, after your siesta in the afternoon, when the evening falls at sunset and before you go to bed at night. You should pray all those times in servitude to Allah, exaltation of His praises and sanctification of His majesty, the Almighty; and let not your business occupy you, nor anything tempt or divert you from it whatsoever.

You should keep to the command of Allah Almighty to be His vicegerent on earth by worshipping Him Almighty unseen just as the angels worship Him in witness, so that you would attain His good pleasure, bounty and Paradise. Announce powerfully that Allah is the Most Grand, and stand in front of Allah, in veneration of Him, declaration of your allegiance to Him, and confirmation of your alliance with Him, acting upon His words and raising high His Book because He is the Grand, the Lord of Majesty. Bow down to Him in magnification, respect, mortification and submission to Him, showing your acceptance of His godhood. Exalt His great Lordship over you and all the creation far beyond all deficiencies and shortcomings. Admit and magnify His great right on you. Praise Him the Exalted, because in addition to His being the obeyed Grand Lord of great dominion, authority, creation and command, all praises are to Him for His great lordship, favors and perfect greatness

and praises. So, exalt Him, the Exalted, and prostrate yourself to Him in submission, humility, meekness, mortification, neediness, turning and taking refuge to Him Almighty: He is the Most High and there is none worthy of worship except Him, and there is no refuge nor salvation from Him but to Him, and the decision of the matter is from and to Him. He encompasses all things, and vanquishes all the creation. It is He Who manages all affairs and all things are under His full control. The keys of all matters in the heavens and the earth are in His Hand. If you obey the words of the Grand and hold in honor the command of the Great, you should know that He also is the Most High. There is none to repel His bounty from you if you obey and invoke Him, and there is none to avert His punishment if you disobey Him. So, exalt Him with due exaltation by way of deeming His highness and godhood far above any shortage.

Allâhu akbar! O my Lord! Make us of Your allies, O Allah, You are the Grand. I promise to act upon (the laws and principles of) Your Book, and I like to be guided to Your straight path to follow in all of my affairs of food, drink, sleep, work, worship, jihad, playfulness, seriousness, life and death. I like to magnify You, honor Your right, and praise You for Your favors and bounty even though in naught will I be able to fulfill Your right even if I continue to praise You all my life. Exalted be You: You are the Great, and to You all perfect praises are due. I want to draw closer to You so that You would suffice me against all my affairs, and decree for me all which serves, facilitates and makes easy my matter. Exalted be You: You are the Most High.

Have you intended so before or even during your prayer? Have you intended, once you assume the prayer, to

strengthen your allegiance to Allah and thus be of the allies and party of the Grand and increase in power? Have you intended to be of the thankful and pious and increase in richness? Have you intended to be of those brought near Allah, and the winners, and increase in might and honor?

After doing your prayer, perhaps you have known that the whole land is Allah's and that He alone is the only master over His land, and His alone is the decision of the matter, and all the bounty is His upon all who are in it. In all this world there is no bliss equal to drawing closer to Allah: so, do not pursue bliss in it nor from any of its inhabitants because none of them has power to do you any harm or benefit. The land is Allah's which He causes to be inherited by those who believe in Him. So, worship Him and reform, and Allah will make His believing servant to prevail, as He promised, over those who disbelieve, associate partners with Him in worship and cause mischief in the land, regardless of the difference of race and ancestry anywhere in the land.

Paradise

Perhaps you have known that Paradise will not be attained unless you are strong, mighty and free of want.

It is attained by virtue of the might and honor obtained from the belief that there is none worthy of worship except Allah the Most High, rather than by humiliation, mortification and loss of face to anyone or anything else. So, live with it as mighty perchance you would enter Paradise. Do not leave the command of your Lord till His promise comes to you: **{And worship your Lord till there comes to you the certainty (death).}** [Al-Hijr 99]

Paradise is also attained by the certain and decisive, rather than vacillating belief that Allah is the Grandest of all things:

{(They are) wavering between disbelief and belief, belonging neither to disbelievers nor to believers; and whomever Allah leaves astray, never will you find for him a way (to right guidance).} [An-Nisâ' 143] So, keep firm on it because it is an unreachable power. Firmly hold to His Book (which He revealed) to you because He is the Grand, the Almighty, Whose words no falsehood can approach from any direction, nor can it be matched and He never fails in His promise.

Paradise is also attained by feeling free of want because of contentment with the lordship of Allah the Great, and not by neediness of the world and making little of favors as a result of displeasure with them and dissatisfaction with the lordship of the Benefactor. The price of Paradise, anyway, is to spend rather than withhold the world out of niggardliness and contentment with it on the account of the good pleasure of Allah Almighty; and not to work for the sake of the world in the hope of getting it rather than certainty of the hereafter. It is not possessed by you or by anyone else: it is, rather, possessed by Allah Almighty, being out of His bounty, and shall go back to Him.

You will be good only with the same things with which those before you were good, i.e. faith, abstinence in this world, and certainty of Allah the Grand, the Great, the Most High, to Whom you shall return on the Day of Judgment. "Verily, the foremost of this ummah were good only with abstinence (in the worldly benefits) and certainty (of the

hereafter); and the last of it will be destroyed by niggardliness and (false) hope(119).”

Prayer increases you in certainty of Allah the Grand, the Great, the Most High, thereupon you become stronger, mightier and freer of want; and charity increases you in certainty of the hereafter, thereupon you abstain from this world.

Of course you will not attain the world against the will of its Possessor because He is great in His dominion, nor will you attain it by humiliating yourself to anyone other than Allah Almighty, its real Possessor, asking him for might and world, although he possesses nothing of them. You will attain nothing if you demand the world from him who does not possess it out of faith in him and it and rejection of Allah and the hereafter: you will gain nothing but mortification, loss and self-contempt because you take refuge to those who freely dispose in affluence through a world not predestined for you, being deluded by them and holding them in honor, although they share not Allah Almighty in the possession of anything of it.

- **{Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. (It is but) a brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.} [Āl ‘Imrân 196-197]**

- {O people! Verily, the Promise of Allah (of resurrection and hereafter) is true. **So let not this present life delude you (from faith in it)**, and let

(119) At-Tabarâni in Al-Awsat, no. 7650, and its chain of narrators is good; Al-Albâni in Sahîh Al-Jâmi‘, no. 3845 with a good chain of narrators.

not the chief deceiver (Satan) deceive you about Allah (in His forbearance and giving respite to the sinners).} [Fâtir 5]

Neither Paradise nor even the world will be attained by inertia as a result of vacillation and doubt about the power, omnipotence and words of Allah Almighty, causing you to leave Him for others; nor they will be attained by mortification to any creature who is low (compared with Allah).

- **{(They are) wavering between disbelief and belief, belonging neither to disbelievers nor to believers; and whomever Allah leaves astray, never will you find for him a way (to right guidance).}** [An-Nisâ' 143]

- **{Inform (O Muhammad) the hypocrites that there is for them a painful torment. Those (hypocrites) who take disbelievers as allies instead of believers, do they seek might and honor with them? Verily, then to Allah belongs all might and honor.}** [An-Nisâ' 138-139]

Paradise and world are attained only by the might and honor of the belief in and acting upon the fact that there is none worthy of worship except Allah because He is the Most High, the Exalted; and by the power with which one keeps firm on the fact that Allah is the Grandest; and by freedom of want resulting from the contentment with the lordship of Allah the Great.

Be a man of good insight

Remember that the noble Qur'an is the speech of Allah the Grand: so, firmly hold to it, obey and take Allah as your ally because the Grand is worthy of your allegiance and of

being given priority. Remember also that those favors are out of the bounty of Allah, the Great Lord to Whom all magnification, respect, praise, gratitude and contentment are due. So, praise Him, give thanks to Him, and magnify Him because all greatness is due to Him alone. Remember that all the life affairs are governed and managed by Allah the Most High to Whom we all submit, humble and mortify ourselves, surrender, show our meekness and neediness, and Whom we ask, invoke, supplicate and worship: so, worship Him alone, ask Him alone, and submissively implore Him alone.

Look not at the smallness of the sin, but rather look at the grandeur of the One Whom you disobey thereupon you will see the enormity of the evil you have done.

Look not at the smallness of the favor, but rather look at the greatness of the Benefactor, thereupon you will know the great effect of His favors.

Look not at the small degree of inclination and deviation from the straight path, from the command and law of Allah, but rather look at the highness of the Commander Whose command is effective just as He likes and not as you want. There is no intercession nor mediation concerning His command.

Look also at the grandeur of the Commander Whose command as a whole is true and good. In His command He does not follow the inclination of anyone (because all are) inferior to Him, nor does He accept that any of His commands be violated no matter how small it might be.

Look at the greatness of the Commander Whose command is of great benefit and effect. No benefit nor good lies in any command opposing His.

Remember that the end of your deed is that either you will be honored by Allah through bringing about the good upon His servants at your hands, or you will be punished by Allah as warning or disciplining or seizing, or you will be tried by Allah so that you would be patient and thankful and thus rise in degree.

Leave all your affairs, needs and concerns to Allah Almighty, and let your main concern be only with the obedience of Allah, sincerity to Him, and striving in His cause by way of worshipping Him in all what you do: He is the Grand, the Supreme, the Great, the Most High, perchance He would accept it from you. If anything you dislike befalls you, it is just so that you would know that you does not have a covenant with Allah Almighty, and that you have to work with reliance rather than passive dependency on Him. Nothing afflicts you except that by which Allah looks how you venerate, magnify and reverence Him, so that He would account and reward you for it. before you interact with what afflicts you, or what you are going to confront or what is going to encounter you, consider how Allah Almighty looks at you, and all you have to do is to venerate, magnify and reverence Allah within your own self, tongue and organs.

It should be known to you that the first step of defeat is to allow for faith to vacillate in yourself causing your work to be reckless and your feet to slip; whereas the first step of victory is to triumph over Satan within yourself in veneration, magnification and reverence of Allah Almighty, and holding the Satan's matter in contempt, scorn and disrespect. In this way you become higher above and stronger than him. Put in your mind that you, with the help of Allah, have power over him as well as over anything, that

you are free of need of anything, that you will attain the good of the world and the hereafter, and not one of them at the loss of the other.

As long as you neither wrong nor transgress upon anyone, but rather do only what you are commanded by Allah to do, of worshipping Him sincerely and truthfully, then fear nothing even in the least, because Allah Almighty will give you victory sooner or later over him who wrongs, transgresses upon or frightens you, and never will Allah Almighty make for the disbeliever a way (of authority) over the believers. Your Lord is Allah, the Grand, the Most High. Consider how to make all your affairs worship to Allah according to the methodology of His Prophet [peace be upon him], how to be true to Allah in it, and how to do it sincerely to Allah Almighty without injustice, ignorance or transgression.

Whilst walking through the land of Allah, look at things with the eye which venerates Allah Almighty, and deems with respect His greatness and highness far beyond any shortage; and do not look at things just as assumed by the heedless, ignorant and respited. Allah is the Most Grand to Whom allegiance is due. Allah is the Great to Whom all perfect praise is due. Allah is the Most High to Whom all worship, supplication and humility are due. **{And they (who deny the resurrection) say: "There is nothing but our life (which we live in) this world, we die and we live and nothing destroys us except the (passage of) time." And they have no knowledge of it: they only conjecture.}** [Al-Jâthiyah 24]

After you finish your prayer, be a strong, independent and mighty believer

It should be known to you that no Muslim community is absolutely free from disbelievers and hypocrites; and that is so in order for jihad to continue to venerate and magnify Allah Almighty, obey Him alone out of fear, hope and love, turn to Him with humility, ask Him alone, and be high with the help of Him and His Book and law. The community of Madīnah during the era of The Messenger of Allah [peace be upon him] was not absolutely free from hypocrisy: **{And among the Bedouins round about you (in Madīnah), some are hypocrites, and so are some among the people of Madīnah, who have been accustomed to hypocrisy; you (O Muhammad) know them not, We know them. We shall punish them twice (in this world), and (in the hereafter) they will be brought back to a tremendous punishment.}** [At-Tawbah 101] Whatever you invite people to Allah, there will remain a sect of them who will not answer the call of Allah regardless of what they may see, hear or be overwhelmed with argument. Those are always in the camp of disbelief and hypocrisy and show enmity to the allies of Allah the Entirely Merciful. Each village/township has the chiefs of its criminals surrounded by a lot of lowly who gain power from the power of their chiefs. So, do not be deceived by them no matter how great in number they might be:

- **{And thus We have made in every town the greatest of its criminals to plot therein. But they plot not except against their own selves, and they perceive (it) not.}** [Al-An‘ām 123]
- **{O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen**

much and eagerly to lies - listen (from you through) others who have not come to you. They change the words from their places; they say: "If you are given this, take (and accept) it, but if you are not given this, then beware (of accepting it)!" **And whomsoever Allah wants to put to temptation, you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.**} [Al-Mâ'idah 41]

- **{And had your Lord so willed, those on earth would have believed, all of them entirely.** Will you (O Muhammad) compel people (even against what Allah willed for them), till they become believers? (Surely not).} [Yûnus 99]

- **{And most of people will not believe even if you desire it eagerly.}** [Yûsuf 103]

It should be known to you that you are beyond suspicion so long as you adhere to the command of Allah because it is true, and will come to pass willy-nilly. You should know also that you are neither weak, nor poor nor helpless. So, worship your Lord in all your affairs with strength, might and chastity because you, with Allah, are strong, mighty and free of want.

The strength is to keep firm on faith in Allah Almighty. So, let nothing infiltrate into yourself of what one may assume of himself, others or the things around him, due to the evil assumption he may have of Allah Almighty. For instance, he may assume that he or another possesses anything of or like the attributes of Allah, the Exalted, causing you to revere, honor and respect him, or humiliate yourself to him other than Allah Almighty, or that the affairs

are not up to Allah and that they are in the hand of others than Him: let not such an assumption of Allah Almighty creep into yourself. The strength is to have faith in what you say or do of what Allah has commanded, out of certainty of it, and consequently keep firm on it. Weakness, therefore, is to waver in faith, have doubt in Allah, be subordinate to errors, illusions and ignorance.

The helpless, therefore, is he who fails to follow the command of Allah Almighty.

The might is to act upon the (laws and principles of the) Book of Allah which no falsehood approaches from before or from behind it, and if you follow it, you will attain felicity, gain victory and success, and be guarded against evil, putting in mind that it will be predominant in fulfillment of the promise of Allah. The might also is to turn to Allah alone and draw closer to Him alone.

The poor is he who is displeased with what Allah gives, and thus becomes in need of others than Allah, withholds his property from being spent properly out of desire for that which he does not truly possess, and will, rather, leave behind (after his death).

The free of want is he who dispenses with the people, spends out of his property for the sake of Allah seeking no reward nor thankfulness from anyone, is contented with what has been destined by his Lord to him, and stretches not his eyes in longing for the things given to others by Allah for enjoyment simply to put them to trial.

You are strong with your firmness on faith in Allah Almighty out of confidence and certainty: so, do not hesitate nor doubt nor deny. You are free of want because Allah Almighty has given you what enables you to worship Him

therewith to attain His Paradise: so, let not your eyes look at the things He has given to others to tempt them. You are mighty with the might of Allah so long as you follow His command, and submit and show humility to none but Him, supplicate and ask none but the Lord of might and honor, the Exalted...

The strong is not he who is forceful against others because none has power to benefit or harm anyone. The mighty is mighty not by himself nor by his property nor by his pact. The free of want is not he who hoards up his wealth for this worldly life. The confidence is not to be so self-confident that one is conceited about his own self. The leader is not a leader by his speech.

The strong is, rather, the one who has full grasp and control over himself, maintains its certainty, belief and faith, helping it to keep firm on that and neither trouble nor hesitate whatever it might see or encounter because nothing can cause it to slip away.

The mighty is he whose might stems from the might of Allah and enables him to follow His command, thereupon attains the promise of Allah and neither fails nor loses nor is put to humiliation.

The free of want is he who is pleased, spends out of his property and traffics with his Lord thereupon his wealth grows and his deal profits.

The confidence is to have trust in Allah Almighty Who has provided you with the things which enable you to worship Him, and will aid you in it so long as you comply with His command.

The leader is he who believes in his goal and works hard to realize it.

Now have you perceived anything of the meanings of lordship in His names the Grand and the Great? Have you perceived anything of the meanings of godhood in His name the Most High? Have you perceived anything of the value, meaning and taste of the prayer?

Self-confidence and reliance on Allah

After you finish your prayer, and before you move to the fields of life and live in the same state in which you were during your prayer, and worship your Lord in all your affairs, do not forget the fact that self-confidence is to have trust in your being able to do anything which is an act of worship to Allah Almighty with the help of the favors He has bestowed upon you, provided that you rely on Him. Doubtless, He has created you only to worship Him: **{And I have not created the jinn and men except to worship Me.}** [Adh-Dhâriyât 56] You are made to find it easy to do what you have been created to do; and you have been created to find it easy to worship your Lord Almighty till certainty (death) comes to you.

I said: “O Messenger of Allah! Why people (do their best to) do good deeds?” The Messenger of Allah [peace be upon him] said: **“Verily, every man is made to find it easy to do what he has been created to do (120).”**

Will you rely on Allah and worship Him in all your affairs no matter how significant or insignificant they might be? {Then when they are about to attain their appointed term,

(120) It is narrated on the authority of ‘Imrân ibn Husayn [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 7551.

either take them back in a good manner (causing no harm to them) or leave them in a good manner (till their 'Iddah is over). And take as witness (to taking them back or leaving them) two upright trustworthy men from among you (Muslims). And uphold the witness for Allah (rather than for the object of witness). That is an admonition for him who believes in Allah and the Last Day. **And whoever fears Allah, He will make a way for him to get out (from the discomforts of this world and the hereafter). And He will provide for him from (sources) he never expects.** And whoever relies on Allah, then He is sufficient for him. Verily, Allah will accomplish his purpose. Indeed, for everything (be it prosperity or adversity), Allah has set a (decreed) extent.} [At-Talâq 2-3]

The Messenger of Allah [peace be upon him] said: **“If you rely on Allah with due reliance, He would provide for you as He provides for the birds: they set out hungry in the early morning, and return satiated in the evening (121).”**

Truly, {You do we worship, and Your aid do we seek,}
[Al-Fâtihah 5]

Reliance is to utilize the means made available by Allah, the Grand, the Most High, in universe and sharia, to the very thing you like to do, by way of putting your trust in Him since He is the Grand, and He will aid you in it if you obey Him, by helping you to follow those ways set by Him to you to achieve your desired goal; and since He is the Most High, you will not attain what you like unless you follow His ways without deviation from them, and draw closer to Him by

(121) It is narrated on the authority of 'Umar ibn Al-Khattâb [Allah be pleased with him]: At-Tirmidhi in his Sunan, no. 2344, and its chain of narrators is authentic.

following His command. Dhul-Qarnayn attained (the power and authority) that he had attained only by following the ways set to him by Allah, the Grand, the Most High, then relied on Him **{So he followed a way (towards the West where sun sets)}** [Al-Kahf 85] and drew closer to Him by complying with His command: {Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy water. And he found near it a people (who were disbelievers). **We (Allah) said (by inspiration): "O Dhul-Qarnayn! Either you punish them (by killing), or treat them with kindness (by taking them as captives)." He said: "As for him who does wrong (by association of partners with, and disbelief in Allah), we shall punish him, and then he will be brought back unto his Lord, Who will punish him with an awful torment (in the fire of Hell). But as for him who believes (in Allah) and works righteousness, he shall have the best reward (i.e. Paradise), and we shall speak to him pleasant words (as instructions too easy for him to follow)."**} [Al-Kahf 86-88]

Reliance is to utilize the means made available by Allah in universe and sharia (to the very thing you intend to do), as part of drawing closer to Him, by following His command and depending on Him to aid you in it and decree it for you, and not by following the ways of others than Him in delusion about them, and the path, manner and claim they beautify to be fair-seeming to you: {They said: "Verily! These are two magicians whose object is to drive you out from your land with magic, **and overcome your chiefs and nobles.**} [Tâ-Hâ 63] Satan and his soldiers beautify to men not to be perfect in their work, not to do good to others, not to seek the truth, knowledge and right, and to venerate others than Allah Almighty, to look at what is in the hands

of others, to ask others than Allah, to depend on any of the creatures in what you do, to cheat others, to slacken to do your duties, to take no heed, to steal, to betray, to fight others over the worldly life ... to the end of those ways which are not of the ones set by Allah, the Grand, the Great, the Most High, nor of His straight path. All this contradicts the reliance on Allah Almighty because those are the ways of Satan and not the ways set by Allah, the Entirely Merciful, and in naught does Satan promise you but delusion, whereas Allah Almighty is true to His promise. Whoever relies on Allah, He is sufficient for him. Satan, therefore, always says, I have promised you – that is true – but I have failed in my promise to you; and then turns back on his heels, and that is his habit. Will you follow the ways set by Allah Almighty in universe and sharia relying on Him to attain His aid and bounty, or will you follow the ways of Satan in delusion about him and your own self and gathering, with the result that your endeavor will go in vain?

It is habitual to Satan to fail in his promise: **{And Satan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you** except that I called you and, you responded to me. So blame me not, but blame yourselves (for your accepting my invitation). I cannot help you, nor can you help me. I deny your former act of associating me as a partner with Allah (in the life of the world)." (Allah then will say) **"Verily, for the wrongdoers (disbelievers) there is a painful torment."}** [Ibrâhîm 22]

He usually turns back on his heels after deceiving you: **{And (remember) when Satan made their (evil) deeds seem fair to them and said: "No one of men can**

overcome you this Day and verily, I am your (protecting) neighbor." But when the two hosts came in sight of each other, he ran away and said: "Verily, I am disassociated from you. Verily! I see (of angels) what you see not. Verily! I fear Allah (lest He would destroy me) for Allah is Severe in punishment."} [Al-Anfâl 48]

He is not true to his promise: on the contrary, all what he tells is lies: **{He (Satan) makes promises to them, and arouses in them false desires; and Satan's promises are nothing but deceptions.}** [An-Nisâ' 120]

Reliance then is to have faith in Allah, the Grand, the Great, the Most High, and leave the consequences of what you do to Allah. That is, do not fear of failure, defeat or loss, because your Lord has power over all things, and He knows good and you know not. The real fiasco is to fail in following the command of Allah. But the thing's being or not being is up to Allah Almighty alone with His word 'be' and it is immediately. All you have to do is to follow the command of Allah in your purpose and endeavor, out of faith in Him Almighty and contentment with His fate and bounty; and it is incumbent upon Allah to guide you, suffice you (against all evils), look after your affairs, guard you, help and defend you, and make the thing you like to do to be in the way which best serves your benefit as He promised. So, rely on Allah with your heart in faith, with your tongue in remembrance, and with your organs in doing. Remember that you will not fail, and you are not failing, and your failure, if there is any, is simply because you have not relied on Allah with due reliance. The whole matter is in the Hand of Allah and not in yours. The loser is he who despairs of the mercy of Allah, and the failing is he who does not rely on Allah and gets attached to what is of no use to him: **{The**

example of those who take (false deities as) protectors other than Allah (hoping to get benefit therefrom) is like a spider who builds a house (for itself to take refuge to); but verily, the frailest (weakest) of houses is the spider's house, if they but knew.} [Al-‘Ankabût 41]

If you invoke, rely on and remember Allah Almighty and, therefore, do not succeed in what you do, do not anger nor despair nor be displeased because Allah tells the truth and you are liar. Allah is true to His promise, and you are untrue to your invocation, reliance on and remembrance of Allah, because you are not true with Allah in them, i.e. you are not sincere in your deed nor true in your reliance on Allah and worship of Him concerning it, and rather seek thereby others than the Countenance of Allah.

Live on the same state on which you were in your prayer

Verily, Allah is the Grand, and what He enjoined upon you to worship Him therewith is true and good, and He will aid you in doing it, and will defend you if anyone attacks you to prevent you from it, because the Grand, the Almighty, never leaves exposed the one who follows His command, and will bring you back to Him to account you for it. Before doing anything, be sure that it is enjoined upon you by Allah in terms of intention, goal and methodology.

Allah is the Great because He has provided for you out of His favors what enables you to uphold His command, and all what you need to worship Him. In fact, Allah provides you with anything you need to worship Him. He is the One of great lordship, the Exalted, and there is no favor but from Him.

Allah is the Most High, and will effectuate His decree, and cause it to be predominant by subjugation. He is the supporter of His allies and the defeater of His enemies by subjugation. He has full control over all things, manages all affairs, and His majesty is unimpeachable and matchless. So, take the side of His command and be with His allies against His enemies, invoke none but Him, and implore with humility none but Him, the Exalted, the Almighty.

Make all your affairs, of food, drink, educating children, prayer, Zakâh, fasting, hajj, ‘umrah, and deeds thereby you mend the states of Allah’s creatures – make all this a worship to Allah Almighty which you do sincerely to Him thereby seeking His good pleasure, and in accordance with His sharia and the methodology of His Prophet [peace be upon him]. It is for this that He created you: **{Say: "Verily, my prayer, my rites, my life, and my death are for Allah, the Lord of the worlds. He has no partner. And of this (monotheism) I have been commanded, and I am the first of the Muslims."}** [Al-An‘âm 162-163]

IN everything you do, consider the command of Allah and the guidance of The Prophet [peace be upon him] and follow the command of Allah in it, and do it sincerely in veneration of your Lord, taking Him as your ally, exalting Him with His praises, showing gratitude to Him Almighty for His favors, honoring His majesty, and submitting to Him in humility and worship. He is alone the one God, the Most High, the Exalted.

If you encounter anything, you have to:

First of all, keep firm on the same state on which you were in your prayer, allowing for nothing else to leak into yourself. Then strengthen, consolidate and fortify this by

remembering Allah. Then do your best to do the good deeds properly and sincerely as much as lies within your capacity with no excess nor indulgence, in veneration and magnification of your Lord Almighty, contentment with Him, seeking to attain predominance with His religion, and showing humility to Him Almighty out of obedience to Him for the guidance of His Prophet [peace be upon him]. Do not dispute with others for the sake of your own self, nor for a worldly benefit, nor out of passion for anything, and rather keep patient: {O you who believe! **When you meet a (disbelieving) host, stand firm and remember Allah much**, so that you may prosper. **And obey Allah and His Messenger, and do not dispute (with one another) lest you would lose courage** and your power go away, **and be patient**. Surely, Allah is with these who patiently persevere.} [Al-Anfâl 45-46]

“Do good deeds properly and sincerely, and do what is within your capacity; then receive the good tidings (of entering Paradise), for the deeds of anyone of you would not cause him to enter Paradise.” They asked: “And Even you, O Messenger of Allah (will not enter Paradise depending only upon your deeds)?” he said: “Even I (will not enter Paradise depending upon my deeds) unless Allah bestows His forgiveness and mercy upon me(122).”

If anything glitters in your eyes which you fear to tempt you, then turn your sight away from that thing which is about to entice your eyes and weaken your soul. No doubt, what is seen by the eye has a strong and swift effect on the soul. Extend your sight to the horizons around you and

(122) It is narrated on the authority of ‘Ā’ishah [Allah be pleased with her]: Al-Bukhârî in his Sahîh, no. 6467; Muslim, no. 78.

within yourself looking at the signs of Allah therein, so that you would see the proof for the greatness of Allah the Great, the highness of Allah the Most High, the grandeur of Allah the Grand; or shut your eyes to stop the tempting glitter from breaking in to yourself, so that you would rebalance and the tempting glitter would be extinguished, and your heart would come to remember Allah once again as in prayer:

{And indeed she had desire for him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus (We showed him Our proof) in order that We might turn away from him evil (betrayal) and immorality (illegal sexual intercourse). Surely, he was one of Our chosen slaves (sincere in obedience to Us).} [Yûsuf 24]

{We will show them Our Signs in the horizons, and in their own selves, until it seems clear to them that this (Qur'an) is the truth (that is revealed from Allah and all it tells about is true: resurrection, reward and punishment, so that they would be punished for their disbelief in it). Is it not sufficient (for them to believe in you and what you have brought) that (Allah) your Lord is, over all things, a Witness?} [Fussilat 53]

{(Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the evil suggestions of Satan, and to strengthen your hearts (through patience and certainty of faith), and firmly plant your feet thereby.} [Al-Anfâl 11]

I asked The Messenger of Allah [peace be upon him] about the sudden glance (cast upon the face of a

non-Mahram woman); and he ordered me to turn away my sight(123).

If anything befalls you and you fail to encounter or interact with or have a positive attitude towards it as it should be, and you disapprove of this conduct which seems strange to you, you should know that you have not programmed yourself yet with the principles of faith; in which case, hasten to prayer to therewith program, deepen and inculcate the principles of faith in yourself: Allah is the Most Grand, He alone is the Great, and He alone is the Most High, till your heart absorbs them; and keep patient on this till it fruits within you the morals of faith. You will not attain Paradise with weakness out of doubt in Allah and His words, or with neediness for the world out of doubt in the hereafter, nor with humiliating yourself to a creature seeking might and honor with him. You will attain Paradise only with power, freedom of want and might:

{Recite (O Muhammad to them) what has been revealed to you of the Book (the Qur'an), and establish prayer. **Verily, the prayer prevents (its performer) from immorality and evildoings (forbidden by Sharia)** and the remembrance of Allah is indeed the greatest (of all other acts of worship). And Allah knows well what you do (of deeds for which He rewards you).} [Al-'Ankabût 45]

{**Nay, seek (Allah's) help with patient perseverance and prayer:** it (the prayer) is indeed hard, except to those who bring a lowly spirit,} [Al-Baqarah 45]

(123)It is narrated on the authority of Jarîr ibn 'Abdullâh [Allah be pleased with him]: Muslim in his Sahîh, no. 2159.

None will aid you. The provision of yourself is in your prayer. "I was with the Messenger of Allah [peace be upon him] one night and I brought him water for his ablution and what he required. He said to me: "Ask [anything you like]." I said: "I ask for your company in Paradise." He said: "Is there anything else?" I said: "That is all." He said: "**Then help me to achieve this for you by performing much prostration**(124)."

Keep firm on the same state on which you were in your prayer and work hard, making your motto (Allah's saying what means): {He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good (lawful) sustenance from Himself (shall I contaminate it by mixing it with the money unlawfully earned from giving short measure and weight). I wish not to oppose you by doing that which I forbid you. **I only want reformation (for you by enjoining justice) to the best of my power. And my success (in this task and others) is only with Allah, in Him I trust and unto Him I repent.**} [Hûd 88]

Stages of change

Programming yourself on a new thing of faith, you come upon three basic stages:

First: you see yourself interacting with something you used to do easily. At the same time, you know that this is not right, and that is simply because yourself then has started to wake up from its heedlessness. So, do not be one of the heedless.

(124)It is narrated on the authority of Rabi'ah ibn Ka'b Al-Aslami [Allah be pleased with him]: [Muslim in his Sahih, no. 224.

Second: you see yourself in dispute and mortification with what you used to do, in order to do what you see to be right, which is, of course, different from what you have already rendered pleasant. So, keep patient on that perchance you will be of the patient.

Third: you see yourself interacting with the matter easily in a way which agrees with the principles of faith in Allah; and at this point you will taste the sweetness of faith and yourself will have been programmed on, and absorbed the principles of faith now inculcated in it. Then, thank your Lord, and be of the thankful.

Have you not yet learnt the value of prayer which is not merely physical exercises, nor oral hymns, nor social commitment? It is, rather, an upbringing of the soul on faith in Allah, and forbids immorality and wrongdoing with the help of the principles and meanings of faith in Allah which it inculcates in the soul, and increases you in power, confidence, richness, chastity, contentment, reassurance and might. It, along with patience, is the best thing one can seek its aid in the command of Allah. It is the balancing force of your life because the remembrance of Allah is the greatest of all acts of worship: {Recite (O Muhammad to them) what has been revealed to you of the Book (the Qur'an), and establish prayer. **Verily, the prayer prevents (its performer) from immorality and evildoings and the remembrance of Allah is indeed the greatest (of all other acts of worship).** And Allah knows well what you do (of deeds for which He rewards you).} [Al-'Ankabût 45]

Does prayer truly increase you in faith and certainty?
Does it increase you in power, might and richness?

If one programs himself with the help of prayer on faith, he will attain, Allah willing, the certainty of Allah and the abstinence in the world which he will give in charity. But if one programs himself on the world, he will be afflicted with niggardliness and long (false) hope. The Messenger of Allah [peace be upon him] said: **“The early men of this ummah were righteous only because they had abstinence (in the worldly life) and certainty (of the hereafter), and the last of them will be destroyed with niggardliness and (false) hope(125).”**

Remembrance of Allah

Now, after you program your mind on the meanings of faith in your prayer, live with those meanings in your life and be patient on them, and do not cease to remember Allah in all your affairs as you did in your prayer.

Having been programmed with faith in your prayer, pay no attention to whatever encounters you of the Satan’s whispers, noise and voice which afflict you through inertia, so that he, along with his soldiers and aides from among the devils of jinn and brothers from among the devils of men, would cause you to slip and backslide from the truth, and tempt you and take you far from the faith therewith you have programmed yourself and which you have inculcated in yourself to aid you in the worship of Allah and bring you closer to Allah Almighty. In fact, those whispers are of no significance. Therefore, hasten to the remembrance of Allah therewith you fortify and cleanse yourself from those whispers, and cause Satan to shrink.

(125) Al-Albâni in Sahîh Al-Jâmi‘, no. 3845, with a good chain of narrators.

- **{Satan wants only to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allah and from the prayer. So, will you not then abstain?}** [Al-Mâ'idah 91]

- **{(Iblîs) said: "Do you see this (creature) whom You have honored above me (by commanding the angels to prostrate to him)? If You give me respite to the Day of Resurrection, I will surely exterminate all his offspring (by misleading them) but a few (whom You save)!"}** [Al-Isrâ' 62]

- **{And befool gradually those whom you can among them with your voice (i.e. singing, music, and any other invitation to Allah's disobedience), make assaults on them with your cavalry and your infantry (i.e. those who walk in sins), share with them wealth (illegally gotten from Ribâ or usurpation) and children (from illegal sexual intercourse), and make promises to them (that there will be no resurrection nor recompense after death)." Therefore, Satan promises them nothing but deceit.}** [Al-Isrâ' 64]

- **{Verily, as for the righteous, when a visitation assaults them from Satan, they remember (Allah's recompense), and then, only then, they see (aright).}** [Al-A'raf 201]

- **{Those who believe fight in the Cause of Allah, and those who disbelieve fight in the cause of Tâghût (Satan). So fight you against the friends of Satan. Ever feeble indeed is the plot of Satan.}** [An-Nisâ' 76]

It should be known to you that Satan's gateways and schemes are seven:

The first is to disbelieve in Allah and meeting with Him: if you defeat him by fortifying yourself with affirming the oneness of Allah and having knowledge of Him Almighty, he will attack you with the second scheme.

The second is to fall in the religious innovation, which is either to have a belief different from the truth or to worship Allah with things not ordained or permitted by Him. If you defeat him with adhering to and learning the Sunnah of His Messenger [peace be upon him], he will attack you with the third scheme.

The third is to fall in the major sins. If you succeed not to fall in that, he will attack you with the fourth scheme.

The fourth is to fall in the minor sins. If you succeed to avoid that, he will attack you with the fifth scheme.

The fifth is to be absorbed in the permissible things to be diverted thereby from the righteous deeds. If you succeed to avoid it he will attack you with the sixth scheme.

The sixth is to engage in the outweighed inferior acts of worship from the outweighing superior ones. If you succeed not to fall in that, he will attack you with the seventh scheme.

The seventh is to invest his party with authority over you to fight you and do you harm. But when the two gatherings meet together, he will turn back on his heels and his gathering will be defeated and turn away if you continue on the same state on which you were in your prayer.

After you finish your prayer in which you remember Allah Almighty, keep remembering Allah in whichever state you might be:

- **{When you have finished the (congregational) prayer, remember Allah standing, sitting down, and (lying down) on your sides, but when you are free from danger, establish the prayer. Verily, the prayer is enjoined on the believers at fixed hours.} [An-Nisâ' 103]**

- **{The believers are only those who, when Allah is mentioned, their hearts tremble; and when His Verses (this Qur'an) are recited unto them, they increase them in Faith; and on their Lord (Alone) they rely;} [Al-Anfâl 2]**

- **{Those who believe (in Allah), and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest (and those are the hearts of the believers).} [Ar-Ra'd 28]**

- **{O you who believe! When you meet a (disbelieving) host, stand firm and remember Allah much, so that you may prosper.} [Al-Anfâl 45]**

If one keeps remembering Allah Almighty in all his states and life affairs of worship, living, jihad, eating, drinking, riding, sleeping, life and death, just as he remembers Allah Almighty in the prayer which He has enjoined upon him, worshipping Him with the help of that remembrance, he will draw closer to Allah. Look at the good received by those who draw closer to Allah Almighty.

In a Qudsi hadith Allah Almighty says: "I will declare war against him who shows hostility to an ally of Mine. **The most beloved thing with which My servant comes nearer to Me is what I have enjoined upon him; and My**

servant keeps on coming closer to Me through performing supererogatory deeds (e.g. prayer, fasting etc.) Besides what is obligatory until I love him. If I love him I become his sense of hearing with which he hears, his sense of sight with which he sees, his hand with which he grips, and his leg with which he walks. That is, with the help of Me he hears, with the help of Me he sees, with the help of Me he grips, and with the help of Me he walks. If he asks Me, I will give him, and if he seeks refuge with me, I will give him refuge; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him even though he should, inevitably, die(126).”

What do you think of him whom Allah Almighty inspires, causing him to hear what others do not hear, see what others do not see, do what others do not do? How many a voice of which we take no heed; and how many a thing in front of us which we do not see; and how many an easy matter which is not done at our hands; and how many a great matter which is done at the hands of some whom we think to be inferior to others! Consider the following hadith:

It is narrated on the authority of ‘Umar ibn Al-Khattâb [Allah be pleased with him] that while he was delivering his Khutbah on Friday he, all of a sudden, said: **“O Sâriyah! (Take shelter to)the mountain! (Take shelter to) the mountain!”** The people turned to one another in astonishment and did not understand what he meant. When he finished the prayer ‘Ali ibn Abu Tâlib [Allah be pleased with him] asked him: “What is that which you have said?” he

(126)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6502.

said: “Have you heard it?” he said: “Yes, and all the attendants in the masjid (have heard it).” he said: “**I was inspired** that the polytheists defeated our brothers and got the better of them and they were coming upon a mountain, and if they swerved to it they would be able to fight whomever they found (of the polytheists) and conquer them, and if they surpassed it they would be ruined. As a result, I said those words.” **A month later the herald came and mentioned that on that very day and in that very hour just when they were on the point of surpassing the mountain, they heard voice like that of ‘Umar [Allah be pleased with him].** He said: When we moved away to it, Allah gave us victory(127).”

Consider how Ubayy ibn Khalaf was killed because of a small injury he received in his neck. On the day of Uhud Ubayy ibn Khalaf came towards The Prophet [peace be upon him] while saying: “Where is Muhammad? I will not be saved if he is saved (from me).” Mus‘ab ibn ‘Umayr [Allah be pleased with him] faced him and he was killed. When some Muslims faced him, the Prophet [peace be upon him] ordered them to let him go. He came while saying: “O liar! Where will you flee?” **The Prophet [peace be upon him] took the spear from Al-Hârith ibn As-Simmah or Az-Zubayr ibn Al-‘Awwâm [Allah be pleased with them] and threw him with it and it injured his neck.** Although the wound was small, the blood was congested in it. he returned while saying: “By Allah, Muhammad has killed me.” They said to him: “By Allah, you have lost your mind. By Allah, we take the arrows out of our ribs and throw them back (against our enemies). By Allah, there is no harm on

(127) Al-Bayhaqî in Al-I‘tiqâd, p314; and Al-Qutb Al-Halabi wrote a small book in clarification of its authenticity.

you. How a fearful man are you! **That is only a small injury.** Had this been in the eye of anyone of us, it would have done no harm to him.” He said: “By Lât and ‘Uzza! If that from which I am suffering now touches all the attendants of Dhul-Majâz(128), they all would have died. In Makkah he (Muhammad) said to me: ‘I shall kill you’. By Allah, if he only spit on me, he will kill me.” In Makkah Ubayy used to say to the Prophet [peace be upon him]: “O Muhammad! I have Al-‘Awadh,” i.e. a horse belonging to him, “which I feed every day with a Faraq (a measuring unit) of malt, and I will kill you on it.” The Messenger of Allah [peace be upon him] used to reply to him: “Nay! It is I who shall kill you Allah willing(129).” **In their way of return Ubayy died in Sarif** or Batn Râbigh according to another narration. The Messenger of Allah [peace be upon him] did not kill with his noble hand anyone other than this Ubayy ibn Khalaf.

Consider also this hadith: “How many a people with disheveled hair are driven away from the doors (but they are so pious) that if they are to swear in the name of Allah, He will definitely fulfill their oath(130).”

If one continues to remember Allah all time and in whichever state he might be, the angels will shake hands with him while he is walking on earth. Once Hanthalah [Allah be pleased with him] met Abu Bakr [Allah be pleased with him] and he was weeping. he asked him: “What is wrong with you O Hanthalah?” he said: “Hanthalah has

(128)One of the markets which was famous in the pre-Islamic days near ‘Arafah.

(129) Al-Hâkim in Al-Mustadrak, no. 3263.

(130)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 2854.

turned to be a hypocrite.” Abu Bakr said: “What are you saying?” He said: “Whenever we are in the company of The Messenger of Allah [peace be upon him] he reminds us of the Hell-Fire and Paradise as if we are seeing them with our very eyes, and whenever we are away from The Messenger of Allah [peace be upon him] we attend to our wives, our children and our business, i.e. the means of living, and much (of the hereafter affairs) slip out of our minds.” Abu Bakr said: “By Allah, we also experience the same.” So they both went to The Messenger of Allah [peace be upon him] and he asked him: “What is wrong with you O Hanthalah?” he said: “Hanthalah has turned to be a hypocrite.” The Messenger of Allah [peace be upon him] said: “What are you saying?” He said: “**Whenever we are in your company you remind us** of the Hell-Fire and Paradise as if we are seeing them with our very eyes, and whenever we are away from you we attend to our wives, our children and our business, i.e. the means of living, and much (of the hereafter affairs) slip out of our minds.” On that The Messenger of Allah [peace be upon him] said: “By Him in Whose Hand is my life, **if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your gatherings, in your way, in your paths and on your beds**, but, O Hanthalah, some time should be devoted (to the worldly affairs) and some time (should be devoted to prayer and worship).” He said this last sentence thrice(131).

Moreover, if you continue in this state, the stones and trees will talk to you as it will take place later, Allah willing, esp. when faith enters the hearts and they absorb it. “The

(131) At-Tirmidhi in his Sunan, no. 2452, and it is an authentic hadith.

final hour would not be established unless the Muslims fight the Jews and kill them until the Jews would hide themselves behind stones and trees **and the stones or the trees will say: ‘O Muslim, or O servant of Allah, there is a Jew behind me; come and kill him’**; save the tree Gharqad, for it is the tree of the Jews(132).”

If one persists in remembering Allah in all of his states, he will be in an impregnable fort. the Messenger of Allah [peace be upon him] said: “Allah enjoined upon John son of Zechariah five things that he was to practice himself and enjoin upon the Israelites. Jesus [peace be upon him] felt that John was procrastinating and so he said to him: ‘Look, Allah has ordered you to practice five things yourself and enjoin them upon the Israelites. Now either you do it yourself, or I will present them to the people.’ John replied: ‘O Brother! I am afraid that if you do it, I will be punished or the earth will swallow me.’ So John gathered the Israelites in Jerusalem (Bayt Al-Maqdis). When the house was full he rose up to the pulpit and addressed them. He first thanked and glorified Allah. Then he said: ‘Allah has enjoined upon me these five things and ordered me to enjoin them upon you. The first of them is that you should worship Allah alone associating none with Him. The example of a man who associated partners with Allah) is like someone who purchased a slave with his money in gold or silver and said to him: ‘That is my house and that is my work: work and give me the earnings of your work’. But the slave began to work and give his earnings to someone else other than his master. Which of you will be pleased with a slave of this sort? Allah has created you, and nourishes you, therefore,

(132)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahih, no. 2922.

serve Him alone, associating no partners with Him (in worship). Allah orders you to pray. So, if you pray, do not turn sideways because Allah turns with His Face to His slave in his Prayer so long as he does not turn away his face from Him. He orders you to fast, for he who fasts is like a man who carries a bag full of musk to a people and everyone is refreshed by the fragrance that exudes from it. Indeed, the smell of the fasting man's mouth is more pleasant, in the sight of Allah, than the fragrance of musk. He orders you to give in charity. The example of a man who gives in charity is like him who has been captured by a people. They handcuffed him and were ready to behead him when the man cried out: 'Will you release me if I ransom myself?' (They agreed) and he ransomed himself with a little here and a little there until he freed himself. **He orders you to remember Him often; for he who remembers Allah often is like a man who, being given a hot chase by his enemy (to his good luck) he found a fort and took refuge in it. A man is the safest against Satan when he is in the habit of remembering Allah.**”

Then the Messenger of Allah [peace be upon him] said: “As for me, I command you to do five things which Allah has enjoined upon me: to hearken and obey; to practice jihad, to commit yourselves to Hijrah; to adhere to the established community (of Muslims) because whoever leaves the established community (of Muslims) as little as a span, will have taken off the bond of Islam from his neck (i.e. he will have thrown the covenant of Allah behind his back) except if he reverts to it; and (to avoid the call of pre-Islamic days because) whoever calls by the call of the pre-Islamic days will be of those who will kneel (on their knees) in Hell.” A man said: “O Messenger of Allah! Even if he prays and

fasts?" he [peace be upon him] said: "Even if he prays and fasts. Call by the call of Allah Who called you believing Muslims, servants of Allah¹³³."

Remembrance of Allah interrupts the whispers of Satan who likes that faith should falter in your heart after having been programmed on it in prayer, with the result that you may weaken, weary, grieve and fail, and your feet will slip.

It should be known to you that your remembrance and invocation of Allah break the fetters of Satan off you, activate your body and make the soul pleasant. **"Satan puts three knots at the back of the head of any of you if he is asleep.** On every knot he reads and exhales the following words: "The night is long, so stay asleep." **When one wakes up and remembers Allah, one knot is undone.** When he performs ablution, the second knot is undone. When he prays the third knot is undone, and then, one will get up energetic with a good heart in the morning. Otherwise he will get up lazy and with a mischievous heart (if he does not stand for prayer at night with The Satan's knots remaining on his head's back)(134)."

While we were sitting in the company of the Prophet [peace be upon him], **two men abused each other with the result that the face of one of them became red with anger.** On that the Prophet [peace be upon him] said: "I know **a word, and if he says it he will relax,** i.e. if he says: "I seek refuge with Allah from Satan." They said to him:

(133)It is narrated on the authority of Al-Hâriṭh ibn Al-Hâriṭh Al-Ash'ari: At-Tirmidhi in his Sunan, no. 2863 with an authentic chain of narrators.

(134)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Saḥih, no. 776.

“Did not you hear what the Messenger of Allah [peace be upon him] said?” The angry man said: "I'm not mad(135).”

Consider how the remembrance of Allah breaks the fetters of Satan which lead man to anger, foolishness and destructive physical agitation. Consider also the state of him who turns away from the remembrance of Allah: **{And whoever turns away blindly from the remembrance of (Allah) the Entirely Merciful (i.e. this Qur'an), We assign to him Satan to be a companion (that never leaves him). And verily, they (Satans) avert them (their companions) from the Path (of guidance), but they think that they are guided aright!}** [Az-Zukhruf 36-37]

The remembrance of Allah is one of the sharpest weapons which you should not leave. It can destroy any weapons facing it. with the help of it the sword fell down from the hand of Ghawrath ibn Al-Hârith when he stood by the head of The Messenger of Allah [peace be upon him] with the sword in his hand and said: “Who can protect you from me?” The Messenger of Allah [peace be upon him] said: “Allah.” With the help of it too, no harm touched the Muslims when the people gathered for them and the Muslims said: “Allah is sufficient for us and He is the Best Disposer of affairs.” With the help of it Abraham [peace be upon him] was saved from the fire when he said: “Allah is sufficient for us and He is the Best Disposer of affairs.” It is the same with which Allah Almighty advised Moses and Aaron [peace be upon them], to do when He ordered them to go with His signs to Pharaoh the tyrant to get him let the children of Israel go with them, turn him back from his tyranny and have him believe in Allah

(135) It is narrated on the authority of Sulaymân ibn Surd [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6115.

Almighty; and they were not equipped nor were they more than two, whereas he was well-equipped and had his soldiers in great numbers. {Go you and your brother (to Pharaoh and his people) with My (nine) signs, **and do not, you both, slacken or weaken in My Remembrance.** Go, both of you, to Pharaoh, verily, he has transgressed (all due bounds in disbelief to the point of claiming himself a god).} [Tâ-Hâ 42-43] When they (were ordered to) go to him they were afraid lest Pharaoh would hasten to punish them or transgress against them because he collected all his weapons and soldiers. With the help of it Allah Almighty saved the boy when the wrongful king wanted to kill him by throwing him once from over the top of the mountain and once in the sea, and the arrow penetrated into his body only after the king mentioned the Name of Allah on it. with the help of it the castles will be ruined when the Muslims say, 'Î ilâha illa allâh (there is none worthy of worship but Allah); allâhu akbar (Allah is the Most Grand) while besieging the polytheists towards the end of time. With the help of it you are safeguarded from Satan. With the help of it Satan grows smaller till it is like a fly. With the help of it Allah achieves for you your job, blesses you in it, and completes it if you begin it with 'In the Name of Allah, the Entirely Merciful, the Especially Merciful'.

Now, let me present to you some succinct, though comprehensive Adhkâr and supplications without which you cannot live. {Recite (O Muhammad to them) what has been revealed to you of the Book (the Qur'an), and establish prayer. Verily, the prayer prevents (its performer) from immorality and evildoings **and the remembrance of Allah is indeed the greatest (of all other acts of worship).** And Allah knows well what you do (of deeds for which He rewards you).} [Al-'Ankabût 45]

Bismillâh ar-rahmân ar-rahîm

**(In the Name of Allah, the Entirely Merciful,
the Especially Merciful)**

If you like that Allah Almighty should accomplish for you what you do, then begin it with {Bismillâh ar-rahmân ar-rahîm} (In the Name of Allah, the Entirely Merciful, the Especially Merciful.) [Al-Fâtihah 1] The Messenger of Allah [peace be upon him] said: “**Any matter of importance in which one does not begin with the Name of Allah, he Entirely Merciful, the Especially Merciful, all perfect praise be to Allah, or with praising/mentioning Allah, it is cut off (Allah’s blessing)(136).**”

‘Bismillâh ar-rahmân ar-rahîm’ (In the Name of Allah, the Entirely Merciful, the Especially Merciful) is an admission of Allah as the Lord God, in which one shows humility to and relies on Him.

Allah Ar-Rahmân (The Entirely Merciful) means the One full of mercy Whose mercy extends over all His creatures. He is the Lord of the worlds, the Creator, Who has the best knowledge of the state, weakness and neediness of His creatures for Him:

- {**Does He Who has created not know (what you conceal)?** And He is the Knower of subtleties (finest mysteries of things), the Well-Acquainted (with everything).} [Al-Mulk 14]

(136) Ibn Daqîq Al-‘Îd in his Sharh Al-Arba‘în, no. 14, and its chain of narrators is authentic. It is reported also by the compilers of Sunan (Abu Dâwûd, Ibn Mâjah, At-Tirmidhi and An-Nasâ’i) but with weak chains of narrators.

- {Allah wishes to lighten (the burden) for you; **and man was created weak.**} [An-Nisâ' 28]

He provides for them all, be they believers or disbelievers, and gives them what sustains them and does not withhold it from them. Consider the surah of Ar-Rahmân [Quran 55], the favors of Allah's lordship upon all His creatures, the evil end of him who, being deluded about the mercy of the Entirely Merciful, disobeys Allah the Entirely Merciful, and the good end of him who obeys Allah. Allah is the Entirely Merciful: it is an admission of Allah, the Lord, the Entirely Merciful of Whom all the creatures are in need, because of their weakness and dependence upon Him. He provides for the believer and the disbeliever in the world by virtue of His general mercy and lordship which extend over them all.

Allah Ar-Rahîm (the Especially Merciful) bestows His mercy particularly upon the believers who obey and worship Him alone: {He it is Who confers blessing upon you, and so do His angels (invoke Allah's blessing and forgiveness upon you), that He may bring you out from darkness (of disbelief) into light (of Belief). **And towards the believers He is Most Merciful.**} [Al-Ahzâb 43] He helps them, saves them, and guides them to the even path regardless of their negligence in worshipping Him because they cannot give Allah Almighty His due estimate.

'Bismillâh ar-rahmân' (In the Name of Allah, the Entirely Merciful) is an admission and seeking the aid of Allah the Lord, the Entirely Merciful for Whom all people are in need because they are weak and dependent on Him.

'Bismillâh ar-rahîm' (In the Name of Allah, the Especially Merciful) is an admission and seeking the aid of Allah the

Especially Merciful God Whom you worship by your deed, word and belief. There is none worthy of worship except Allah, Who aids you in your worship of Him, helps and saves you, regardless of your negligence in worshipping Him because you cannot give Allah Almighty His due estimate.

In order to do so, you may say, ‘Bismillâh ar-rahmân ar-rahîm’ (In the Name of Allah, the Entirely Merciful, the Especially Merciful) I do such and such. For example, ‘Bismillâh ar-rahmân ar-rahîm’ (In the Name of Allah, the Entirely Merciful, the Especially Merciful) I learn such and such a subject because my Lord is the All-Knowing, Full of Wisdom. That is, I turn my face to Allah regardless of my weakness and negligence and He is the Entirely Merciful, he Especially Merciful, to aid me in learning this subject, accept it from me as an act of worship to Him, and suffice me (against the burden of) it: He is worthy of my reliance on Him alone in this matter, because He is All-Knowing, Full of Wisdom, and the decree of all matters comes from Him and will go to Him: {And he (Noah) said: "Embark therein: **in the Name of Allah will be its (moving) course and its (resting) anchorage.** Surely, my Lord is Oft-Forgiving, Most Merciful (to us that we were not destroyed)."} [Hûd 43]

‘Bismillâh ar-rahmân ar-rahîm’ (In the Name of Allah, the Entirely Merciful, the Especially Merciful) means with (the blessing of) Allah, with His aid, guidance and care I do such and such, supplicating Him, relying and depending upon Him, given my weakness and negligence, since He is the Entirely Merciful, the Especially Merciful, and the One on Whom one relies in all affairs. To Him belong the best names. It is He Whose bounty and good pleasure are sought

concerning that deed: He is the Lord, the Grand, the Great, the Most High.

It is a seeking of Allah's permission to do in His dominion what you like to do perchance He would cause it to take place at your hand. It is an imploring with humility, seeking the aid of and relying on Allah to aid you in your worship of Him. It is an admission of your weakness and need for your Lord, the Entirely Merciful, to encompass you with His lordship although you have not fulfilled its right nor given Him thanks for it as it should be, and an admission of your negligence and need for the pardon and forgiveness of your Lord, the Especially Merciful to guide and help you and suffice you (against the burden of all things) because you worship Him alone with your deed that there is none worthy of worship except Allah. It is an admission of all Allah's best names, since Allah is worthy of your reliance on Him alone because He is All-Knowing, Full of Wisdom, Omnipotent, Free of Want.

It is an admission that none has power to do anything concerning the decree of Allah because the decision of all matters is from Allah and shall go back to Him. He is the Entirely Merciful Whose general mercy extends over all the creatures who cannot do anything concerning the decree of Allah. He is the Especially Merciful with Whose special mercy further cares for, helps, guides and rewards those who believe in Him and follow His command: **{And never say about anything: "I shall do such and such thing tomorrow. Except (with the saying): "If Allah will!"** And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."} [Al-Kahf 23-24]

‘Allâhumma salli wa-sallim wa-bârik ‘ala Muhammad wa-‘ala âlihi wa-sahbih’ (O Allah, send Your prayer and blessing upon Muhammad and upon his family and Companions, and grant them peace)

If you like that Allah Almighty should confer His blessing upon you, and His angels should ask Him to do so; and if you like to have a Qirât in Paradise as (large as) the mountain of Uhud; and if you like to enjoy the intercession of The Prophet [peace be upon him]; and if you like to be the closest to him in position; and if you like that Allah should suffice you against your concern, forgive for you your sin and raise you in degree: then, invoke Allah’s blessing and peace upon The Prophet [peace be upon him] just as Allah Almighty commanded you: {Allah confers Blessing upon the Prophet and so do His angels (invoke Allah’s blessing upon him). **O you who believe! Invoke (Allah’s) blessing upon him (the Prophet) and (ask Allah to grant him) peace.**} [Al-Ahzâb 56]

“If one invokes Allah’s blessing upon me once, Allah will send His blessing upon him ten times(137).”

“If one invokes Allah’s blessing upon me once, in return for it Allah will send His blessing upon him ten times, deduct ten sins from his account, and raise him ten degrees(138).”

“Those from among the people who will be the closest to me on the day of Resurrection are those who

(137)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 408.

(138)It is narrated on the authority of Anas ibn Mâlik [Allah be pleased with him]: An-Nasâ’î in his Sunan, no. 1297, and its chain of narrators is authentic.

invoke Allah's blessing upon me most from among them(139)."

It was the habit of the Messenger of Allah [peace be upon him] to get up, whenever two-thirds the night elapsed, and say: "O people! Remember Allah! Remember Allah! the Day the blast [of the Horn] will convulse [creation] is about to come, and There will follow it the subsequent [one]. Death has come with what it carries! Death has come with what it carries!" Ubayy ibn Ka'b [Allah be pleased with him] said: **"O Messenger of Allah! I ask (Allah to confer) blessing upon you more often: so, how much of my supplication should I assign to (invoke Allah's blessing upon) you?"** he [peace be upon him] said: **"As much as you like."** I said: **"Should it be the quarter?"** he [peace be upon him] said: **"As much as you like, and the more you add, the more it is good for you."** I said: **"Should it be the half?"** he [peace be upon him] said: **"As much as you like, and the more you add, the more it is good for you."** I said: **"Should it be two-thirds?"** he [peace be upon him] said: **"As much as you like, and the more you add, the more it is good for you."** I said: **"Then, I shall assign my entire supplication to (invoke Allah's blessing upon) you."** On that he [peace be upon him] said: **"In this way, you will be sufficed against all your concerns, and your sin will be forgiven for you(140)."**

(139) It is narrated on the authority of 'Abdullâh ibn Mas'ûd [Allah be pleased with him]: At-Tabarâni in Al-Kabîr, no. 9800, and its chain of narrators is authentic.

(140) It is narrated on the authority of Ubayy ibn Ka'b [Allah be pleased with him]: At-Tirmidhi in his Sunan, no. 2475, and its chain of narrators is good.

“Invoke Allah’s blessing (and peace) upon me more often on Friday because the invocations of Allah’s blessing (and peace) upon me made by my ummah are offered to me every Friday; **and he who invokes Allah’s blessing (and peace) upon me most among them will be the nearest to me in position (on the Day of Resurrection)(141).**”

"A loser indeed is the one who hears my name and does not ask Allah to Confer blessings upon me. A loser indeed is the one who sights Ramadan which ends before having his sins forgiven. A loser indeed is the one whose parents (or one of them) grow old and he does not enter Paradise by being dutiful to them(142)."

“A visitant came to me from my Lord Almighty and said to me: **‘He from your ummah who invokes Allah’s blessing upon you once, by it Allah writes for him ten good deeds, erases ten sins from his account, raises him ten degrees, and returns the like of it to him(143).’**”

“He, who invokes Allah’s blessing upon me, the angels continue to invoke Allah’s blessing upon him as much as he invokes Allah’s blessing upon me. So, no matter how much or how little a servant invokes Allah’s

(141)It is narrated on the authority of Abu Umâmah [Allah be pleased with him]: Al-Bayhaqi in Shu‘ab Al-Îmân, no. 2770, and its chain of narrators is good.

(142)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: At-Tirmidhi in his Sahîh, no. 3545 with a good chain of narrators.

(143)It is narrated on the authority of Abu Talhah [Allah be pleased with him]: As-Suyûti in Al-Jâmi‘ As-Saghîr, no. 91, with an authentic chain of narrators.

blessing upon me (he will be rewarded according to it)(144).”

“He, who invokes Allah’s blessing upon me once, by it Allah writes for him a Qirât (of good deeds), and the Qirât is as much as the mountain of Uhud(145).”

“He, who invokes Allah’s blessing upon me ten times every morning and ten times every evening, my intercession will extend over him on the Day of Resurrection(146).”

So, invoke Allah’s blessing and peace upon The Messenger of Allah [peace be upon him] just as he taught you. “O Messenger of Allah! As for greeting you with peace we now know it. then how should we pray for you?” he said: “say: **‘O Allah! Send Your prayers upon Muhammad and upon the family of Muhammad as You had sent your prayers upon Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your blessings upon Muhammad and upon the family of Muhammad as You had sent your blessings upon Abraham: You are All-Praiseworthy, All-Glorious(147).’**”

(144)It is narrated on the authority of ‘Abdullâh ibn ‘Âmir ibn Rabî’ah from his father [Allah be pleased with him]: Ahmad in his Musnad, no. 15680 with a good chain of narrators.

(145)It is narrated on the authority of ‘Ali [Allah be pleased with him] : ‘Abd-Ar-Razzâq in Al-Musannaf, no. 153 with a good chain of narrators.

(146)It is narrated on the authority of Abu Ad-Dardâ’ [Allah be pleased with him]: At-Tabarâni (according to Al-Haythami in Al-Majma’, 10:120), and its chain of narrators is good.

(147)It is narrated on the authority of Ka’b ibn ‘Ujrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 4797.

Subhânallâhi (Exalted be Allah);

al-hamdu lillâh (all perfect praise be to Allah);

allâhu akbar (Allah is the Most Grand)

With the help of those you precede all who precede others with hajj, ‘umrah, jihad, charity and other high degrees, your charitable gifts increase, and you are able to do the deed which is too difficult for a single individual to do alone.

Some poor men went to The Messenger of Allah [peace be upon him] and said: "The wealthy people will get higher degrees and will have permanent enjoyment. They pray as we pray and fast as we fast. At the same time, they have surplus wealth by which they perform hajj and ‘umrah, strive in Allah's cause, and give in charity." The Prophet [peace be upon him] said: "**Shall I not tell you about something which if you do you will catch up with those who have surpassed you, nobody will excel you and you will be better than the people amongst whom you live except those who will do the same. Say ‘Subhânallâhi’ (Exalted be Allah); ‘al-hamdu lillâh’ (all perfect praise be to Allah); ‘allâhu akbar’ (Allah is the Most Grand) thirty three times after every (compulsory) prayer.**" We differed and some of us said that we should say: **‘Subhânallâhi’ (Exalted be Allah) thirty three times, ‘al-hamdu lillâh’ (all perfect praise be to Allah) thirty three times, and ‘allâhu akbar’ (Allah is the Most Grand) thirty three times.**" I went to the Prophet [peace be upon him] who said: "**Say: ‘Subhânallâhi’ (Exalted be Allah); ‘al-hamdu lillâh’ (all perfect praise be to Allah); ‘allâhu**

akbar' (Allah is the Most Grand) altogether thirty three times, (and not each of them thirty three times)(148)."

Some people went to the Messenger of Allah [peace be upon him] and said: "O Messenger of Allah! The wealthy ones have taken away the reward. They offer prayer as we do, observe fasts as we do, and give in charity out of their surplus wealth (a deed which we do not)." He (The Prophet) said: "Has Allah not Prescribed for you (a course) which, if you follow, you can give in charity? **In every Tasbîh (Subhânallâhi = Exalted be Allah) there is (the reward of an object of) charity, in every Takbîr (allâhu akbar = Allah is the Most Grand) there is (the reward of an object of) charity, in every Tahmîd (al-hamdu lillâh = all perfect praise be to Allah) there is (the reward of an object of) charity, in every Tahlîl (lâ ilâha illallaah = there is none worthy of worship except Allah) there is (the reward of an object of) charity, in enjoining good there is (the reward of an object of) charity, in forbidding evil there is (the reward of an object of) charity, and in man's sexual Intercourse (with his wife) there is (the reward of an object of) charity.**" They said: "O Messenger of Allah! Should anyone of us fulfill his desire and receive a reward for that?" he said: "Tell me: if he fulfills it illegally, will he bear a sin for it? Similarly, if he fulfills it legally, he will receive a reward for it(149)."

It is narrated on the authority of 'Ali [Allah be pleased with him] that he said: **Fâtimah [Allah be pleased with her] complained of the suffering caused to her by the**

(148)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 843.

(149)It is narrated on the authority of Abu Dharr Al-Ghifârî [Allah be pleased with him]: Muslim in his Sahîh, no. 1006.

hand mill. She went to The Prophet [peace be upon him] to ask him for a servant (since some Captives were brought to him); but she did not find him at home. ‘Â’ishah [Allah be pleased with her] was present there whom she told (of her desire for a servant). When the Prophet [peace be upon him] came, ‘Â’ishah informed him about Fâtimah's visit. ‘Ali added: So the Prophet [peace be upon him] came to us, after we had gone to our bed. I wanted to get up but the Prophet [peace be upon him] said: "Remain at your place." Then he sat down between us until I found the coolness of his feet on my chest. Then he said: **"Shall I teach you a thing which is better than what you have asked me? When you go to bed, say: ‘allâhu akbar’ (Allah is the Most Grand) thirty-three times, ‘subhânallâhi’ (Exalted be Allah) thirty-three times, and ‘al-hamdu lillâhi’ (all perfect praise be to Allah) thirty-three times; for that is better for you both than a servant.** In the narration of Ibn Sîrîn, ‘subhânallâhi’ (Exalted be Allah) is thirty-four times(150)." Having acted upon the words of the Prophet [peace be upon him] she became strong enough to do her work and did not need a servant.

subhânallâhi wa-bi-hamdih, subhânallâhi al-‘athîm

(Exalted be Allah with Whose praises (I exalt Him); Exalted be Allah, the Great

if you want to draw closer to Allah Almighty with what He likes of words, to increase the good deeds in your balance, to have more palm-trees planted in your garden (of Paradise), then say: ‘subhânallâhi wa-bi-hamdih, subhânallâhi al-‘athîm’ (Exalted be Allah with Whose praises (I exalt Him); Exalted be Allah, the Great).

(150) Al-Bukhâri in his Sahîh, no. 6318.

“There are two expressions, and although they are too easy on the tongue (to say), they are weighty in the scale (of deeds), and beloved to (Allah) the Entirely Merciful. They are: **‘subhânallâhi wa-bi-hamdih, subhânallâhi al-‘athîm (Exalted be Allah with Whose praises (I exalt Him); Exalted be Allah, the Great)(151).’**”

“He who says **‘subhânallâhi al-‘athîm wa-bi-hamdih (Exalted be Allah the Great with Whose praises (I exalt Him),** by it a palm-tree is planted for him in Paradise(152).”

Lâ ilâha illallâh (there is none worthy of worship except Allah); allâhu akbar (Allah is the Most Grand)

If you want to renew faith in your heart, and thus keep firm, rise high, become strong and mighty, and remove from yourself the inertia and grief, and overcome all partitions, obstacles and difficulties, and a way out is opened to you, then say: ‘Lâ ilâha illallâh (there is none worthy of worship except Allah); allâhu akbar’ (Allah is the Most Grand).

“Renew your faith!” it was said: “How could we renew our faith O Messenger of Allah?” he [peace be upon him] said: **“ Say more often ‘Lâ ilâha illallâh’ (there is none worthy of worship except Allah)(153).”**

{Allah will keep firm those who believe, with the word that stands firm (i.e. the word of affirming Allah’s

(151)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6406; Muslîm, no. 2694.

(152)It is narrated on the authority of Jâbir ibn ‘Abdullâh [Allah be pleased with them]: At-Tirmidhi in his Sunan, no. 3464 with an authentic chain of narrators.

(153)It is narrated on the authority of ‘Abdullâh ibn Mas‘ûd [Allah be pleased with him]: As-suyûti in Al-Jâmi‘ As-Saghîr, no. 3581, with an authentic chain of narrators.

oneness) in this world, and in the Hereafter. And Allah will leave to stray the wrongdoers (disbelievers), and Allah does what He wills.} [Ibrâhim 27] The firm word is ‘Lâ ilâha illallâh (there is none worthy of worship except Allah). **{So do not weaken (against your enemy), nor grieve (for your misfortune), and you will be superior (in victory) if you are (true) believers.}** [Âl ‘Imrân 139]

the Messenger of Allah [peace be upon him] said: “Have you heard about a city the one side of which is in the land and the other is in the sea (Constantinople)?” They answered in the affirmative. He said: “The final Hour would not be established unless seventy thousand persons from Banu Isaac would invade it. When they would land there, **they would neither fight with weapons, nor shower arrows, but they would only say: ‘Lâ ilâha illallâh; allâhu akbar’ (There is none worthy of worship except Allah; Allah is the Most Grand), that The part by the side of** (Thawr, a sub-narrator, said that to the best of his knowledge, he said) **the sea will fall. Then they would say for the second time: ‘Lâ ilâha illallâh; allâhu akbar’ (There is none worthy of worship except Allah; Allah is the Most Grand), that the second side would also fall. They would say (for the third time): ‘Lâ ilâha illallâh; allâhu akbar’ (There is none worthy of worship except Allah; Allah is the Most Grand), that the gates would be opened for them to enter; and while they would be collecting spoils of war and distributing them amongst themselves, a noise would be heard and It would be said:**

‘Verily, the Antichrist has come’. Thus, they would leave everything there and turn to him(154).”

Faith will return to the hearts once again just as it was in the hearts of those who preceded us in faith, till the forts of the enemies would be ruined only by ‘Lâ ilâha illallâh; allâhu akbar’ (There is none worthy of worship except Allah; and Allah is the Most Grand), simply because it would come out of truthful hearts, having been inculcated and fruited in them after the hearts would be programmed on and absorb it.

Seeking forgiveness and repentance

If you want to receive a good enjoyment, the good of the sky (rain) which increases the provision, and if you want to increase in power, children, property and gardens, only seek Allah’s forgiveness and turn to Him in repentance. The Messenger of Allah [peace be upon him] used to seek forgiveness more than seventy times daily. **“By Allah, I seek Allah’s forgiveness and turn to Him in repentance more than seventy times every day (155).”**

Allah Almighty says (what means):

- **{And (also to) ask forgiveness of your Lord (from the sin of joining partners with Him), and turn to**

(154)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Muslim in his Sahîh, no. 3920. Commenting on the hadith Al-Qâdi said: It is famous among the narrators and scholars of hadith is that they would be from Banu Ishmael, not Isaac; and that is indicated clearly by the context of the hadith because it refers to the Arabs and not the Israelites. [Sahîh Muslim 4:2238, rev. Muhammad Fouad ‘Abd-Al-Baqî]

(155)It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6307.

Him in repentance (by doing acts of worship), that He may provide for you good enjoyment (in this world with comfortable living and abundant sustenance), for a term appointed (till death), and (in the hereafter) bestow upon every doer of favor (the reward of) his favor. But if you turn away, then I fear for you the penalty of a Great Day (i.e. the Day of Resurrection).} [Hûd 3]

- **{And O my people! Seek forgiveness of your Lord (from your sin of polytheism) and then turn to Him (in repentance and obedience), He will send you (from the sky) abundant rain, and add strength to your strength (through wealth and children), so do not turn away as criminals (involved in polytheism).}** [Hûd 52]

- **{I said (to them): 'Seek forgiveness of your Lord (from your polytheism), verily, ever He is a Perpetual Forgiver (of sins); So that He would send rain to you in abundance.}** [Nûh 10-11]

"The most superior way of seeking forgiveness is to say: 'Allâhumma anta rabbi la ilâha illa ant, khalaqtani wa ana 'abduk, wa ana 'ala 'ahdika wa wa'dika mastata't, a'uthu bika min sharri ma sana't, aboo'u laka bini'matika 'alayu, wa aboo' bithanbi faghfir lee fa innahu la yaghfiru athunooba illa ant (O Allah! You are my Lord, there is none worthy of worship except You. You Created me and I am Your servant. I keep to Your oath and promise as much as I can. I seek refuge with You from the evil that I committed and I am grateful to You for the blessing that You Conferred on me. I do admit my sins, so Forgive me as no one can forgive sins except You). If one says this supplication during the day

with firm belief in it and dies (on the same day) before the evening, he will be one of the dwellers of Paradise; and if anyone says this supplication during the night with firm belief in it and dies (on the same night) before the morning, he will be one of the dwellers of Paradise(156).”

Lâ hawla wa-lâ quwwata illa billâh

(there is no strength and no power save in Allah)

If you want to have one of the treasures of Paradise, and a medicine which cures ninety-nine diseases, say: ‘Lâ hawla wa-lâ quwwata illa billâh’ (there is no strength and no power save in Allah).

It is a word of seeking aid and not of confirming return (of all things to Allah).

It is a word which reveals submission (to Allah Almighty in Islam), surrender (to the will of Allah), referring (the whole matter to Allah), seeking the aid (of Allah) and reliance (on Allah).

It means to be sincere to Allah alone through seeking His aid, just as the word of monotheism means to be sincere to Allah Alone by worship. Al-Fâtihah [Quran 1] implies both words in Allah’s saying (what means): **{You do we worship, and Your aid do we seek.}** [Al-Fâtihah 5] Worship pertains to godhood and seeking aid pertains to lordship.

We were in the company of The Messenger of Allah [peace be upon him] and whenever they passed over a high place overlooking a valley, they raised their voices with Takbîr saying: “allâhu akbar (Allah is the Most Grand); lâ

(156)It is narrated on the authority of Shaddâd ibn Aws [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 6323.

ilâha illallâh (there is none worthy of worship except Allah." On that The Messenger of Allah [peace be upon him] said (to them): "Be merciful to yourselves and lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near and is with you." I was behind the riding animal of The Messenger of Allah [peace be upon him] who heard me saying: "lâ hawla wa-lâ quwwata illa billâh (There Is no strength and no power save in Allah)." On that he said to me: "O 'Abdullâh ibn Qays!" I said: "Yes, here I am responding to your call, O Messenger of Allah!" He said: **"Shall I guide you to a word which is one of the treasures of Paradise?"** I said: "Yes, O Messenger of Allah! Let my father and mother be sacrificed for you." He said: **"It is: 'lâ hawla wa-lâ quwwata illa billâh (There Is no strength and no power save in Allah)'(157)."**

"'Lâ hawla wa-lâ quwwata illa billâh' (there is no strength and no power save in Allah) is a medicine which cures ninety-nine diseases the easiest of which is the anxiety(158)."

If you see any disease creeping into your heart, such as inertia, doubt, weakness, humiliation, anxiety, distress, grief, worry, depression, etc., hasten to say: 'Lâ hawla wa-lâ quwwata illa billâh' (there is no strength and no power save in Allah) with certainty of it till your suffering vanishes.

(157) It is narrated on the authority of Abu Mûsa Al-Ash'ari [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 4205; Muslim in his Sahîh, no. 44.

(158) It is narrated on the authority of Abu Hurayrah [Allah be pleased with him]: As-Suyûti in Al-Jâmi' As-Saghîr, no. 9879, with a good chain of narrators; and Al-Albâni renders it weak in Da'îf Al-Jâmi', no. 6286.

'Lâ hawla wa-lâ quwwata illa billâh' (there is no strength and no power save in Allah) reminds you of the power of Allah Almighty over you as well as over all His servants.

Mâlik Al-Ashja'i went to The Messenger of Allah [peace be upon him] and said to him: "O Messenger of Allah! My son ('Awf) has been taken a captive by the enemy, thereupon he said: "Send to him a messenger informing him that **"The Messenger of Allah [peace be upon him] orders you to say, more often: 'Lâ hawla wa-lâ quwwata illa billâh' (there is no strength and no power save in Allah)." The messenger went to him and informed him and 'Awf, in turn, continued to say: 'Lâ hawla wa-lâ quwwata illa billâh' (there is no strength and no power save in Allah).** They had already put him in fetters and (after he said this word) the fetters fell down from him, and he came out and behold! He saw a she-camel belonging to them which he rode and left till he came upon their flock of grazing camels. He cried at them and they proceeded on following one another, and his parents could only but hear him calling at the door of the house. His father said: "That is 'Awf, by the Lord of the Ka'bah!" his mother said: "Alas! 'Awf now is suffering from the pain of the fetters." His father raced the servant to the gate to meet him and behold! 'Awf had filled the courtyard with camels. He related to his father his story and the story of the camels. His father went to The Messenger of Allah [peace be upon him] and related to him the story of 'Awf and the camels. The Messenger of Allah [peace be upon him] said to him: "Do with them what you like the same as you do with your own camels." On that occasion, Allah revealed (what means): {And whoever fears Allah, He will make a way for him to get out (from the discomforts of this world and the hereafter), And He will provide for him from (sources) he never expects. And

whoever relies on Allah, then He is sufficient for him.} (159)
[At-Talâq 2-3]

a'ûdhu billâhi as-samî' al-'alîm min ash-shaytân ar-rajîm (I seek refuge with Allah, the All-Hearing, the All-Knowing, from Satan the outcast)

if you want Allah to guard you from the whispers of devils of men and jinn whose aim is to cause your feet to slip to disobey Allah Almighty, and the disease to creep into your heart, and stand against programming yourself with faith which will dry and be hard in your heart after your heart has absorbed it, then, seek refuge with Allah the All-Hearing, the All-Knowing, from Satan the outcast. **{And if an evil suggestion assails your (mind) from Satan then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.}** [Al-A'râf 200] You should put in mind that the scheme of Satan is very weak: {Those who believe fight in the Cause of Allah, and those who disbelieve fight in the cause of Tâghût (Satan). So fight you against the friends of Satan. **Ever feeble indeed is the plot of Satan.**} [An-Nisâ' 76] He has no way of authority except over those who fear him because they give trust to and believe in him, and take him as an ally since they like corruption just as he does; and that is why they are of his allies and devotees. In fact, it is the authority of fear of him through whom they associate partners (with Allah), and the authority of the desire for corruption because they are concerned over the world of which they are certain, and over the majesty and high-

(159) It is narrated on the authority of Ibn 'Abbâs [Allah be pleased with them]: Al-Mundhiri in At-Targhîb Wat-Tarhîb, 2:367, and its chain of narrators is defective because Muhammad ibn Ishâq did not see Mâlik Al-Ashja'i.

handedness on earth. It is, of course, not the authority of coercion and subjugation.

- **{So when you want to recite the Qur'an, seek refuge with Allah from Satan, the outcast. Verily, he (Satan) has no power (of authority) over those who believe and put their trust only in (Allah) their Lord. His power (of authority) is only over those who take him as an ally (i.e. obey him), and those who associate partners with (Allah in worship).} [An-Nahl 98-100]**

- **{Verily, those who dispute about the revelations of Allah (i.e. the Qur'an), without any (proof of) authority having come to them, they have nothing in their breasts except arrogance (to accept your invitation). They will never attain it (i.e. Prophethood). So seek refuge with Allah (from their evil). Verily, it is He Who is the All-Hearer (of their words), the All-Seer (of their states).} [Ghâfir 56]**

He has no authority over the believers because they believe in Allah alone and disbelieve in Jibt (superstitions) and Tâghût (Satan/false deities), seeking the hereafter and all righteous deeds which bring closer to it, and not the mischievous deeds (by which one clings to this world).

- **{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût (Satan/false deities) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is Hearing (of words), Knowing (of states and secrets).} [Al-Baqarah 256]**

- **{Verily, those who believe (in Allah) and do righteous deeds shall have the Gardens of Paradise as entertainment.} [Al-Kahf 107]**

Two men abused each other in the presence of The Messenger of Allah [peace be upon him] with the result that the face of one of them became red with anger, and his jugular veins swelled. On that the Prophet [peace be upon him] said: **"I know a word which if he says, he will relax. That is, 'a'ûdhu billâhi min ash-shaytân ar-rajîm' (I seek refuge with Allah from Satan the outcast)."** Somebody who heard The Prophet [peace be upon him] stood up towards the angry man and said: "Do you know what the Messenger of Allah [peace be upon him] said? He said: "I know a word which if he says, he will relax. That is, **'a'ûdhu billâhi min ash-shaytân ar-rajîm' (I seek refuge with Allah from Satan the outcast)."** The angry man said: "Do you think I am mad?(160)"

It is narrated on the authority of 'Uthmân ibn Abu Al-Âs [Allah be pleased with him] that he came to the Messenger of Allah [peace be upon him] and said: "O Messenger of Allah! **Satan intervenes between me and my prayer and recitation of the Holy Qur'an, and distracts my mind.**" The Messenger of Allah [peace be upon him] said: **"That is (the act of) a devil known as Khanzab. When you feel that, seek refuge with Allah from it and spit thrice on your left side."** I did that and Allah removed it from me(161).

(160) It is narrated on the authority of Sulaymân ibn Surd [Allah be pleased with him]: Al-Bukhârî in his Sahîh, no. 6048; Muslim in his Sahîh, no. 110.

(161) Muslim in his Sahîh, no. 68(2203).

If you feel afraid of anything, hasten to the statement of Allah (what means): {Those unto whom the people said: "Verily, the people have gathered against you (a great army to exterminate you), therefore, fear them." But it (only) increased them in Faith, and they said: **"Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."**} [Âl 'Imrân 173] That is because Allah says after it (what means): {**So they returned (from Badr) with Grace and Bounty from Allah; and no harm touched them;** and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.} [Âl 'Imrân 174]

It is narrated on the authority of Ibn 'Abbâs [Allah be pleased with them] that he said: **"Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs." It is a word said by Abraham [peace be upon him] when he was cast into the fire,** and then by Muhammad [peace be upon him] when it was said: {"Verily, the people have gathered against you (a great army to exterminate you), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs."}(162) [Âl 'Imrân 173]

What was to be after Abraham [peace be upon him] was thrown into the fire? {They said: "Burn him (Abraham) and help your gods, if you should do (help them by burning him)."**We (Allah) said: "O fire! Be you coolness and (a means of) peace (and safety from death) for Abraham!"**"} [Al-Anbiyâ' 68-69]

If you know that anyone plots against you, just say (what means): {And you will remember what I am telling you, **and**

(162)Al-Bukhârî in his Sahîh, no. 4563.

I leave my affair to Allah. Verily, Allah is Seer of (His slaves.)”} [Ghâfir 44] Simply because Allah Almighty says after it (what means): **{So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh’s people.}** [Ghâfir 45]

If you become anxious of something, only recite the statement of Allah Almighty (what means): {And (remember) Jonah, when he went off in anger, and imagined that We shall not punish him! **But he cried through the darknesses (saying): “There is none worthy of worship but You (O Allah)! Exalted be You! Verily, I have been of the wrongdoers (by leaving my people without Your permission).”}** [Al-Anbiyâ’ 87] just because Allah Almighty says after it (what means): **{So We answered his call and delivered him from the distress (by virtue of his invocation).** And thus (as We have delivered him) We do deliver the believers (from their distresses if they sought Our relief by virtue of their supplication).} [Al-Anbiyâ’ 88]

If you like to preserve your world, say (what means): {It was better for you to say, when you entered your garden (and had admiration for it): **“That which Allah wills (will come to pass)! There is no power but with Allah.”** If you see me less than you in wealth and children.} [Al-Kahf 39] because Allah Almighty said to him who did not say it (what means): **{So his fruits (along with his gardens) were encircled (with ruin as a result of the previous conditions). And he remained clapping his hands with regrets and sorrow over what he had spent upon (building) it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!"}** [Al-Kahf 40]

Remember Allah more often so that you will be a believer who is true to faith, putting in mind that the believer is intelligent and prudent. The believers are the men of good reasons and sound minds because they remember Allah more often in all their states and meditate His signs Almighty. But the disbelievers and hypocrites have no reason: so, beware of being one of the hypocrites because they do not remember Allah but little: {Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs **for men of understanding. Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides,** and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this uselessly, glory be to You! Save us from the torment of the Fire.} [Āl 'Imrân 190-191] The disbelievers and hypocrites do not understand what they hear or see; they are, indeed, more straying than animals, and do not remember Allah but little.

- **{The parable of those who disbelieve (and those who invite them to guidance) is like the one who shouts to (a goat-herd) that hears nothing but (meaningless) calls and cries: being deaf, dumb, and blind, they do not understand (the instruction).}** [Al-Baqarah 171]

- **{Or do you think that most of them hear or understand (what you say to them)? They are only like cattle- nay, they are even farther astray (than cattle) from the Path.}** [Al-Furqân 44]

- {Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be

seen of men, **and they do not remember Allah but little.**} [An-Nisâ' 142]

If you have a free time, remember Allah with one of the Adhkâr repeatedly and move from it to another and so forth. With the remembrance of Allah your faith is renewed and absorbed by your heart, you stand firm and strong on the truth, fortify yourself, are kept from the whispers of Satan, and become powerful enough to work, and Allah Almighty relieves you of your anxiety, fulfills your need, raises you in degree, makes weighty your scale (of good deeds), and diverts from you all evils of which you are careful. If you do not engage your own self with good, it will occupy you with evil till your spun thread is undone after it has been strong. The remembrance of Allah is of greater importance than you may assume. Reflect upon its meaning and worship with it your Lord the Grand, the Great, the Most High, putting in your mind the intention to do what you like to do, perchance Allah will decree for you what you want. Verily, the deeds (in their being valid or invalid) depend upon the intentions.

Two Bedouins came to The Messenger of Allah [peace be upon him] and one of them said: "O Messenger of Allah! Tell me of something (good) to which I may cling." The Messenger of Allah [peace be upon him] said: "**Do not cease to remember Allah**(163)."

(163) It is narrated on the authority of 'Abdullâh ibn Busr [Allah be pleased with him]: Ibn Hibbân in his Sahîh, no. 814.

Conclusion

Now, why do you strain yourself with such exercise, practice and concentration?

It is a reminder and an attempt to remedy the religious schizophrenia. Perhaps you see anyone enter the prayer and glorify and stand in front of Allah and bow in magnification of and contentment with His lordship, praise Him for His favor and fate, bow submissively to draw nearer to Him Almighty, seek His forgiveness, and promise to worship Him alone and associate none with Him in worship according to the methodology of His Prophet [peace be upon him] as confirmed by the testimony of faith which he utters before the prayer is over, that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah.. but when he comes out of the prayer, he seems to have tasted nothing of the sweetness of the state in which he was, nor perceived the meaning of magnifying, venerating and submitting to Allah Almighty, and no sign of this effect is visible on him. So, after his prayer he goes on his life without magnifying Allah Almighty, throwing the words of Allah behind his back, and neither honors the symbols of Allah, nor accepts nor respects nor praises the perfect lordship of Allah Almighty, nor turns his face to Allah Almighty in all his affairs with submission to Him by way of drawing nearer to Him and relying on Him, as the only God, the Most High, the Exalted. He, rather, gives up the worship of Allah and leaves the methodology of His Prophet [peace be upon him] in all his affairs. Which religious schizophrenia then is greater than this?

Live those meanings in your prayer so that you would give life to your prayer with them, and by repeating them

your heart absorbs them, and yourself is naturalized and programmed on them, pushing you forward to live with them all your life, simply because with faith your soul lives. Let your prayer be neither merely verbal crooning which does not go beyond your tongue and throat, or meaningless muscular movements. **{O you who believe! Respond to Allah and (His) Messenger (by obedience) when he calls you to that which will give you life,** and know that Allah comes in between a person and his heart. And verily to Him you shall be gathered.} [Al-Anfâl 24]

Verily, food is the nutrition of the body and if it is good the body will be healthy, and if it is bad the body will be unwholesome, and if it is little the body will be weak, and if it is forbidden the body will die; and reading is the nutrition of the mind, and if it is good the mind will be sound, and if it is bad the mind will be erroneous, and if it is lacking the mind will be weak, and if it is forbidden there will be no mind. Similarly, prayer is the nutrition of faith, and if it is good the faith will be strong, and if it is bad the faith will be corrupt, and if it is forbidden there will be no faith. **{O you who believe! Respond to Allah and (His) Messenger (by obedience) when he calls you to that which will give you life,** and know that Allah comes in between a person and his heart. And verily to Him you shall be gathered.} [Al-Anfâl 24]

I was with the Prophet [peace be upon him] during a journey. One day, I was near him as we traveled, so I said: “O Messenger of Allah, tell me of a deed that will bring me to Paradise and keep me away from the Fire.” He said: “You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating anything as partners with Him; establish prayer;

pay Zakâh; observe the fasts of Ramadan; and perform hajj to the House.” Then he said, ‘Shall I not guide you to the gates of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and so does prayer in the middle of night.’ Then he recited (what means): {They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.} [As-Sajdah 16-17] Then he said: **“Shall I not tell you of the head, foundation and pinnacle of the matter?”** I said: “Yes, O Messenger of Allah.” He said: **“The head of the matter is Islam, its foundation is prayer and its pinnacle is jihad.”** Then, he said: “Shall I not tell you of what combines all of that?” I said: “Yes, O Messenger of Allah.” So he took hold of his tongue and said: “Restrain this.” I said: “O Prophet of Allah, will we be judged for what we say?” He said: “May your mother be bereaved of you, O Mu‘adh! Is there anything that throws people into the Hellfire prone upon their faces — or: on their noses — but the harvests of their tongues?(164)”

It is a reminder: **{And remind (people with the Qur’an) for verily, the reminder benefits the believers.}** [Adh-Dhâriyât 55]

It is a reminder for him who likes to purify his soul: **{Indeed, he will prosper who purifies himself (with faith), And remembers (glorifies) the Name of (Allah)}**

(164) It is narrated on the authority of Mu‘adh ibn Jabal [Allah be pleased with him]: Al-Albâni in Sahîh At-Tirmidhi, no. 2616, with an authentic chain of narrators.

his Lord, and prays (the daily five obligatory prayers).}
[Al-A'la 14-15]

It is a reminder for him who likes to live a real life, mighty with the religion, strong and rich: **{O you who believe! Respond to Allah and (His) Messenger (by obedience) when he calls you to that which will give you life,** and know that Allah comes in between a person and his heart. And verily to Him you shall be gathered.} [Al-Anfâl 24]

It is a reminder: **{To whoever wills among you to take a right course (by following the truth).}** [At-Takwîr 28]

It is a reminder for him who likes to mend the crookedness of himself for the sake of Allah Almighty: {For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah (From the evil of men and jinn). Verily! **Allah will not change the condition of a people as long as they do not change their state themselves.** But if Allah intends to punish a people, there is none to repel it, and they will find besides Him no protector.} [Ar-Ra'd 11]

If you look at your worship of Allah Almighty within yourself or in the relation with His creatures and universe, you will know that it all is centered on the fact that Allah Almighty is the Grand, the Great, the Most High, the Entirely Merciful, the Especially Merciful.

Worship

It should be known to you that the worship is that which makes you humble yourself before, show humility to and have love for Allah Almighty, and not that which makes you proud within yourself and arrogant over the creation of

Allah, feel safe from the plan of Allah, and turn away from the command of Allah under claim that you have fulfilled Allah's right and bounty upon you. The true worship is to humble yourself before Allah Almighty by doing His commands and avoiding His forbiddances, out of love, desire for, fear and magnification of Him.

If one is proud of his evil deeds, sins and obedience of the false deities, and loves his corruption and turning away from his Lord, be you then stronger in love for Allah, and more proud of following the law of your Lord: **{Yet there are men who take (for worship) others besides Allah, as equal (with Allah): they love them (by exaltation and submission) as they should love Allah, but these who believe are stronger in their love for Allah.** If only these who do wrong (By taking for worship others than Allah Almighty) could see (in this world), when they will see the torment (in the hereafter), that to Allah belongs all power, and Allah is strict in Punishment (surely they would not have taken any deities besides Him).} [Al-Baqarah 165]

The more you know your Lord, the more you love Him and take pleasure in doing what He likes out of obedience and worship of Him, as well as in your drawing closer and talking privately to Him. To take pleasure in something, you should love it. of course, the lover of this world is not like the lover of Allah Almighty. The world will not survive for you forever, nor will it continue to give you incessantly, nor will it be free from disturbances.

It should be known to you too, that by the faith in Allah you can taste the sweetness and goodness of living, overcome the difficulties, crush the barriers, attain might and honor, reach up the highest degree, get all what you want of good, and safeguards yourself from all evils. No gathering

nor party nor equipment nor authority nor majesty nor anything else whatsoever is equal to the faith in Allah. The closer you are to the Grand, the more your affair, standing and mention will be magnificent, because you will absorb of the words, knowledge and wisdom of the Grand. The closer you are to the Great, the more your heart will be assured, your soul will be pleased, and your affair will be great. The closer you are to the Most High, the more you will be mighty, impregnable and high.

{Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. (It is but) a brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest! But, for those who fear their Lord, are Gardens beneath which rivers flow (in Paradise); therein they will dwell (forever), an entertainment from Allah; and what with Allah is better (than the worldly enjoyment) for the righteous.} [Âl ‘Imrân 196-198] Do not be deluded by the free disposal of the disbelievers through the land, because they neither possess it nor share Allah Almighty in the possession of it, nor taste its sweetness. They enjoy of it only because they are deluded by it. they close the eye to its fact simply to give themselves the false impression of their enjoyment of it. its roses are not free from thorns, its gardens are not free from insects and reptiles; and what they assume to be available to them and in their possession will very soon perish. They never taste the pure bliss of the world. {O people! Verily, the Promise of Allah (of resurrection and hereafter) is true. **So let not this present life delude you (from faith in it),** and let not the chief deceiver (Satan) deceive you about Allah (in His forbearance and giving respite to the sinners).} [Fâtir 5] The real bliss is:

To perceive that Allah is your Lord and the Lord of all people and the Lord of all things. So, if you lack or want anything, it is Allah, your Lord, Who brings it to you, because He is the Lord, Possessor and disposer of this very thing; and if anyone wrongs or behaves ignorantly towards you or attacks you, it is Allah your Lord to Whom you will make your complaint, because He is his Lord too and will account and reward him for this, and will decide the case between you. Is your Lord not worthy of your love?

To come closer day after day to the One Whom you love. **"Whoever possesses the following three qualities will have the sweetness of faith:** The one to whom Allah and His Messenger become dearer than anything else; the one who loves a person and he loves him only for Allah's sake; and the one who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire(165)."

To prepare a house in it wherein is all what the souls desire and what the eyes delight in, in gardens therein are no disturbances, which survive forever, and you are about to leave for it soon: **{Enter Paradise, you and your wives will be in happiness (and honor).** Trays of gold and goblets will be passed round them; **therein will be all that the souls desire, all that the eyes delight in, and you will abide therein forever.**} [Az-Zukhruf 70-71]

Take care of yourself

It should be known to you that if you encounter any disease or sickness in yourself, you can remedy it, Allah willing, by seeking to find the corrupt meaning that has been

(165)It is narrated on the authority of Anas ibn Mâlik [Allah be pleased with him]: Al-Bukhâri in his Sahîh, no. 16.

inculcated and settled in yourself which produced this disease and sickness, and replace it with one of the correct and clear meanings of faith in Allah, of what is in the Book of Allah and the Sunnah of His Messenger [peace be upon him], and for a month repeat it within yourself and in your prayer, remember Allah with it, and act upon it: by so doing, the disease will depart from yourself. **{O mankind! There has come to you an instruction from your Lord (i.e. the Qur'an, a book which explains your obligations and rights), and a healing for that which is in your breasts (of false beliefs and suspicions), a guidance (from error) and a mercy for the believers.}** [Yûnus 57]

If there is a weakness in your faith, a disease in your self or inertia in your heart, you should know that this goes back to some flaw in your prayer, charity or remembrance of Allah Almighty.

Do you know that the validity of your prayer leads to the rectitude of your self, faith and deed? That is simply because you do it in implementation of the command of Allah, your Lord the Grand, out of declaring allegiance to and venerating Him; because you do it by way of giving thanks to Allah Almighty and contentment with the lordship of your Lord the Great; and because you make it an means which brings you closer to your Lord the Most High therewith you humble yourself before, submit to and rely on Him Almighty. In this way your deed accords with the law of your Lord in gratitude to Him, and is a means which brings you closer to Him, as a result of acting upon your prayer in which you venerate your Lord the Grand, accept your Lord the Great, and submit to your Lord the Most High. He who does not pray for the sake of Allah, nor realize in it the very goal for which it has been enjoined, to

reap its fruit and live with it, his deed will not be an implementation of the command of Allah, nor will it be a means to give thanks to Allah or draw closer to Him: on the contrary, his deed will be invalid. truly “Prayer is the first for which man will be reckoned on the Day of Resurrection: **if it is good, all his deed will be good accordingly, and if it is bad, all his deed will be bad accordingly**(166).”

Now, repeat within yourself the meanings of faith, and act upon it in gratitude to Allah till your heart absorbs them and your self is programmed on them. It should be known to you that the greatest part of those meanings is in prayer in which you remember Allah in the form of belief in the heart, words uttered by the tongue, and deeds done by the organs – standing, bowing and prostrating. Do not repeat within yourself anything different from the faith and act upon it by way of denying the lordship of Allah with the result that your heart will absorb it just as the hearts of the children of Israel were filled with love for the (worship of the) calf because of their disbelief. Gratitude is opposed by disbelief (and rejection of Allah). They repeated within their hearts and on their tongues that they wanted a god to grasp with their hands just as others took deities from stones and trees. They, moreover, took the calf as a god and their hearts absorbed the (worship of the) calf because of their disbelief: {And remember we took your Covenant (to act upon the principles and laws of the Torah) and (when you rejected to enforce it) we raised above you the Mount (Sinai) (saying): "Hold firmly to what we have given you, and hearken (and comply with the commands of the Torah).” They said: "We hear (Your word) and we disobey (Your command);" **and**

(166) Al-Albâni in Sahîh Al-Jâmi‘, no. 2573, with an authentic chain of narrators.

their hearts absorbed (the worship of) the Calf because of their disbelief. Say: "Vile indeed are the behests of your Faith (should it order you to worship the calf) if you believe!" } [Al-Baqarah 93]

If evil obsessions occur to your mind, encounter them by turning to Allah Almighty within yourself, making your main concern to give the lie to them within yourself. Do not repeat them lest they would be more inculcated in yourself: but rather in order for them to be extinguished and its devil to recoil, turn to your Lord and ask Him forgiveness from them, seek refuge with Him from Satan who has whispered them to you, and seek His aid against them by glorifying, magnifying and exalting Him Almighty high above them. The more you are submissive in your prayer, ponder of and reflect upon its meanings, the smaller the false whispers creeping into you day and night seem to your soul and mind, and are replaced with the meanings of faith in Allah Almighty till your heart absorbs them.

You should remember that glorification (Takbîr) is to mention Allah Almighty while ascending a high place, and exaltation (Tasbîh) is to mention Allah while descending to a low place. That is the case in prayer. In every submission to Allah Almighty in bowing and prostration, one exalts Allah, whereas in standing one glorifies Allah Almighty because in it one venerates Him, and acts upon His words which bear the meaning of highness. However, in all movements of prayer one glorifies Allah Almighty because no obedience is due but to the Grand, and He will aid you in it, and reward you for it out of His bounty and good pleasure with you because you obey His words out of faith in Him. But an exception is made of rising from bowing in which one magnifies, and consequently praises Allah Almighty because

praise, along with magnification, is fit for the greatness of Allah's lordship. Exaltation of Allah (Tasbîh) is thus concomitant to Hamd (praise), and glorification of Allah (Takbîr) is concomitant to Tahlîl (saying that there is none worthy of worship except Allah).

Has your heart not longed yet for learning the command and law of Allah, the Grand, the Great, the Most High, in order to follow it and be of His allies, and act upon it perchance you will attain its good and benefit and win His promise?

- **{Indeed, We have sent down unto you (O men of Quraysh) a Book (the Qur'an) in which there is your mention (since it is in your own language). Will you not then give thought (and believe in it)?} [Al-Anbiyâ' 10]**

- **{Is it not due time for those who believe (in Allah) that their hearts should be humbly submissive to the remembrance of Allah, and that which has been revealed of the truth (this Qur'an), lest they should become as those (Jews and Christians) who were given the Scripture (Toraḥ and Gospel) before, and a long period passed over them (while contending against their Prophets) and so their hearts became hardened (and did not soften to Allah's reminder)? Verily, many of them were wicked transgressors.} [Al-Hadîd 16]**

Learn the command of the Grand and memorize His words to follow, perchance you would be of His allies. Look at the greatness, favors and signs of your Lord the Great, so that you would be more ready to humiliate yourself before Him, magnify and praise Him. Do not be heedless of turning

to your Lord the Most High in all your affairs: with your heart in humility and drawing closer to Him, with your tongue in remembrance, seeking His aid and supplication, and with your organs in doing the deeds, following His sharia, relying on Him, and making superior His command. Do not grieve because you have a Grand Lord Who will not leave you alone: but He will rather look after your affairs and defend you so long as you are of His allies. Do not trouble, and rather have faith in Allah, and in the fact that He is the Great lord of you and all creation, and is worthy of having His command and forbiddance honored because His bounty, reward and punishment are great. Do not slacken and rather turn to Allah, the Most High, the Exalted in Might.

Do not lose your allegiance to the Grand by disobeying Him, and be rather persistent in praising and humiliating yourself to the Lord, the Great, honoring His bounty and right on you, His power, command, forbiddance and law. Turn your face only to the Most High in all your affairs, be it significant or insignificant.

Note: unless you take as your ally Allah Almighty, accept the judgment of Allah the Grand, believe in Allah the Great, praise Him, honor His command and rites, and fear Allah the Most High more than you fear the people, then you should know that you may be addressed with this Quranic verse (what means): {The Bedouins say: "We believe." **Say: "You believe not but only say, 'We have submitted (in Islam),'** for Faith has not yet entered your hearts (even though faith is expected from you). But if you obey Allah and His Messenger, in naught will He decrease anything from (the reward of) your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."} [Al-Hujurât 14]

Do you perfect your prayer by making perfect its standing, bowing and prostration? That is, even for a single moment nothing should infiltrate into yourself, nor should your heart turn to anything, nor should your mind busy in anything other than Allah, the Grand, the Great, the Most High. Your Lord is greater, grander and higher than anything which may occur to your mind while you are standing in front of Him. If you could unleash yourself, mind and heart from the chains of the temptations of this world and the inclination of the self and set off to the vastness of Allah Almighty, make perfect your prayer for the sake of Allah in which nothing can take you away because of the change of your state, you then will become stronger than temptations, too impregnable to be conquered by the enticements, higher and richer than anyone else. In fact, if you perfect your remembrance of Allah in your prayer, it will be easy on you to remember Him outside your prayer in what you encounter in your life.

The more you take Allah as your ally in your prayer in veneration (of Allah the Grand), humiliate yourself to Him in magnification and contentment with the lordship of Allah the Great, and submit and turn in humility to Allah the Most High, the easier it will be upon you to hear and obey, outside your prayer in all your life affairs, the words of Allah and not of anyone else, because you take as your ally Allah and not anyone else; the more you will neither be arrogant within yourself nor adore anyone beyond his limit; the easier it will be upon you to accept the lordship of Allah and honor His command, forbiddance and law, and accept His fate and decree, praise and give thanks to Him Almighty, and neither magnify anyone else nor be arrogant within yourself; the easier it will be upon you to turn your face to Allah alone in

all your affairs, seek His aid alone, show humility to Him alone, submit and surrender to Him alone, the Exalted.

When you enter prayer, make not your focus on the fact that you are going to program yourself because you will invalidate your prayer and fail to attain the fruit expected from it. you'd rather live with the meanings of faith you like to inculcate in yourself, and worship Allah with them in exaltation of the praises of your Lord and sanctification of Allah the Exalted, the Almighty; in which case your self will be programmed with them automatically. After prayer remember Allah regularly with what befits the incidents and situations you come across in your life, in order to maintain with care the programming of yourself and protect yourself against the leak of any evil from the Satan's whispers, noise and voice thereby to cause you to backslide from the truth, befool you gradually, and lead you to your destruction.

Make all deeds you do an act of worship to Allah Almighty in order to attain His Paradise. By so doing you will enjoy of what you do, regardless of the difficulties you may undergo, seeing that thereby you buy Paradise, thereupon you will not be displeased or angry with what you suffer at the hands of the people and all the creation. Look at yourself while you are going to buy a palace in farms far from all kinds of disturbances: you will set out riding on a long journey to it and walk in a very rough land which may hurt your body, and pay your wealth to buy it; yet you will extremely rejoice in trance of the palace and what surrounds it of gardens and what it contains of servants. The more you get tired, the more you remember the beauty of your palace thereupon speed the pace towards it. thus is your endeavor in this world to a Garden whose breadth is like the breadth of the heavens and the earth, and a good pleasure from

Allah is greater. By so doing, you will not seek the world nor the people nor what they have, seeing them insignificant compared with the grandeur, highness and greatness of your Lord Almighty. Do not grow angry for anything unreasonable because it is Allah your Lord Who manages it. keep yourself far away from all what displeases Allah and rather hasten to please your Lord. You should have a determination and a goal in all what you do in your life.

It should be known to you that mixing with the people is better, in the sight of Allah, than seclusion from them. You do the righteous deeds for the purpose of reform thereby seeking the Countenance of Allah, their Lord, Who can bestow mercy upon them if He so likes, or punish them if He so likes. **“The believer who mixes with the people and endures their harm is better than the believer who does not mix with the people and endure not their harm(167).”**

You should know that not all men are so evil that you should grow angry with them, be harsh towards them and leave them, rendering yourself better than them. **{And (remember) Jonah, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (saying): “There is none worthy of worship but You (O Allah)! Exalted be You! Verily, I have been of the wrongdoers (by leaving my people without Your permission).”}** [Al-Anbiyâ’ 87] Nay! If there is an evildoer, it will be you because you do not lay upon yourself the

(167) It is narrated on the authority of Yahya ibn Waththâb from an old man of the Companions of The Messenger of Allah [peace be upon him]: At-Tirmidhi in his Sunan, no. 2507 with an authentic chain of narrators. But the reported hadith uses the ‘Muslim’ instead of the ‘believer’.

difficulty of reforming them, given that it is for this that you have been created on earth, and that is the trust confided to you to bear. The Messenger of Allah [peace be upon him] said: **“I have been sent (as a Prophet) only to perfect the noble (or good) manners(168).”** The Prophet [peace be upon him] was not harsh: **{And by the Mercy of Allah, you (O Muhammad) dealt with them gently. And had you been rude (in speech) and harsh in heart, they would have disbanded from about you; so pass over (their faults),** and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision (after consultation), put your trust in Allah, certainly, Allah loves those who put their trust (in Him).} [Âl ‘Imrân 159] Keeping patience on mixing with the people is the way to Paradise, being an act of worship to Allah and one of the things He Almighty likes. Is the price of Paradise more insignificant on you than mixing with the people? Similarly, is everything Allah Almighty likes more insignificant upon you than Paradise and the good pleasure of Allah Almighty?

Be firm and do deeds properly and perfectly as much as lies within your capacity, and then die with the firm belief that Allah is the Grand to Whom alone allegiance and obedience are due, and that Allah is the Great Lord Whose alone is the dominion, bounty and greatness, that Allah is the Most High from Whom the decision of all matters is and to Whom it goes back, and His is the command, the earth and all things because Allah alone is the master on His earth. Keep firm on prayer out of faith in Allah, and keep firm on charity out of faith in the hereafter, and keep steadfast in

(168) Al-Albâni in As-Silsilah As-Sahîhah, no. 45, with an authentic chain of narrators.

your life on faith in Allah, the Grand, the Great, the Most High, Who created all things – what you know and what you know not, revealed the Books, sent the Messengers, decreed all things in due measure, and to Him you shall return. Do not be heedless because your remembrance of Allah is a weapon for you. That you give up the deed means you do not rely on Him because by your reliance on Him you affirm your belief in Allah the Grand and declare allegiance to Him, since you do not so much possess anything as utilize the available means.

Be as proud of all what you do as you are of your worship of Allah Almighty. Be proud of all what you do, of your faith in, and reliance on Allah because you take as your ally Allah, the Grand, the Great, and be certain that you are not alone because your Lord is with you, and be certain that all creatures are subjugated by the command of Allah the Most High. If you assume that anyone has the power to give you or withhold from you what you want, you will make him share Allah Almighty in His attributes because what you want is in His hand alone. So, be always in need and fear of Him.

It is narrated from The Prophet [peace be upon him] that a man said to him: “As Allah and you will.” On that he said: “Have you made me an equal to Allah? You’d better say, ‘As Allah alone wills’(169).”

Do not rest assured that anything can do anything of what you like, or has power to withhold or avert anything of what you dislike. Rest assured only about the remembrance of Allah Almighty because the decision of all matters is up to

(169) An authentic hadith mentioned by Ibn Al-Qayyim in his *Madârij As-Sâlikîn*, 1:602.

Him alone: **{Those who believe (in Allah), and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest (and those are the hearts of the believers).}** [Ar-Ra'd 28] Keep firm as long as you follow the command of Allah seeking His Countenance in all your states. Keep firm since your firmness is power, might, highness, dignity, honor, victory and felicity, regardless of what may afflict you. Keep firm since firmness is to be steady in yourself, word and deed. If you keep yourself firm on faith you will attain felicity; and if your word is firm on the truth and your deed on the path, you will rise high in degree. You should know that Allah Almighty likes to see you working hard for His sake, and likes you to win the highest degrees. So do not be displeased if He invites you to work hard by means of testing you, and turn not back on your heels nor despair having bad assumptions of Allah Almighty: **{If a wound has touched you (in Uhud), be sure a similar wound had (already) touched the others (in Badr). And so the days (of varying conditions), We alternate between men by turns, in order that Allah may make evident those who believe, and take (to Himself) witnesses (or martyrs) from among you. And Allah likes not the wrongdoers.}** [Âl 'Imrân 140] The true knowledge is that based on vision and contemplation and not that which is versus ignorance: I seek the refuge of Allah!

O Lord! If You will, you can help me against the worlds; and if You will, you can let me down within myself. So, please, aid me in remembering You, giving thanks to You, and worshipping You perfectly.

Keep firm on the faith in Allah, the Lord, the Grand, the Great, the Most High, to Whom you shall return on the Day

of Resurrection. Keep firm on the righteous deed therewith you reform yourself – its religion, living and place of return – as well as your dependents and all the creation of Allah according to what He likes and is pleased with, so that they would stand to worship their Lord. If you see anything you like or dislike, you should know that it is not up to you or to your will in order to be arrogant, nor is it up to or by the will of anyone of the creatures in order to exalt him by this assumption you have of him. You should know that it is from Allah the Grand, the Great, the Most High: so, glorify and magnify Him alone, and make superior His command.

I was riding behind the Messenger of Allah [peace be upon him] when a mount stumbled, thereupon I said: “Let Satan be ruined!” on that he said: **“Do not say “Let Satan be ruined!” for if you say so, Satan will (regard himself very important and thus he will) come to be as big and huge as a house, and then he will say: “That has happened by my power”; but you’d rather say: “In the Name of Allah”, for if you say so, he will (feel himself very slight and thus he will) shrink until it becomes as little as a fly(170).”**

When it was the day of (the battle of) Uhud, the people turned their backs (and retreated), and there remained only the Messenger of Allah [peace be upon him] in twelve men from amongst the Ansâr, in addition to Talhah ibn ‘Ubaydullâh. The pagans caught them, and the Messenger of Allah [peace be upon him] turned and said: "Who should avert the people (from us)?" Talhah ibn ‘Ubaydullâh said: "It

(170) It is narrated on the authority of Abu Al-Malih from a man of the Companions of The Messenger of Allah [peace be upon him]; Abu Dâwûd in his Sunan, no. 4982, with an authentic chain of narrators.

is I O Messenger of Allah!" the Messenger of Allah [peace be upon him] said: "Be firm in your place where you are!" a man from amongst the Ansâr said: "Then, it is I O Messenger of Allah!" he said: "It is you." He fought until he was killed. the Messenger of Allah [peace be upon him] turned and behold! There were still the pagans! On that he said: "Who should avert the people (from us)?" Talhah ibn 'Ubaydullâh said: "It is I O Messenger of Allah!" the Messenger of Allah [peace be upon him] said: "Be firm in your place where you are!" a man from amongst the Ansâr said: "Then, it is I O Messenger of Allah!" he said: "It is you." He fought in the same way (of strength and fierceness) as the previous one until he was killed. He kept saying so and every time one from amongst the Ansâr came out and fought in the same way (of strength and fierceness) as the one prior to him had done until (all of them were killed and) there remained only the Messenger of Allah [peace be upon him] and Talhah ibn 'Ubaydullâh. the Messenger of Allah [peace be upon him] said: "Who should avert the people (from us)?" Talhah said: "It is I." he fought in the same way (of strength and fierceness) as the eleven ones who preceded him had done **until his hand was struck, and his fingers cut off. He said: "Hiss!" the Messenger of Allah [peace be upon him] said: "Had you said 'In the Name of Allah', the angels would have raised you, while the people were looking."** Then, Allah Almighty averted the pagans(171).

(171) It is narrated on the authority of Jâbir ibn 'Abdullâh [Allah be pleased with them]: An-Nasâ'i, no. 3147, with a good chain of narrators beginning from 'until his hand was struck', and what is prior to it may probably be good; and it meets the conditions stipulated by Muslim.

The harm which afflicted Talhah [Allah be pleased with him] was not done by virtue of a fighter in order to raise him in rank by saying 'hiss'. It was done by the decree of Allah, the Entirely Merciful, the Especially Merciful, in Whose Name he fought in order that Allah Almighty would raise him high in degree.

We are the Muslims, and that is our prayer. Our Islam commands us but to worship one God, the Creator of this universe, in order that we would be set free from the subordination of any being whatsoever, and live with might, strength and chastity. He ordained for us the things with which we can guard our religion, souls, minds, property and offspring, so that we could worship our Lord and God, and attain what He promised us of the good life in the world, and Paradise in the hereafter after being raised from death.

It is due on each educator, teacher and caller to look after the prayer of himself, and those whom he educates, teaches and calls, look at it, and from time to time remind them of some of its mysteries, pray with them to Allah, the Lord of the worlds; remind them of what the Makkan revelation cared for, of the principles of faith in the unseen, the history of the previous nations and the place of return and what it contains; remind them of the biography of The Messenger of Allah [peace be upon him] and his Companions, and the history of Islam; encourage them to give in charity to purify themselves, have certainty in the hereafter and draw closer to their Lord; and instill within them patience on what they encounter: as such Islam began, and as such it will return to the hearts by the leave of Allah Almighty.

Now, will you take heed of your self-talk and consider whether it is the talk of good, reform and faith in Allah; or the talk of world, desires, disturbing perishable enjoyment,

injustice and aggression so as to take the world by force; or the talk of adoring the creation of Allah, stressing the honor and arrogance of your own self, and having the belief that the decision is up to others than Allah? Take heed of your self-talk and the great value and effect of the prayer: {To Allah belongs all that is in the heavens and all that is on earth, **and whatever (evil) in yourselves you disclose or conceal, Allah will call you to account for it.** Then He forgives for whom He wills and punishes whom He wills. And Allah has power over all things.} [Al-Baqarah 284]

Now, stand up and perform a prayer whose sweet you have never tasted and whose good trace you have never experienced; and after you finish from your prayer keep firm on the same state on which you have been in it. that is, in all your affairs, take as your ally Allah the Grand, act upon His command, seek His aid, refer to Him through His Book and the Sunnah of His Messenger [peace be upon him], and remembrance and supplication of Him Almighty, your Lord the Grand, exalt the praises of your Lord the Great in contentment with His lordship, be of the thankful, supplicate and worship in humility your Lord the Most High, and adhere to His command which will, inevitably, come to pass.

Is your state after prayer the same as before it? Has the prayer changed your state for better in which Allah Almighty turned to you and you took Him as your ally, venerated and relied on Him? Has it made you more ready to turn to Allah the Grand in all your states? Have you increased in knowledge, your religious understanding in depth and your perception of things been more extensive by reflecting upon the words of the Grand, the Almighty to you? Has your moral character improved? Have you been calm? Has prayer

increased you in firmness and strength to follow the truth and be patient on what afflicts you because you have a Grand Lord? Has it increased you in contentment with, reassurance about and magnification of Allah Almighty so that you would do all your deeds for His sake in gratitude to Him? Has it made you more apprehensive of Allah the Great? Has it brought you closer to the Most High in order to be released from the servitude of the servants to the servitude of Allah the Lord of the servants? Have you learnt how to be mighty and how you should neither slacken nor fail nor lose? Have your anxiety and distress disappeared? Have you learnt how and whom you do ask for your need? Has it increased you in faith?

Have you prayed?

Have you been true to Allah in your prayer? Has your prayer been true?

Have you been true to Allah in your prayer and true in your turning to Him with your private talk? Has your heart confirmed your tongue when you venerated Allah, exalted His greatness and the perfection of His highness till your heart absorbs the veneration, magnification and exaltation of Allah Almighty, and yourself is programmed on it? has your heart confirmed the erectness of your body submissively to Allah, the bowing of your body in magnification of Allah, and the prostration of your body in submission and humiliation to Allah till your heart absorbs the veneration, magnification and deification of Allah Almighty, and yourself is programmed on it? has your prayer been so true that after it you endeavor in all your life affairs according to what you have venerated, magnified and deified Allah Almighty in it and your heart has absorbed it and yourself has been programmed on it?

- **{O you who believe! Fear Allah (by obeying Him), and be with those who are true (to their words and deeds).}** [At-Tawbah 119]

- **{It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him.** Thus have We made them subject to you that you may glorify Allah because He has Guided you (to the symbols of His religion and the ceremonies of Hajj to Him). And give glad tidings (O Muhammad) to the doers of good (who worship Allah Alone).} [Al-Hajj 37]

Causing mischief results from not being true with Allah Almighty in your seeking His good pleasure and Paradise because He is the Lord, the Grand, the Great, the Most High; and wanting the worldly life with its adornment, enjoyments, desires, majesty and arrogance in the land. As much as you are not true with Allah Almighty, and as much as you want the worldly life, majesty and arrogance in the land, you cause mischief in it and do all kinds of immorality and wrongdoing. The failure to be true with Allah Almighty results from the ignorance, heedlessness of and disbelief in Him Almighty. Wanting this world results from the ignorance of its being insignificant and of the fact that it all belongs to Allah. So, anything in it should be demanded from Allah alone, and only as much as serves your need therefrom so as to enable you to worship Him according to what He has ordained. You will inevitably depart from it as well as it will inescapably leave you no matter how long you live in it and how much you collect from it. It is worth nothing, and before you were born your share and provision in it had been predestined for you. Wanting the world is also an ignorance of the hereafter and a lack in the certainty of

the Day of Judgment. Wanting the world is an ignorance of Allah and turning away from His nearness and alliance. Wanting highhandedness and arrogance is wrongdoing of all the creation by depriving them of all their rights, transgressing against them and denying them their right to worship their Lord.

Be true with Allah Almighty in your prayer so that your soul will get purified from wanting the world and the highhandedness in the land. Reckon yourself while you are standing in front of your Lord before Allah Almighty will reckon you on the Day of Recompense while you will be standing before Him. Decide to return to His religion and worship Him in all your affairs so that they would be in accordance with what He likes thereby seeking His Countenance Almighty, before you will wish to do so on the Day of Resurrection, when it will be of no profit to you to wish. Repeat this till yourself is programmed on it, your heart absorbs it, and you live with it.

Now, do you long to pray two rak'ahs to Allah Almighty?

Now, stand up and pray because you have not prayed.

We were with The Messenger of Allah [peace be upon him] when a man entered the masjid and offered the Prayer, and The Messenger of Allah [peace be upon him] was peeping at him while he knew not. then when he finished he came and paid salutation to the Messenger of Allah [peace be upon him]. The Messenger of Allah [peace be upon him] returned his salutation and said: **“Go back and pray, for you have not offered the Prayer yet.”** He again prayed as he had prayed before, and came to the Messenger of Allah [peace be upon him] and saluted him. The Messenger of Allah [peace be upon him] returned the greeting and said to

him: “Go back and perform the Prayer, for you have not offered the Prayer yet.” The man said (and I do not know whether it was after the second or the third time): “By Him, Who has revealed the Book unto you! I have done my best. So, please teach me.” He (the Prophet) said: “When you intend to pray, perform ablution perfectly, then stand and face the qiblah, then glorify (Allah to assume the prayer), then recite (whatever is available to you of The Qur’an), then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting and then prostrate yourself until you feel at ease in that position. If you do so, you will have offered your prayer; and you reduce from your prayer as much as whatever you decrease from this(172).”

The last advice given by The Messenger of Allah [peace be upon him] (a short while before his death) was **“Maintain with care the prayer! Maintain with care the prayer! And take care of) those whom your right hands possess (i.e. your slaves).”** He continued to say it till it rattled in his breast and he was unable to utter it(173).

O ummah of Muhammad! Return to your prayer so that your religion and faith would return to you, and you would achieve the sovereignty in this world and attain the hereafter.

(172) It is narrated on the authority of Rifâ’ah ibn Râfî’ [Allah be pleased with him]: An-Nasâ’i in his Sunan, no. 1052, and its chain of narrators is authentic.

(173) Ahmad in his Musnad, no. 166, with an authentic chain of narrators.

Conclusion

Exalted be You O Allah and with Your praises (I exalt You). I testify that there is none worthy of worship except You. I seek Your forgiveness and turn to You in repentance.

The end of the book

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