

دَعَوَاتُ الْمُؤْمِنِينَ الْمَذْكُورَةُ فِي الْقُرْآنِ

من كتاب 'فقه الأدعية والأذكار'
للشيخ عبد الرزاق بن عبد المحسن البدر

SUPPLICATIONS OF THE BELIEVERS

WHICH ARE MENTIONED IN THE QUR'ĀN



Taken from
'Fiqh al-Ad'iyah wal-Adhkār'
by Shaykh 'Abdur-Razzāq
ibn 'Abdul-Muḥsin al-Badr

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لِلشَّيْخِ عَبْدِ الرَّزَّاقِ بْنِ عَبْدِ الْمُحْسِنِ الْبَدْرِ

Supplications of the Believers

Which Are Mentioned In the Qur'an

Supplications seeking:

The Good of This World and the Next, Patience, Firmness and Victory Over the Enemy, Pardon for Forgetfulness and Mistakes, Forgiveness and Mercy, Protection of the Heart from Deviation, Protection From the Fire, To Be Raised Among the Righteous, To Be Saved from Oppression, and To Die As Muslims Upon Right Guidance, To Make Our Wives and Offspring Righteous, To Be Thankful, To Do Righteous Deeds and To Complete Our Light on Yawm al-Qiyamah.

Shaykh 'Abdur-Razzāq ibn 'Abdul-Muhsin al-Badr

(May Allāh Protect and Preserve him and his father)

'Supplications of the Believers
Which Are Mentioned In the Qur'ān'

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Transliteration Table

ع	‘	This is the letter ‘Ain.	خ	Kh	
أ	A	About [This is the letter Hamzah]	ل	L	Look
آ	Ā	Ā [When <i>Alif</i> is being used as a long vowel]	م	M	Man
ب	B	Box	ن	N	Nurse
د	D	Door	و	Oo	Pool [when <i>waw</i> is used as a long vowel]
ض	<u>D</u>	heavy “ <u>d</u> ” sound	ق	Q	Queen (a heavy “k” sound made at the back of the mouth, just above the throat)
ذ	dh	<u>These</u> , <u>Those</u> [must be distinguished from the ‘th’ in ‘ <u>think</u> ’ and ‘ <u>thought</u> ’]	ر	R	Rabbit (it is <i>not</i> heavy like r in English)
ظ	<u>dh</u>	“th” sound as in “these” but heavier	س	S	Sea
ي	ee	Feet [When <i>Yā</i> is being used as a long vowel]	ص	<u>S</u>	Heavy “s” sound
ف	F	Fish	ش	Sh	Ship
غ	gh	The sound you make when gargling	ت	T	Tan
ح	<u>H</u>	Heavy “h” sound	ط	<u>T</u>	Heavy “t” sound
هـ	H	Hat	ث	Th	<u>Think</u> , <u>Thought</u> [must be distinguished from the ‘th’ in ‘ <u>this</u> ’ and ‘ <u>these</u> ’]
!	I	Ink	و	W	Water [when <i>Waw</i> is used as a consonant]
ج	J	Jar	ي	Y	Yarn [when <i>Yā</i> is used as a consonant]
ك	K	Kit	ز	Z	Zebra

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Biography of the Author – (Hafidhahullāh)

He is Shaykh 'Abdur-Razzāq ibn Shaykh 'Abdul-Muhsin al-'Abbād al-Badr (Hafidhahumullāh). He was born on the 22nd of Dhul-Qa'dah 1382 AH in **az-Zulfee**, [Riyādh province] KSA. His undergraduate studies, Master's and PhD degrees were all at the Islamic University of al-Madeenah.

From among the many scholars that he has benefited from are:

1. Al-Imām 'Abdul Azeez ibn 'Abdullāh ibn Bāz (Rahimahullāh)
2. Al-Imām Muḥammad ibn Sāliḥ al-Uthaimen (Rahimahullāh)
3. His father, al-'Allāmah 'Abdul-Muhsin al-'Abbād (Hafidhahullāh)

From his many writings

Explanation of *al-Adab al-Mufrad* – by Imām al-Bukhāree (Rahimahullāh)

Explanation of *al-'Aqeedah at-Tahāweeyah* - by Imām at-Tahāwee (Rahimahullāh)

Explanation of *al-Kalīm at-Tayyib* – by Imām Ibn Taymiyyah (Rahimahullāh)

Explanation of *al-Qawā'id al-Muthlā* – by Imām Ibn Uthaimen (Rahimahullāh)

Some of his translated works

Ta'dbeem-us-Salāb (The Great Importance of Prayer)

---Audio File available at: http://islamlecture.com/lesson.php?book_id=512

The Methodology of Ahlus-Sunnah In Uniting the Ummah

---Audio File available at: http://islamlecture.com/lesson.php?book_id=4

The Value of Time in the Muslim's Life

---Audio File available at: http://islamlecture.com/lesson.php?book_id=76

Causes Behind the Increase and Decrease of Emān

50 Points of Benefit Extracted from the Story of Luqmān the Wise

His Occupation

He is presently a member of the teaching staff at the Islamic University of Madeenah, and has also given numerous lectures at the Prophet's Masjid in Madeenah and other locations locally and abroad.

Translator's Introduction

In the Name of Allāh, the Beneficent, the Merciful. And may the praise of Allāh in the highest assembly of the angels and safety and security be upon His Servant and Messenger Muḥammad (ﷺ).

Indeed, from the most important of the *obligatory* acts of worship which Allāh has legislated for His believing servants is the act of *Du'ā* (supplication), i.e., calling upon Him for every need, in every situation and circumstance, in the day and the night, and in public and private.

Supplicating (to Allāh) is from among the most beneficial of all acts of worship, as well as being one of the easiest acts of worship for a Muslim to perform. And it has a magnificent status in Islām, in that the *command* to supplicate (to Allāh) came in the Qur'ān:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

And your *Rabb* (Creator, Provider) said: Supplicate to Me, I will respond to your (supplication). Verily! Those who scorn My *worship* [i.e., do not *supplicate* to Me] will surely enter Hell in humiliation! [*Soorab Ghāfir*, 40:60]

And the Messenger of Allāh (ﷺ) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Supplication is (the essence of) 'Ibādah (worship). [*Ṣaḥeeb*, reported by at-Tirmidhee, no. 2969]

The Contents of this Book

The book before you - although small in size - contains a very *beneficial* discussion and explanation of some of the greatest supplications with which *al-Mu'minoon* (the believers) have supplicated to Allāh *throughout history*.

Each one of these supplications has been *chosen by Allāh* to be placed in the *Qur'ān* - to be *read, reflected upon, and supplicated with* until *Yawm al-Qiyāmah* - *from among the supplications of the millions and billions of believers* who have supplicated to Allāh throughout the *history of human beings upon this earth*.

The Explanation

With the hope that a believer will increase his/her *calling* upon Allāh, and to aid the Muslim in grasping the importance and full significance of these supplications, each supplication is accompanied by a scholarly *explanation*, in addition to the *text* of the Hadeeth which puts the words in proper context and further clarifies its meaning and importance.

This explanation is taken from '**Fiqh al-Ad'iyah wal-Adhkār**' (Understanding the Words of Supplication and Remembrance)¹ by Shaykh 'Abdur-Razzāq ibn 'Abdul-Muḥsin al-Badr (may Allāh protect and preserve him and his father).

Memorization

The *Arabic* text has been included to facilitate the memorization of these *Ad'iyah* (supplications). It is hoped that whoever recites these supplications with *reflection* and *contemplation* upon their meanings, and *believing* in its truthfulness in his/her heart, will earn a great *reward* and the *pleasure* of their Lord, in addition to having their supplications *responded* to!

May Allāh, the Most High, reward generously everyone who contributed to this project, those who *reviewed* it or typed it, made possible its printing and distribution, or helped in any way. I am particularly grateful to my children, my brother 'Abdul-Latīf and nieces Batlah, Huda, Sumiyya, and Nusaybah, as well as my close friends Amjad Khan, Muḥammad Shamil, Abu Hudhaifah, Zakee Muwwakkil, the Shākirs, Muḥammad Rashid and Khurram 'Ali [among others] without whose *consistent* support and assistance - after Allāh, the Most High - this work may not have been completed.

Finally, I ask Allāh, the *Most Merciful* of those who show mercy, to shower His *Rahmah* upon the mother of my children, my *best friend*, dearest *companion* and faithful *wife* of forty-four years who returned to Allāh before the completion of this year's book. May Allāh, ash-Shākir ash-Shakoor, recognize, record and reward her *Ḥasanāt* (good deeds), expiate her *Sayyiāt* (bad deeds), elevate her *Darajāt* (grades of elevation), admit her into His *Jannah*, make her grave *spacious*, fill it with *light*, and protect her from the punishment of the grave and from the punishment of the Fire. Āmeen!!!

Abu Muḥammad (A.R. Shākir)

15th Rajab 1444 A.H. / 6th February 2023 C.E.

¹ Chapters 204 - 213, Fiqh al-Ad'iyah wal-Adhkār, between pages 859 - 897.

CHAPTER ONE

Allāh has mentioned in His glorious Book supplications *with which* He describes His believing worshippers and *due to which* He praises them. He has also related - from some of the righteous among His worshippers - words with which they have supplicated to Allāh, the Most High, in certain situations and on particular occasions - (supplications) which are beautifully composed and magnificent in their indications and meanings.

It is befitting of the Muslim worshipper (of Allāh) to give their *attention* to these supplications, to *reflect* upon them, *contemplate* them, be eager and diligent in *memorizing* them, and to *supplicate* to Allāh with them - each one of them in the appropriate situation and occasion. Indeed, Allāh, the One Free From All Imperfections, has only mentioned these supplications in His Book and reported them in it so that His believing worshippers would reflect upon them and utilize them.

In what follows [i.e., in the following chapters] is the mention of a blessed collection from these supplications, accompanied by short and simple reflections upon some of their meanings and benefits.

[1] **From among them** is the saying of Allāh, the Most High:

﴿ وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

And of them are some who say: **Our Lord! Give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire!** [*Soorah al-Baqarah*, 2:201]

So, concerning this magnificent supplication, Allāh, the Most High, has informed us in His Book about a group of the people who believed in Him and His Messenger (ﷺ), from among those who performed pilgrimage to His sacred House (i.e., the *Ka'bah*, in *Makkah*) that they were calling upon their *Rabb*, the Mighty the Majestic, with this supplication - Allāh informing us of this in such a manner as to praise them and commend them [for this supplication of theirs], since they have combined in this supplication of theirs between seeking that which is good for them in both worlds, the *Dunyā* (this world) and the *Akhirah* (Hereafter).

So, their saying: '**Rabbanā**' (O our Lord) is a call entailing affirmation of the *Rubobbiyyah* (Lordship) which necessitates the acknowledgment of *Uloohiyyah* (Divinity, and His sole right to be worshipped alone), as well as the firm conviction (in the heart) of His *Kamāl* (Perfection) and His *Jalāl* (Majesty) in reference to His *Dhāt* (Divine Being), His *Sifāt* (characteristics and qualities) and His *Af'āl* (actions).

Their saying: '**Give us in this world that which is good...**' is a supplication requesting the good of this world in its entirety. Indeed, the 'good' that is desired in this world includes every worldly request which a person would consider to be good were he to receive it, including:

1. *Āfiyah* (protection and well-being),
2. *Riẓq* (provisions) which are lawful, plentiful, and which bring about joy,
3. *Dār Raḥbah* (a spacious home),
4. *Zawjab Ṣāliḥah* (a righteous spouse),
5. *Walad* (a child) which is the joy of one's eyes,
6. '*Ilm Nāfi*' (beneficial knowledge),
7. '*Amal Ṣāliḥ*' (righteous actions),
8. *Amn wa Rāḥah* (safety and comfort),
9. *Thana' Jameel* (being mentioned with beautiful praise), and whatever is like this, from among the *permissible*, beloved things which are sought. And this is a collection of what has been narrated by the scholars of *Tafseer* (who explain the Qur'ān), from among the various expressions mentioned on this topic (i.e., what is intended by 'the good' of this world).

Their saying: **...and in the Hereafter that which is good...** means, and *give us* in the Hereafter that which is good.

al-Hāfidh Ibn Katheer (Raḥimahullāh) said: As for the good in the Hereafter, the highest/best of it is being admitted into *al-Jannah* (Paradise), and that which accompanies it, such as being *safe* from *al-Faẓa' al-Akbar* [the great terror of the blowing of the horn] in *al-'Araṣāt* (the place of standing on the Judgment Day), in addition to having an easy *Ḥisāb*² (Accounting of one's deeds) and other things from the righteous affairs of the Hereafter.³

Their saying: '**...and save us from the torment of the Fire!**' means: turn away from us the punishment of the Hell-Fire. And this is a supplication requesting to be saved from the Fire as well as to not even enter it [temporarily]. Hence, this requires Allāh facilitating the means to achieve this - in this world -

² It came in an authentic Hadeeth: '*Allāhumma Ḥāsibnee Ḥisāban Yaseeran*' (O Allāh, give me an *easy* reckoning). Ā'ishah (RaḍiyAllāhu 'anhā) asked the Prophet (ﷺ): What is an '*easy* reckoning'? He (ﷺ) said: That Allāh would look at a person's *Sayyi'āt* (sins) [in his Book of deeds] and then *pardon him* for those sins... [*Ṣaḥeeḥ Ibn Hibbān*, no. 7372. al-Albānee said that it is *Ḥasan Ṣaḥeeḥ* (a good, sound Hadeeth). See also: *Ṣaḥeeḥ Ibn Khuzaimah*, no. 849]

³ Tafseer Ibn Katheer, 1/356.

including *avoiding al-Mahārim* (things which are forbidden) and *al-Āthām* (sins), and *abandoning ash-Shubuhāt* (the doubtful matters) and *al-Ḥarām* (that which is unlawful).

This blessed supplication is considered to be among the comprehensive supplications and the most all-inclusive of that which covers the good of the *Dunyā* (this world) and the *Ākhirah* (Hereafter).

For this reason, the Prophetic *Sunnah* has recorded/mentioned the clarification of its high status, encouraging its use, and urging (that it be supplicated with), as in the *Hadeeth* of Anas (RadiyAllāhu ‘anhu), where he said: 'The supplication which the Prophet (ﷺ) recited most was: **Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!**⁴

In his narration, Imām Muslim has the additional words: And whenever Anas (RadiyAllāhu ‘anhu) intended to supplicate with *one supplication*, he would supplicate with it; and whenever he intended to supplicate with *many supplications*, he would supplicate with it among the others.

Imām Abu Dāwood has reported, on the authority of 'Abdullāh ibn as-Sā'ib (RadiyAllāhu ‘anhu), that he said: I heard the Messenger of Allāh (ﷺ) saying - [while walking] between the two corners⁵ of the *Ka'bah* - **Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!**⁶

Imām Muslim has narrated in his *Saheeh* collection, on the authority of Anas (RadiyAllāhu ‘anhu), that the Messenger of Allāh (ﷺ) visited a sick man from among the Muslims who had become thin/weak, until he became like a *farkh* (baby chick).

So, the Messenger of Allāh (ﷺ) said to him: Have you supplicated for something or asked (Allāh) for something? The man said: Yes. I was saying: O Allāh! Whatever You are going to punish me with in the Hereafter, hasten it (i.e., the punishment) for me in this world.

Then, the Messenger of Allāh (ﷺ) said: *SubhānAllāh!* (O How Perfect Is Allāh!), you do not have the ability (to bear it), or he said: you are not capable (of bearing it). If only you had said: **O Allāh! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!**

⁴ Reported by al-Bukhāree, no. 6389 and Muslim, no. 2690.

⁵ The two corners referred to here are the *Yamāni* corner and the corner of the *Black Stone*.

⁶ Sunan Abu Dāwood, no. 1892. Al-Albānee declared it to be '*Ḥasan*' (good, acceptable) in '*Saheeh Abi Dāwood*', 1/528.

The narrator said: So, he (ﷺ) supplicated to Allāh for this man, and as a result Allāh healed him.⁷

Imām al-Bukhāree reported in '*al-Adab al-Mufrad*' that a group of people came to Anas Ibn Mālīk (RadiyAllāhu 'anhu) so that he would supplicate for them. So, it was said to him: Indeed, your brothers have come to you so that you would supplicate to Allāh for them. So, he (RadiyAllāhu 'anhu) said:

O Allāh! Forgive us and have Mercy upon us, and give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.

They asked him to supplicate more, and he supplicated with the like of it and then said: If you are given this [which I have asked for in this supplication], then, indeed, you would have been given the good of the *Dunyā* (this world) and the *Ākhirah* (Hereafter).⁸

[2] From among the *Da'awāt* (supplications) of *al-Mu'mineen* (the Believers) which are mentioned in the Qur'ān, is that (supplication) which has been mentioned in the saying of Allāh, the Most High: 'And when they advanced to meet *Jāloot* (Goliath) and his forces, they supplicated:

﴿وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people. [*Soorah al-Baqarah*, 2:250]

This *Ayah* (verse) is an account of the supplication of a small group of believers - *Tāloot* and his forces - in the situation where they were facing the enemies of Allāh, the Most High - *Jāloot* and his forces, who were pagan disbelievers in Allāh, the Most High, and their number was *far above* the number of the believers.

For this reason, these believers humbly supplicated to Allāh, the Most High, asking Him for the means of victory over the pagan disbelievers in this battle.

This is what Allāh, the Most High, informed us of in His statement: '**And when they advanced to meet *Jāloot* (Goliath) and his forces...**', meaning: when the party of *Emān* (True Faith) - who were a small number, from among the forces of *Tāloot* - met face to face with their enemy, the forces of *Jāloot*, who were a great number, they (the believers) supplicated: '**..Our Lord! Pour forth on us**

⁷ Saḥeeḥ Muslim, no. 2688.

⁸ *al-Adab al-Mufrad*, no. 633. al- Albānee declared its chain of narrators to be Saḥeeḥ (authentic) in '*Saḥeeḥ al-Adab al-Mufrad*', no. 494.

patience...' meaning: Send down and pour upon us (an abundance of) patience, from Your Self; '**...and set firm our feet...**' - meaning: Strengthen our *hearts* in fighting them, to make our *feet* firm, so that we will not be defeated. Indeed, the *feet* are only made firm when the *hearts* are strong.

'**...And make us victorious over the disbelieving people**' - meaning: Write [i.e., decree] for us victory over them.

Indeed, Allāh responded with what they had asked for and granted them what they desired from Him. For this reason, He said: '**So they routed them by Allāh's Permission**' - meaning: They overcame them and defeated them by the Power of Allāh, not by their power, and by the Strength of Allāh and His Help, not by their strength and numbers.

Allāh says:

﴿ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴾

...And there is no victory except from Allāh, the All-Mighty, the All-Wise.
[*Soorah Āli 'Imrān*, 3:126]

Inclusive in this supplication is *Kamāl al-Isti'ānah* (the perfection of seeking help) from Allāh, and *Tamām al-Iltijā'* (completeness of seeking refuge) in Him in this extremely difficult situation.

It has also come in the *Sunnah* [of the Prophet (ﷺ)] in the Hadeeth of Suhaib (RadiyAllāhu 'anhu), that whenever the Messenger of Allāh (ﷺ) met the enemy (on the battlefield), he used to say:

O Allāh! By You (i.e., with Your Help) *Aḥoolu* (I outmanoeuvre my enemy), by You (i.e., with Your Help) *Aṣoolu* (I attack or assault my enemy) and by You (i.e., with Your Help) *Uqātilu* (I fight my enemy). Reported by Imām Aḥmad.⁹

This is *Tafweed* (surrendering one's affairs) to Allāh, and *I'timād* (total dependence) upon Him, while He, the One Free From All Imperfection, is the One In Whose Hand is *Azīmmatul-Umoor* (Reigns, total control over all affairs), and *Maqāleedus-Samāwāti wal-Ard* (Keys to the store houses of the heavens and earth).

Wa lā Hawla wa Lā Quwwata illā Bi-Hi!

And there is no Power (to repulse evil), and no Strength (to achieve good), except with Him!

⁹ Reported by Aḥmad in '*al-Musnad*', 3/184; Sunan Abi Dāwood, no. 2632, and the wording is from Abu Dāwood; *Jāmi' at-Tirmidhee*, no. 3584. al-Albānee declared it to be *Saḥeeḥ* (authentic) in *Saḥeeḥ al-Jāmi'*, no 4757.

CHAPTER TWO [End of Soorah al-Baqarah]

[3] From among the magnificent supplications of the Messenger (ﷺ) and the People of *Emān* (True Faith) is that which Allāh, the Most High, mentioned in the closing (verses) of *Soorah al-Baqarah*¹⁰. Allāh, the Most High, said:

﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
اَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿

The Messenger believes in that which was revealed to him from his *Rabb* (Lord, Creator), and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, We make no distinction between any of His Messengers – and they say, **We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).**

Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. **Our Lord! Punish us not if we forget or fall into error. Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians). Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulā* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.** [*Soorah al-Baqarah*, 2:285, 286]

So, this is a magnificent supplication which Allāh has made known as being from His Messenger Muḥammad (ﷺ) and from His believing worshippers from the *Ummah* of Muḥammad (ﷺ), and *due to which* He praises them; a supplication in which they have asked for that which will benefit them in the *Deen* (religious life) and the *Akhirah* (Hereafter).

His statement: '**The Messenger believes in that which was revealed to him from his *Rabb* (Lord, Creator)...**' - this is information about the Prophet (ﷺ),

¹⁰ *Soorah al-Baqarah*, is the second chapter of the Qur'ān.

and it is a *Shahādah* (testimony) from Allāh, the Most High, for him (ﷺ) confirming his *Emān* (True Faith) in that which was revealed to him from his *Rabb* (Lord, Creator). This (testimony from Allāh) implies giving him (ﷺ) the reward given to the most complete of the People of *Emān* (True Faith), in addition to the reward of *ar-Risālah* (being a Messenger) and *an-Nuboowah* (being a Prophet). This is because he (ﷺ) shared with the believers the (station of) *Emān* (True Faith) and attained the highest of its levels; and then excelled/surpassed them (i.e., the other believers) due to the status of *ar-Risālah* (being a Messenger) and *an-Nuboowah* (being a Prophet).

The statement of Allāh, the Most High: '**...and (so do) the believers...**' - is coupled to '*the Messenger*' [i.e., *the Messenger* believes in that which has been revealed to him from His *Rabb* (Lord, Creator), and (*so do*) *the believers* (i.e., believe in the same)], and this is a *Shahādah* (testimony from Allāh) for the believers confirming that they (also) have believed in that which their Messenger (ﷺ) has believed in.

The statement of Allāh, the Most High: '**Each one believes in Allāh, His Angels, His Books, and His Messengers...**' - is a *Shahādah* (testimony from Allāh) for all of them, confirming their *Emān* (True Faith) in the five¹¹ foundations without which no one would be considered a *Mu'min* (True believer), i.e., having *Emān* (True Faith) in Allāh, His Angels, His Books, His Messengers and the Last Day (i.e., the Day of Judgment).

His statement: '**We make no distinction between any of His Messengers...**' - is an account concerning the People of *Emān* (True Faith) that they are saying this, i.e., that they make no distinction between any of the Messengers of Allāh, the Most High, by *believing* in some and *disbelieving* in others.

Rather, they believe in all of them, even though some of the Messengers abrogate the laws of others, by the permission of Allāh - even to the extent that all (previous) laws have been abrogated by the *Sharee'ah* (divine laws) of Muḥammad (ﷺ), *Khātam al-Anbiyā' wal-Mursaleen* (the Seal of the Prophets and Messengers)¹², whose *Sharee'ah* (divine laws) will be in force until the Hour of Judgment. And there will remain a group of people from his (ﷺ) *Ummah* (Worldwide community of believers) upon the Truth, being given support/victory until the establishment of the Hour of Judgment.

¹¹ Even though only four of the fundamentals are *specifically* mentioned here, the fifth [i.e., Judgment Day] is called to by the others, especially by the Messengers and the revealed Books.

¹² See: Qur'ān, *Soorah Abḥzāb*, 33:40, for the expression '*Seal of the Prophets*': meaning the *final* Prophet and Messenger, after which there will never be another one.

So, with this *Emān* (True Faith) they became clearly distinct from all *Tawā'if* (sects) of the disbelievers; including those who denied *all* of the Messengers (without exception), as well as those who (claimed) to affirm the truthfulness of *some* (of the Messengers), while denying others.¹³ In fact, disbelieving in *one single* Prophet is disbelief in *all* of the Prophets (*AlaibimusSalām*, Peace be upon them all).

His statement: '**... and they say, We hear, and we obey...**', meaning: We have *heard* Your saying, O our *Rabb* (Lord, Creator), we have *understood* it, and we *made it our business* to do the actions that it requires (of us).

This is affirmation - from them - of the **two pillars** of *Emān* (True Faith), which are essential to its establishment, which are **as-Sam'u** (Hearing), which entails *acceptance* and *surrender*; and **at-Tā'ah** (Obedience), which entails *complete compliance* and *obedience* to the command.

Then, they said: '**...(We seek) Your Forgiveness, our *Rabb* (Lord, Creator), and to You is the return (of all).**' They said this because they knew that they would never be able to *perfectly* fulfill the obligation of *acceptance* and *obedience* which the station of *Emān* (True Faith) required of them. And because they knew that overpowering instincts and human impulses would inevitably incline them [i.e., make them disposed] to falling short in some of the obligations of *Emān* (True Faith); and that nothing would restore the scattered fractures (caused by these shortcomings) except Allāh, the Most High's, Forgiveness of them.

So, they asked Him for His Forgiveness, which is [the means to] the highest degree of their happiness/success, and the peak of their perfection. Hence, they said: '**(We seek) Your Forgiveness, our *Rabb* (Lord, Creator)...**' And then they acknowledged that their destination and their place of return is to *Mawlāhum* (their True Master), to Whom their return is *inevitable*. So, they said: '**...and to You is the return (of all).**'

So, these words encompass:

1. Their *Emān* (True Faith) in Him,
2. Their *being subject to obedience* to Him and being in a *state of worship* of Him,
3. Their *acknowledgment* of His *Ruboobiyyah* (as the only Creator, Owner, Controller of all affairs),

¹³ For example, the Jews claim belief in Moses (*'AlaibisSalām*), while denying the prophethood of Jesus (*'AlaibisSalām*). And the Christians claim belief in Jesus (*'AlaibisSalām*), while denying the prophethood of Muḥammad (ﷺ).

4. Their *dire need* for His *Forgiveness*,
5. Their *acknowledgment* of *falling short* in fulfilling His Rights, and
6. Their *affirmation* of *their return* for *Yawm al-Hisāb* (the Day of Accounting).

The statement of Allāh, the Most High: '**Allāh burdens not a person beyond his scope...**' - means that Allāh does not make anyone responsible for that which is *beyond* their ability. Rather, everything which He has made His worshippers responsible to do - *commands* and *prohibitions* - are things which they are *able* to do and *capable* of. And this [i.e., not making them responsible for that which they are incapable of] is from His *Lutf* (Kindness) to His creation, and His *Ra'fab* (Compassion) with them, and His *Ihsān* (Goodness) to them.

The statement of Allāh, the Most High: '**...he (i.e., the human being) gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned..**' - means: for each individual human is that which he has earned of *Khair* (good), and against him is that which he has earned of *Sharr* (evil). And this is (only) in relation to the deeds for which people have been made responsible.

In this is a clarification that the fruits of *at-Takleef* (responsibilities with which people are tasked) and its end result all return to the worshippers (themselves), and that Allāh, the One Free From All Imperfections, is free from, high above and far removed from *benefiting* from their *Kasb* (that which they earned of good), and from being *harm*ed by their *Iktisāb* (that which they earned of evil), as it came in the *Hadeeth Qudsee*¹⁴:

يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّوْنِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي.

O My servants, you will not attain [a position of] *harming* Me so as to be able to *harm* Me, and you will not attain [a position of] *benefiting* Me so as to be able to *benefit* Me.¹⁵

Rather, the worshippers will have that which they have earned (of good) and its *benefit*, and against them will be that which they have earned (of evil) and its *harm*, as Allāh, the Most High, said:

﴿مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا﴾

¹⁴ *Hadeeth Qudsee*: A statement which the Prophet (ﷺ) narrates from Allāh Himself, as the speech of Allāh.

¹⁵ Reported by Imām Muslim in his *Sabeeh* collection of *Hadeeth*, no. 2577.

Whoever goes right, then he goes right only for the *benefit of his own self*. And whoever goes astray, then he goes astray *to his own loss...* [*Soorah al-Isrā'*, 17:15]

So, Allāh, the Most High, has not *commanded* them with that which He commanded them with due to any *need* that He has from them. Rather, (he has done so) out of His *Rahmah* (Mercy), *Ihsān* (Goodness), and *Takarrum* (Generosity). Nor has He *prohibited* them from that which He has prohibited them except that it is for *their Hamyah* (protection), *Hifdh* (preservation), *Siyānah* (safeguarding), and *'Afiyah* (well-being).

The statement of Allāh, the Most High: **'Our Lord! Punish us not if we forget or fall into error...'** is a means of *guidance*, from Allāh, the Most High, to the believers - *directing* them to this supplication.

And this is because the responsibilities which His worshippers have been tasked with are *'Uhood* (covenants) and *Wasāyā* (advices) which must be given *attention* to and *guarded*, without *neglecting* any of it. However, those things in human nature which may overcome them insist on causing *an-Nisyān* (forgetfulness) *al-Khata'* (mistakes), *ad-Da'f* (weakness), and *at-Taqseer* (shortcomings).

Hence, this supplication entails the believers asking their *Rabb* (Lord, Creator) to *pardon* them in all of the above, and to remove its *consequences* from them.

In the *Hadeeth* of Ibn 'Abbās (RadiyAllāhu 'anhumā), from the Prophet (ﷺ) that he said: Indeed, Allāh has pardoned from my *Ummah* (worldwide community of believers) *al-Khata'* (mistakes), *an-Nisyān* (forgetfulness) and that which they are *compelled* to do against their will.¹⁶

This is from the magnificence of Allāh's *Mann* (Favor) and the vastness of His *Fadl* (Bounty) that He overlooks and pardons His worshippers for the *mistakes* and *forgetfulness* which has occurred from them, or for that which they did under *compulsion*. Consequently, for Him is *al-Hamd* (all Praise) for His *Fadl* (Bounties) and His *Ihsān* (Goodness); and for Him, the One Free From All Imperfections, is *ash-Shukr* (all Gratitude), due to His *Mann* (Favors) and His *Ikerām* (Generosity)!

¹⁶ Sunan Ibn Mājah, no. 2045, and al-Albānee declared it to be *Sabeeh* (authentic) in '*Sabeeh Ibn Mājah*', no. 1677.

CHAPTER THREE [End of Soorah al-Baqarah]

Here we will complete what remains to be said about the meanings of the blessed supplications mentioned at the end of *Soorah al-Baqarah* and include mention of some of the *virtues/merits* of the two verses which the *Soorah* closes with.

The statement of Allāh, the Most High:

﴿ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ﴾

Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)...¹⁷ - means: Do not hold us responsible to perform extremely difficult deeds, even if we might be able to do them, in the way that You legislated such extremely difficult deeds for the earlier nations who were before us, including *al-Aghlāl* (shackles) and *al-Āsār* (heavy burdens) which were upon them.

This is a request for reducing [the responsibilities contained in] His commands and His prohibitions. Indeed, our Prophet Muḥammad (ﷺ) was missioned to do just that, as His *Rabb* (Lord, Creator), the One Free From All Imperfections described him (ﷺ) in His Book (i.e., *al-Qur'ān*). He, the Most High, said:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ ءَامَنُوا
بِهِ وَعَزَّوْهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

Those who follow the Messenger, the Prophet who can neither read nor write (i.e., Muḥammad) whom they find written with them in the *Taurat* (Torah)¹⁸ and the *Injeel* (Gospel)¹⁹. He commands them with *Al-Ma'roof* (i.e., Islamic Monotheism and all that Islam has ordained); and forbids them from *Al-Munkar* (i.e., disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful *Al-Taiyibat* [i.e., everything good and lawful, including deeds and beliefs, etc.], and prohibits them as unlawful *Al-Khabā'ith* [i.e., everything evil and unlawful, including deeds and beliefs, etc.], he releases them from *al-Āsār* (their heavy burdens [of Allāh's Covenant], and from *al-Aghlāl* (shackles) that were upon them. So those who *believe* in him (Muḥammad), *honor*

¹⁷ *Soorah al-Baqarah*, 2:286.

¹⁸ Deut, 18:15

¹⁹ John 14:16

him, *help* him, and *follow* the light (i.e., the *Qur'ān*) which has been sent down with him, it is they who will be successful.²⁰

He (ﷺ) said: Indeed, I have been sent with *Haneefyyah Sambah* (The Easy Religion of *Tawbeed*).²¹

The statement of Allāh, the Most High:

﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴾

Our Lord! Put not on us a burden greater than we have strength to bear²²

- is a request related to *al-Qadā'* and *al-Qadr* (Allāh's Divine Decree & Its Execution), and *al-Masā'ib* (Calamities) and *al-Balā'* (Trials), meaning: Do not test us with that which we do not have the power or ability (to bear). And this is because when they came to know that they were not going to be freed from that which He is commanding them with and prohibiting them from, they then asked Him to lighten (the trials of) His *Qadā'* and His *Qadr* (Divine Decree & Its Execution), in the same way that they had asked Him to lighten (the difficulties of) His commands and prohibitions.

The statement of Allāh, the Most High: **Pardon us and grant us Forgiveness.**

Have mercy on us... - means: *Pardon* us for that which has occurred between us and You, from that which You know of our *Taqseer* (shortcomings) and *Zalal* (slips); and *Forgive* us concerning that which is between us and Your worshippers. So, do not allow them to see our *Masāwee* (evil actions) and our *A'māl al-Qabeelah* (ugly, horrible deeds). And have *Mercy* upon us concerning future (events), such that we will not fall into other sins [not yet committed].

For this reason, it is said: The sinner is in need of three (3) things:

1. That Allāh *pardon* him for that which is between Him (Allāh) and the sinner,
2. That Allāh *screen* him (the sinner) from being seen by His worshippers, such that He does not *expose* him among the people, and
3. That Allāh keep him (the sinner) *safe* in what remains, such that he does not fall into similar sins (as he committed in the past).

So, these three (3) things which are included in this supplication, i.e., *al-'Afwu* (pardon), and *al-Maghfirah* (forgiveness), and *ar-Rahmah* (mercy), are what the *Sa'ādah* (good fortune) and *Falāh* (success) of the human being revolves around.

²⁰ *Soorah al-A'rāf*, 7:158.

²¹ Reported by Ahmad, from the Hadeeth of *Umm al-Mu'mineen* Ā'ishah (RadiyAllāhu 'anhā).

²² *Soorah al-Baqarah*, 2:286.

So, *al-'Afwu* (pardon) entails Allāh, the Most High, *waiving His right* (to punish the sin), and pardoning them for it; while *al-Maghfirah* (forgiveness) entails *protecting them* from the evil (consequences) of their sins, and His *turning* towards them and being *pleased* with them; while *ar-Rahmah* (mercy) includes both of these things, in addition to *al-Ihsān* (beneficence towards them), *al-'Atfu* (sympathy towards them), and *al-Birr* (kindness to them). So, these three (3) things (together) entail *an-Najāh* (being saved) from *ash-Sharr* (every evil) and *al-Fawz* (success) in achieving *al-Khair* (all good).

The statement of Allāh, the Most High: **You are our Mawlā (Patron, Supporter and Protector)** - means: You are our *Walee* (Supporter) and our *Nāsir* (Helper, Patron); and upon You we depend and place our trust; and You are *al-Musta'an* (The One from Whom Aid is Sought). *Wa Lā Hawla wa Lā Quwwata Lanā Illā Bi-Ka!* And there is no Strength (to achieve good), and no Power (to repulse evil), except with You!

This is *Tawassul* (seeking nearness to Allāh) by means of their acknowledgment that He, the One Free From All Imperfections, is their True *Mawlā* (Patron, Supporter and Protector), besides Whom there is no *Mawlā* for them. Hence, He is their *Nāsir* (Helper), their *Hādee* (Guide), their *Kāfee* (One Who Suffices them), their *Mu'een* (Aid), their *Mujeeb* (One Who responds) to their supplications, and their *Ma'bood* (only One Who is worshiped).

The statement of Allāh, the Most High: **and give us victory over the disbelieving people** - is a supplication asking for *victory* over the enemies. And that entails their subduing their enemy, the *Shifā'* (healing) of the breasts (of the believers) [being satisfied with their victory over their enemy], and the removal of *Ghaidh* (anger) from their hearts²³. It also entails *at-Tamakkun* (power, authority in the land) to *openly* worship their *Rabb* (Lord, Creator), *openly* practice His *Deen* (*al-Islām*), and the making of His Word *uppermost* (in the earth).

Indeed, these words mentioned in these two verses at the end of *Soorah al-Baqarah* are among the magnificent supplications which Allāh, the Most High, has singled out for His Messenger Muḥammad (ﷺ) and his *Ummah* (worldwide community of Muslims), as it came in the *Hadeeth* of 'Abdullāh Ibn Mas'ood (RādiyAllāhu 'anhu), where he said:

عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا أُسْرِيَ رَسُولُ اللَّهِ ﷺ، انْتَهَى بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ إِلَيْهَا يَنْتَهَى مَا يُعْرَجُ بِهِ مِنَ الْأَرْضِ، فَيَقْبَضُ مِنْهَا وَإِلَيْهَا يَنْتَهَى مَا يُهْبَطُ بِهِ مِنْ فَوْقِهَا، فَيَقْبَضُ مِنْهَا قَالَ: { إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى } قَالَ: فَرَأَسْتُ مِنْ ذَهَبٍ. قَالَ: فَأَعْطَى رَسُولُ اللَّهِ ﷺ ثَلَاثًا: أُعْطِيَ الصَّلَاةَ الْخَمْسَ، وَأُعْطِيَ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ، وَعُفِّرَ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ مِنْ أُمَّتِهِ شَيْئًا الْمُفْحَمَاتُ.

²³ See: *Soorah Tawbah*, 9:14, 15, where the believers are given these descriptions.

When the Messenger of Allāh (ﷺ) was taken on the *Isrā'* (Night Journey) and ended up at the *Sidratul-Muntabā* (Furthest Lote Tree)²⁴, which is in the *Sixth Heaven*²⁵, and is where everything that *ascends* from the earth stops [e.g., people's deeds], then is taken from it (i.e., from this place, at the Furthest Lote Tree), and everything which *descends* from above it stops [e.g., the commands of Allāh], then is taken from it (i.e., from this place, at the Furthest Lote Tree).

[About this] He (Allāh) said:

'When that covered the Lote Tree which did cover it!' [Qur'ān, 53:16] He (the narrator) said: moths of gold. He (the narrator, further) said: So, the Messenger of Allāh (ﷺ) was given three (3) things:

1. He (ﷺ) was given the five (5) obligatory prayers, and
2. He (ﷺ) was given the closing verses of *Soorah al-Baqarah*, and
3. That whoever does not commit any act of *Shirk* (i.e., making something as a partner with Allāh in that which is from His exclusive rights) from the *Ummah* (worldwide community of Muslims) [of Muḥammad (ﷺ)] would be forgiven *al-Muqḥimāt* ²⁶(sins).²⁷

عن أبي ذر قال: قال رسول الله (ﷺ): أُعْطِيتُ خَوَاتِيمَ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي.

On the authority of Abu Dharr (RāḍiyAllāhu 'anhu) who said, the Messenger of Allāh (ﷺ) said: I have been given the concluding verses of *Soorah al-Baqarah*, from a treasure underneath *al-'Arsh* (Allāh's Throne) - (verses) which no Prophet before me had been given. [Reported by Aḥmad]²⁸

عَنْ ابْنِ عَبَّاسٍ، قَالَ: بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ (ﷺ)، سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: هَذَا بَابٌ مِنَ السَّمَاءِ فُتِحَ الْيَوْمَ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ، فَنَزَلَ مِنْهُ مَلَكٌ، فَقَالَ: هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزَلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلَّمَ، وَقَالَ: أَبَشِّرْ بُنُورَيْنِ أُوتِيَتْهُمَا لَمْ يُؤْتِيَتْهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةُ الْكِتَابِ، وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتْهُ. رواه مسلم

On the authority of Ibn 'Abbās (RāḍiyAllāhu 'anhumā) who said: While Jibreel ('Alaihis-Salaam) was sitting with the Prophet (ﷺ), he heard a sound from above

²⁴ *Soorah an-Najm*, 53:14.

²⁵ In some of the narrations of this *Hadeeth*, it has: '...which is in the *Seventh Heaven*...'; and this is more accurate.

²⁶ Sins of the worst magnitude that drag one into the Fire. [An-Nihāyah]

²⁷ Reported by Imām Muslim, no. 173.

²⁸ *al-Musnad*, 5/180, no. 21564. Al-Albānee declared it to be *Saḥeeḥ* (authentic) in *Saḥeeḥ al-Jāmi'*, no. 1060.

him. So, he raised his head and then said: This is a door from the heavens opened today, which had never ever been opened before today.

Then, an angel descended from it, and he said: This is an angel which has descended to the earth which had never ever descended before today. Then, he (the angel) offered greetings and said: Rejoice in two lights both being given to you, which had never been given to a Prophet before you: *Fātiḥatul-Kitāb* (Opening chapter of the *Qur'ān*) and the concluding verses of *Soorah al-Baqarah*. You will never recite a *ḥarf* (single letter) from these two except that it [i.e., the reward for it] will be given to you. [Reported by Muslim]²⁹

عَنِ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: {وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ} [البقرة: 284]، قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ ﷺ: " قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا " قَالَ: فَالْقَى اللَّهُ الْإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ تَعَالَى: {لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا} [البقرة: 286] " قَالَ: قَدْ فَعَلْتُ " {رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا} [البقرة: 286] " قَالَ: قَدْ فَعَلْتُ " {وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا} [البقرة: 286] " قَالَ: قَدْ فَعَلْتُ.

Also, on the authority of Ibn 'Abbās (RadiyAllāhu 'anhumā) who said: When this verse was revealed: Whether you disclose that which is in your mind or conceal it, Allāh will call you to account for it. [2:284] - there entered their hearts something (of fear) such as had never entered their hearts (before) [from other verses].

So, the Prophet (ﷺ) said: Say: We have *heard* and *obeyed* and *submitted* ourselves. He (the reporter) said: Allāh instilled *Emān* (True Faith) in their hearts, and then Allāh, the Most High, revealed this verse: **Allāh burdens not a soul beyond its capacity. It gets (every good) that it earns and against it is (every evil) that it earns. Our Lord, call us not to account if we forget or make a mistake.** He (Allāh) said: Indeed, I have done it [i.e., answered your request]. **Our Lord! do not lay on us a burden as You did lay on those before us.** Our Lord! And burden us not with that which we have no ability to bear. **And pardon us, forgive us, and have mercy on us. You are our Protector**" (2:286). He said: Indeed, I have done it [i.e., answered your request]. [Reported by Muslim]³⁰

²⁹ Saḥeeḥ Muslim, no. 806.

³⁰ Saḥeeḥ Muslim, no. 126.

He (Imām Muslim) has narrated something similar to this from the Hadeeth of Abu Hurairah (RaḍiyAllāhu ‘anhu).³¹

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: قَالَ النَّبِيُّ (ﷺ): " الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَ بِهِمَا فِي لَيْلَةٍ كَفَّتَاهُ "

On the authority of Abu Mas'ood al-Badree (RaḍiyAllāhu ‘anhu), who said: The Messenger of Allāh (ﷺ) said: Whoever recites the two *Āyāt* (verses) from the end of *Soorah al-Baqarah* during the night, they will be sufficient for him [for that night]. [Reported by al-Bukhāree and Muslim]³²

So, this is some of what has been mentioned concerning the *virtues/merits* of these two verses. And it indicates the *importance* of their affair, the *loftiness* of their status, and the *magnitude* of Allāh's favor upon this *Ummah*, the *Ummah* of *al-Islām*, the *Ummah* of Muḥammad (ﷺ), in favoring them with these two verses.

³¹ Saḥeeh Muslim, no. 125. It is reported on the authority of Abu Hurairah (RaḍiyAllāhu ‘anhu) that when it was revealed to the Messenger of Allāh (ﷺ): To Allāh belongs whatever is in the heavens and whatever is in the earth and whether you disclose that which is in your mind or conceal it, Allāh will call you to account according to it. Then He forgives whom He pleases and chastises whom He Pleases; and Allāh is Able to do all things (2:284) - the Companions of the Messenger of Allāh (ﷺ) felt it hard and severe and they came to the Messenger of Allāh (ﷺ) and sat down on their knees and said: Messenger of Allāh, we were assigned some duties which were within our ability to perform, such as prayer, fasting, fighting (in the cause of Allāh), charity. Then this (the above-mentioned) verse was revealed unto you and we are not able to do it. The Messenger of Allāh (ﷺ) said: Do you intend to say what the people of two books (Jews and Christians) said before you: *We hear and disobey*? You should rather say: *We hear and we obey, (we seek) Your forgiveness, our Lord! and unto You is the return.* And they said: *We hear and we obey, (we seek) Your forgiveness, our Lord! and unto You is the return.* When the people recited it and it smoothly flowed on their tongues, then Allāh revealed immediately afterwards: The Messenger believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allāh and His Angels and His Books and His Messengers, saying: We make no distinction between one and another of His Messengers, and they say: We hear and we obey. (We seek) Your forgiveness, our Lord! and unto You is the return (of all) (2:285). When they did that, Allāh abrogated this (verse) and Allāh, the Mighty the Majestic, revealed: Allāh burdens not a soul beyond its capacity. It gets (every good) that it earns and against it is (every evil) that it earns. *Our Lord, call us not to account if we forget or make a mistake.* He (Allāh) said: Yes [i.e., I have answered your request]. *Our Lord! do not lay on us a burden as You did lay on those before us.* He (Allāh) said: Yes [i.e., I have answered your request]. *Our Lord, impose not on us (burdens) which we have not the strength to bear.* He (Allāh) said: Yes [i.e., I have answered your request]. *And pardon us and grant us forgiveness! Have mercy on us. You are our Protector, so grant us victory over the disbelieving people.* (2:286). He (Allāh) said: Yes [i.e., I have answered your request].

³² Saḥeeh al-Bukhāree, no. 5040.

CHAPTER FOUR

[4] From among the supplications of the believers which are mentioned in the Qur'ān, is that which is found in the statement of Allāh, the Most High:

﴿ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ
وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا
يَذَكِّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تَرُغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْعَيْدَادَ ﴿٩﴾ ﴾

It is He Who has sent down to you (Muhammad) the Book (i.e., this Qur'ān). In it are verses that are *Muhkamāt* (entirely clear); they are the *foundations* of the Book; and other verses which are *Mutashābihāt* (not entirely clear). So, as for those in whose hearts there is a *deviation* (from the truth) they follow that which is *not entirely clear* thereof, seeking *al-Fitnah* (to misguide others), and seeking *an interpretation [suitable to them]*; but no one knows its *true interpretation* except Allāh. And the *Rāsikhoona* (those who are firmly grounded) in knowledge say: 'We believe in it; the whole of it (*clear and unclear* verses) is from our *Rabb* (Lord, Creator).' And none receive admonition except men of understanding.

(They say): Our Lord! Let not our hearts *deviate* (from the truth) after You have guided us, and grant us *mercy* from You. Truly, You are *al-Wahhāb* (the One Who Gives Freely).

Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise. [*Soorah Ali Imrān*, 3:7-9]

Allāh, the Most High, has informed us in these verses that the *Rāsikhoona* (those firmly grounded) in knowledge supplicate to their *Rabb* (Lord, Creator), saying:

﴿ رَبَّنَا لَا تَرُغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾

Our Lord! Let not our hearts *deviate* (from the truth) after You have guided us, and grant us *mercy* from You. Truly, You are *al-Wahhāb* (the One Who Gives Freely). [*Soorah Ali Imrān*, 3:8]

al-Imām at-Tabaree (Raḥimahullāh) said: He, Majestic is His Mention, means by this: that the *Rāsikhoona* (those firmly grounded) in knowledge are saying, We have believed in the verses of the Book of Allāh (al-Qur'ān) which are *Mutashābih* (not entirely clear), and that these verses (which are not entirely clear) and those which are *Muḥkam* (entirely clear) are (all) from among the verses which have been sent down from our *Rabb* (Lord, Creator) and from His *Wahy* (revelation).

They (i.e., the *Rāsikhoona*) are also saying: **Our Lord! Let not our hearts deviate (from the truth) after You have guided us** - meaning: they are desirous of their *Rabb* (Lord, Creator) turning away from them the test/trial of those whose *hearts* deviated, due to following the *Mutashābih* (verses which are *not* entirely clear) of the *Qur'ān*, and due to their seeking *al-Fitnah* (to misguide others), and seeking *an interpretation [suitable to them]*; but no one knows its *true interpretation* except Allāh. So, the *Rāsikhoona* (those firmly grounded) in knowledge are saying: O our *Rabb* (Lord, Creator), do not make us like those whose *hearts* deviated from *al-Haqq* (the Truth), and as a result they turned others away from Your *Sabeel* (Path).

Let not our hearts deviate (from the truth) - meaning: Do not cause (our hearts) to *deviate* and thus cause (our hearts) to *turn away* from Your *Hudā* (Right Guidance).

After You have guided us, - meaning: After You have guided us to it (i.e., the Truth), give us success in achieving *Emān* (True Faith) in the *Muḥkam* (verses which are entirely clear) of Your Book (*al-Qur'ān*) and the *Mutashābih* (verses which are *not* entirely clear).

And grant us - O our *Rabb* (Lord, Creator) - **mercy from You** - meaning: Mercy from Yourself. And they mean by this: Grant us, from Yourself, *Tawfeeq* (success) and *Thabāt* (firmness) in that which we are upon of *confirming* the *Muḥkam* (verses which are entirely clear) of Your Book (*al-Qur'ān*) as well as the *Mutashābih* (verses which are *not* entirely clear).

Truly, You are al-Wahhāb (the One Who Gives Freely) - meaning: Indeed, You are *al-Mu'tee* (the Giver) Who gives Your *Tbād* (worshippers) *at-Tawfeeq* (success) and *as-Sadād* (correctness) to *remain firm* upon Your *Deen* (*Islām*), and to *confirm* the truthfulness of Your Book (*al-Qur'ān*) and Your *Rusul* (Messengers).³³ And indeed, these are magnificent, blessed supplications!

In the *Hadeeth* of Umm Salamah, the Mother of the Believers (RadiyAllāhu 'anhā): That the Messenger of Allāh (ﷺ) used to frequently say in his supplications:

³³ *Tafseer at-Tabaree*, 5/227-228.

O Allāh, the One Who Turns the hearts [over or up and down], make my heart firm upon Your Deen.

She said: I said, O Messenger of Allāh (ﷺ), Do the hearts, indeed, turn over or up and down? He (ﷺ) said: Yes, Allāh has not created any human being - from the children of Ādam - except that his *heart* is between two of the fingers of Allāh. Hence, if Allāh, the Mighty the Majestic, Wills, He causes it to be *upright*, and if He Wills, He causes it to go *astray*.³⁴

So, we ask Allāh, our *Rabb* (Lord, Creator), that He not cause our *hearts* to deviate after He has guided us, and we ask Him to grant us *mercy* from Himself. Truly, He is *al-Wahhāb* (the One Who Gives Freely)!

On the authority of 'Abdullāh ibn 'Amr ibn al-'Ās (RaḍiyAllāhu 'anhumā) that he heard the Messenger of Allāh (ﷺ) saying: Verily, the *hearts* of the children of Ādam (i.e., every human being) are between two fingers of the fingers of *ar-Rahmān* (the Most Merciful), just like one heart. He directs them however He Wills. Then, the Messenger of Allāh (ﷺ) said: O Allāh! The One Who directs the *hearts*, direct our *hearts* towards Your obedience.³⁵

The statement: **Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allāh never breaks His Promise**³⁶ - is a *mention* of what the *Rāsikhoona* (those firmly grounded) in knowledge are *saying*, along with their previous supplication.

al-Imām at-Tabaree (Raḥimahullāh) said: This is a type of speech in which *whatever of it is mentioned* suffices one from *whatever of it is not mentioned*. This is because the *actual meaning* of these words [in the above verse] is: Our Lord! Indeed, it is You Who will gather mankind together on the Day of Resurrection, *so forgive us on that day, and pardon us; for, indeed, You will never break Your Promise that whoever believes in You, and follows Your Messenger, and acts upon that which You have commanded (us) with in Your Book (al-Qur'an): You will Forgive him on that Day.*

Indeed, this is a *request* from these people that their *Rabb* (Lord, Creator) make them *firm* in that which they are upon of the wonderful *Baṣeerah* (insight) of *Emān* (True Faith) in Allāh and His Messenger (ﷺ), and that which he (ﷺ) has

³⁴ Reported by Aḥmad, 6/302; at-Tirmidhee, no. 3522. It was declared to be *Saḥeeh* (authentic) by al-Albānee (Raḥimahullāh) in his book '*as-Saḥeeḥah*', no. 2091, due to its supporting narrations.

³⁵ Reported by *Muslim*, no. 2654.

³⁶ *Soorah Āli 'Imrān*, 3: 9.

brought to them of His revelation - so that He will take their souls while they are upon the best of their deeds and the best of their *Emān* (True Faith).

Indeed, if He were to do this with them, *al-Jannah* (Paradise) will be guaranteed for them, since He has *promised* that whoever from among His *Tbā'ad* (worshippers) that He does this with [i.e., takes their souls while they are upon the best of their deeds and the best of their *Emān* (True Faith)] - He will admit them into *al-Jannah* (Paradise).

Hence, even though this verse is mentioned in the form of a *statement*, indeed, its actual *meaning* is a *Mas'alah* (request), *Du'ā* (supplication) and *Raghbah* (desire, longing) of the people from their *Rabb* (Lord, Creator).³⁷

And this *Maqām* (station), which these *Rāsikhoona* (firmly grounded) in knowledge are upon is a *Maqām Rafee'* (Lofty Station) which indicates the perfection of their *Deen* (religious observance), the excellence of their *Ta'abbud* (state of worship), strength of their *Ṣūlah* (connection) to their *Rabb/Khālīq* (Lord/Creator), the perfection of their *Iltijā'* (seeking refuge) in Him, and their *Tadballul* (humble submission) in front of Him, hoping for His *Rahmah* (Mercy), fearing His *'Adbāb* (Punishment), and asking Him for *ath-Thabāt* (firmness) upon His upright *Deen* (*al-Islām*) and His Straight Path.

Indeed, this noble sequence (of verses) has strung together the mention of a number of good qualities and beautiful characteristics for these (believers mentioned here) - coming as *praise* upon them from Allāh, *clarification* of the magnitude of their *worth*, and the loftiness of their *station*.

Al-'Allāmah 'Abdur-Rahmān as-Sa'dee (Rahimahullāh) said: Indeed, Allāh, the Most High, has praised the *Rāsikhoona* (those firmly grounded) in knowledge with seven (7) characteristics or qualities which are the indication of *Sa'ādah* (the happiness and success) of the worshipper:

The First: *Knowledge* which is the path that leads to Allāh and makes clear His *Ahkām* (Rulings) and His *Sharee'ah* (Divine Laws).

The Second: Being *firmly grounded* in knowledge. And this indicates an *amount* which is more than simply having knowledge. Indeed, the *Rāsikb* (one firmly grounded) in knowledge requires that one be an *'Ālim Muḥaqqiq* (one who is *meticulous* in his scholarship) and an *'Ārif Mudaqqiq* (one who is precise in his expertise); one who Allāh has taught the outer surface knowledge and its inner aspects. Hence, his feet are firmly established (i.e., he is grounded in knowledge) upon the *Asrār* [secrets, i.e., the wisdom and purpose] of the *Sharee'ah* (divine laws) - as it pertains to one's knowledge, condition/state (of being), and actions.

³⁷ *Tafseer at-Tabaree*, 5/233-234.

The Third: That Allāh has described them as having *Emān* (True Faith) in the *entirety* of His Book (*al-Qur'ān*), and [further described them] with referring its *Mutashābih* (verses which are not entirely clear) back to its *Mubkam* (verses which are entirely clear), with His statement: They say: We believe in it; the *whole* of it (*clear* and *unclear* verses) is from our *Rabb* (Lord, Creator).

The Fourth: That they asked Allāh for *al-'Afwu* (pardon) and *al-'Āfiyah* (well-being and protection) from that which those who *deviated* and *strayed* were tested/tried with.

The Fifth: Their *confession* and *acknowledgment* of the favor of Allāh upon them of His *Hidāyah* (Right Guidance), in the statement: **Our Lord! Let not our hearts deviate (from the truth) after You have guided us.**

The Sixth: That along with all of this, they *asked* Him for His *Rahmah* (Mercy), which entails the achievement of every *Khair* (goodness) and the repulsion of every *Sharr* (evil), in addition to them *seeking nearness* to Him by His Name *al-Wabbāb* (The One Who Gives Freely)!

The Seventh: That He has informed us about their *Emān* (True Faith) and their *Yaqaen* (Certainty) of the *Day of Resurrection* and their *Khawf* (Fear) of it. And this is what necessitates *al-'Amal* (i.e., the doing of good deeds) and that which deters one from *az-Zalal* (slipping into sin).³⁸

Hence, a people whom this is their *Hilyah* (adornment) and their *Nu'oot* (qualities, characteristics) - it is befitting of *every person* to whom Allāh has given success, that he *diligently* seeks to *adorn* himself with it (i.e., these beautiful qualities and characteristics), and that he *supplicates* (to Allāh) with these blessed supplications and magnificent requests!

³⁸ *Tafseer as-Sa'dee*, page 127.

CHAPTER FIVE

[5] From among the magnificent supplications of the People of *Emān* (True Faith) is that which Allāh, the One Free From All Imperfections, mentioned concerning the *Ṣifāt* (characteristics, qualities) of those who have *Taqwā* (piety), in His statement:

﴿الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَعْمَىٰ فَأَعْفِرْنَا دُوۡنَنَا وَقِنَا عَذَابَ النَّارِ﴾

Those who say: O our *Rabb* (Lord, Creator)! Indeed, we have *believed*, so *forgive* us for our sins and *save* us from the punishment of the Fire. [*Soorah Āli 'Imrān*, 3:16]

Al-Hāfidh Ibn Katheer (Raḥimahullāh), explaining the meaning of this verse said: He, the Most High, describes His pious worshippers, those who He has promised an abundant reward, saying about them: **Those who say: O our *Rabb* (Lord, Creator)! Indeed, we have believed**, meaning: We have *believed* in You, in Your Book (*al-Qur'ān*) and in Your Messenger (Muḥammad); **so forgive us for our sins**, meaning: Due to our *Emān* (True Faith) in You and in that which You have legislated for us, *forgive* us our *Dhunoob* (commission of sins) and our *Taqseer* (omissions, shortcomings) in our affairs (i.e., in our duties to You) - due to Your *Faḍl* (Favor) and Your *Raḥmah* (Mercy); **and save us from the punishment of the Fire.**³⁹

In this verse is a *Daleel* (proof) of the lawfulness of *at-Tawassul* (seeking nearness) to Allāh, the Mighty the Majestic, due to *al-Emān* (True Faith) and *al-'Amal as-Ṣāliḥ* (Righteous Deeds), and that (*Emān* and Righteous Deeds) are an important *Waseelah* (means of nearness) to Allāh, the Mighty the Majestic, for the acceptance of one's *Du'ā* (supplication).

Al-Qāsimēe (Raḥimahullāh) has transmitted in his *Tafseer* [explanation of the Qur'ān] from al-Hākīm, that he said: In this verse is a *Dalālah* (indication) that it is permissible for the one who is supplicating (to Allāh) to mention his *Tā'ab* (act of obedience to Allāh) and [to mention] those things which he has done *seeking nearness* to Allāh, and then *supplicate*.

Al-Qāsimēe (Raḥimahullāh) says: That which supports him (i.e., al-Hākīm) is what comes in *as-Ṣaḥeeḥain*⁴⁰ (i.e., al-Bukhāree and Muslim), from the *Hadeeth* of *As-hāb al-Ghār* (the People of the Cave), and the *Tawassul* (seeking nearness to Allāh) of each one of them by (mentioning) his righteous deed. After this, Allāh, *al-Bāree* (the Originator) opened (the cave) for them (to get out).⁴¹

³⁹ Tafseer Ibn Katheer, 2/17.

⁴⁰ *Ṣaḥeeḥ* al-Bukhāri, no. 2333; *Ṣaḥeeḥ* Muslim, no. 2743, from 'Abdullāh ibn 'Umar (RaḍiyAllāhu 'an-humā).

⁴¹ *Tafseer al-Qāsimēe*, 4/807, 808.

[6] And from among the supplications of the People of *Emān* (True Faith) which are mentioned in *al-Qur'ān*, is the supplication of *al-Hawāriyyeen* (the disciples of Jesus), the *Anṣār* (Helpers) of Allāh and His *Deen* (*al-Islām*).

He, the Most High, said:

﴿ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامِنًا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾
 رَبَّنَا ءَامِنًا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾ ﴾

...The *Hawāriyyeen* (disciples) said: We are the helpers of Allāh. We have believed in Allāh, so bear witness that we are Muslims. O our *Rabb* (Lord, Creator)! We have believed in that which You have sent down (i.e., the revelation), and we have followed the Messenger (Isā [Jesus]), so write us down with *ash-Shāhīdeen* (i.e., those who bear witness) [to the Truth]. [*Soorah Āli 'Imrān*, 3:52, 53]

All of this is information from Allāh, the Most High, concerning *al-Hawāriyyeen* (the disciples), which includes the mention of their *Du'ā* (supplication) to their *Rabb* (Lord, Creator), in their saying: **O our *Rabb* (Lord, Creator)! We have believed in that which You have sent down (i.e., the revelation), and we have followed the Messenger (Isā [Jesus]), so write us down with *ash-Shāhīdeen* (i.e., those who bear witness) [to the Truth].**

The *Hawāriyyeen* are the disciples of *al-Maseeh* (the Messiah), *'Isā ibn Maryam* ('AlaihisSalām), and they are his *Anṣār* (helpers) and his *Ṣafwah* (chosen, elite) who were sincere in their *testifying* to his truthfulness and *supporting* him ('AlaihisSalām).

Hence, Allāh's mentioning their supplication - in the process of praising them - contains *praise* for it (i.e., the supplication itself), and a clarification of the *greatness* of this supplication [and that others should emulate them in reciting this supplication].

Their statement: **O our *Rabb* (Lord, Creator)! We have believed in that which You have sent down (i.e., the revelation), and we have followed the Messenger ('Isā [Jesus]),** means: O our *Rabb* (Lord, Creator), we have *testified* to the truthfulness of **Your Book**, which You have sent down - referring to *al-Injeel* (the original Gospel) - and we have *confirmed* it, and that it is the truth, revealed from the Lord of all the worlds, consisting of clarification of *al-Haqq* (the Truth) and *Hidāyah* (Right Guidance) for all of the creation.

We have also followed **Your Messenger** who You sent - referring to *'Isā* (Jesus) ('AlaihisSalām) - and became his *followers* in Your *Deen* (*al-Islām*), which You sent

him with, and his helpers and supporters of *al-Haqq* (the Truth), which you sent him with to Your *Tbād* (worshippers).

They [i.e., *al-Hawāriyyeen* (the disciples)] mentioned all of this before their *Du'ā* (supplication) and their *Talab* (request) - as a means of nearness (*Tawaasul*) to their *Rabb* (Lord, Creator), to get an answer/response to what they are *requesting*, and to achieve what they are *hoping* for.

Their statement: **so write us down with *ash-Shāhideen* (i.e., those who bear witness) [to the Truth]...**- this is what is being *requested* and *hoped for*, i.e., confirm our names along with the names of those who bear witness to *al-Haqq* (the Truth), who *affirm* for You *at-Tawhēed* (i.e., the exclusive right to be worshipped, alone), *confirm* the truthfulness of Your Messengers, and *follow* Your commands and Your prohibitions - make us to be *amongst* them and to be *with* them, in the Honor which You have conferred upon them, and settle us among them; and do not make us one of those who have *disbelieved* in You, *turned* (others) *away* from Your *Sabeel* (Path), and *opposed* Your commands and Your prohibitions.⁴²

And Allāh, the Mighty the Majestic, has mentioned all of this about them so that the believers will take them as a *model* to be followed, and so that the righteous will *follow in their footsteps*.

al-Imām at-Tabaree (Raḥimahullāh) said: Allāh, Majestic is His Mention, is making known to His creation, the *Sabeel* (Path) of those whom He is pleased with their *speech* and their *actions*, so that others may follow their *Tareeq* (Path) and adhere to their *Manhāj* (Methodology), and therefore reach the *like* of what they (i.e., those praised in these verses) have reached, in terms of the *Darajāt* (High Levels) of His Honor.⁴³

[7] **And from among the supplications of the People of *Emān* (True Faith)**, is that which is mentioned in His, the Most High's, statement:

﴿ وَكَأَيِّن مِّن نَّبِيِّ قَاتَلَ مَعَهُ رَبِّيَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا أَسْتَكَاثُوا وَاللَّهُ يُحِبُّ الصَّادِقِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلَهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَتَاتَهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾ ﴾

⁴² Tafseer at-Tabaree, 5/445.

⁴³ Tafseer at-Tabaree, 5/445.

And many a Prophet (i.e., many from amongst the Prophets) fought (in Allāh's Cause) and along with him (fought) large bands of religious learned men. But they never *lost heart* due to that which befell them in Allāh's Way, nor did they *weaken* nor *give in* (to the enemy). And Allāh loves *as-Ṣābireen* (i.e., the patient ones).

And they said nothing but: Our *Rabb* (Lord, Creator)! Forgive us our *sins* and our *transgressions* (in keeping our duties to You), *establish* our feet firmly, and give us *victory* over the disbelieving people. So, Allāh gave them the reward of *this world*, and the excellent reward of the *Hereafter*. And Allāh loves *Al-Muhsineen* (those who do good). [Soorah *Āli 'Imrān*, 3:146-148]

Within these verses is *Ishādab* (praise) of the truthful, patient believers from among the followers of the earlier Prophets (AlaihimusSalām), and (praise) of that which they were upon of *al-Quwwah* (strength), *ash-Shajā'ah* (courage) and *at-Tabammul* (bearing patiently) that which befell them of different types of *trials* and *tribulations* (which they suffered) in the Path of Allāh (i.e., for the Sake of Allāh) - without showing *weakness* in their hearts, or *weakness* of their bodies, or *giving in* to their enemies. Rather, they were patient and remained steadfast.

And in the face of the difficult situations which they were confronted with, these believers only sought *refuge* in their *Rabb* (Lord, Creator) and *humbly beseeched* Him through *Du'ā* (supplication), with their saying:

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

Our *Rabb* (Lord, Creator)! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving people. [Soorah *Āli 'Imrān*, 3:147]

Hence, their saying: **Forgive us our sins and our transgressions (in keeping our duties to You)**, - its meaning, as it was said by al-Imām at-Tabaree (Raḥimahullāh), is: Forgive us our sins, *as-Ṣagħā'ir* (the lesser sins) of them, as well as that in which we have transgressed (the limits) in, and consequently committing *al-'Iḍhām* (the greater sins). It is as though the meaning of these words is: Forgive us our sins: *as-Ṣagħā'ir* (the lesser ones) of them and *al-Kabā'ir* (the greater ones).⁴⁴

[As for] their saying: **establish our feet firmly and give us victory over the disbelieving people** - that which is *similar* to it has *preceded* in the discussion concerning the supplication of *Tāloot* and his soldiers, in their confrontation

⁴⁴ *Tafseer at-Tabaree*, 6/120.

with *Jālūt* and his soldiers, from *Soorah al-Baqarah*, as well as in the discussion concerning the final verse of the same *Soorah* (i.e., *al-Baqarah*).⁴⁵

In summary, these believers combined - in this situation - **between** *as-Sabr* (patience) and avoiding *al-Wahn* (weakness of the heart), *ad-Da'f* (physical weakness), and *al-Istikānah* (submitting to the enemy), and **between** *at-Tawbah* (repentance), *al-Istighfār* (seeking forgiveness) and *al-Istinsār* (seeking victory) with their *Rabb* (Lord, Creator) Who is the One from Whom victory is to be sought.

So, Allāh answered their *Du'ā* (supplication) and made for them a praiseworthy ending in *ad-Dunyā* (this World) and in *al-Ākhirah* (the Hereafter).

For this reason, Allāh, the One Free From All Imperfections, said: **So, Allāh gave them the reward of *this world***, including *an-Nasr* (Help), *adh-Dhafar* (Victory), and *at-Tamkeen* (Mastery) in the lands; **and the excellent reward of the *Hereafter***, which are the permanent blessings/bounties in the Garden of Eternity!

And all of this is given as a reward for them, for their *Ihsān* (excellence) in the *worship* of their *Rabb* (Lord, Creator), and their *Ihsān* (excellence) in their *dealings* with His creatures. And it is for this reason that He, the Most High, said: **And Allāh loves *Al-Muhsineen* (those who do good).**

⁴⁵ See: First Chapter, Second Supplication, pg. 12; and Third Chapter, pg. 20.

CHAPTER SIX

[8] From among the magnificent supplications of the People of *Emān* (True Faith) is that which Allāh, the One Free From All Imperfections, mentioned concerning the *Sifāt* (characteristics, qualities) of *Uolil-Albab* (those who possess understanding), in His statement:

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩٠﴾
 الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
 وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ مَنْ
 تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا
 يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
 سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
 الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾ ﴾

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* Allāh (always) *standing, sitting, and lying down* on their sides, and *reflect and ponder* over the creation of the heavens and the earth, (saying): Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they falsely attribute to You). Save us from the punishment of the Fire.

Our Lord! Verily, whoever You admit to the Fire, indeed, You have disgraced him, and never will the *Dhālimoon* (polytheists and wrong-doers) find any helpers.

Our Lord! Verily, we have heard the call of one [Muhammad ﷺ] calling to Faith (saying): Believe in your Lord, and we have believed. Our Lord! Forgive us our sins and expiate for us our evil deeds and make us die [in the state of righteousness] along with *Al-Abrār* (those who are obedient to Allāh and follow strictly His Orders).

Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise...[*Soorah Āli 'Imrān*, 3:190-194]

So, these verses are a description - from Allāh, the Most High - of the *Uolil-Albāb* (those who possess understanding) from among His worshippers. They are the ones who possess perfect or complete intellectual acuity (i.e., smartness) due to which they comprehend things as they are in reality, with clarity.

They are not like *as-Summ* (the deaf) and *al-Bukm* (dumb), who do not understand and about whom Allāh said:

﴿وَكَايْنٍ مِّنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُّشْرِكُونَ ﴿١٠٦﴾﴾

And how many a sign in the heavens and the earth they pass by, while they turn away from them (i.e., being heedless and indifferent). And most of them believe not in Allāh except that they attribute partners to Him [i.e., they are *Mushrikoon* (polytheists)]. [*Soorah Yoosuf*, 12:105-106]

It is for this reason that Allāh, the One Free From All Imperfections, singled out the *Uolil-Albāb* (those who possess understanding) with *at-Tafakkur* (reflecting, contemplating) over the dazzling *Āyāt* (signs) in the creation of the heavens and the earth, i.e., this one's highness and vastness, and another one's lowness, density and simplicity, as well as the (other) marvelous and amazing things that are witnessed in the heavens and the earth which are clear indications of the '*Adhamah* (Greatness) of *al-Khāliq* (the Creator), and His *Jalāl* (Majesty) and His *Kamāl* (Perfection).

Similarly, in their *reflection* on the *alternation* of the night and the day, i.e., the night and day *following* one another (in succession) and their *exchanging* of *at-Tool* (length) and *al-Qisar* (shortness) [i.e., of the days and nights] is a magnificent *Āyah* (sign) of the perfection of *al-Mubdi'* (the Originator) and the magnitude of His Power and Ability.

All of this is because the *Uolil-Albāb* (those who possess understanding) are the ones who benefit from these *Āyāt* (signs), since they are looking at them with their '*Uqool* (minds), not just with their *Abṣār* (eyesight).

For this reason, they (i.e., *Uolil-Albāb*): **Remember Allāh (always) standing, sitting, and lying down on their sides...** meaning, they never discontinue His remembrance, in any situation or circumstance, in their *Sarā'ir* (inner selves, i.e., their hearts) and in their *Damā'ir* (internal thoughts, i.e., their minds), and upon their *Alsinah* (tongues).

And they reflect and ponder over the creation of the heavens and the earth, meaning: they recognize *al-Hikam* (the Wisdom) involved in the creation of the heavens and the earth, which point to the '*Adhamah* (Greatness) of *al-*

Khāliq (the Creator) and His *Qudrah* (Power), as well as His *'Ilm* (Knowledge), His *Hikmah* (Wisdom), His *Ikhtiyār* (Choice), and His *Rahmah* (Mercy).

For this reason, they say: **Our Lord! You have not created (all) this without purpose**, meaning: You did not bring this creation into existence in *vain*, free of any *purpose*, absent of any *benefit*. Rather, You created it in an organized fashion, tying together clear, obvious *Hikam* (instances of Wisdom in the creation of the heavens and the earth), as well as things of tremendous benefit - for the purpose of assuring the fulfillment of Your *'Uboodiyah* (right to be worshipped), and submission to Your *Hukm* (Judgment, Decree); and in order to *recompense* those who do evil based upon what they do, and to *reward* those who do good with *al-Husnā* (the Best of that which is Good).

Next, the *Uolil-Albāb* (those who possess understanding) declare Allāh, the Most High, to be free of any defect or shortcoming, saying: **Glory to You! (Exalted be You above all that they falsely attribute to You)**, meaning: We declare You to be Free of All Imperfections and Exalted above doing anything in *vain*, or that You would create anything *without a purpose*. Rather, everything that You have done or [everything You have] created is with the *Truth*, for the *Truth* and comprised of the *Truth*.

After this, the *Uolil-Albāb* (those who possess understanding) fled in fear to their *Rabb* (Lord, Creator) supplicating to Him, saying: **Save us from the punishment of the Fire**, meaning: O He Who created the creation in Truth and with Justice and Wisdom! O He Who is declared to be free from *al-'Abath* (vain, futile actions), *al-'Aib* (defect) and *an-Naqā'is* (shortcomings)! Save us from the punishment of the Fire, by Your *Hawl* (Power), Your *Qummah* (Strength), and Your *Rahmah* (Mercy).

They followed this with that which indicates the *severity* of the punishment (in the Fire). They said: **Our Lord! Verily, whoever You admit to the Fire, indeed, You have disgraced him**, meaning: You have *humiliated* him and exposed his *shame* and his *disgrace*.

Their saying: **and never will the *Dhālimoon* (polytheists and wrong-doers) find any helpers...** - this is something *extra* added onto the end (of the statement) to *emphasize* the extent of the despicable condition of anyone who is admitted into the Fire, and that the *very reason* why he entered the Fire was due to his *Dhulm* (wrong-doing), and that he will not have any helper to help him and repulse from him the punishment of the Fire.

The saying of the *Uolil-Albāb* (those who possess understanding): **Our Lord! Verily, we have heard the call of one [Muhammad(ﷺ)] calling to Faith (saying): Believe in your Lord, and we have believed. Our Lord! Forgive us our sins and expiate for us our evil deeds, and make us die [in the state**

of righteousness] along with *Al-Abrār* (those who are obedient to Allāh and follow strictly His Orders)... - this is Allāh, the Most High, mentioning another *Du'ā* (supplication) of theirs, which also begins with calling on *Ar-Rabb* (Lord, Creator), which openly displays the completeness of their *Darā'ah* (dire need) and their *Raghbah* (longing) for Him, the One Free From All Imperfections.

Their saying: **Our Lord! Verily, we have heard the call of one [Muhammad(ﷺ)] calling to Faith...**means: Indeed, we have heard a *caller*, calling to *Emān* (True Faith).

Most of the scholars who explain the *Qur'ān* held the view that what is intended by 'a caller' here is the Messenger (ﷺ). While some of them said, 'a caller' here is *Kitāb Allāh* (the Book of Allāh), the Most High. And both views are correct, since the Messenger (ﷺ) called the people with *Kitāb Allāh* (the Book of Allāh), the Most High.

Their saying: **Believe in your Lord**, is the *explanation* of the *Emān* (True Faith) that the Messenger is calling to, and that is to have *Emān* (True Faith) in Allāh, the Most High, and His *Ruboobiyyah* (Lordship), His *Uloohiyyah* (Divinity and Right to be worshipped) and His *Asmā' wa Sifāt* (Names and Characteristics).

Their saying: **and we have believed...**means: Hence, we have *complied* with his command, *answered* his call, and *hastened* to the following of him.

Their saying: **Our Lord! Forgive us our sins and expiate for us our evil deeds, and make us die [in the state of righteousness] along with Al-Abrār (those who are obedient to Allāh and follow strictly His Orders)** - this is a form of *Tawassul* (their seeking nearness) to Allāh, the Blessed and Most High, due to their *Emān* (True Faith) in Him, so that He would forgive them their *Dhunoob* (sins) and expiate for them their *Sayyi'āt* (evil deeds), and so that He will cause them to die - when He takes their lives - among *Al-Abrār*, who have been dutiful to Allāh, the Most High, with their *obedience* to Him and their *compliance* with His commands, until *they pleased Him*, and as a result He became *pleased with them*.

Their saying: **Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise...**- this is another *Du'ā* (supplication), and it contains the repetition of the call '*Rabbanā*' (O Our Lord), indicating *Tadarru'* (humility) and *Ilhāh* (persistence) in asking Allāh to fulfill for them that which He promised them on the tongues of His Messengers (AlaihimusSalām), including: *an-Nasr* (help) and *adh-Dhuboor* (being uppermost) in this world, and successfully attaining *Ridwān Allāh* (the Pleasure of Allāh) and His *Jannah* (Paradise) in the Hereafter, and being saved from being *disgraced* and *humiliated*

on *Yawm al-Qiyāmah* (the Day of Resurrection), using as a *means of nearness* to Him, the fact that He never breaks His Promise.

Then, Allāh, the One Free From All Imperfections, immediately follows what He has mentioned from the supplications of the believers, who possess understanding, with a clarification of His response to them, concerning that which they supplicated to Him and asked Him for. So, He, the Most High, said:

﴿فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَابِدٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ﴾

So their Lord answered them, saying: Never will I allow to be lost the work of any of you, whether it be from a male or a female. You are (members) one of another. [*Soorah Āli 'Imrān*, 3:195]

On the authority of al-Hasan (al-Baṣree) (Raḥimahullāh), who said: They continued saying *Rabbanā* (O Our Lord), *Rabbanā* (O Our Lord), until He responded to them.

For these verses - in which Allāh, the Most High, has described the supplication of the *Uolil-Albāb* (those who possess understanding) and their *Taḍarru'* (humility) towards their *Rabb* (Lord, Creator) - there is great importance, due to which it is befitting of each and every *Mu'min* (believer) to *recite* them, *ponder and reflect* upon them, and *supplicate* to Allāh, the Most High, with them.

It is confirmed in *Hadeeth* that the Messenger of Allāh (ﷺ) used to recite these verses⁴⁶ when he got up in the night while looking to the sky. This came in the *Sabeehain* (*al-Bukhāree* and *Muslim*), from Ibn 'Abbās (RaḍiyAllāhu 'anhumā), who said: I spent the night with my maternal aunt Maimoonah (RaḍiyAllāhu 'anhā) [a wife of the Prophet (ﷺ)]. So, the Messenger of Allāh (ﷺ) spoke with his wife for some time and then laid down to rest.

When the *final third of the night* came, he sat up and looked to the sky and then said:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

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.

Then, he (ﷺ) stood up, performed *Wudoo'* (ablution), brushed his teeth with *Miswak* (a tooth stick), and then performed eleven *Rak'ab* (units) of prayer.

⁴⁶ *Soorah Āli 'Imrān*, 3:190-200.

In one narration (of this Hadeeth), it has: ...then He (ﷺ) recited the final ten⁴⁷ verses of (Soorah) *Āli 'Imrān*, until he *finished* (the Soorah).⁴⁸

Finally, in Allāh's *mention* of the condition of the *Uolil-Albāb* (those who possess understanding), their *Ta'abbud* (acts of worship), the perfection of their *Tadballul* (humbleness, humility), and in His *mention* of their magnificent *Da'awāt* (supplications), along with His responding to them, is an encouragement for the *'Ibād* (worshippers) to *follow* their practice, *adorn* themselves with their *Khiṣāl* (qualities), and to *supplicate* with their *Da'awāt* (supplications) - which are the reason for the *praise* of *ar-Rabb* (the Lord, Creator) and His *responding* (to them). And with Allāh, Alone, is the *Tawfeeq* (Success)!

⁴⁷ These verses [3:190 - 200] are actually *eleven*, but the mention of *ten* is just because of the practice of rounding off the numbers.

⁴⁸ *Ṣaḥeeḥ al-Bukhāree*, no. 4569 and 4570; *Ṣaḥeeḥ Muslim*, no. 763.

CHAPTER SEVEN

[9] From among the magnificent supplications of the People of *Emān* (True Faith) which has come in the Qur'ān is that which comes in the statement of Allāh, the Most High:

﴿ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنْ لَدُنْكَ وَإِنَّا وَاجِعَل لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴾

Those who are saying: Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You a *Walee* (supporter) and raise for us from You a *Naseer* (helper).⁴⁹

Allāh, the Most High, relates in this *Āyah* (verse) the *Du'ā* (supplication) of the believers who were *weak*, those who were in *Makkah*, subject to the humiliation of the Quraish disbelievers. And this was *before* the conquest of *Makkah*. Hence, those who were *weak* from among the believers were asking their *Rabb* (Lord, Creator), the Mighty, the Majestic, to save them from the trial of those *Musbrikoon* (pagan disbelievers) who had subjected them (to their authority).

[They were also asking] that He appoint for them a *Walee* (supporter), from Himself, the One Free From All Imperfections, to rescue them, and a *Naseer* (helper) who will protect them from the oppression of the oppressors, and help them against those disbelievers who wronged them. So, Allāh answered their *Du'ā* (supplication).

Ibn 'Abbās (RadiyAllāhu 'anhumā) said: When the Messenger of Allāh (ﷺ) conquered *Makkah*, Allāh made the Prophet (ﷺ) their *Walee* (supporter), and the Messenger of Allāh (ﷺ) placed 'Attāb ibn Aseed (RadiyAllāhu 'anhu) in charge of them; and he became a *Naseer* (helper) for them, making sure that the *Da'eef* (weak) were given their rights from the *Qawee* (strong).⁵⁰

⁴⁹ *Soorab an-Nisā'*, 4:75: And what is wrong with you that you fight not in the Cause of Allāh, and for those weak, ill-treated and oppressed among men, women, and children, who are saying: Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You a *Walee* (supporter), and raise for us from You a *Naseer* (helper).

⁵⁰ This is mentioned by Imām al-Baghawee in his *Tafseer* (Explanation of the Qur'ān), 1/452.

[10] And from among the supplications of the People of *Emān* (True Faith) which has been mentioned in the Qur'an is that which came in the statement of Allāh, the Most High:

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ وَمِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

And when they (who call themselves 'Christians') listen to what has been sent down (i.e., revealed) to the Messenger [Muhammad (ﷺ)], you see their eyes *overflowing with tears* because of the truth they have recognized. They say: **Our Lord! We believe; so write us down among the witnesses.** [*Soorah al-Mā'idah*, 5:83]

This is a *description* of those who believed in the *Kbātam* (Seal) of the prophets, Muhammad (ﷺ), from among those who said: Indeed! We are *Nasārā* (Christians). [In this description of them, we are informed] that whenever they heard the *Āyat* (verses) of the Qur'an, their eyes overflowed with tears, due to their recognition that what was being recited to them was *Haqq* (the Truth) from the presence of Allāh. For this reason, they are asking Allāh, the Most High, and calling upon Him with their saying:

Our Lord! We believe; so write us down among the witnesses, meaning: They are saying: O our *Rabb* (Lord, Creator), we have testified to the Truth when we heard that which You have revealed to Your prophet, Muhammad (ﷺ), from Your Book (al-Qur'an); and we acknowledge that it is from You, and that it is al-*Haqq* (the Truth), about which there is no doubt.

So, write us down among the witnesses. And the meaning of *al-Kitābah* (writing) here is 'cause us to be', i.e., cause us to be with the *Shāhidoon* (witnesses), and confirm that we will be with them and counted as one of them.

On the authority of Ibn 'Abbās (RāḍiyAllāhu 'anhumā) - concerning the statement: **So, write us down among the witnesses...**- he (RāḍiyAllāhu 'anhumā) said: This means: [write us down] with Muhammad (ﷺ) and his *Ummah* (Muslim Nation). They are the *Shāhidoon* (witnesses) bearing witness to their prophet (ﷺ), that he has *conveyed* (the message he was sent with), and that the Messengers (Alaihimus-Salām) have conveyed (the message they were sent with).⁵¹

⁵¹ Al-Hāfidh Ibn Katheer (Raḥimahullāh) mentioned this in his *Tafseer* (Explanation of the Qur'an), 3/159.

Indeed! Allāh, the Most High, answered their supplication, and made their *Rajā* (hope) a reality. Allāh, the Most High, said:

﴿ فَآتَيْنَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴾

So, because of what they said, Allāh rewarded them with Gardens under which rivers flow (in Paradise), wherein they will abide forever. Such is the reward of *al-Muhsineen* (those who do good). [Soorah al-Mā'idah, 5:85]

[11] And from among the supplications which has been mentioned in the Qur'ān is the supplication of the *Tā'ibeen* (those who repented) from *Banee Isra'eel* (the Children of Israel) - who repented from the *Shirk Billāh* (worshipping something along with Allāh) which they committed.

This is mentioned in the statement of Allāh, the Most High:

﴿ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدَ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

And when they regretted and saw that they had gone astray, they (repented and) said: If our Lord does not have mercy upon us and forgive us, we shall certainly be of the losers. [Soorah al-A'raf, 7:149]

This verse contains information about those who repented from among *Banee Isra'eel* (the Children of Israel) after they had worshipped the calf instead of Allāh, the Most High.

The statement: **And when they regretted** - means: they felt remorse for what they had done. Arabs use the expression in this verse [*Qad Suqita fee Yadibi* or *Usqita*] for every person who is repentant.

The statement: **and saw that they had gone astray**, means: They saw that they had deviated from the right path, left the *Deen* (Religion) of Allāh, strayed away from His Straight Path, and disbelieved in Allāh, *al-'Adheem* (the Supreme).

The statement: **they [repented and] said: If our Lord does not have mercy upon us and forgive us, we shall certainly be of the losers**, means: They supplicated with this *Du'ā* (supplication), being repentant to Allāh, the Most High, and turning back to Him. Hence, this was an admission and confession from them of their sins, seeking refuge in their *Rabb* (Lord, Creator) that He have mercy upon them and forgive them. Otherwise, they would be among the *Khāsiroon* (losers).

And this is the condition of every sinner; were it not for the *Rahmah* (Mercy) of Allāh, the Most High, and His *Maghfirah* (Forgiveness) of them, they would definitely be among the *Khāsiroon* (losers), in *ad-Dunyā* (this World) and *al-Ākhirah* (the Hereafter).

For this reason, *al-Abawān* [the 'Two Parents' (of humanity)], before all of this happened, had said - in what has previously been clarified, from the *Du'ā* (supplication) of *Ādam* (Alaihis-Salām):

﴿ قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

They [*Ādam* and his wife *Hawwā*] said: Our Lord! We have wronged ourselves. If You *forgive* us not, and bestow not upon us Your *Mercy*, we shall certainly be of the *losers*. [*Soorah al-A'raf*, 7:23]

[12] And from among the supplications of the People of *Emān* (True Faith) which has been mentioned in the *Qur'ān* is that which is mentioned by Allāh, while talking about the repentance of *as-Saharab* (the magicians of Pharaoh) and their having *Emān* (True Faith) in *Moosā* (Moses) (Alaihis-Salām).

This came in the statement of Allāh, the One Free From All Imperfections:

﴿ قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نَسْتَعِينُ مِنَّا إِلَّا أَن نَّءَامَنَّا بِبَيِّنَاتٍ مِّن رَّبِّنَا لَمَّا جَاءَنَا رَبَّنَا أَوْعِ عَلَيْنَا صَبْرًا وَتَوَقَّنَا مُسْلِمِينَ ﴿١٢٦﴾ ﴾

They said: Verily, we are returning to our Lord. And you are only *hostile* towards us because we believed in the *Āyāt* (verses, revelation) of our Lord when they reached us! Our Lord! pour out on us *Sabr* (patience) and cause us to die as *Muslims*. [*Soorah al-A'raf*, 7:125 - 126]

So, this is a clarification from Allāh, the Most High, of the condition of those - from the people of Pharaoh - who believed in *Moosā* (Moses) (Alaihis-Salām), after they had been magicians, and after Pharaoh had threatened them due to their *Emān* (True Faith), saying to them:

﴿ لَا أَقْطَعَنَّ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴾

Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all. [*Soorah al-A'raf*, 7:124]

So, these believers did nothing more than to openly express to Pharaoh their *Thabāt* (firmness) upon *al-Emān* (True Faith), and that his *threatening* them would never turn them away from that which Allāh had guided them to, i.e., *al-Islām*, nor from that which He had caused them to see of *al-Hudā* (Right Guidance).

They said to Pharaoh: **Verily, we are returning to our Lord** - meaning: We have realized, with certainty, that we are returning to Him, and that His '*Adbāb* (general punishment) is more severe than your '*Adbāb* (general punishment), and His '*Nakāl* (specific punishment)⁵² - for the '*Kufr* (disbelief) which you are inviting us to and the '*Sibr* (magic) which you forced us to do - is far greater than your '*Nakāl* (specific punishment). Therefore, today, we will definitely bear *patiently* your '*Adbāb* (punishment) in order to escape from the '*Adbāb* (punishment) of Allāh, the Most High.

They also made it clear that Pharaoh was only *hostile* towards them because of their '*Emān* (True Faith) in the prophet of Allāh, '*Moosā* (Moses) (Alaihis-Salām) and their following him. Otherwise, they have no other 'sin' [for which he would want to punish them]. So, if this is a 'sin' for which one is criticized and punished, then it is our 'sin' and it is the greatest of our '*Mahāsīn* (praiseworthy characteristics) because it is the best of all deeds, and the greatest of all '*Manāqib* (virtues). Therefore, we will not leave it to seek your pleasure, and we are not concerned about your '*Tabdeed* (intimidation), nor do we care about your '*Wa'eed* (threats).

For this reason, they said - as Allāh mentions about them in another place -:

﴿ قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴾

They said: No harm! Surely, to our Lord (Allāh) we are to return,⁵³- meaning: We are not concerned with what you have threatened us with, of cutting off our hands and feet on opposite sides and *crucifying us on a palm tree*.⁵⁴

Then, they turned to Allāh with '*Du'ā* (supplication) and expressed to Him their great desire that He keep them firm upon His '*Deen* (*al-Islām*) and that He grant them patience with the harm that will befall them in His Path. So, they said:

Our Lord! pour out on us *Sabr* (patience) and cause us to die as Muslims⁵⁵- meaning: Pour upon us '*Sabran* '*Adheeman* (a *great amount* of patience)⁵⁶ since this is a '*Mihnah* '*Adheemah* (great test, trial) which will lead to the loss of life and bring about harm and punishment. Hence, there is a need in it for a great amount of '*Sabr* (patience), to keep the *heart firm*, and for the believer to be at ease/find assurance in his '*Emān* (True Faith), and to remove from him a great amount of '*Inzī'āj* (discomfort, caused by these trials).

⁵² '*Nakāl* is a punishment for a *specific* offense, like the '*Kufr* (disbelief) and '*Sibr* (magic) mentioned here; whereas '*Adbāb* is punishment in a *general* sense.

⁵³ '*Soorab ash-Shu'arā*, 26:50.

⁵⁴ As mentioned in '*Soorab TāHā*, 20:71.

⁵⁵ '*Soorab al-A'rāf*, 7:126.

⁵⁶ It being a *great amount* of patience is indicated *linguistically* by the word '*Sabr* being '*indefinite*' (*nakirah*).

And cause us to die as *Muslims* - means: Firmly established upon *al-Islām*, in compliance with Your Commands and following Your Messenger [*Moosā* (Moses) (Alaihis-Salām)].

O How Perfect is the One Who guided the hearts of these people from *al-Kufr al-Ghaleedh* (severe disbelief), repulsive, repugnant *Sihr* (magic), and clear *Dalāl* (misguidance) to this magnificent (level of) *Emān* (True Faith), *ath-Thabāt al-Qaweem* (unwavering firmness), *Sidq* (sincerity) with Allāh, and a complete and perfect *Inābah* (repentant return) to Him.

O How Perfect He is and Worthy of All Praise! We cannot enumerate the praise due to Him. Rather, He is just as He has praised Himself!

And we ask Him, the One Free of All Imperfections, for *ath-Thabāt* (firmness) upon His *Deen* (*al-Islām*), *al-'Afw* (pardon) and *al-'Āfiyah* (well-being, protection) in *ad-Dunyā* (this World) and *al-Ākhirah* (the Hereafter). Indeed, He, the One Free From All Imperfections, is *Samee'* (Hearing) *Mujeeb* (Responding)!

CHAPTER EIGHT

[13] From among the magnificent supplications of the People of *Emān* (True Faith) which are mentioned in the Noble Qur'ān is that which comes in the statement of Allāh, the Most High:

﴿ وَقَالَ مُوسَىٰ يُقَوْمَ إِن كُنْتُمْ ءَامَنْتُمْ بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُواْ ۖ إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُواْ عَلَىٰ ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّٰلِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الكَٰفِرِينَ ﴿٨٦﴾ ﴾

And *Moosā* [Moses ('AlaihisSalām)] said: O my people! If you have believed in Allāh, then put your *trust* in Him if you are *Muslims* (those who submit to Allāh's Will). They said: In Allāh we put our *trust*. Our Lord! Make us not a *trial* for the people who are *Dhālimoon* (polytheists and wrong-doers). And save us by Your *Rahmah* (Mercy) from *al-Kāfiroon* (the disbelieving people). [*Soorah Yoonus*, 10:85-86]

Allāh, the One Free From Imperfections, has informed us in these *Āyāt* (verses) about His prophet *Moosā* [Moses ('AlaihisSalām)] that he advised his people, the *Banee Isra'eel* (Children of Israel) to put their trust in Allāh, the Most High, in facing their enemies, Pharaoh and his people; and that the people of *Moosā* [Moses ('AlaihisSalām)] - who were *Mu'minoon* (believers) - complied with his command.

They said: **In Allāh we put our *trust***, - meaning: In Him we put our *trust*, and to Him we *surrender* our affairs, and upon Him Alone we *depend*. Then, they supplicated to their *Rabb* (Lord, Creator), and said:

Our Lord! Make us not a *trial* for the people who are *Dhālimoon* (polytheists and wrong-doers).

There are two views of the scholars of *Tafseer*⁵⁷ concerning the meaning of this *Du'ā* (supplication). **One view:** The meaning is: Do not cause them to *overcome* us, and do not give them *power* or *authority* over us, as this will cause them to *think* that the only reason why they have been given *authority* over us is because they are upon *al-Haqq* (the Truth) and we are upon *al-Bātil* (falsehood). This will be a *Fitnah* (trial, test) for them and cause them to increase in *Tughyān* (transgression) and *Kufr* (disbelief).

Another view: The meaning is: Do not punish us with a punishment from Yourself, and do not punish us at the hands of Pharaoh and His people, which would cause them to say: If they (i.e., referring to the believers) were upon *al-Haqq* (the Truth), they would not have been punished, as this will cause them to

⁵⁷ *Tafseer* means an explanation of the meanings of the *Qur'ān*.

think that they are better than us. Hence, this would be a *Fitnah* (trial, test) for them.

Completing their *Du'ā* (supplication), they said: **And save us by Your *Rahmah* (Mercy) from *al-Kāfiroon* (the disbelieving people)** - meaning: rescue us - O *Rabb* (Lord, Creator) - by Your *Rahmah* (Mercy), from the hands of the *Kāfiroon* (the disbelieving people), so that we may be safe from their *Sharr* (evil), and established upon our *Deen* (*al-Islām*), in a manner in which we will have mastery to (a) establish its *Sharee'ah* (Divine Laws), and (b) make the *Deen* uppermost (in the land), such that there can be no *Mu'ārid* (one who can resist or oppose) nor any *Munāẓi'* (one who can challenge or contend with) [the establishment of *al-Islām*].

Some of the scholars of *Tafseer*⁵⁸ pointed out that the mention of *Tawakkul* (trust and dependence upon Allāh) before the *Du'ā* (supplication) is to draw attention to the fact that it is *befitting* of the person who is supplicating to put their *trust* and *dependence* upon Allāh *first* (before supplicating) - so that their *Du'ā* (supplication) will be responded to.⁵⁹

An example of this is that which is reported by Muslim, on the authority of Ibn Abbās (RaḍiyAllāhu 'an-humā), that the Messenger of Allāh (ṢallAllāhu Alaihi wa Sallam) used to say:

اللَّهُمَّ لَكَ أَسَلْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ خَاصَمْتُ، اللَّهُمَّ إِنِّي أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجَنُّ وَالْإِنْسُ يَمُوتُونَ.

O Allāh! To You I have *submitted*, In You, I have *believed*, upon You I have *depended* (in all of my affairs), to You I have *turned* (in obedience), and with You (i.e., Your Aid) I make my *argument* and *defense*. O Allāh! Indeed, I seek refuge in Your *'Izzah* (Might, Power) - there is nothing which deserves to be worshiped besides You - from You misguiding me. You are *al-Hayy* (the Ever-Living) Who does not die, while the *Jinn* (creatures created from fire) and *Ins* (humans) all die.⁶⁰

⁵⁸ *Tafseer* means an explanation of the meanings of the *Qur'ān*.

⁵⁹ See: '*Tafseer al-Qāsimee*', 9/3388.

⁶⁰ Reported by Muslim, no. 2717. al-Bukhāree, no. 7383, reported a summarized version of it.

[14] From among the magnificent supplications of the People of *Emān* (True Faith) which came in the Qur'ān is the *Du'ā* (supplication) of *As-hāb al-Kahf* (Companions of the Cave). Allāh, the Most High, said:

﴿ إِذِ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴾

(Remember) when the young men fled for refuge (from their disbelieving people) to the Cave. They said: Our Lord! Bestow on us *Rahmah* (mercy) from Yourself and facilitate for us our affair in the right way! [*Soorah al-Kahf*, 18:10]

This is information from Allāh, the Most High, concerning the young men, the Companions of the Cave, who were described by Allāh, the Most High, in His statement⁶¹:

﴿ نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوهُ مِنْ دُونِهِ إِنَّهَا لَقَدْ فُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيْنَ يَدَيْهِمْ فَتَكُونُ سُنَنًا لِلْمُبْطِلِينَ ﴿١٥﴾ وَإِذْ أَعْتَرَضْنَاهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾ ﴾

We narrate unto you [O Muḥammad(ﷺ)] their story with truth: Truly! They were young men who believed in their Lord (Allāh), and We increased them in guidance. (13)

And We made their hearts firm and strong (with the light of Faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: Our Lord is the Lord of the heavens and the earth, never shall we call upon any *Ilāh* (i.e., something worshipped) other than Him; if we did, we should indeed have uttered an enormity in disbelief. (14)

These our people have taken for worship *Ālibāb* (things worshipped) other than Him (Allāh). Why do they not bring (for worship of) them a clear authority? And who does more wrong than he who invents a lie against Allāh. (15)

⁶¹ *Soorah al-Kahf*, 18:13-16.

(The young men said to one another): And when you withdraw from them, and that which they worship besides Allāh, then seek refuge in the Cave, your Lord will open a way for you from His *Rahmah* (Mercy) and will make easy for you your affair (i.e., He will give you what you will need of provision, dwelling, etc.). (16)

So, these are young believing men who have *agreed to separate* from their people who had committed *Shirk* (i.e., worshipping others along with Allāh), and to declare themselves *innocent* of their people [and their *Shirk*], and to *leave* from among them, and to *flee* from them to save their *Deen (al-Islām)*. And this [act of separating from such people] is what is *Masbroo'* (legislated in *Islām*), when there is a condition of *Fitan* (trials, tribulations) and *Dhuboor ash-Shuroor* (wide-spread, open appearance of evil).

The statement of Allāh, the Most High: (Remember) when the young men fled for refuge (from their disbelieving people) to the Cave. They said: Our Lord! Bestow on us *Rahmah* (mercy) from Yourself and facilitate for us our affair in the right way!

Al-Hāfidh Ibn Katheer (Raḥimahullāh) said: Allāh, the Most High, is informing us about those young men who fled from their people to save their *Deen (al-Islām)*, so that their people would not force them to abandon it. So, they ran away from them and sought refuge in a cave in a mountain, where they could hide from their people.

So, when they entered the cave - asking Allāh, the Most High, for His *Rahmah* (Mercy) and His *Lutf* (Kindness) towards them - they said: **Our Lord! Bestow on us *Rahmah* (mercy) from Yourself**, - meaning: give us a gift of *Rahmah* (Mercy), from Yourself, by which You will show mercy upon us, and screen us from [being seen by] our people.

The statement: **and facilitate for us our affair in the right way** - means: make our *end* turn out to be upon *Rashad* (right guidance), as it came in the *Hadeeth*: And whatever decree You decree for us, make its *ending* be upon *Rashad* (right guidance).⁶²

In *al-Musnad*⁶³, from the *Hadeeth* of Busr ibn Abi Artāh (RaḍiyAllāhu 'an-hu), from the Messenger of Allāh (ﷺ), that He (ﷺ) used to supplicate, saying: O Allāh! Make the end of all of our affairs to be good and protect us from the disgrace of this world and the punishment of the Hereafter!⁶⁴

⁶² Reported by al-Bukhāri in '*al-Adab al-Mufrad*', no. 639, from the *Hadeeth* of 'Ā'ishah (RaḍiyAllāhu 'an-hā). Al-Albānee declared it to be *Saheeh* (authentic) in *Saheeh Al-Adab al-Mufrad*, no. 498.

⁶³ *al-Musnad*, of Imām Aḥmad, 4/181. Al-Albānee declared it to be *Da'eef* (weak) in *ad-Da'eefah*, no. 2907.

⁶⁴ *Tafseer Ibn Katheer*, 5/135-136.

In short, these believing young men combined between (a) *striving* to do good and *fleeing* from the *Fitnah* (trials, tests) to a place wherein it would be possible to hide, and (b) *begging* and *asking* Allāh, the Most High, to make their affair easy for them and avoiding *depending* upon themselves and the created beings (like themselves).

For this reason, Allāh, the Most High, answered their *Du'ā* (supplication) and put in place for them that which they did not anticipate or expect.

Allāh, the Most High, said:

﴿ فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴾

Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years⁶⁵ - means: We caused them to sleep once they entered the cave. So, they slept for many years. And We prevented sounds or noise from reaching their hearing, since when the sleeping person hears sound they awaken.

In this *sleep* mentioned (here) there was *Hifdh* (preservation, protection) of their hearts from *al-Idtirāb* (anxiety and worry) and *al-Khawf* (fear), as well as *Hifdh* (preservation, protection) of them from their people, so that (this event) would be an *Āyah Bayyinah* (clear sign) for *al-Mu'tabireen* (those who will take heed)!

[15] From among the supplications of the People of *Emān* (True Faith) is that which came in the statement of Allāh, the Most High:

﴿ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامِنَّا فَاعْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴾

Verily! There was a party of My *Tbād* (worshippers), who used to say: Our Lord! We have believed, so *forgive* us, and have *mercy* on us, for You are *Khair ar-Rāhimeen* (the Best of all who show mercy)! [*Soorah al-Mu'minoon*, 23:109]

This is a statement which will be spoken by Allāh, the Most High, on the Day of Resurrection, to *Ahl an-Nār* (the People of Hell-fire), reminding them of the condition of the *Mu'minoon* (believers) in *ad-Dunyā* (the worldly life), those whom the disbelievers - *Ahl an-Nār* (the People of Hell-fire) - used to make mockery of and laugh at.

So, Allāh, the Most High, makes clear - about the *condition* of His believing *Tbād* (worshippers), that they are saying:

Our Lord! We have believed, so *forgive* us, and have *mercy* on us, for You are *Khair ar-Rāhimeen* (the Best of all who show mercy).

⁶⁵ *Soorah al-Kahf*, 18:11.

So, they combined between (a) the *Emān* (True Faith) which necessitates its⁶⁶ righteous deeds and (b) *Du'ā* (supplication) to their *Rabb* (Lord, Creator) for *al-Maghfirah* (forgiveness) and *ar-Rahmah* (mercy); along with *Tawassul* (seeking a means of nearness to Him), by His *Ruboobiyyah* (Lordship), His *Minnah* (favor) upon them in giving them *Emān* (Truth Faith), and by mentioning the vastness of His *Rahmah* (mercy) and the prevalence of His *Ihsān* (goodness).

Implied in this [i.e., the words of their supplication] is that which points to their *Khudoo'* (humble obedience), their *Khushoo'* (submissiveness), and their *Inkisār* (state of remorse and repentance) to their *Rabb* (Lord, Creator); in addition to their *Khanf* (fear) and their *Rajā'* (hope).

For this reason, these (believers) are *Sādāt an-Nās* (the leaders of the people) and the *Fudalā'* (most virtuous of them).⁶⁷

May Allāh make us be from them - by His *Mann* (favor) and *Karam* (generosity); and join us with the *Sālihoon* (righteous) from among His *Tbād* (worshippers), guide us to His Upright *Sabeel* (Way) and His Straight *Sirāṭ* (Path). Indeed, He is *Samee'* (All Hearing) *Mujeeb* (One Who Responds)!

⁶⁶ What is intended by: '...*Emān* which necessitates *its* righteous deeds' - are those deeds which are a *part* of *Emān*.

⁶⁷ *Tafseer Ibn Sa'dee*, page 655.

CHAPTER NINE

[16] From among the magnificent supplications of *al-Mu'mineen* (the Believers) which are mentioned in the Noble Qur'an is that which comes within the sequence of a number of characteristics of *'Ibādur-Rahmān* (the worshippers of the Most Beneficent), in the final verses of *Soorah al-Furqān*⁶⁸, (describing) those who were *deserving* of this honorable ascription to Allāh, the Mighty the Majestic, due to the sincere and perfect *'Uboodiyah* (worship) which they performed for their *Rabb* (Lord, Creator), the One Free From All Imperfections, the Most High.

Allāh, the One Free From All Imperfections, introduces (the mention of) their *Sifāt* (characteristics and descriptions) with His statement:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

And *'Ibādur-Rahmān* (the worshippers of the Most Beneficent) are those who walk on the earth *Hawnan* (i.e., with humility and a quiet, composed seriousness), and when the foolish address them (with bad words) they reply back with *Salāman* (mild words of gentleness, free of sin). [*Soorah al-Furqān*, 25:63]

So, Allāh has *associated* them with Himself, to raise high and elevate their *importance* and honor their *status*. He, the One Free From All Imperfections, has mentioned - from among their praiseworthy *Sifāt* (characteristics) and their *Nu'oot* (qualities) of right guidance - *ad-Du'ā* (supplication) and the excellence of their *Iltijā'* (seeking refuge and shelter) in Allāh, the Mighty the Majestic.

Allāh, the Most High, in describing them, says:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾﴾

And those who say: Our Lord! Avert from us the punishment of Hell. Verily! Its punishment is ever an inseparable, permanent punishment. Evil indeed it (i.e., Hell) is as an *abode* and as a place to *dwell*. [*Soorah al-Furqān*, 25:65-66]

This blessed supplication has been mentioned by Allāh, from them, among a number of their honorable *Sifāt* (characteristics and descriptions).

As for their saying: **Our Lord! Avert from us the *punishment* of Hell...** - it means: repulse *it* from us by protecting us from the things that lead to *it* in *this*

⁶⁸ *Soorah al-Furqān*, 25:63-77.

world, and forgiving us for whatever we have committed that necessitates it on the Day of Resurrection.

This indicates that along with their obedience to their *Rabb* (Lord, Creator), the Mighty the Majestic, they are *Mushfiqoona* (worrying) *Wajiloona* (fearful) of the punishment of the Hell-Fire, as Allāh, the Most High, said in His description of the believers whose *Emān* (True Faith) is complete:

﴿ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴾

And those who give that (charity) which they give (and also do other good deeds) with their hearts full of fear (as to whether their alms and charities, etc., have been accepted or not), because they are sure that they are returning to their Lord (for reckoning).⁶⁹ - meaning: They put forward the acts of obedience which they have put forward, while they are *Mushfiqoona* (worrying) about the punishment of Allāh, *Kbā'ifoona* (fearful) from His penalties (for disobedience to Him), as has been confirmed in the Messenger of Allāh's (ﷺ) explanation of this verse.

Al-Imām Aḥmad (Raḥimahullāh) has reported in his '*Musnad*' (collection of Hadeeth), from Ā'ishah (RaḍiyAllāhu 'anhā), that she said: O Messenger of Allāh (ﷺ): The statement: **And those who give that (charity) which they give (and also do other good deeds) with their hearts full of fear (as to whether their alms and charities, etc., have been accepted or not)...**- Is this a man who commits *Zinā* (unlawful sexual relations) and drinks *Khamr* (intoxicants)? He (ﷺ) said: No, O daughter of Abu Bakr, or he said: No, O daughter of *aṣ-Siddeeq* (The Truthful one). Rather, he is a man who engages in *Ṣiyām* (fasting) and *Sadaqah* (charity), but he fears that it might not be *accepted* from him.⁷⁰

al-Ḥasan (Raḥimahullāh) said: Verily, *al-Mu'min* (the believer) combines between *Iḥsān* (doing good) and *Shafaqah* (fearing, it may not be accepted), while *al-Munāfiq* (the hypocrite) combines between *Isā'ab* (doing evil) and *Amm* (feeling safe from punishment for his evil).⁷¹

Their statement: Verily! Its punishment is ever an inseparable, permanent punishment...- meaning: *Lāzīm* (mandatory), *Dā'im* (permanent), *Ghaira Mufāriq* (inseparable).

⁶⁹ Soorah *al-Mu'minoon*, 23:60.

⁷⁰ '*al-Musnad*', no. 25705, at-Tirmidhee, no. 3175, Ibn Mājah, no. 4198. al-Albānee considered it *Qawee* (strong) in *aṣ-Saheeḥah*, no. 162.

⁷¹ Reported by Ibn al-Mubārak in '*Aṣ-Zubd*', no. 985.

And their statement: Evil indeed it is (i.e., Hell) as a *home* and as a place to *rest in...*- meaning: What an evil *Manzil* (place to settle in) as one's *home*, and what an evil *Maqeel* (resting place) to *reside in [even] temporarily*.

And this, on their part, is a manner of *Tadarru'* (humbly beseeching) their *Rabb* (Lord, Creator). It is also a clarification of the severity of their *need of Him*, and that they do not have the ability to bear this punishment. It also *calls to mind* the favor of Allāh upon them. For indeed, the *impact* of the *turning away* of *Shiddah* (extreme hardship, distress, affliction) is *magnified* in accordance with its severity and its horror, and (similarly) the *happiness* is intensified and increased by its *being turned away*.⁷²

[17] From among the supplications of 'Ibādur-Rahmān (the worshippers of the Most Beneficent) is that which came among their characteristics in the statement of Allāh, the Most High:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

And those who say: Our Lord! Bestow on us from our *wives* and our *offspring* those who will be the comfort of our eyes and make us *Imāms* (leaders) for the *Muttaqoon* (pious). [*Soorah al-Furqān*, 25:74]

And their saying: **Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes...**- means: grant us *wives* and *children* who will be a cause of *coolness* of our *eyes*, (i.e., a source of joy and happiness for us).

On the authority of Ibn 'Abbās (RadiyAllāhu 'anhumā), who said: What they mean is [grant us wives and children] who will do acts of obedience to You, and as a result our eyes will find joy and happiness in them, in *ad-Dunyā* (the life of this World) and in *al-Ākhirah* (the Hereafter).

On the authority of Muḥammad ibn Ka'b al-Quradhee (Raḥimahullāh), who said: There is *nothing* more pleasing to the eye of *al-Mu'min* (the believer) than seeing his wife and his children *Atqiya'* (pious, righteous) *Bararah* (kind, dutiful).

On the authority of Ibn Zaid (Raḥimahullāh) who said: They are asking Allāh, for their wives and their offspring, that He guide them to *al-Islām*.⁷³

Al-'Allāmah ibn Sa'dee (Raḥimahullāh) said: Just as this is *Du'ā* (supplication) for their *wives* and their *offspring* concerning their uprightness and righteousness,

⁷² *Tafseer Ibn Sa'dee*, page 686.

⁷³ Look for these three narrations in the *Tafseer of at-Tabaree*, 17/529-531, and the *Tafseer of Abi al-Mudhaffar as-Sam'ānee*, 4/36.

so also it is *Du'ā* (supplication) for *themselves*. This is because the benefit of this supplication returns to (benefit) *themselves*.

For this reason, (in their supplication) they asked for a *Hiba* (i.e., a 'bestowment' or 'gift') for *themselves* when they said: **Bestow on us...**In fact, their *Du'ā* (supplication) comes back to benefit Muslims *in general*, since the uprightness and righteousness of those mentioned (i.e., wives and children) will be a cause or a means to the uprightness and righteousness of many of those who are connected to them and who benefit from them.⁷⁴

And make us Imāms (leaders) for the Muttaqoon (pious)...- concerning this, Ibn 'Abbās (RaḍiyAllāhu 'anhumā) said⁷⁵ (this means): Make us *Imāms* (leaders) of *Hudā* (Right Guidance), so that others will be guided by us; and do not make us *Imāms* (leaders) of *Dalālah* (misguidance).

This is because Allāh said about *Ablus-Sa'ādah* (the People of Good Fortune and Paradise):

﴿وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ بِأَمْرِنَا﴾

And We made them leaders, guiding (mankind) by Our Command...[*Soorah al-Anbiyā'*, 21:73]

And He said about *Ablush-Shaqāwah* (the People of Misfortune and Hell-Fire):

﴿وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى التَّارِ﴾

And We made them leaders inviting to the Fire...[*Soorah al-Qasas*, 28:41]

Qatādah (Raḥimahullāh) said (this means): Make us *Qādat(an)* (leaders) in *al-Khair* (goodness), *Du'āt(an)* (callers) and *Hudāt(an)* (guides) who will be taken as leaders in *al-Khair* (goodness).⁷⁶

In summary, *Tbādur-Rahmān* (the worshippers of the Most Beneficent) supplicated to Allāh, the Most High, to make them reach the level of *al-Imāmah fee ad-Deen* (i.e., to be *Imāms* in the religion of *Islām*), and make them to be *Qudwat(an)* (i.e., an example or model) for *al-Muttaqeen* (the pious) in their *speech* and in their *actions*, i.e., that they be *followed* in their actions, and *trusted* in their speech, with *Ablul-Khair* (the People of goodness) moving behind them, such that they will *guide* others and themselves be rightly *guided*.

⁷⁴ *Tafseer Ibn Sa'dee*, page 688.

⁷⁵ Reported by Ibn Abi *Hātim* in his *Tafseer*, 8/2742.

⁷⁶ Reported by as-Suyootee in *ad-Darr al-Manthoor*, 6/285.

Al-'Allāmah ibn Sa'dee (Raḥimahullāh) said: It is well-known that the supplication to *reach or achieve something* is (in fact) a supplication for whatever (else) is *necessary to achieve that thing*.

And this level, i.e., the level of *al-Imāmah fee ad-Deen* (i.e., to be *Imāms* in the religion of *Islām*), cannot be achieved except with *as-Sabr* (complete patience) and *al-Yaqeen* (complete certainty), just as Allāh, the Most High, said:

﴿ وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴾

And We made from among them (Children of Israel), *Imāms* (leaders), giving guidance under Our Command when they were *patient* and used to believe with *certainty* in Our *Āyāt* (proofs, evidence, verses, lessons, signs, revelations, etc.). [Soorah *as-Sajdah*, 32:24]

So, this *Du'ā* (supplication) necessitates [that Allāh give someone] *Khairan Katbeeran* (much good) and '*Atā'an Jazzeelan* (plenty of gifts), including [success in] (a) doing righteous deeds, (b) observing patience in obedience to Allāh, patience in avoiding His disobedience, and patience with the painful things that He has decreed, and (c) [attaining] complete and perfect knowledge which causes the one who possesses it to reach the level of *al-Yaqeen* (certainty); and that such a person will be at the highest level possible for someone to reach after the level of *ar-Rusul* (the Messengers of Allāh).⁷⁷

Al-'Allāmah ibn Sa'dee (Raḥimahullāh) also said: In short, they asked their *Rabb* (Lord, Creator) to make them to be *Kāmileen* (complete, within themselves) and *Mukammileen* (those who make others complete), *Hādeen* (those who guide others aright), *Muhtadeen* (rightly guided themselves). And this is the highest of possible conditions.⁷⁸

Allāh, the Most High, concludes what He mentioned concerning the noble characteristics and qualities of *Tbādur-Rahmān* (the worshippers of the Most Beneficent) and their magnificent supplication, with His statement:

﴿ أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا نَيْحًا وَسَلَامًا ﴿٧٥﴾

﴿ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ ﴾

Those will be rewarded with the highest place (in Paradise) because of their *patience*. Therein they shall be met with *greetings* and the *word of peace and respect*, abiding therein (forever). Excellent it is as an *abode*, and as a *place to dwell*. [Soorah *al-Furqān*, 25:75-76]

⁷⁷ *Tafseer Ibn Sa'dee, Soorah al-Furqān: 25:78..*

⁷⁸ *al-Mawāhib ar-Rabbāniyyah, min al-Āyāt al-Qur'āniyyah, page 33.*

Hence, Allāh, the Most High, has made clear His reward for them due to their:

- (a) *Himam 'Āliyah* (high aspirations),
- (b) *Maṭālib Nabeelah* (noble objectives),
- (c) *Husnu Su'āli-him* (the excellence of their request),
- (d) *Kamāl Tadballuli-him wa-ftiqāri-him* (the completeness of their *humility* and display of *being in need*),

- by granting them *al-Jannah* (Paradise), where they will be met initially with greetings and hospitality, and honor and respect. So, *for them* is *Salām* (peace, safety, and security) and *upon them* is *Salām* (peace, safety, and security).

﴿ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿١٦﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿١٧﴾ ﴾

And angels shall enter unto them from every gate (saying): *Salāmun 'Alaikum* (peace be upon you) for your *patient perseverance!* Excellent indeed is the final home! [*Soorah ar-Ra'd*, 13:23-24]

May Allāh make us be from them, by His *Mann* (Favor) and His *Karam* (Generosity)!

CHAPTER TEN

[18] From among the supplications of *Ahlul-Emān* (the People of True Faith) which are mentioned in the Qur'ān is that which comes in Allāh, the Most High's, statement:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ ﴾

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with *hardship*, and she brings him forth with *hardship*, and the *bearing* of him, and the *weaning* of him is thirty months, until when he attains full strength and reaches forty years, he says: My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make - *for me* - my offspring to be pious and righteous. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).

They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a *promise of truth*, which they have been promised. [Soorah al-*Ahqāf*, 46:15-16]

In this Noble *Āyah* (verse), Allāh, the Most High, mentions His *Waseeyah* (command, directive) for the human being to be kind and dutiful to his parents, due to the hardships and troubles which they endured in bearing him and giving birth to him. [He, the Most High, also mentions] that whoever is a righteous believer, from among the children, then he must remember the *Ni'mah* (blessings) of his *Rabb* (Lord, Creator) upon him and upon his parents, and as a result supplicate to Allāh, the Most High, and ask of Him, saying:

﴿ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴾

My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make - *for me* - my offspring to be

pious and righteous. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will). [*Soorah al-Abqāf*, 46:15]

So, his saying: **My Lord! Grant me the power and ability...**- means: *Inspire me and grant me the power and ability.*

And his saying: **that I may be grateful for Your Favor which You have bestowed upon me...**- means: the *Ni'am* (favors, bounties) of the *Deen* (religious life) and the *Ni'am* (favors, bounties) of the *Dunyā* (worldly life); and being *grateful* for these favors and bounties is *by using them in obedience to Allāh*, and exerting oneself in *ath-Thanā* (glorification) of Allāh and His *Hamd* (praise).

His saying: **...and upon my parents...**- means: the favors and bounties with which you have blessed my parents, before me. [Know that] the *Ni'am* (favors, bounties) upon the parents are also favors upon their children, since the children must necessarily be given some of these favors and bounties, and some of its *Asbāb* (that which is a means to it), and some of its *Āthār* (that which results from it). [This is] especially so in reference to *Ni'am ad-Deen* (the favors and bounties of the religion), since the *Salāh* (righteousness, piety) of the *parents* - due to the *'Ilm* (knowledge) and *'Amal* (good deeds) - is among the greatest causes or reasons for the *Salāh* (righteousness, piety) of *their children!*

His saying: **...and that I may do righteous good deeds, such as please You...**- means: and inspire me - in the future - to do righteous deeds which will please You. And that means that the deeds will be deeds which bring together everything which makes deeds correct and free from whatever corrupts and spoils deeds. This is the *'Amal* (deed, action) which Allāh will be *pleased with* and which He will *accept* and give a *reward* for.

His saying: **...and make - for me - my offspring to be pious and righteous...**- this is a *Du'ā* (supplication) on behalf of his offspring for their *Salāh* (righteousness, piety) after he has supplicated for himself. And Allāh notes that the *Salāh* (righteousness, piety) of the *offspring* returns its benefit to *their parents* - based upon the statement: **and make - for me...**

His saying: **...Truly, I have turned to You in repentance...**- means: I have repented from my sins, which occurred from me in my past, and (now) I have returned to Your obedience.

His saying: **...and truly, I am one of the Muslims (submitting to Your Will)...**- means: I am one of those who have submitted to Your *Amr* (command) and Your *Nahy* (prohibition), and one of those who willingly surrender and obey Your *Hukm* (rulings and judgments).

His saying: **They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers**

of Paradise, a *promise of truth*, which they have been *promised* – means: These people who are described with this *Sijfab* (characteristic or quality), they are those who We will accept from them the *best of their deeds* in this *Dunyā* (worldly life) - meaning their *Tā'āt* (acts of obedience), since they have also done other deeds, and We will pardon for them their *Sayyi'āt* (evil deeds) which they did in this *Dunyā* (worldly life).

As a result, We will do with them, just like what We did with *As-hāb al-Jannah* (the Companions of Paradise), who are the real occupants of Paradise. Hence, they achieved *al-Khair* (all goodness) and *al-Mahboob* (that which is beloved) and had removed from them *ash-Sharr* (all evil) and *al-Makrooh* (that which is disliked).

And this is *al-Wa'd as-Sādiq* (the Promise of Truth) which We have promised them. And Allāh *never* breaks His Promise!

[19] From among the supplications of *Ahlul-Emān* (the People of True Faith) which are mentioned in the *Qur'ān* is that with which Allāh describes those who came *after* the *Sahābah* (companions) - from among the *Tābi'een* (generation after the companions) and their *Atbā'* [everyone who came after them] who followed them with excellence until *Yawm al-Qiyāmah* (the Day of Resurrection), in the statement of Allāh, the One Free From All Imperfections:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

And those who came after them say: Our Lord! Forgive us and our brothers who have preceded us in Faith and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed *Ra'oof* (Full of Kindness), *Raheem* (Most Merciful). [*Soorah al-Hasbr*, 59:10]

The scholars said: Indeed, this *Āyah* (verse) was revealed concerning the *Tābi'een* (generation after the companions), who came after the companions of the Messenger of Allāh (ﷺ), and everyone else [after them] who entered into *al-Islām* until *Yawm al-Qiyāmah* (the Day of Resurrection).

On the authority of Ibn Abi Laylā (Raḥimahullāh), who said: People are upon three *Manāzil* (ranks, grades):

1. *al-Muhājiroon* (the companions who migrated from *Makkah* to *al-Madeenah*),⁷⁹

⁷⁹ They are mentioned in *Soorah al-Hasbr*, 59:8.

2. *al-Anṣār* (the Helpers), who had settled in the *Home* (al-Madeenah) and believed [before the arrival of *al-Muhājīroon*],⁸⁰

3. Those who came after them,⁸¹ - so strive to assure that you will not be outside of these (three) *Manāzil* (ranks, grades).

On the authority of Muṣ'ab ibn Sa'd (Raḥimahullāh), who said: People are upon three *Manāzil* (ranks, grades). Two ranks/grades have passed and only one remains. Hence, the best of what you can be upon is that you be upon this (third) *Manzilab* (rank, grade) which remains.⁸²

What is intended here is that Allāh, the Most High, has described *al-Mu'minoon* (believers) - who came after *al-Muhājīroon* (who migrated from *Makkah* to *al-Madeenah*) and *al-Anṣār* (the Helpers, who had settled in *al-Madeenah* before the arrival of *al-Muhājīroon*) - as those who were supplicating for those who preceded them, along with their supplication for themselves.

They were saying: Our Lord! *Forgive us and our brothers* who have preceded us in Faith and put not in our *hearts* any hatred against those who have believed. Our Lord! You are indeed *Ra'oof* (Full of Kindness), *Raḥeem* (Most Merciful). [*Soorab al-Ḥashr*, 59:10]

So, they have combined - in this supplication - between keeping their *hearts* safe and keeping their *tongues* safe. They have no *Ghill* (hatred), nor *Ḥiqd* (resentment), nor *Dagbeenah* (ill-will). Nor is there upon their tongues *Shatm* (abuse), nor *Tthalb* (slander), nor *Waqee'ab* (backbiting).

Rather, in their hearts is *al-Mahabbah as-Sādiqah* (sincere love) and *Ikbā'* (brotherhood). And upon their tongues is only *adh-Dhikr al-Ḥasan* (a good mention) and *ad-Du'ā* (supplication).

And this is the clearest of evidence of *al-Emān as-Sādiq* (sincere faith) and *Wafā'* (loyalty, allegiance) for the People of *al-Faḍl* (virtue) and *as-Sabq* (precedence) and *al-Iḥsān* (excellence).

Abu al-Mudhaffar as-Sam'ānee (Raḥimahullāh) said: In this *Āyah* (verse) there is a *Daleel* (evidence) that from the *signs* of a person being a believer is (a) that he supplicates for *Raḥmah* (mercy) for the *Salaf* (early pious generations of the Muslims), (b) supplicating for *al-Khair* (all goodness) for them, and (c) abstaining from mentioning them with *as-Soo'* (evil).

⁸⁰ They are mentioned in *Soorab al-Ḥashr*, 59:9.

⁸¹ They are mentioned in *Soorab al-Ḥashr*, 59:10.

⁸² These two statements were mentioned by *al-Qurtubee* in his *Tafseer*, 18/21.

It has been narrated that a man came to Mālik ibn Anas⁸³ (Raḥimahullāh) and began to *speak ill* of a group of the *Sahābah* (companions), the likes of Abu Bakr, 'Umar, 'Uthmān and others (May Allāh be pleased with all of them).

So, Mālik ibn Anas (Raḥimahullāh) asked him: Are you from ...*the poor emigrants, who were expelled from their homes and their property...*? [Soorah al-*Ḥashr*, 59:8] The man said: No, (I am not).

He then, asked: Are you from...*those who, before them, had homes (in Al-Madinah) and had adopted the Faith?* [Soorah al-*Ḥashr*, 59:9] The man said: No, (I am not).

Mālik ibn Anas (Raḥimahullāh) then said: *I bear witness* that you are *not* from those...*who came after them [who] say: Our Lord! Forgive us and our brothers who have preceded us in Faith...* [Soorah al-*Ḥashr*, 59:10]⁸⁴

[20] From among the supplications of *Ahlul-Emān* (the People of True Faith) is that which is mentioned in the statement of Allāh, the Most High:

﴿يَوْمَ لَا يَجْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

...The Day that Allāh will not disgrace the Prophet [Muḥammad (ﷺ)] and those who believe with him, their *Light* will run *forward before them* and with (their Records of deeds) in their *right hands* they will say: Our Lord! *Keep perfect our Light for us* [and do not put it off until we cross over the *Sirāt* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things. [Soorah at-*Tahreem*, 66:8]

It has come from Ibn 'Abbās (RaḍiyAllāhu 'anhumā), in his explanation of this *Āyah* (verse), that he said: There is no one from among *al-Muwahhhideen* (People of Tawḥeed) except that he will be given *Noor* (a light) *Yaum al-Qiyāmah* (on the Day of Resurrection).

As for *al-Munāfiq* (the hypocrite), his light will be extinguished. And *al-Mu'min* (the believer) will have fear due to what he sees of the extinguishing of the light of *al-Munāfiq* (the hypocrite). For this reason, he will say:

﴿رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا﴾

...Our Lord! *Keep perfect our Light for us* [and do not put it off]...⁸⁵

⁸³ This is the referring to Imām Mālik Ibn Anas (Raḥimahullāh) of *al-Madeenah*.

⁸⁴ Tafseer Abi al-Mudhaffar as-Sam'ānce, 5/402-403.

This is the *Du'ā* (supplication) of *al-Mu'minoon* (the believers) *Yawm al-Qiyāmah* (on the Day of Resurrection). They will ask Allāh, the Most High, to complete and perfect for them their *Noor* (light), and cause them to reach *al-Jannah* (Paradise) with it.

Allāh, the Most High, in another *Āyah* (verse) said:

﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ ۖ بُشْرَانُكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾

... On the Day you shall see the believing men and the believing women *their light running forward before them* and by their *right hands*. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! [*Soorah al-Hadeed*, 57:12]

'Abdullāh ibn Mas'ood (RaḍiyAllāhu 'anhu) said: Their *Noor* (light) will be given to them [its size being] in accordance with their *A'māl* (deeds). So, from among them is he whose *Noor* (light) is like a *Jabal* (mountain). And the one who will have the least *Noor* (light) is he whose is the size of his thumb, which will be *extinguished* one time and *ignited* another (i.e., going off and on).⁸⁶

And with this *Du'ā* (supplication) of *al-Mu'minoon* (the believers) asking for *Itmām an-Noor* (the completion and perfection of their light) *Yawm al-Qiyāmah* (on the Day of Resurrection) - what was *intended* to be collected of the supplications of *al-Mu'minoon* (the believers) which are mentioned in the Noble Qur' ān has been completed.

⁸⁵ Reported by As-Suyootee in *ad-Dur al-Manthoor*, 8/228.

⁸⁶ Reported by al-Hākīm in *al-Mustadrak*, 2/478, and he said: It is *Saheeh* (authentic) according to the conditions of al-Bukhāree and Muslim. adh-Dhahabee corrected him saying: According to the conditions of al-Bukhāree (only).

Conclusion

May Allāh, the Most High, grant each reader *Tawfeeq* (success) in *reciting* these words upon their tongues, accompanied by the *contemplation* of their meanings, while *believing* - in their *hearts* - the truthfulness of the realities that are expressed therein.

May Allāh, the Most High, grant **ease** to each of us in *memorizing* these much needed supplications; and then allowing our hearts to find comfort in the fact that Allāh, Alone, is the One Who controls all affairs, and therefore He, Alone, is the One that we call upon.

May Allāh *accept* our praise of Him, *respond* to our requests from Him and *make* these supplications a *means of nearness* to Him. Indeed, He is the One Who *Hears* and *Responds* to those who call upon Him.

May Allāh, our Lord, *forgive* us our sins, *multiply* our good deeds, *raise* our station with Him and keep us *firm* upon His Straight Path until we return to Him in a condition of being pleasing *to Him* and pleased *with Him*!

Our final supplication is *al-Hamdu-lil-lābi Rabbil-Ālameen* (All Praise Belongs to Allāh, the Lord of all the worlds); and may the Praise of Allāh - in the highest assemblies of the angels - and safety and security be upon His final Prophet and Messenger, Muḥammad (ﷺ). Āmeen!!!

دَعَوَاتُ الْمُؤْمِنِينَ الْمَذْكُورَةُ فِي الْقُرْآنِ

من كتاب: الله الأرحم والأعز
بفتح الصاد والراء من عبد الشكيب القبر

SUPPLICATIONS OF THE BELIEVERS

WHICH ARE MENTIONED IN THE QUR'AN

Taken from

Tiqh al-Ad'iyah wal-Adhkar

by Shaykh 'Abdur-Razzaq

Ibn 'Abdul-Muhsin al-Badr

Allah has mentioned in His glorious Book supplications with which He describes His believing worshippers and due to which He praises them.

He has also related - from some of the righteous among His worshippers - words with which they have supplicated to Allah, the Most High, in certain situations and on particular occasions - (supplications) which are beautifully composed and magnificent in their indications and meanings.

It is befitting of the Muslim worshipper (of Allah) to give their attention to these supplications, to reflect upon them, contemplate them, be eager and diligent in memorizing them,

and to supplicate to Allah with them - each one of them in the appropriate situation and occasion.

Indeed, Allah, the One Free From All Imperfections, has only mentioned these supplications in His Book and reported them in it so that His believing worshippers would contemplate upon them and utilize them.

This book is a blessed collection of these supplications, accompanied by short and simple reflections and some of their meanings and benefits.

AS-SUNNAH
AS-SAHIHAH



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