

The background of the cover is a photograph of a bright sunburst effect over a vast sea of clouds. The sun is positioned in the upper center, with numerous rays of light radiating outwards, creating a powerful and divine atmosphere. The clouds below are dense and textured, appearing to be illuminated from above, with some darker shadows and some golden highlights. The overall color palette is dominated by warm tones of gold, orange, and brown, set against a dark, deep blue sky.

The Answered Supplication

By

Sheikh Muhammad Mitwaly Ash-Sha'rawy

"And your Lord says, 'Call on Me and I shall respond to you'" (Ghâfir, 40: 60)

O Allah,
I supplicate You to grant me Your Love
And the Love of those who love You
And the action that would lead me to win Your Love
And make my love for You more dear to me
Than myself, my family, and cold refreshing water

Hadith – the noble Prophet Muhammad
(Blessings and Peace of Allah be upon him)

Table of Contents

<i>Dedication</i>	<i>i</i>
<i>Introduction</i>	<i>i</i>
Chapter One	1
What Is Supplication?	1
Invoking for good...and evil	3
Times of supplication	3
Supplication is the heart of worship	5
Chapter Two	8
Supplication In The Noble Qur'an	8
Praying for the good of this world	9
Supplication and human frailty	10
Qur'anic supplications and righteous deeds	12
Hastening to repentance.... erases sins	14
Chapter Three	16
Supplication Of The Angels And The Prophets	16
The supplications of the Messengers and the Prophets	19
The supplication of Ibrâhîm	20
Worship is for the good of the servant	22
Forty years between the supplication and the answer	22
Chapter Four	24
The Supplications Of The Prophet Muhammad	24
Supplication upon going to sleep	25
To Allah we belong and to Him we shall return	26
Connection with Allah never ends	27
The Master Supplication for begging forgiveness	28
Activities of Life	30
For every state there is an invocation	31
Mercy, blessings and peace of mind	32
Chapter Five	33
Best Times For Answering Prayers	33
Unlawful money corrupts the lawful	34
The Supplication of the Faster is never turned down	35
The meaning of the choice of time and place	37
Supplication and transcendence	38
Sagacity and insight of the believer	39
Chapter Six	42
Invoking For Evil	42
Supplication of the aggrieved is required	43
Supplication and Fate	45
Fate and Supplication	46
Nothing beyond the Knowledge of Allah	46
Intercession on the Day of Resurrection	48
<i>Manners Of Supplication</i>	<i>49</i>

Dedication

*In the Name of Allah
The Most Beneficent, The Most Merciful*

The Answered Supplication

After praising Allah and praying for the bestowal of blessings and peace upon our master, the Messenger of Allah, Muhammad, I beg Allah that these issuing books from my library be a step taken on the path of guidance and a light that may illumine the way towards Faith and we pray for guidance and success from Allah.

Muhammad Mitwaly Ash-Sha'râwy

Introduction

*The Islamic library of the venerable Sheik Ash-Sha'râwy
The Answered Supplication*

This book..

In the journey of ever continuous giving of the venerable Imam, Sheik Muhammad Mitwaly Al-Sha'râwy, are shining lights and inspirations that illumine the way of the seekers, guide the astray and teach humanity the religious matters that have been kept hidden from it.

Done for the Love of Allah, the Prophet Muhammad (may Allah bless him and grant him peace) and Islam by 'Abdullah translation group and as homage paid to our venerable Imam, Sheik Muhammad Mitwaly Ash-Sha'râwy.

Chapter One

What Is Supplication?

Supplication is a call from an inferior to the superior, only addressed to he whose power surpasses that of the supplicant. With The Almighty, we supplicate Him because nothing in the entire universe is beyond His Power. If you want anything your means are powerless to fulfill, you cry for the Help of The Most High in the whole universe, Who is indeed above all means, instruments and causes. You turn to the Power and Might that created this universe and originated its causes crying, 'O Lord,' so that He, all praise and glory be to Him, fulfills to you what your resources have failed to make happen.

Supplication is always for a thing you believe is prosperous for you. Every one of us wishes for goodness, measured from his own viewpoint and based on the extent of his knowledge. He sees that money is good for him so he begs for it, and he sees that authority is good for him so he begs Allah to have it. Even when you curse others, you want to quench the anger harbored in your heart against the one who treated you unjustly or unrightfully seized a possession of yours.

Supplication is an avowal of one's helplessness. Therefore, we may find that some men wielding authority, who can do whatever they will with their power and influence, or with their money, do not supplicate. Why should they when they believe themselves able to fulfill whatever they want? The Noble Qur'an depicts this image to us through the glorious verse saying (what means):

"Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient." (Al-'Alaq, 96: 6-7)

The meaning is that you, man, when you are able by your own means to fulfill what you wish, you forget – because of your negligence – Allah, all praise and glory be to Him, and His Supreme Power. As now witnessed, the further humanity progresses in civilization, the more it is obsessed with the vanity of self-sufficiency and the deeper it breeds the pride of possessing power, hardly remembering Allah.

In the past, man used to look for water and toil hard in search of it. He used to dig wells that derive their supply deep within earth from rainwater, moving after it from one place to another. Recite the glorious Qur'anic verse in which Allah, Blessed and Exalted be He, says (what means):

"See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding." (Az-Zumar, 39: 21)

In the past, man depended on these springs and wells to supply his need of water. If it happened that he went to the well or the spring from where he used obtain his water supply and he found none, he used to stretch his hands towards the heaven and cry, 'O Lord.' Then, civilization flourished and through tanks, the conduction of water to homes became possible. At home, you turn the tap on and water gushes, but on finding nothing, what would happen? Would you invoke your Lord? No, you would not, but you would

think of calling the water company or the town council or the municipality to pump water into the building. The same happens in all other human needs, civilization has solved man's problems. But instead of expressing gratitude to Allah, all praise and glory be to Him, Who empowered man with knowledge and provided him with the supply usually given by search, and instead of whispering to himself as the Noble Qur'an instructs us (what means):

"And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead)." (Az-Zukhruf, 43: 11)

Man sees the blessings and remains blind to the Bestower, all because of his oblivion and ingratitude. When we turn on the tap we have to bear in mind that the water company does not create the water we drink but Almighty Allah is the One Who created it, originated it and send it down from heaven. We have to ascribe the blessing to the True Giver and thank Him for it. Instead, we adopt the causes and forget the Causer, Allah, same as we do in anything else.

If we review the modern means of transport: the airplane that makes us sails through the sky, the vehicle that transports us from one place to another easily and smoothly, the elevator that spares us the trouble of ascending and descending the stairs in high places, in all we must remember the True Giver, Allah, all praise and glory be to Him. Because such instruments of civilization are made of materials which Allah, Blessed and Exalted be He, has created on earth. Realized through the work of the minds that Allah, The Exalted and Ever-Majestic, has endowed us with; minds prepared to work and think, and guided to realize what He, The Sovereign, willed to be. The knowledge, the mind and the matter are all from Allah – hence – the true Giver is Almighty Allah. But we benefit from them as things taken for granted!! We do not contemplate the bestowments that Allah has conferred upon us, and regretfully, the greater the bestowments the lesser the thanks given!!

Remembering Allah at every blessing is a must, and thanking Him when benefiting from it is also a must. Allah, all praise and glory be to Him, loves to hear the voices of His believing servants begging Him. He loves to hear them saying, 'O Lord.' He may delay the response, for them to continue supplicating and for Him to hear the sound of their supplications. But The Exalted and Ever-Majestic hates the voices of the disbelievers, therefore He may answer their worldly desires – without delay – not to hear their voices calling Him. Worldly gains are worth nothing in the Sight of Allah, all praise and glory be to Him. The Messenger of Allah (may Allah bless him and grant him peace) said, *"Had this world been worth a mosquito wing in the Sight of Allah, He would not have given a disbeliever from it a sip of water."*

Linguistically, Ad-Du'â' [the Arabic word for supplication, invocation, prayer....] is a call, and it has more than a denotation. With respect to humans, if addressed from a superior to an inferior it would be a command: as when the boss asks his employee to execute such and such tasks. That would be an order. It could be from a human to another coequal to him, thus it would be a request. It could be from an employee to his boss; in such case it would be a wish.

Ad-Du'â' according to the terminology of the Sharí'ah [Islamic Law] is a request from a servant to His Lord. Supplication dictates that there must be a supplicant (the servant) and a highest Answerer (Allah), all praise and glory be to Him. The purpose of supplication is having (what man begs for). Allah, Blessed and Exalted be He, has strewn His Causes in His Universe for the believer and the nonbeliever to adopt them. Therefore, supplication should be addressed to The Causer not the causes. In his supplication man begs for things he sees as good for him, judged by his limited knowledge, imperfect human power and imbalanced criteria. But Allah, glory be to Him – Who alone possesses Power and Knowledge – sees that the thing His servant unknowingly begs for is evil for him and the Mercy lies here in not answering the servant's call, so the unfulfillment of the prayer becomes the bestowed good and the given response.

We may clarify the issue and approximate the picture to the minds by a son who asks his father to buy him a gun in order to protect himself. The son imagines that having a gun is good for him, because people will fear him and he will be able to defend himself. Considering the request from the son's viewpoint, we may see that his demand will avail him good, but actually it will not. For the son may act rashly and rushes into a dispute or a fight, loses his temper, shoots his opponent and commits a crime against a human soul. He may also incur his own death, thus forbidding him to carry a gun is for his own good. But the son sees the unfulfillment of his demand as a denial of being a fear-inspiring man, capable of defending himself. The son is blind to the wisdom behind the unfulfillment, but the father knows where lies the good and he acted accordingly.

Invoking for good...and evil

Man should invoke Allah for whatever good he may wish for, but likewise he must regard the denial as in his favor. He has to leave the answer that will surely bring him good only to Allah, whether the answer is by fulfillment or denial, and not to distress himself by his impatience for not being answered. That is the purport of the glorious Qur'anic verse saying (what means):

“And man invokes (Allah) for evil as he invokes (Allah) for good and man is ever hasty.” (Al-Isrâ', 17: 11)

The Truth [*Al-Haqq*: one of the Beautiful Names of Allah], all praise and glory be to Him, teaches us that the valid criteria of judging good are not in our hands. The Most Exalted and Ever-Majestic, says (what means):

“It may be that you dislike a thing and Allah brings through it a great deal of good.” (An-Nisâ', 4: 19)

The Almighty says (what means):

“Consider it not a bad thing for you. Nay, it is good for you.” (An-Nûr, 24: 11)

Therefore, do not think that the unfulfillment of the supplication bespeaks Divine Wrath. It is the supremacy of Godship. Not only does Allah, all praise and glory be to Him, want to please you, but to fulfill to you only what brings you goodness. If Allah answered any prayer, whether good or evil, endless adversities would have befallen people.

A woman who invokes evil upon her son at an angry moment saying, 'O Lord! Would that I wear black and mourn his death,' or, 'Please Lord, take his life and relieve me.' What would have happened if Allah answered the prayer of that mother? Would not she be smitten with grief and would pain severely if Allah answered her prayer? When she comes to her senses, she would beg Allah not to answer her prayer. Such prayers express the sundry emotions that man experiences, during which he turns to heaven and says, 'O Lord,' but afterwards he feels happy that Allah has not fulfilled his supplication.

Times of supplication

Supplication is required at every place and time, because it is the communication between the servant and his Lord. If man supplicated Allah and sought His Help all the time, Allah would always be in his mind, and whoever has Allah in his mind and heart shall neither go astray, nor fall into distress and misery. When man feels at heart that the entire universe is powerless and that Allah, Blessed and Exalted be He, Alone is the All-Powerful, it will draw him closer to attain right faith in heart.

Seeking the Help of Allah in everything is the ideal way to lead a tranquil life. When man always remembers that Allah with His Power, Might and Majesty is near him, he will enjoy peace, because none is Exalted in Might save Allah, none is Capable save Allah and none is Powerful save Allah.

By supplication you are resorting to the Strongest Support, because Allah, all praise and glory be to Him, is the Ever Living Who never dies. He is Always mightily there when you call on Him. He, be ever gloried His Majesty and Might, is the All-Powerful, Whose Power never abates, neither does His Might. Whenever you supplicate Him you find Him Omnipotent of fulfilling what you wish. Being the All-Hearer, the All-Knower, you can never be, for a twinkling of an eye, beyond His Hearing and Knowledge. When you supplicate Him you find Him All-Hearing, All-Knowing, the Sustainer and Protector of all that exists. Neither slumbers, nor sleep overtakes Him. Recite the glorious Qur'anic verse saying (what means):

“Allah! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth.” (Al-Baqarah, 2: 255)

Allah, Whose Majesty reigns supreme, is never heedless of His servants for an instant. He is The Almighty and everything in His universe is subjected to His Might and Power. None is above the Command of Allah, but the entire universe submits to His Ruling Will. Allah has created man having a free will to obey or disobey. Had Allah willed to create man having no power of free choice, easily He would have done it. Allah, all praise and glory be to Him, says to His Messenger, may Allah bless him and grant him peace, (what means):

“It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) and in your Message of Islamic Monotheism]. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.” (Ash-Shu'arâ', 26: 3-4)

The power of free choice, to obey or disobey, that Allah, all praise and glory be to Him, gave to His servants is His Divine Will established in His universe. Allah, all praise and glory be to Him, hates that we supplicate others than Him, or turn to those who are too far below Him. In this regard, Allah, glory be to Him, says (what means):

“Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.” (Az-Zumar, 39: 36)

When you invoke Allah alone, you have become certain that there is neither Might nor power save with Allah, but when you ask a man in power or authority, you are actually asking a powerless unable man; someone living in a world of vicissitudes. Perhaps, today he is powerful and tomorrow he loses his power. Perhaps, today he is wealthy but his money ends overnight. Perhaps, today he is alive but tomorrow he shall die. Instead of answering your entreaty, he turns you down when in the Hands of Allah Alone lies all goodness and prosperity. If Allah fulfills to everyone all his wishes, His Treasures will remain inexhaustible, verily, Allah provides sustenance to whomever He wills, without limit.

Allah, the Lord of Honor and Power, says in the Sanctified Hadith:

“O My servants! You all are astray save those whom I have guided, so ask Me guidance and I will guide you. And you all are poor, save those whom I have made beyond need, so ask Me and I will give you sustenance. And you all are sinners, save those whom I have protected, so whoever amongst you learned that I have the power of Pardoning, and he begged My Forgiveness I will forgive him and I mind not. And were the first of you and the last, the living and the dead, the green and the withered (i.e., the young and old; or the obedient and disobedient;

or those who have knowledge and those who are ignorant) had the heart of the man most pious among My servants, that would not add to My Kingdom a mosquito wing. And were the first of you and the last, the living and the dead, the green and the withered had the heart of the wickedest among My servants, that would not decrease from My Kingdom a mosquito wing. And were the first of you and the last, the living and the dead, the green and the withered to gather at one highland and every man amongst you ask all he wishes for and were I to grant each supplicant what he asked for, it would decrease nothing from My Kingdom, any more than when one of you passes by the sea and immerses a needle into it then raises it (back) to him. This is because I am the Most Generous, the Glorious, Do whatever I will. My Giving is words and My Torture is words. Truly, My Command, when I will a thing, is only to say to it, 'Be!' and it is!"

Supplication is the heart of worship

Supplication is the heart of worship, because it is man's recourse to Allah in all his affairs. It bares the insignificance of human power measured against the Power of Allah. It is a reminder of Allah, Blessed and Exalted be He. All those who sinned, gone astray or disbelieved, at hard times invoke none but Allah, all praise and glory be to Him. Because man at adversities will never lie to himself and knows by his pure believing instinct that only Allah possesses power. Allah, Blessed and Exalted be He, says (what means):

"And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him!" (Yûnus, 10: 12)

The Truth, be ever gloried His Majesty and Mighty, gives us another image through the glorious verse saying (what means):

"He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him Alone, saying: 'If You (Allah) deliver us from this, we shall truly be of the grateful.'" (Yûnus, 10: 12)

In hardships man seeks the help of none but Allah, and Allah, Blessed and Exalted be He, answers his prayer. But after deliverance man forgets Allah, forgets his entreaties and return to erring. The Truth, be ever gloried His Majesty and Mighty, made supplication between Him and His servant without intercession; a servant directly supplicates Allah. When reciting the Noble Qur'an we notice that whenever the believers or others asked the Messenger of Allah (may Allah bless him and grant him peace) about something the answer was given preceded by 'Say,' as in the glorious verse saying (what means):

"They ask you (O Muhammad) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage." (Al-Baqarah, 2: 189)

And the glorious verse saying (what means):

"And they ask you concerning the mountains, say; 'My Lord will blast them and scatter them as particles of dust.'" (Tâ-Hâ, 20: 105)

We can clearly see that the given answers for the questions stated in the aforesaid glorious Qur'anic verses are preceded by 'Say,' because Allah wants to draw our attention that the Prophet Muhammad (may Allah bless him and grant him peace) is divinely inspired with the answer, that they are the Words of his Lord. All except for one verse in which the answer was not preceded by 'Say'; the verse saying (what means):

“And when My servants ask you (O Muhammad) concerning Me, I am indeed close (to them): I answer the prayer (supplication) of every suppliant when he calls on Me.” (Al-Baqarah, 2: 186)

The Truth, Blessed and Exalted be He, did not say, ‘*Say: I am indeed close,*’ to make the answer directly addressed to His servants. We thus learn that supplication is a direct communication between the Lord and His servant. Allah, all praise and glory be to Him, willed it to be this way. The moment you raise your hands to heavens and say ‘O Lord,’ you become in direct close contact with Allah, all praise and glory be to Him, you can pray and say whatever you wish, for it will remain between you and your Lord. The Truth wants to stress His closeness to His servants, and the closeness of His pious righteous servants to Himself. He wants them to whisper their cares to Him and call on Him at any time.

It is required that the servant be a supplicant all the time, but wisdom says that you should not make all the good you gain from supplication just the answer, but better make beseeching Allah your gain from supplication.

But what is beseeching? It is to humble and submit yourself, step closer and earnestly implore. What Allah hates the most in a servant is pride, ego and self-conceit. To feel that you are capable of anything by your own power, but when faced with something you are helpless about you realize your true ability. It alerts you that there is Him Who nothing stands beyond His Power in the heavens or in the earth. Therefore, supplication symbolizes the heart of worship to remind you that you are powerless, your means are powerless and your ability is powerless.

Supplication makes you feel weak before the Power of Allah and His Might. It effaces in you your claim of self-sufficiency by means and your arrogance. The moment you kill pride, ingratitude and vanity about your own resources, you show true servility, or the humility of worship, and win the honor of showing obedience. The moment you feel that you are nothing and need someone to support you and give you a helping hand, after you have focused eyes, ears and thoughts on all those around you, but you find no supporter and helper save Allah, all praise and glory be to Him, this is the true desired servility. To always feel powerless with means alone, no matter how strong and influential are the means given you. To always remember The All-Powerful in Whose Hands is the dominion of all things, and at hard times you seek no other refuge but with Him. This way you have inwardly realized the meaning of servility to Allah. Allah, all praise and glory be to Him, says in the Sanctified Hadith:

“He who is occupied with remembering Me than beseeching Me, I shall give him the best of what I give the beseechers.”

If you make your only gain from supplication is to have it answered and you receive more from the boons of this world, as though you have forgotten that Allah, all praise and glory be to Him, have blessed you before you came into being. He prepared the whole universe for you before you live in it; gave you before you learned how to ask, gave you while still within your mother’s womb; gave you while still an infant, your mind is immature, and have not known yet the good you may hope for. Your nourishment within your mother’s womb was there for you before knowing what food is; pure and clear causing no excrements that may harm you. When you were born your mother’s milk was there to give you immunity, growth and strength. Whenever hungry you found the breast milk of your mother needing neither cooking nor preparation and containing all the essential elements for your body.

If Allah, all praise and glory be to Him, surrounded us with all these blessings before knowing what a blessing is or how to ask for it, and if Allah originated in the universe all we need, what should be our gain from supplication? It is showing submission to Allah, all praise and glory be to Him, because when man is undeceived by his means, has killed pride, and humbly supplicates, he admits his weakness before Allah

and acknowledges that the Power of Allah masters him. That is worship and that is the sublime purpose of supplication.

Briefly we say that supplication is a call from the low on the Most High, begging for the boons man hopes to have but his means cannot fulfill. Pride usually fills mankind the more civilized and the higher their standards of living become. Man forgets Allah and depends on his power, and become conceited of his own resources. An unfulfilled supplication does not mean that Allah is displeased with us; perhaps goodness lies in not answering the supplication. Allah, Blessed and Exalted be He, made the recourse of souls to supplication have more than a wisdom behind. Sometimes man invokes for good to himself and to his beloved ones, but at others the soul is fed up with all surrounds and a mother may curse her only son, and a father his children. Had Allah, all praise and glory be to Him, answered all supplicants and fulfilled the curse the mother or the father uttered at an angry moment, what life would have been like? Therefore, The Truth, be ever gloried His Majesty and Might, says (what means):

“And were Allah to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined.” (Yûnus, 10: 11)

Allah, all praise and glory be to Him, did not answer an evil you invoked for while excited and was merciful towards you by not responding. He knows that it was rash words uttered at a moment of anger that made you hate your beloved ones and curse them, or curse yourself, and invoke to be blinded or to die or for other misfortunes. It is the Mercy of Allah, all praise and glory be to Him, towards his creatures that considers their circumstances, their moments of distress and their limited knowledge of the domains of good and evil. Therefore, Allah, all praise and glory be to Him, only answers the supplication when it is truly in favor of the supplicant.

Chapter Two

Supplication In The Noble Qur'an

Out of Allah's Mercy shown to His servants, He taught them how to supplicate Him, worship Him and what to beg for. The best are the supplications with the Divine Words, because The Almighty Creator knows best what is good for us. Therefore, the Qur'anic supplications are the best to be said when calling upon Allah, because it is from Allah and dedicated to Him.

But what is the philosophy of supplication in the Noble Qur'an? Does Allah teach us how, in the pursuit of worldly life, to invoke Him? Does He teach us to beg for money, or authority, or to own a land and become vested with power? Or does He teaches us to beg of His Grace in the Hereafter, to protect us from all evils in this world and help us draw nigh to Him to be from the people of Paradise?

If we reviewed the invocatory verses in the Noble Qur'an we would find that the majority of them concentrate, as to worldly life, on repentance, pardoning sins, avoidance of any act of disobedience, stepping closer towards Allah, all praise and glory be to Him, and winning the sublime status in the Hereafter, why? Because to Allah, true life is not worldly life, but that of the Hereafter.

The Truth, all praise and glory be to Him, says (what means):

"And this life of the world is only amusement and play! Verily, the home of the Hereafter, that is the life indeed (i.e. the eternal life that will never end), if they but knew." (Al-'Ankabût, 29: 64)

The Hereafter is indeed the true life, why? Because, it is an eternal life without death, a life of delights neither will it forsake you nor will you miss it. You shall live in everlasting delights, not by human power but the delights there are by the Power and Mightiness of Allah, all praise and glory be to Him. Surely, there is an infinite difference between the Power of Allah and that of humans. You will never be tired, because you are not asked to work and suffer, but once a thing crosses your mind you will instantly find it before you.

Such life deserves to be begged and strived for by each believer. The wise believer should seek that which is eternal, infinite and everlasting. He should not seek a transient pleasure that only lasts for a few years then ends.

But did The Truth, Blessed and Exalted be He, disregard praying for worldly life? No, but restricted it to the short lifetime we live. Allah, all praise and glory be to Him, did not ask the believer to retire away from the world and forsake it, but there are worldly duties Allah has assigned to man which he must accomplish for the universe to thrive. There is the offspring that man dies and leaves behind in worldly life. The Noble Qur'an teaches us how to pray for the two worlds, provided that asking for the good of this world does not make us forget asking for the Hereafter. The Noble Qur'an says (what means):

"And of them there are some who say: 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!'" (Al-Baqarah, 2: 201)

Praying for the good of this world

We notice in the aforesaid supplication that Allah, all praise and glory be to Him, stated this world before the Hereafter, but it does not mean that man should ask for the material, rather than the spiritual, saying, '*O Lord! Give me money, give me power,*' while forgetting about the Hereafter. The life of this world here is a prelude, because it is the abode of deeds and trials. It is the path that will lead you to either Paradise or Hellfire, for deeds precede then comes Judgment in the Hereafter.

Allah, Blessed and Exalted be He, draws our attention to the gravity of begging for worldly life and forgetting the Hereafter. The inherent gravity therein is that when the believer only begs for worldly life he becomes like the nonbeliever, who disbelieves in the Hereafter and totally ignores it.

About these people, the Noble Qur'an tells us (what means):

"But of mankind there are some who say: 'Our Lord! Give us (Your Bounties) in this world!' and for such there will be no portion in the Hereafter." (Al-Baqarah, 2: 200)

A believer's supplications should not end at begging for this world but should beg for the Hereafter. Of this world he should beg for what makes him attain the Hereafter. The Truth, Blessed and Exalted be He, says (what means):

"But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts)." (Al-Qasas, 28: 77)

The believer is asked to invoke for both, the good of this world and the Hereafter, but each according to its significance and weight. When man invokes Allah, he must merit what he is begging for, and when he begs something from Allah, he should know that he is addressing the Infinite Power of Allah. His supplication must not stop at worldly concerns, but must comprehend this world and the Hereafter. The Almighty says (what means), "*And of them there are some who say: 'Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!'" (Al-Baqarah, 2: 201).* The religious scholars have expressed different opinions concerning the good of this world. Some judged it to be the righteous wife, whereas the good of the Hereafter is Paradise. Some said that it is knowledge, because through it man progresses. Others said that it is forgiveness. However, the religious scholars agreed that the good of the Hereafter is forgiveness, mercy and Paradise, but as for the good of this world, why should we narrow its stream?

The good of this world is all that helps the servant show more piety to his Lord and draw him closer to the Almighty. But the good of the Hereafter is to be removed away from the Fire; just to be away from it is a blessing, a herald of being admitted into Paradise.

Supplication and human frailty

Amongst the Qur'anic supplications by which one prays for freedom from all unbearable burdens and the Forgiveness of Allah, all praise and glory be to Him, is the last invocatory verse of Surat Al-Baqarah saying (what means):

"Allah 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 Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah, 2: 286)

We can recite this supplication every day and night because it handles all human frailties that may lead astray from the Divine law. Allah, Blessed and Exalted be He, tasks not a soul beyond its scope. Therefore, whoever tells you that the Divine Law is beyond the capacity or power of man is wrong. The Divine Law suits man's power and ability, it is even below his capacity. Allah, be ever gloried His Majesty and Might, enjoined five Obligatory Prayers daily, but is this man's whole capacity for worship? It is far less, for some add to them the Supererogatory Prayers [Sunnah Prayers: A two or four rak'ah Prayer to be performed before and after the Obligatory Prayers. By their virtue man steps closer to Allah and win a great reward. They are among the Prophetic Practices that Muslims follow] performed before and after the enjoined prayers. Others rise to spend the night offering Prayers to Allah, all praise and glory be to Him, before dawn time by an hour or more. Some rise the whole night or part of it and spend it offering prayers. All are performed beyond the five enjoined Obligatory Prayers.

Allah, Blessed and Exalted be He, loves that His servant steps closer towards Him by observing Sunnah [Prophetic Practices] and voluntary acts of worship similar to the obligatory ones. Many people offer more than the enjoined acts of worship, which indicates that the assigned duties are below man's ability.

When you recite the Qur'anic verse saying (what means), *'Allah burdens not a person beyond his scope,' (Al-Baqarah, 2: 286)* remember that the enjoined duties are less than your ability. Beware that the devil will whisper to you that Allah has enjoined on you what is beyond your power to make you abandon the assigned duties. When you invoke Allah saying, *'Our Lord! Punish us not if we forget or fall into error,' (Al-Baqarah, 2: 286)* you beg for forgiveness and exemption from punishment if you forgot or erred. Forgetfulness and erring are human since the time of the Prophet Âdam (peace be upon him). Allah, Blessed and Exalted be He, says (what means):

"And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." (Tâ-Hâ, 20: 115)

Forgetfulness is among human frailties, which only happens when some worldly concerns divert man from remembering Allah. Therefore, he turns to Allah and say, *'O Allah! I beg Your Pardon for what I forgot.'* Even the Prophets (peace be upon them all) had their moments of forgetfulness. When the Prophet Mûsâ (Moses, peace be upon him) was in the company of Al-Khadir [A servant upon whom Allah has bestowed divine secrets and supernal understandings, for Almighty says (of Al-Khadir what means:), "A servant among Our servants, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us." (Al-Kahf, 18: 65)] to teach him the real meaning behind the befalling incidents, he (Al-Khidr) told him to ask him not about anything till he himself mentions it to him. But Mûsâ forgot his promise and asked importunately. When Al-Khadir reminded him of his promise he said as the Noble Qur'an narrates (what means):

"[Mûsa (Moses)] said: 'Call me not to account for what I forgot, and be not hard upon me for my affair (with you).'" (Al-Kahf, 18: 73)

When you stretch out your hands towards heaven and say, *'O Allah! I beg Your Pardon for what I forgot,'* you are admitting your weakness as a human, who forgets in spite of himself. You beg Allah not to punish you because of oblivion. Erring is also human. The Messenger of Allah (may Allah bless him and grant him peace) said, *"All Children of Âdam are sinners and the best of sinners are the repenting."*

You beg Allah to forgive and overlook your misdeeds. Whenever you beg for forgiveness Allah will answer your prayer and He, all praise be to Him, will overlook your evil deeds. If you recite it every day and supplicate with it, your sins will be forgiven because you are declaring before Allah that you did not sin on purpose and did not persist in sin. You regret what happened, you are filled with remorse for it, because the errors we make come unintentionally as long as they are not committed on purpose. You supplicate Allah, all praise and glory be to Him, saying, *'Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians),' (Al-Baqarah, 2: 286)*, like the heavy burden that was laid upon the previous nations as the Jews when they worshipped a golden calf and made a god of it. Then, they wanted to repent, therefore Allah, all praise and glory be to Him, decreed on them to kill themselves (those who did not worship the calf kill those who worshipped it) to have their repentance accepted as the Noble Qur'an tells us in the verse saying (what means):

"And (remember) when Mûsâ (Moses) said to his people: 'O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord.' Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful." (Al-Baqarah, 2: 54)

Through this supplication we earnestly beseech Allah, Blessed and Exalted be He, not to burden us because of our sins with what we cannot bear, and we beseech The Almighty to try us in worldly life with what is within our tolerance, not beyond it. That supplication guards the servant in the life of this world against burdens beyond endurance, so by its grace Fate comes alleviated or Ordinance comes together with the gates of mercy wide open to offer relief. Or that Allah, all praise and glory be to Him, casts in our hearts patience that makes us withstand the hardships of life however severe.

You invoke Allah, The Most Exalted, by the Qur'anic verse saying, *"Pardon us and grant us Forgiveness. Have mercy on us, (Al-Baqarah, 2: 286)* where pardon [*Al-'Afu* in Arabic language] is the erase of all trace, just as the footprint left by the passage of a walker in the desert, a blowing wind removes all trace of it. By that prayer we beg Allah, all praise and glory be to Him, to erase all our sins and the traces they made along the passage of our life journey, and to grant us forgiveness for Allah may wipe the sins and do not punish the servant, but remains angry with him, and who amongst us can tolerate the Anger of Allah! Therefore, we not only beg for pardon and effacement of sins but for forgiveness, as though the sin was not committed, verily Allah forgives all sins. *'Have mercy on us,'* means: always shelter us under Your Mercy O Lord. Enfold us in Your Mercy during all the events of this world and the world to come.

Allah, Blessed and Exalted be He, informs that torture and mercy are only in His hands. He tortures and rewards good as He wills, as stated in the Qur'anic verse in which The Almighty says (what means):

"He said: (As to) My Punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqûn* (pious), and give *Zakât*; and those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs and revelations, etc.)." (Al-A'râf, 7: 156)

As for your supplication by saying (what means), *"You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."* (Al-Baqarah, 2: 286) it is a confession you make that there is no god but Allah, Alone, and there is no one you can turn to for forgiveness and mercy but Allah, all praise and glory be to Him, for He is the one and only God. However endless are your sins, you are never ashamed to beg His Forgiveness. Because if you did not seek His Forgiveness, to Whom will You turn and ask for it? Only Allah has the pardon and only He has the forgiveness.

Qur'anic supplications and righteous deeds

If afterwards we view examples of supplications stated in the Noble Qur'an we will find them all connected with righteous deeds in the life of this world and with mercy and forgiveness in the Hereafter. Recite the Qur'anic verse in which Allah, The Most Exalted, says (what means):

"They invoked: 'Our Lord! Pour forth on us patience and make us victorious over the disbelieving people.'" (Al-Baqarah, 2: 250)

Invoking for success in striving for the Cause of Allah, and to be given power and endurance in every battle fought against the disbelievers. Also begging with the supplication that says (what means):

"Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower." (Âl-Imrân, 3:8)

An invocation for steadfastness of faith in the hearts, and in His Hands Allah, all praise and glory be to Him, has all the hearts of mankind.

The Messenger of Allah (may Allah bless him and grant him peace) repeatedly begged Allah saying, *"O He Who turns the hearts! Firmly settle my heart on Your Religion."* So, Lady 'Âishah (may Allah be pleased with her) wondered saying to him, *"How often you invoke by that supplication, O Messenger of Allah."* The Messenger of Allah (may Allah bless him and grant him peace) replied, *"There is no heart but lies between two Fingers of the Most Merciful, if He wills to set it aright He will (set it aright)."*

When we recite the Noble Qur'an we will arrive at the verse saying (what means):

"And know that Allah comes in between a person and his own heart. And verily to Him you shall (all) be gathered." (Al-Anfâl, 8: 24)

Begging that hearts stand firm in faith is a Qur'anic supplication, because when hearts are firmly established on faith all will be straightened.

Then follows the supplications for forgiveness, mercy, deliverance from torture in the Hereafter and attainment of Paradise with its delights and the honor of being close to Allah. The majority of the invocatory Qur'anic verses focus on that meaning. As aforesaid, Allah, all praise and glory be to Him, wants the believer to win Paradise in the Hereafter, therefore The Almighty teaches man the prayers that pardon and forgive the sins, deliver from hellfire and admits the believer into Paradise. All recited in humility and submission, for the believer begs his Lord to grant him every good deed that pleases Him and never destine for him any misdeed that may incur His Anger. He calls Allah to bear witness to his faith. Recite the Qur'anic verse saying (what means):

“Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.” (Âl-‘Imrân, 3: 16)

And the Qur’anic verse saying (what means):

“Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.” (Âl-‘Imrân, 3: 147)

The sins and transgressions committed did not prevent those believers from turning to Allah, beseeching and begging Him. Also, the Qur’anic verse saying (what means):

“Our Lord! We believe in what You have sent down, and we follow the Messenger [‘Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha ill-Allâh* - none has the right to be worshipped but Allah).” (Âl-‘Imrân, 3: 53)

The believer is asked in his supplications to make Allah bear witness to his faith, and Allah is surely The Witness over all things. But why does the believer call Allah to bear witness when He is The All-Knower of what is within hearts? The answer is to have it as a plea in his favor on the Day of Judgment, if he was truthful.

Another Confession of Faith is the invocatory Qur’anic verses saying (what means):

“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the *Zâlimûn* (polytheists and wrong-doers) find any helpers. Our Lord! Verily, we have heard the call of one (Muhammad, may Allah bless him and grant him peace) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with *Al-Abrâr* (those who are obedient to Allah and follow strictly His Orders). Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.” (Âl-‘Imrân, 3: 192-194)

If you sinned then you awakened to the light of the path of belief, hasten to seek forgiveness so that Allah may pardon that sin and make the honorable guardian angels (scribes) not record it against you. When you commit a sin you must beware not to keep silent (and not hasten to beg forgiveness) or persist in sin. How can you when Allah, all praise and glory be to Him, has taught you the prayer for forgiving the sins. The Most Exalted says (what means):

“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.” (Al-A‘râf, 7: 23)

To avoid the bleak end of injustice and the unjust, the Noble Qur’an has taught us how to seek refuge from them, because injustice is but glooms on the Day of Resurrection, and the severest torment from Allah awaits the unjust. Therefore, among the invocatory Qur’anic verses are (what means):

“Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrongdoers).” (Al-A‘râf, 7: 47)

Hastening to repentance.... erases sins

Seeking refuge with Allah from *Shaitân* (Satan), the outcast (the accursed one) recurred in the Noble Qur'an and is indispensable. For the devil's sole occupation is to whisper evil to the believers and all his power is aimed at seducing them. He whispers to them while they are offering Prayers. He makes sins seem fair to them and he besets them incessantly, goading them into sin. He makes false promises to them, and arouses in them false desires that ruin their faith. He strives hard to make them neglect the observance of Prayers. That is his mission on earth, exerting little effort with the sinners, because they accepted his way and followed it and thus became themselves devils from mankind.

The main target and chief concern of the devil is the believing servant, for the devil does not sit at the doors of bars or the dens of vices and adultery, because their hauntings have already become his allies. But he sits at the gates of Masjids and tries hard to spoil the worship of the prayers and their thoughts engaged in remembering Allah. Therefore, the Truth [*Al-Haqq*: one of the Beautiful Names of Allah], all praise and glory be to Him, asks us to seek refuge with Him from the devils. Allah, The Exalted and Ever-Majestic, says (what means):

"And say: 'My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtin* (devils). And I seek refuge with You, My Lord! lest they may attend (or come near) me.'" (Al-Mu'minûn, 97-98)

Allah, Blessed and Exalted be He, calls our attention that the righteous wife is the adornment of the life of this world. In Surat Al-Furqân, The Most Exalted, says (what means):

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the *Muttaqûn*." (Al-Furqân, 25: 74)

The supplication must include thanks and gratitude shown to Allah for His endless countless blessings. Giving thanks to Allah for His Blessings is a must, because Allah, all praise and glory be to Him, prepared for us these blessings even before creating us. We came to a world prepared to receive us with all the blessings that none of them we created, whose existence preceded ours. If you wish to thank Allah for His Blessings, invoke by the supplicatory verse saying (what means):

"My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." (Al-Ahqâf, 46: 15)

Supplication in the Noble Qur'an reminds us to beg forgiveness and mercy for those who have preceded us in Faith and conveyed to us that straight religion, because from them we have learned our religion and treaded in their steps. They were honest in their conveyance (of the message and the trust); honest in their work, and presented ideal guiding figures in their sincere endeavors after the call to Islam. Therefore, the Truth, Blessed and Exalted be He, teaches us to pray for them with the invocatory verse saying, (what means):

"Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful." (Al-Hashr, 59: 15)

With supplication we beg for light from Allah, Whose Light guides the hearts, purges the souls and keeps us away from crooked paths. In His Light we walk and by the guidance of His Light we act, and if we forget

or fall into error the Light of Allah remains our guide to return to the right path. If that Light enters the hearts they will never deviate from the paths of virtue, they will never be lead astray and they will never be wretched. Allah, Blessed and Exalted be He, teaches us to always beg Him for the guiding light. The Exalted and Ever-Majestic, says (what means):

“Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things.” (At-Tahrîm, 66: 8)

The invocatory Qur’anic verses are guidance and protection. They guide us to the path most just and righteous, save us from the worst destination and lighten our course in all affairs. Whoever adheres to these invocatory Qur’anic verses will never be lead astray, and indeed nothing is dearer to Allah than invoking Him with His Words, all glory be to Him.

Chapter Three

Supplication Of The Angels And The Prophets

Before discussing the supplications of the Messenger of Allah (may Allah bless him and grant him peace) we have to discuss the supplications of the angels and the Prophets (peace be upon them all) who preceded him.

People may wonder saying, 'Do angels have their own supplications?' Yes, the angels pray for the bestowal of peace and blessings upon the Messenger of Allah (may Allah bless him and grant him peace). Such prayer is supplication. The angels also pray for the believer, because he is the master whom Allah, all praise and glory be to Him, has placed as a vicegerent on the earth and provided him with all the means of survival, and subjugated all the species on the earth to his service.

Allah, all praise and glory be to Him, has willed by His Mercy to inform us that the angels pray for the believers. But exactly which angels? The high angels, the Throne-bearers, the highest among all the angels and the closest to Allah, all praise and glory be to Him. When we recite the Noble Qur'an we find the following supplication (saying what means):

"Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allah) (saying): 'Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy.'" And that is the supreme success.'" (Ghâfir, 40: 7-9)

This is the angels' supplication for the believing servants of Allah. There might be other invocations, but the one stated in the Noble Qur'an, which Almighty Allah has informed us about, belongs to the Throne-bearers, and they are – as aforesaid – the closest angels to Allah, all praise and glory be to Him.

What do the angels say in their supplication for the believers? They beg forgiveness for those who have believed. Begging forgiveness means the occurrence of a sin and consequently the appeal to Allah to forgive it. Thus, the Throne-angels beg forgiveness for every believer on the face of the earth.

When the prayer for forgiveness comes from the angels who bear the Throne and those around it who are so close to Allah – and we have to bear in mind that such closeness does not denote near distance as some people think, but close honorary status – it makes their prayers accepted. They pray Allah to forgive the sins of the believers.

What do they say in their supplication?

They say, *'Our Lord! You comprehend all things in mercy and knowledge,'* means that, 'Your Mercy, O Allah generously tolerates all sins of the believers, You comprehend in Your Knowledge all their deeds, open or secret, those hidden in hearts or seen and visible to people. O Lord, You, by Your Infinite Knowledge and Mercy is the Best Knower of all Your creatures' deeds, which we know nothing about. Glory be to You, All-Knower! O Lord, we beg you please forgive your servants who believed and followed Your Way. Since they have believed that there is no god but Allah, which is the summit of Faith, and since they have strived hard to follow Your Law, if they forget or fall into error, O Lord forgive them. O Lord, do not make them enter hellfire or taste its torment, truly it is a severe painful torment, not even to stay in it for a few moments.'

It is a supplication for protection from hellfire and its torment. It is the first prayer that the Throne-angels dedicate for the believers. Because the supreme success in the Hereafter is that man be removed away from hellfire. The grandest step in winning the Mercy of Allah and His Good Pleasure is that man is saved from hellfire. It is a great blessing from Allah, all praise and glory be to Him, upon His servants, delivering them from the torment of hellfire. Even if they were from the people of *Al-A'râf* [Heights where stand the people whose good and evil deeds would be equal in scale] – a place between Paradise and Hell – they would certainly be winners of a great success. Recite the Qur'anic verse in which Allah, Blessed and Exalted be He, says (what means):

"And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful." (Âl-Imrân, 3: 185)

So, deliverance from hellfire is the first pace on the road to Heaven. Allah, all praise and glory be to Him, made it a step apart, saying (what means), *'And whoever is removed away from the Fire.'* The Throne-angels continue their invocation saying, *'Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens), which you have promised them.'* In this verse the angels have stepped to the next in the delights of the Hereafter, which is entering Paradise. After they have prayed that Allah protects the believers from hellfire, they beg that by His Mercy and Grace, He admits them into Paradise which He have promised them, and with it culminates their supreme success in the Hereafter.

Not only do the Throne-angels pray for the believers, but also for their parents, wives and offspring so that they may join them in Paradise if they are good. This supplication is accepted, for the Truth, all praise and glory be to Him, says (what means):

"And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned." (At-Tûr, 52: 21)

We thus see that out of Allah's Grace bestowed upon the righteous believers is to allow their offspring to join them, since they have believed and done right. Meaning, if the father is in a high honorary status in Paradise, Allah, all praise and glory be to Him, will exalt the deeds of his offspring to join him in his sublime status without lessening the man's deeds, indeed a Mercy from Allah upon His righteous believers.

Furthermore, Allah, Blessed and Exalted be He, will continue to look after the offspring of those believers in worldly life after their parents depart, as happened and Allah has related to us in Surat Al-Kahf [The Cave]. The story tells that there was a treasure under a wall that belonged to two orphan boys of a righteous man in a village full of wicked people, who devoured people's property unjustly and did not care if Allah, all praise and glory be to Him, was displeased with their deeds. So, Allah sent Al-Khadir [A servant upon whom Allah has bestowed divine secrets and supernal understandings, for Almighty says (of Al-Khadir what means:), "A servant among Our servants, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us." (Al-Kahf,

18: 65) to the two orphans to repair the wall for them and reinforce it so that it would not collapse and the wicked people of the village seize the treasure before the sons of the righteous man would attain maturity, force and power that would enable them to defend their rights and possessions. The reason behind all this Divine Protection was their father, who was a righteous man.

Recite the Qur'anic verse in which The Almighty says (what means):

“And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord.” (Al-Kahf, 18: 82)

We can clearly see that the righteousness of the father serves his children in this world and in the Hereafter.

After the angels bearing the Throne and those around it prayed Allah, all praise and glory be to Him, to save the believers from hellfire and admit them into Paradise together with their parents, their wives and their offspring, they said, *‘Verily, You are the All-Mighty, the All-Wise.’* Meaning, ‘You Lord are Almighty, can do whatever You will. For You, gloried ever be Your Majesty and Might, cannot be questioned as to what You do and nothing stands difficult for You, Most Exalted One, in doing whatever You will. Therefore, You Alone are The Omnipotent, having absolute power to do whatever You will, whenever You will and however You will. You Lord are The All-Wise, for behind every deed is a wisdom that perfectly puts anything in its appropriate place to perform its duty.’

The Throne-angels continue their prayer for the believers: that Allah saves them from sins on the Day of Judgment, meaning, the woeful standing and reckoning. Truly, whomsoever Allah saves from sins on that Day He has sheltered him under His Mercy, and that is the supreme success. On the Day of Judgment, openly before all the creatures of Allah – since the time of Adam (peace be upon him) until the Last Hour befalls – the sinners and disbelievers would be humiliated, disgraced and tortured. Such torment and humiliation would deeply hurt the soul because meted out by The Almighty Creator, all praise and glory be to Him. Agonizing shame, because on the Day of the Great Scene man would be exposed to humiliations before all the creatures, for all to see and hear. Verily, whomsoever Allah saves from sins on the Day of Judgment that is the success supreme.

Thus, we can see how Allah, all praise and glory be to Him, has highly graced and honored mankind by making the close angels of the Throne and those around it beg forgiveness for the believers, so that Allah effaces all their sins. They pray that Allah removes them away from hellfire and admits them into Paradise, not only them, but also their fathers, mothers, wives and offspring. And to guard them against all the evils that every sinner or disbeliever will face. Truly, it is a great honor conferred on man that serves to show the sublimity of man’s place as to his Lord. To the extent that the Throne-angels pray that man be forgiven, saved from hellfire and admitted into Paradise.

A sign of the sublime grace that Allah, Blessed and Exalted be He, has bestowed on man is that the moment man was sent down to earth The Almighty taught him supplication. Adam (peace be upon him) disobeyed and the devil lured him into sin until he ate from the forbidden tree, then he descended with his wife to the earth as relates the Noble Qur’an through the glorious verses saying (what mean):

“Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.” (Al-Baqarah, 2: 37)

Repentance was the first invocation that Adam (peace be upon him) learned; thus was the Mercifulness of Allah, all praise and glory be to Him, towards Adam. Allah, The Most Exalted, opened for man the gates of

repentance and taught him how to repent to protect him from yielding to the temptation of the devil; the sins and evil deeds he would adorn for him on the earth. The first invocation man appealed to Almighty Allah with was repentance and pardon begged by Adam and his wife, Eve (may Allah be pleased with her), as states the noble Qur'anic verse saying (what means):

“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.” (Al-A'râf, 7: 23)

Allah, all praise and glory be to Him, has widely opened to Adam and his offspring the gates of repentance and forgiveness, which are the way to Paradise as the Messenger of Allah (may Allah bless him and grant him peace) informs us, *“None of you will enter Paradise by virtue of his good deeds.’ They (the Prophet’s companions) asked, ‘Not even you, O Messenger of Allah.’ He replied, ‘Not even myself, unless Allah covers me with His Mercy,’”*

The supplications of the Messengers and the Prophets

The Messengers and the Prophets of Allah had supplications that were all answered. Each had a strong reason impelled by faith. If we reviewed the life of the Prophet Nûh (Noah, peace be upon him) we would find that he kept calling his people to the path of righteousness for nine hundred and fifty years but they refused to be guided aright. He tried hard generation after generation to lead them to the path of faith but they refused, behaved insolently and mocked at him. Nûh invoked against those erring people, so what did he say? Recite the Qur'anic verses saying (what mean):

“And Nûh (Noah) said: ‘My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers. My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction.” (Nûh, 71: 26-28)

Allah, all praise and glory be to Him, answered the supplication of Nûh, and the flood drowned every nonbeliever on the face of the earth, thus all the unfaithful were completely destroyed. We notice that Nûh (peace be upon him) spent nine hundred and fifty years calling his people to the Religion of Allah; a long time indeed during which Nûh experienced hardships without any response. If we assumed that every generation attains mature age after twenty years, we would realize that Nûh witnessed more than forty-five generations; in each his hope was revived perhaps they might believe. Every new generation that came and attained the age of mature thought, Nûh invited to belief but they tenaciously clung to the disbelief of their forefathers and said that they should follow that which they found their fathers following, until Nûh lost all hope that there would ever rise among them a generation that would truly understand the cause of faith and be a believer.

We must discern that the Qur'anic verse saying (what means), *“And they will beget none but wicked disbelievers,” (Nûh, 71: 27)* is a proof that all the generations that followed convinced Nûh that the son would adopt the path of disbelief, just as his father and would never deviate from it. Nûh experienced it in many generations until he arrived at the conviction that such behavior would never change, and no reformation was possible for people to return to the Religion of Allah, unless Allah destroyed those disbelievers and their offspring so that none would remain on the face of the earth except the believers. He hoped that those believers would teach their children belief in Allah and consequently they would grow up believers and faith spreads on earth.

The supplication of Nûh was impelled by the long time he spent conveying his message, knocking at all the gates of guidance to them but they were shut in his face and his hopes cracked on the rock of their disbelief and stubbornness.

The supplication of Ibrâhîm

As for Ibrâhîm (Abraham, peace be upon him), the father of the Prophets, he had more than a supplication. Allah, all praise and glory be to Him, showed Ibrâhîm the place of the Sacred House and ordered him to leave his wife, Hâjar (may Allah be pleased with her), and their son, Ismâ'îl (Ishmael, peace be upon him), at the Sacred House and Ibrâhîm obeyed the Command of his Lord. There, Ibrâhîm looked around and found neither water, nor plant, nor any trace of life. The apprehension loomed out to him: how that infant and his mother would live in this desolate wasteland, destitute of all means of survival, a barren, arid, lifeless place? When Ibrâhîm moved to ride back his mount, Hâjar caught the reins of his riding animal to keep him from going and asked, *'To whom are you leaving us in such a place?'* But Ibrâhîm did not answer back. So, Hâjar repeated the question but still he did not answer. Then Hâjar asked, *'Allah ordered you so?'* And he beckoned to her affirmatively, so she let go of the reins and said, *'Then Allah will never leave us be lost.'* Ibrâhîm set off and before he lost sight of Hâjar and his son he turned to Allah, all praise and glory be to Him, entreatingly and uttered his prayer:

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." (Ibrâhîm, 14: 37)

Through his words Ibrâhîm (peace be upon him) is teaching us not to set up causes, instruments and means as barriers against supplication, for all the means of survival were inexistent: neither water, nor plants nor any elements of life. But all this did not prevent Ibrâhîm from praying, because his supplication is not addressed to causes but to the Originator of all causes, and the absolute Power of Allah is ungoverned by any causes.

Exactly what is the moral that Allah wants to teach us through the supplication of Ibrâhîm? He wants to teach us the lesson that we should never despair if means had forsaken us and not to stand arbitrators of what would come to pass, while founding our judgments on lack of means and causes.

Allah wants to instill in us that as long as we are believers He will remain with us, so if causes narrowed, still the gates of heavens are wide open. Allah, Blessed and Exalted be He, knows and sees all, therefore we should turn to Him and call on from the bottom of our heart, saying, 'O Lord.' Then, we should pray while inwardly sure of having our prayer answered. If you lost hope of all means always remember that Allah exists, mightily able to do anything so never let despair creep into your soul, for Allah, all praise and glory be to Him, is the Gracious Sayer (of what means):

"So verily, with the hardship, there is relief." (Ash-Sharh, 94: 6)

The Truth, Whose Majesty reigns supreme, did not say that after hardship would come relief, but said that together with the hardship is relief, for us to know that if we suffered some hardship or adversity it would come accompanied with relief sent from Allah, all praise be to Him, and surely comfort and happiness would follow.

There is another supplication by Ibrâhîm (peace be upon him) that instructs us how work should be like in worldly life. The Truth, Blessed and Exalted be He, says about that blessed supplication (what means):

“And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ’îl (Ishmael) were raising the foundations of the House (the Ka’bah at Makkah), (saying), ‘Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower. Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik (all the ceremonies of pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful. Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur’ân) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise.’” (Al-Baqarah, 2: 127-129)

The Command that Allah, Blessed and Exalted be He, had laid down to Ibrâhîm (peace be upon him) of raising the foundations of the House required from Ibrâhîm the exertion of physical effort. He had to cut down stones from the mountains in Mecca, bring them and then place them one above the other as a sign by which people would know the place of the Sacred House.

We have to know well that these stones, which Ibrâhîm had gathered, are not the Sacred House but they serve to specify the place of the House in Mecca on that blessed stretch of land chosen by Allah, all praise and glory be to Him, to be His House on earth. The piece of land is the place of the House but the sign, the Ka’bah [that guides people to the place of the House], is what Ibrâhîm and Ismâ’îl raised its foundations. The place and the sign are not one thing. After the flood that drowned the earth during the era of Nûh the landmarks indicating the place of the Sacred House were effaced. Allah, Blessed and Exalted be He, wanted to inform His creatures about the place of the Sacred House in order that they would come and pay it a visit as dutiful hajjis and prayers.

As aforesaid raising the foundations of the House was a physical effort that involved collecting the stones then aligning them one on top of the other to be a sign indicating the place of the House. But what did Ibrâhîm and Ismâ’îl (peace be upon them) do while raising the foundations?

First they asked Allah to accept this service from them, therefore in any deed we perform we must ask Allah to accept it and we should dedicate it to Him. If we offered prayers we should ask Allah that He accepts them. If we went out to earn the livelihood of our children we should ask Allah to accept our endeavors. If we judged a case justly we should ask Allah that our judgment be an endeavor made to win His God Pleasure. If we ate or drank we should thank Allah, all praise and glory be to Him, and beg Him to accept our humble thanks. If we feared Allah and kindly took care of our family and children, we should ask Allah to accept that care. And we should act the same way in all worldly deeds; we should ask Allah to accept our good deeds, knowing that Allah is the All-Hearer, the All-Knower, hears what we say and knows our real intentions.

Then, Ibrâhîm and Ismâ’îl prayed that they and their offspring would be Muslims, meaning that they would submit the command of all their affairs to Allah, because Allah knows and we know not.

Worship is for the good of the servant

Afterwards, Ibrâhîm and Ismâ'îl prayed that Allah, all praise and glory be to Him, would show them the rituals of worshipping Him, because worship is for the benefit of the worshipper. By His Sovereign Self, Allah, all glory be to Him, stands rich beyond need of any of His creatures. Allah is absolutely in no need of the worship of His creatures, but the creatures are those who need to worship Him, Blessed and Exalted be He. Why? Because they need His bestowed Sustenance, Mercy and Blessing, therefore the Religion of Allah, He sent His Messengers with to guide His creatures, is a mercy to the servants. Had they truly realized the goodness it embraced they themselves would have importunately asked for it. It is the way of deliverance for them. Then Ibrâhîm and Ismâ'îl turned to Allah with the entreaty of accepting their repentance, and to open before them and for their offspring after them the gates of repentance, whenever they forget or fall into error.

In this way supplication represents a way and a course in life for us to follow, that we should be dutiful to Allah in every deed and beg its acceptance by Him.

There is also the supplication of Yûnus (Jonah, peace be upon him) whom Allah had sent to his people to call them to faith, but they opposed him, and persisted in their disbelief and stubbornness. When he despaired of them he left them without the Leave of his Lord. He embarked on the ship to go elsewhere. But the surging waves rolled and tossed about the ship and they had to lighten the ship. Every time they cast lots to see who would be jettisoned, the one chosen by lot was Yûnus until they threw him into the sea. Then a whale that pursued the ship swallowed him. And through the deep darkness of the belly of the whale Yûnus cried out to His Lord saying as relates the Noble Qur'an (what means):

"And (remember) Dhan-Nûn (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness)." (Al-Anbiyâ', 21: 87-88)

This call, this supplication of Yûnus (peace be upon him), teaches how to resort to Allah, all praise and glory be to Him, at the time of danger and distress. How to seek His Refuge and confess our sins and the wrong we did to ourselves, and testify that there is no God but Allah, Who alone forgives the sins and can save us from dangers. Whenever we fall into difficulties or suffer misfortune we should resort to Allah, all praise and glory be to Him, to save us saying, *'There is no God but You, glory to You! I have been indeed a wrongdoer!'* And forthwith comes rescue from Allah, Blessed and Exalted be He. Close upon this prayer, Allah, The Exalted and Ever-Majestic, says (what means), *'And thus We do deliver the believers,'* which means that this supplication does not belong to Yûnus alone but every believer can say to beg Allah for help and deliverance.

Forty years between the supplication and the answer

After Mûsâ (Moses, peace be upon him) suffered many hardships at the hands of Fir'awn (Pharaoh) and his people, and found that they denied every sign he brought them and indulged the more in their tyranny and mischief on earth, and there was no hope in their belief in Allah, he turned to heavens uttering complaints against the injustice and oppression exercised by Pharaoh and his people. He said as the Noble Qur'an tells us (what means):

“Our Lord! You have indeed bestowed on Fir'awn (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! That they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.” (Yûnus, 10: 88)

The invocation of Mûsâ is against every tyrant on the earth, who receives the Blessings of Allah then uses them in waging war against the Religion of Allah and spreading disbelief on the earth and sets himself as a god. More than forty years passed between the invocation and its fulfillment: the drowning of Pharaoh and his hosts, for us to bear in mind that *Allah's Mill grinds slow but sure*. Every tyrant on the earth has surely an end, a painful end to be seen by all those who lived through his tyranny and witnessed his despotism, to know well that the impending doom decreed by Allah besets every oppressor and that The Almighty shall wreak vengeance upon every tyrant.

That invocation is an ultimatum to every malicious user of the Blessings of Allah in making mischief in the earth; he must heed that Allah will never let him escape unpunished. He must use the blessings in showing obedience, which is the law set to preserve such blessings and assure their continuity, not to use them in mischief and corruption!!

As for the supplication of Sulaimân (Solomon, peace be upon him), it was a wish for a worldly glory but he began it by a prayer for the Hereafter, in which he begged Allah's Forgiveness, The Most Exalted. The Noble Qur'an says (what means):

“So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).” (Sâd, 38: 25)

Sulaimân asked for a worldly kingdom the like of it shall never belong to anyone after him. But was the request of that worldly kingdom for a worldly goal, or an otherworldly one? Actually, he asked for that kingdom to subjugate it in doing good, propagating the Religion of Allah, and the pursuance of every path of charity. And that is what Allah wants from us all. To thank him for His bestowed Blessings by using them in charitable deeds, reformation, struggling against evil and corruption. If we acted thus we would fulfill one of the rights owed to the blessings bestowed on us. Such gratitude is what settles down the blessings, preserves them and keeps them running forever.

These are examples of the supplications uttered by the angels and the Prophets as stated in the Noble Qur'an. As for the supplications of our Messenger Muhammad (may Allah bless him and grant him peace), they comprehend the life of this world and the Hereafter. They handled all deeds and comprised all acts of life. That is because Islam rules the progress of life in the entire universe. The supplications of the Prophet Muhammad (may Allah bless him and grant him peace) will be the topic of the next chapter.

Chapter Four

The Supplications Of The Prophet Muhammad

(may Allah bless him and grant him peace)

The Messenger of Allah (may Allah bless him and grant him peace) has taught us how to supplicate Allah and he dedicated many supplications that connected all life activities with Almighty Allah. So each single step you take in life has a special supplication. Upon going to sleep you invoke Allah and also upon waking. There is a special supplication when you leave home, or when confused, unable to decide a certain matter, or when you travel or return from a journey or ride your car; all have a special supplication.

Allah, Blessed and Exalted be He, wants us to connect all our life with Him, in every single move and stillness too. So, we do not take one pace without having Allah in our minds and we do nothing without seeking His Help. All our life is with Allah, The Bestower, not with the bestowed good. Our will regarding everything is one with the Will of The Truth, all praise and glory be to Him. We must be sure that goodness lies in what Allah has chosen and our incapacity to see the good and evil bringers must make us only wish that which Allah has destined for us. We must follow the good example of our father Ibrâhîm (Abraham, peace be upon him) when he was cast into fire to be burned.

Into a blazing fire Ibrâhîm was cast and at that moment Allah, all praise and glory be to Him, sent Angel Jibrîl (Gabriel, peace be upon him) to Ibrâhîm asking him, *'Do you have a need?'* But what was the answer Ibrâhîm gave him? Did he say to him, *'Rescue me from what I am in?'* No, he did not say that, but said to Angel Jibrîl, *'From you no, but as for Allah, His Knowledge of my state spares Him my begging.'* And forthwith came the Command of Allah, Blessed and Exalted be He, *'O fire! Be you coolness and safety for Ibrâhîm (Abraham)!'* (*Al-Anbiyâ', 69: 21*).

Allah, all praise and glory be to Him, says and His Saying is the absolute truth (what means):

"Say: My Lord would not care for you were it not for your supplication)." (Al-Furqân, 25: 77)

Therefore, supplication is essential. It is the heart of worship. However, we repeat that you should not make all the good you gain from supplication is the fulfillment of your wish or need; rather your gained good should be how sincerely you beseech and implore Allah. But what does beseeching mean? Some people arrogantly suppose that they can fulfill everything, anything. To every believer in that false assumption out of ignorance we say, *'No, you are capable of doing nothing, except with the Power of Allah, all praise and glory be to Him.'* When you realize that you are weak, undeceived by your means or powers; when supplication is your pursued path through which you touch your weakness before the Might of Allah, all praise and glory be to Him, and it shakes in you the belief in self-sufficiency by means and your pride of soul; when you feel that you are nothing and that you poorly need the Help of Allah, all praise and glory be to Him, in everything; that no matter how powerful you are, you still need Allah, Blessed and Exalted be He, in every little move you make in life, only then your state will agree in meaning with the Sanctified hadith saying:

"He who is occupied with remembering Me than beseeching Me, I shall give him the best of what I give the beseechers."

All the supplications of the Messenger of Allah (may Allah bless him and grant him peace) revolve around this point: confessing weakness before the Power of Allah in everything; in every single step and move that makes you sense your true weakness and need to cry out for the Help of Allah or seek His Refuge from whatever may take you away from Him. That is what our Messenger of Allah (may Allah bless him and grant him peace) has taught us, which represents the summit of piety and submission shown to The King, Whose Majesty reigns supreme, and the way of remembering Him.

Among the noble manners of the Messenger of Allah (may Allah bless him and grant him peace) was remembering Allah (whether by heart, words, or deeds) in all his moves: eating, drinking, sleeping, awaking, selling and buying. If he ate he used to mention the Name of Allah on food and when he finished eating he used to thank Allah for His Blessings. See how our noble Messenger (may Allah bless him and grant him peace) teaches us to live with the remembrance of Allah and resigning oneself to Him. In one of his hadiths the Prophet (may Allah bless him and grant him peace) said, *"When any of you go to his bed he should clean it with the edge (or the inside) of his garment three times and say, 'With your Name my Lord I have laid down my side and with it I raise it. If you take my soul, forgive it; and if you send it, guard it with what you guard your righteous servants.'"*

Supplication upon going to sleep

Whenever the Messenger of Allah (may Allah bless him and grant him peace) went to his bed he used to blow his breath in his hands (while cupped together) reciting Surat Al-Ikhlâs [or At-Tauhîd (112)] and Al-Mu'auwidhât [Surat Al-Falaq (113) and Surat Al-Nâs, and (114)] then pass his hands over whatever parts he can reach of his body.

The Messenger of Allah (may Allah bless him and grant him peace) said, *"When you go to bed perform ablution as you do for Prayers then lie down on your right side and say, 'O Allah! I surrender myself to You, and entrust all my affairs to You and I commit my back to You (commit it to Your Protection and totally rely on You) in hope of You (Your reward) and in fear of You (Your punishment). There is no escape nor refuge from You (Your Punishment) except with You (Your mercy). O Allah! I believe in the Book (the Noble Qur'an) which You have revealed and in Your Prophet (Muhammad) whom You have sent.'"*

Before sleep the Messenger of Allah (may Allah bless him and grant him peace) used to put his right hand under his cheek and say, *"O Allah! Save me from Your Torment on the Day You shall resurrect Your servants."*

Whenever the Prophet (may Allah bless him and grant him peace) lay in his bed he used to say, *"With the Name of Allah I have laid down my side. O Allah! Forgive me my sin, drive away my devil, free me from my pledge and place me in the highest assembly (i.e., among the Angels on high)."*

These are some of the supplications the Messenger of Allah (may Allah bless him and grant him peace) used to repeat before going to sleep. They all are prayers invoking Allah, all praise and glory be to Him, to guard him while asleep and drive the devil away from him. But of what do these supplications remind us? They remind us of our weakness before the Power and Might of Allah. We pray Allah that if He should take our soul and keep it with Him to reward it good, and if He should restore it to our bodies to make its life righteous. Allah, all praise and glory be to Him, says (what means):

“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.” (Az-Zumar, 39: 42)

The Messenger of Allah (may Allah bless him and grant him peace) declared that he has no power over his soul and teaches us to mind well this truth. When we sleep our souls are with Allah, all praise and glory be to Him, if He wills He can take them and if He wills He can send them back to our bodies.

Supplication here does not contradict the Will of Allah. It is an appeal that Allah bestows goodness on our souls: if He should take them to have mercy upon them, and if He should send them back, it would be only for doing good. It is a confession as well as a reminder to man that Allah, Blessed and Exalted be He, is Able to make man sleep never to wake up again, that He takes his soul, which sets forth a reminder every night of Allah, all praise and glory be to Him.

When you place your head on the pillow you remember things you did on this day and others you intend to do tomorrow. If your plans involve anything evil do not do it, because you know well that you have neither might nor power. That Allah can take your soul at sleep and never shall He return it. All this is a reminder every night of the Power of Allah, The Exalted and Ever-Majestic, which makes all your life connected with Allah, all praise and glory be to Him.

This is concerning sleep. On awakening the Messenger of Allah (may Allah bless him and grant him peace) also teaches us what to say. The Prophet (may Allah bless him and grant him peace) said in his noble hadith:

“All the Praises are to Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection.”

Upon awakening the Prophet (may Allah bless him and grant him peace) used to say:

“All the Praises are to Allah Who restored to me my soul, made my body healthy and has allowed me to remember Him.”

He also used to say:

“All the Praises are to Allah Alone, He has no partner; Allah is the Most Great; there is neither might nor power except with Allah, the Most High, the Supreme.”

To Allah we belong and to Him we shall return

Thus, we see that on going to sleep we remember Allah; we remember that our souls are with Him. When The Almighty restores this soul to us upon awakening, He, all praise and glory be to Him, deserves from us all thanks and gratitude. But who amongst us before sleep makes remembering Allah the last words on his tongue? Or his first words upon arousing? None pays attention to that except the devoted servants. It is a prayer of praises and asking help in which you only express remembrance and thanking. You harbor no ill will, but you heartily know that to Allah you belong and to Him you shall return.

Does supplication end at sleep and awakening? No, but continue with the movement of your life throughout the night. But is there any action that may arise from a sleeper? Yes, when he is unable to sleep or has a nightmare, to know that the force and course of religion never leave mankind a single moment, but they are always with him the moment he is awake and conscious, meaning all along his conscious life. What does man do upon seeing a bad dream? The Messenger of Allah (may Allah bless him and grant him peace) teaches to say:

“I seek refuge with the Perfect Words of Allah from His Anger and His Punishment, and from the evil of His servants, and from the whisperings of the devils and lest they should attend (or come near) me.” Whoever says them will be safe from all evils on that day.

The Prophet (may Allah bless him and grant him peace) said, *“If anyone of you sees a dream that he likes, then it is from Allah, and he should thank Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him.”*

It is narrated that Ibn Thâbit (may Allah be pleased with him) complained to the Messenger of Allah (may Allah bless him and grant him peace) of sleeplessness, so the Prophet (may Allah bless him and grant him peace) told him to say:

“O Allah! The stars have set and the eyes have calmed and You are the Ever Living, the Sustainer and Protector of all that exists. Neither slumber, nor sleep overtakes You. O Ever Living, O Sustainer and Protector of all that exists! Guide my night and bring my eyes to sleep.”

Ibn Thâbit said that after he repeated it Allah dispelled his trouble.

Connection with Allah never ends

The bond between the servant and his Lord never breaks at the hour of sleep or awakening but accompanies him during his night. If he sees a nightmare he hurries to Allah seeking His Refuge. Also, if he was sleepless during the night and tried to sleep but failed he resort to Allah, all praise and glory be to Him, to soothe him to sleep. Honestly, have you ever seen a closer communication with Allah? Have you touched how far Allah, Blessed and Exalted be He, wants us to seek His Help in every single move and soft whisper in the wheel of our life?

We are only offering some examples but if we viewed life entirely we would find that to the believer it forms an endless series of links connecting us with Allah, all praise and glory be to Him, their base is the rule saying: *supplication is the heart of worship.*

If afterwards we moved on to the morning and evening, we would find that every morning has more than an invocation and every evening as well. The Messenger of Allah (may Allah bless him and grant him peace) commanded us to remember Allah often through supplication in the morning and evening. He (may Allah bless him and grant him peace) said:

“Whoever says in the morning and in the evening (these words): ‘Gloried be Allah and all praises are due to Him,’ one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or more.”

In the evening the Messenger of Allah (may Allah bless him and grant him peace) used to supplicate saying:

“We have reached the night and the whole Kingdom has reached the night belonging (only) to Allah and all praises and thanks be to Allah. There is no god but Allah; the One Who has no partner. His is the dominion, and to Him belong all praises and thanks, and He is Able to do all things. My Lord! I beg of You the blessing that exists in this night and the blessing of that which follows it and I seek refuge in You from the evil that exists in this night and the evil of that which follows it. My Lord! I seek refuge in You from sloth and from the ill of senility. And I seek refuge in You from the torment of hellfire and from the torment of the grave.”

And when he rose in the morning he used to say:

“We have reached the morning and the whole Kingdom has reached the morning belonging (only) to Allah and all praises and thanks be to Allah.”

We can see that upon the arrival of evening or morning time, each has more than a supplication. When you rise at dawn there is a supplication, also at daybreak and when you sleep after nightfall. And that is true faith: to have the Religion of Allah accompanying you in every moment. That you remember Allah always and have your life closely connected with Him. That your tongue is never silent of giving thanks, praises and supplications. Have you ever seen a status closer than this to Allah, Blessed and Exalted be He?

The Master Supplication for begging forgiveness

The Messenger of Allah (may Allah bless him and grant him peace) said in his noble hadith:

“The superior way of begging forgiveness is that a Muslim says: O Allah! You are my Lord; there is no god but You, You have created me, and I am Your servant and I hold to Your Covenant and Promise as much as I can; I seek refuge in You from the evil of what I have done: I acknowledge Your Favour upon me, and I acknowledge my sin, so forgive me, for verily none forgives sins except You, glory be to You.”

If you said this blessed supplication, which the Messenger of Allah (may Allah bless him and grant him peace) called the master supplication for begging forgiveness, in the morning and you died on that day you would enter Paradise. And if you said it in the evening and you died on that night you would enter Paradise. Truly, what a superb supplication and a superb honor!

If we now moved to your daily life and its usual activities, the first to occur to you is eating and drinking, which are recurring acts. The Messenger of Allah (may Allah bless him and grant him peace) teaches us the supplication of eating and drinking:

“When any of you eats, he should pronounce the Name of Allah, the Most Exalted, and if he forgets to pronounce the Name of Allah, the Most Exalted, at the beginning, he should say, ‘In the Name of Allah at the beginning and at the end of it.’”

The Prophet (may Allah bless him and grant him peace) said in another hadith:

“When any of you eats, he should eat with his right hand. And when he drinks, he should drink with his right hand, for Satan eats with his left hand and drinks with his left hand.”

The Messenger of Allah (may Allah bless him and grant him peace) teaches us the supplication that should be uttered at drinking water:

“When any of you drinks water he should say, ‘Glory be to the One Who gave us sweet water by His Mercy and did not give us saline bitter water by our sins.’”

We shall briefly review few examples of the supplications which the Messenger of Allah (may Allah bless him and grant him peace) used to repeat during all activities of life. In ablution he used to say:

“O Allah! Forgive my sins, make spacious my abode and give blessings in my sustenance.”

After ablution he used to say:

“I testify that there is no god but Allah, Alone, Who has no partner and I testify that Muhammad is His servant and Messenger! O Allah, make me of those who return to You often in repentance and make me of those who remain clean and pure.”

Whoever says that hadith after performing ablution, as the Messenger of Allah (may Allah bless him and grant him peace) has said it, would have the eight gates of Paradise opened for him to enter from wherever he likes.

All the supplications that we recite between the Azân [The Muslim summons to prayer, called by the muezzin from a minaret of a mosque five times a day] and the Iqâmah [the call for the actual standing for performing the prayers] are the supplications of the Messenger of Allah (may Allah bless him and grant him peace). The believer says between the Azân and the Iqâmah:

“O Allah! Lord of this most perfect call (of not ascribing partners to You) and of the regular prayer about to be established, grant Muhammad Al-wasîlah (the highest degree in Paradise) and Al-fadîlah (a rank or place above the rest of creation) and raise him to a position of praise and glory which You have promised him.”

The Prophet (may Allah bless him and grant him peace) added that whoever says it will be entitled his intercession on the Day of Resurrection.

On starting the prayer – between the Opening Takbîr [Commencement of Prayer by saying *Allahu Akbar* ‘Allah is the Most Great’] and the recitation of Al-Fâtihah [the first Chapter in the Noble Qur’an] – we say:

“O Allah! Distance me from my sins just as You have distanced the East from the West. O Allah! Purify me from my sins as a white cloth is purified from dirt. O Allah! Cleanse me from my sins with snow, water and hail.”

When you bow in Prayers after thrice repeating, ‘*Subhân Raby Al-‘Adhîm*’ (Glory be to my Lord, the Most Great), say: *“O Allah! To you I have bowed, and in You I have believed, and to You I have submitted, and before You are humbled my hearing, my sight, my brain, my bones and my nerves.”*

When you prostrate yourself in Prayers after thrice repeating, ‘*Subhân Raby Al-‘Alâ*’ (Glory be to my Lord, the Most High), say as the Messenger of Allah (may Allah bless him and grant him peace) used to say:

“O Allah! To You I have prostrated myself, and in You I have believed and to You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed be Allah, the Best of creators.”

After you recite At-Tashahud [Testification: a certain invocation to be recited at the middle or the end of the Prayers] and before offering the Salutation ending the Prayer, invoke with the supplication of the Prophet (may Allah bless him and grant him peace), saying:

“O Allah! I seek refuge with You from the torment of the grave, and from the torment of Fire and from the trials and tribulations of life and death and from the evil affliction of Al-Masîh Ad-Dajjâl (the Antichrist).”

After you offer the Salutation ending the Prayer, say:

“O Allah! You are As-Salâm (One free from all defects and deficiencies) and from You comes Salâm (peace, or safety), blessed are You, O Possessor of Majesty and Honor.”

Activities of Life

The supplications that the Messenger of Allah (may Allah bless him and grant him peace) has taught us include all the activities of life. Among the supplications of traveling is the one saying:

“O Allah, You are the Companion on the journey, and The Successor over the family; O Allah, I seek refuge in You from the hardship of traveling, an unhappy return, and a distressing scene regarding family and wealth. O Allah, fold for us the land (i.e., make the distance shorter and draw closer for us the lands), and make easy our journey.”

And when the traveler returns home he should say as the Messenger of Allah (may Allah bless him and grant him peace) used to say:

“Returning, repenting, worshipping and praising our Lord.”

On the wedding night, the groom should repeat the supplication of the Messenger of Allah (may Allah bless him and grant him peace), saying:

‘O Allah, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I seek refuge with You from the evil within her and the evil that you have made her inclined towards.’

And when man holds a newborn he should repeat the supplication of the Prophet (may Allah bless him and grant him peace), saying:

“I commend you to the Protection of Allah’s Perfect Words from every devil and vermin, and from every (evil, harmful,) envious eye.”

Upon seeing natural phenomenon as rainfall the Prophet (may Allah bless him and grant him peace) invoked Allah saying:

“(Let it rain) around us and not on us.”

Because when it rains outside the city prosperity and verdure will reign among all people, but if it rained inside perhaps people may be harmed.

When suffering a hardship say as the Messenger of Allah (may Allah bless him and grant him peace) used to say:

“There is no god but Allah, the Majestic, the Most Forbearing. There is no god but Allah, the Lord of the Tremendous Throne. There is no god but Allah, the Lord of the heavens and the earth and the Lord of the Honorable Throne. O Allah! Your Mercy is what I hope for, so do not leave me in charge of my affairs even for a blink of an eye, and rectify for me all of my affairs. There is no god but You.”

These supplications express the weakness and want of man, who in the life of this world has power over nothing. In traveling he is either leaving behind someone who needs his care as his parents, his children or his wife, so he wants a Guardian to hold his place, or parting with someone he needs. In both cases he should leave all to Allah, whether to help him in his travel or help his family he left behind. To you people in this world are one of two: those who need you and those whom you need. Therefore, you want Allah, Blessed and Exalted be He, to help those who need you while you are away, or help you tolerate the want of people you need.

For every state there is an invocation

We clearly see that Islam assigned an invocation to every state man lives in order to strengthen the ties between the Creator and His creatures.

For instance, as though when you sleep, which is a period of total unconsciousness of worldly existence, you are trying to say, ‘O Lord! Though unconscious of the entire universe still I remember You.’ And upon rising, to have your movement in life given to you by Allah right and complete, you have to seek the Help of Allah in doing good.

The Truth, all praise and glory be to Him, has restored your soul to your body after you slept unconscious of the entire universe, so you welcome Allah’s Bestowment with praise and contentment. Usually man does not remember Allah and turn to Him imploringly except at hard times. Hard times that bare man’s inability, make him turn to Allah, Whose Majesty reigns supreme. For instance, you do not appreciate that you have feet, eyes and hands except when these organs are injured. But when sound, to you they simply exist carrying their job while you are insensible or even unaware of their existence!! Familiarity and monotony of life make you receive all the Blessings of Allah as common, so you never contemplate them. But when they become unsound or no longer capable of performing their role, in such case you feel and appreciate the greatness of the bestowed Blessings of Allah, for which you failed to pay thanks because of your negligence.

You do not realize the value of money and the want you may fall into except at its loss. You do not realize the high blessing of having a water drop except when about to perish of thirst, or the worth of a morsel of bread except when you are dying of hunger. For each of these sublime blessings Allah, all praise and glory be to Him, assigned an invocation to keep it and ensure the continuity of your benefiting from it. The events of life that pass on you without thinking of them are from the Grace of Allah upon you. Therefore, there is a supplication for everything. If you remember Allah at your happy prosperous moments, He will surely remember you at the time of your distress. A servant should never forget that he is created to worship Allah, the Creator, as states the noble Qur’anic verse (what means):

“And I (Allah) created not the jinn and humans except they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).” (Az-Zâriyât, 51: 56-57)

This noble Qur’anic verse applies to all life events, in every movement we make in life there is a blessing, a rule and a supplication and they all are acts of worship. Supplication in all life events is meant to obtain the Blessing of Allah, the Power of Allah and the Might of Allah. Therefore, if you seek the Help of Allah, all praise and glory be to Him, your life would be good, good in everything. Any food eaten after pronouncing the Name of Allah on it, the devil will never eat from it. Any deed started by invoking Allah, the devil will never spoil it, and he will never enter a house in which supplications are recited.

Blessing is not in abundance but in winning the Good Pleasure of Allah. Also money is not in large amounts but in having the Blessing of Allah in it, to spend it while enjoying it instead of spending it while suffering some illness. Spending it in such case will give you nothing but pain and sorrow, while seeing before you things you love of worldly delights but you stand deprived of them.

Mercy, blessings and peace of mind

Thus was the life of the Messenger of Allah (may Allah bless him and grant him peace) in all the affairs of his life. He wants us to always remember Allah, in every single step and move we take. At sleep, arousing, leaving home, going to work, during work, returning home, drinking water, in facing the events life unfolds, those pleasant and those bitter. By such remembrance, you will obtain mercy, blessings and calm of mind. When you say them you will surely lead a good, safe and tranquil life. But if you forget them you will lead a wretched life full of tension, anger and discontentment. Allah has decreed all the life incidents that befall you, so turn to the Remembrance of Allah to help you face them. Recite the Qur’anic verse in which The Exalted and Ever-Majestic addresses his believing servants, assuring them of the good care He will give them in worldly life if they abide by His Law and of the great reward He has prepared for them in the Hereafter:

“We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.” (Fussilat, 41: 31)

And the Qur’anic verse saying (what means):

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).” (An-Nahl, 16: 97)

Chapter Five

Best Times For Answering Prayers

The question that is on the tip of everyone's tongue is when the supplication is answered? And whether there are certain favorable times and places that should be sought to have our supplication answered.

There are Sanctified and Prophetic hadiths that deal with the time and place of supplication. As for the time, it is known that the last third of the night has its special secrets and bestowments, also when one performs Tahajjud [spending part of the night in Supererogatory Prayers] before Fajr (Dawn) Prayer time, while people are sound asleep. As for the blessed nights, there is the night before the fifteenth of Sha'bân [The eighth month of the year in the Muslim calendar] and the Night of Qadr [the Night of Revelation]. Among the other blessed times for answering the supplication is the time when the faster breaks his fast, for his supplication is never turned down, as no barrier comes between it and Allah. Also supplication for good is answered during the time between the Azân [The Muslim summons to prayer, called by the muezzin from a minaret of a mosque five times a day] and the Iqâmah [the call for the actual standing for performing the prayers in rows].

These are some of what was mentioned in the hadiths concerning time. As for place, there are the places that Allah has glorified their sanctity. In the forefront is the Sacred House of Allah [in Mecca], also the Masjid of the Prophet Muhammad (may Allah bless him and grant him peace, in Medina), Al-Aqsâ Masjid, and other Masjids of Allah.

But people have failed to grasp the depth of meaning conveyed by all the hadiths that were narrated regarding the best times and places for answering prayers, but rather interpreted them according to the literal sense of the word. For if we limited the answering of supplication to a certain time or place, we would be restricting the Will of Allah, all praise and glory be to Him, and His Absolute Power in His universe. And if we said that the supplication would only be answered in the Sacred House, or in the Prophetic Masjid, we would be then restricting the Presence of Allah, be He highly blessed and exalted, and Allah is indeed Mightily Present in all times and places.

When you supplicate Allah, while sitting near the sanctified Ka'bah or inside the Prophetic Masjid, Allah will hear you, and when you supplicate Him while in Paris or London, He will also hear you. His Presence here is the same as His Presence there, for Allah, all praise and glory be to Him, is mightily present in all places, and the heavenly bestowments are even all over the world, with no distinction between one place and another. But what decides the fulfillment of supplication is the closeness or remoteness of the servant from Allah, all praise and glory be to Him. For the closer the servant steps towards Allah by performing good deeds and lawfully earned food, the more promising is his supplication to be answered, whereas if the servant was far away from Allah by committing sins, and does not differentiate between the lawful (Halal) and the unlawful (Haram), he would be far away from being answered.

If we review the Sanctified and Prophetic hadiths that endear to us supplication at certain places or during prostration, we will find that they all choose the times at which the Muslim enjoys tranquility and call him to supplicate during them, for by virtue of worship you are near Allah. When you are in the Sacred Masjid

the whole world recedes away from your mind, and nothing remains of thoughts save mentioning Allah, getting closer to Him, and glorifying Him. In such a state one becomes the closest he can ever be to Allah, and more disposed to receive His Bestowments. Similarly, when sitting in the Masjid of the Messenger of Allah (may Allah bless him and grant him peace) mercies descend upon you. Also, at the last third of the night when silence and calmness prevail, and people go to sleep. At such a time slumber tickles all eyes, even the sinful, for when the last third of the night approaches, you find him hastening home to sleep. But those who keep vigil at that time specifically, who forsake their beds to invoke Allah, are those who truly love Allah. In return, Allah manifests Himself to them and showers on them His Blessings and Mercy they are worthy of.

The fact that many people fail to perceive is that supplication is unbound by time or place, but bound by the person himself, his deeds, and his closeness to Allah by keeping away from things unlawful.

It was narrated that Anas bin Mâlik (may Allah be pleased with him) said, *“O Messenger of Allah! Ask Allah to make me one whose supplication is answered,” so the Messenger (may Allah bless him and grant him peace) said, ‘O Anas! Earn your living honestly and your supplications will be answered. For the man lifts up the ill-gotten morsel to his mouth, thus none of his supplications are answered for forty days.”*

If a person gets his food, drink, and clothes from unlawful means, how could he be answered, when he supplicates to Allah?

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger (may Allah bless him and grant him peace) said, *“A person who travels widely [in acts of piety like Hajj, visiting sacred places, maintaining ties of kinship...], his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): ‘O Lord, O Lord,’ whereas his food is unlawful, his drink is unlawful, his clothing is unlawful and he is nurtured unlawfully. How then can his supplication be accepted?”*

It has been also narrated that the Messenger of Allah (may Allah bless him and grant him peace) said, *“It will not enter Paradise, a body nurtured by ill-gotten sustenance.”*

Unlawful money corrupts the lawful

Thus, the first condition to have your supplication answered is to shut unlawful money out of your house, and never make your children eat or clothe themselves from it, but your entire life must stem from lawful honest money. If you earnestly cared about keeping unlawful money away from your house and your children, you would be closer to Allah, and closer to have your prayers answered. Such care should be observed even in small things, like taking a bunch of pens and some papers from your office, and giving them to your children to use, thinking there is nothing wrong with that. We tell you no, for this is unlawful, even if the thing taken is trivial, still it distances blessings and acceptance of prayers from your house. For by taking something unlawfully - be it of little value - Allah will empower against you what will consume from your money a lot, thus you might find the children in need of private lessons, and in need of expenditures that will consume many times as much as the value of the thing you unrightfully took.

The second thing that you should be observant of, in order that no unlawful money worms into your house, is to question your children from where did they get certain things they have. If you give your child a certain pocket money, then you find him writing with an expensive golden pen, you should ask him from where he got it. And if you see your daughter or your wife wearing an expensive dress your income cannot afford it, or the pocket money you give them cannot buy it, you should ask them how they got it?

But to turn a blind eye to all what is going inside your house, and to wink at things that are not justifiable in light of your income, all this opens the door to unlawful money, and sends away blessings, Allah forbid.

What I like to lay stress on is that the believer when supplicating Allah should not rely on time or place – nevertheless we admit their holiness – but he has in the first place to divest his soul from its impurity and sinning. Then he can supplicate Allah as he pleases, for whatever he wishes, at any time or place. For as we have already said the crucial factor in answering supplication, is the person, provided that the acceptance conditions are met.

In the sanctified hadith, the Lord of Majesty says:

“Allah, the Exalted and Glorious, Stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn.”

But which night or day, is it the night in Egypt, or that in Europe, America, or Australia? Night and day coexist simultaneously all the time, for when night falls on a place, it is morning at another, and vice versa. Hence, the Hand of Allah is ever stretched out, accepting penitence of His servants. Do not think that there is a time when Allah stretches out His Hands to accept prayers, and other times when His Hands are folded, thus turning down supplication and penitence, rather His Hands are evermore stretched out to accept supplication and penitence.

Such meaning is further emphasized in another sanctified hadith:

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah bless him and grant him peace) said, *“When it is the last third of the night, our Lord, the Blessed, the Superior, descends every night to the heaven of the world and says, ‘Is there anyone who invokes Me (demand anything from Me), that I may respond to his invocation; Is there anyone who asks Me for something that I may give (it to) him; Is there anyone who begs My forgiveness that I may forgive him?’”*

Has Allah specified which third of the night and at which place on the earth? Surely not, for the last third of night is always there on the earth, it ends by sunrise at one place, to start at another. Every moment the last third of the night exits at some place on the earth, traveling in succession from one place to another.

It signifies that Almighty Allah manifests Himself to His servants all the time, answering the seekers of His Forgiveness, the supplicants, and the penitents.

Consequently, all what is said about restricted times for answering supplications is untrue, as Allah answers prayers all the time, and at all places. If we say that supplication at the Sanctified Ka’bah or the Prophetic Masjid is surely answered, we should add that Allah, all praise and glory be to Him, is mightily present everywhere, not only at the Sanctified Ka’bah or the Prophetic Masjid.

The Supplication of the FASTER is never turned down

When we say that the supplication of the faster at the moment he breaks his fast is never turned down, we should also add that breaking the fast during the month of Ramadan happens every minute everywhere. For we break our fast in Cairo, then after a minute or two people in Banha break their fast, followed by the fasters in Alexandria, then in Europe, and before us there is Sudan, Saudi Arabia, and Aswan. Thus in every minute the sun rises somewhere and sets in another.

What then makes the supplication fulfilled? As we said the key is your closeness to Allah by good deeds, for Allah, all praise and glory be to Him, says (what means):

“And your Lord said: ‘Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!’” (Ghâfir, 40: 60)

The Noble Qur’an has specified that the fulfillment of supplication is mainly grounded on submission and awe shown to Allah, worshipping Him, and abiding by His Law. For those who are too proud to supplicate Allah and do not follow His rules, will not have their prayers answered, and Allah will never care for them whether in this worldly life or in the Hereafter. Heavenly boons are evenly bestowed on earth; hence the guiding lights of faith descending from heaven to earth are of equal strength.

The Justice of Allah, all praise and glory be to Him, dictates that His Bestowments be even among all His servants, whether believers or nonbelievers. But the distinction lies in how far the person receives such guiding lights of faith. For some will receive these guiding lights with a believing heart, and a serene soul, thus their acceptance of them will be strong. Others will receive them with a denying heart to the Blessings of Allah, thus taking from them but little, while another group will receive them with a disbelieving heart, therefore will get nothing from them.

Allah, all praise and glory be to Him, teaches us in the Noble Qur’an how this difference of acceptance is found between the believer and the nonbeliever, as Allah, the Most Exalted, says (what means):

“And among them are some who listen to you (O Muhammad) till, when they go out from you, they say to those who have received knowledge: ‘What has he said just now? Such are men whose hearts Allah has sealed, and they follow their lusts (evil desires).’” (Muhammad, 47: 16)

In the light of this glorious verse we can see that there are two parties: those who believed and Allah granted them knowledge, and those who disbelieved and Allah has sealed their hearts, Allah forbid! The message conveyed by the Messenger of Allah (may Allah bless him and grant him peace) is one to both parties. But the Noble Qur’an has touched the hearts of the believing party, thus they understood the wisdom of the verses and their knowledge deepened. While those whose hearts have been sealed, failed to see through the verses, and said: *‘What has he said just now?’* About them Allah, praise and glory be to Him, says (what means):

“Say: ‘It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur’ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).’” (Fussilat, 41: 44)

While on a visit to London with the late Doctor Abdul-Halîm Mahmoud, he said to me, ‘If Allah wills, we shall perform ‘Umrah [minor pilgrimage to Mecca] after we end our visit to London, to purify ourselves of what we have seen here,’ so to him I said, ‘If only we evoke (in our hearts) the Presence of Allah here, as we do in Mecca, we will certainly feel His Presence.’

In the morning the late Doctor Abdul-Halîm Mahmoud told me that he had seen the Prophet Muhammad (may Allah bless him and grant him peace) in his dream. Thus, it is rather a matter of a mightily Divine Presence, accompanied by the predisposition of the soul, evocation (in the heart), and detachment (from all). If such matters are met anywhere, be it in Mecca, or somewhere else, supplications will be answered.

Presence in Mecca or the Prophetic Masjid makes you spiritually more prepared, thus you become in your utmost state of serenity, why is that? Because any person no matter how serious are his domestic concerns and problems, when he goes on Hajj or 'Umrah will not remember any of his concerns; he will neither remember his wife, nor his children nor anything, only Allah will be in his mind, and his soul will attain serenity for remembering Allah, and consequently his supplications will be answered.

This is concerning the factor of place.

As for time: the month of Ramadan constitutes the time of bringing oneself into perfect harmony with Allah's Way, as Allah has forbidden you from certain things always and forever, like intoxicants, gambling, adultery, theft, and others, on the other hand, He has sanctioned other things. Time and habit are enough to make such illegal things sink into oblivion; meaning that when I do not drink intoxicants, it grows to be my habit not to drink alcoholic beverages, and I will not exert myself to avoid them, the same applies to abstaining from eating pork, and all other prohibitions. But worship can fade and lose vigor here, why? Because it has become a matter of habit and familiarity, where I do not need to resist myself, as I never desire these things.

Allah, all praise and glory be to Him, wants the honor of enjoins upon us to last, and to strengthen the ties of worshipping Him, eliminating any monotony or habituation that can affect His servants. Thus, the month of Ramadan comes to prohibit what is lawful to you, like food and drink, from dawn till sunset in a way that shifts you from the state of familiarity with worship and the monotony that can affect it to the strife of worshipping you are unused to, thus you step close to Allah, your soul serenity heightens, and ultimately your supplication becomes answered.

The meaning of the choice of time and place

It is true that Allah, all praise and glory be to Him, has favored certain times and places with the acceptance of supplication, provided that the supplicant fulfills all conditions for answering the supplication. Allah, Whose Majesty reigns supreme, wants to pull man out of his inattention and desires, therefore He has singled out certain places, asking you whenever in them to shy away from committing anything that may displease Him. He has also chosen times where you are demanded to show more piety, as during the month of Ramadan. If you abstain from whatever may displease Allah at such times and places, your soul transcends. Also if you strived after attaining such transcendence at any time or place, you would arrive at the same end, the important factor is that you show yourself to be worthy of acceptance from Allah.

For instance, during Ramadan you experience an overwhelming state of obedience to Allah, abandoning your food, drink, and conjugal relations in obedience to Allah. Although food is before you, lawful and not forbidden, you abstain from eating it to please Allah, all praise and glory be to Him. Through this straight faithful behavior you elate your soul to a state of utmost serenity in unity with Allah's Will. As there is no limit to the grace Allah may bestow upon you, for you may turn to a godly servant, just say to the thing: 'Be!' and it is, as states the following sanctified hadith:

"O My servant! Obey Me, and you will be a godly servant saying to the thing: 'Be!' and it is."

The second in having his supplication readily answered is the aggrieved. The sanctified hadith says:

"Fear the invocation of an aggrieved person, for there is no barrier between it and Allah."

Another narration tells that the prayer of the aggrieved person is raised highly above the clouds and The Lord, Blessed and Exalted be He, says: *“By My Might and Majesty I will grant you victory even if it shall be after a while.”*

But what is meant by the aggrieved?

The meaning of being aggrieved is that someone has gained the upper hand over you, thus wronged you and seized your right. Mostly the aggrieved is helpless and downtrodden, having none by his side but Allah. His means fails to ward off injustice, thus he lives moments of serenity with Allah, for he turns to Him seeking His Protection, saying, ‘O Lord,’ night and day. He mentions Allah all the time, for only Allah has the power to help him vanquish his oppressor.

Also, among those whose prayers are answered is the traveler that is because he left all his sources of strength on earth: he left his family, his house, and his post, thus remaining with no means. Those whom he left behind are in need of him, but his means fails to support them, thus he commits them to the keeping of Allah, Blessed and Exalted be He, Who watches over them. Therefore, all invocations emanating from faith and love to Allah, undefiled by hypocrisy and dissimulation are answered by Allah, all praise and glory be to Him, but as for those supplications that are tainted by hypocrisy and dissimulation, meant only for worldly gains, are never accepted.

Supplication and transcendence

There are hierarchies in supplication, the highest of which is Qur’anic supplications, why? Because they are expressed in the Words of The One you pray to. When Allah, all praise and glory be to Him, tells you to supplicate Him using His Words, He is relieving you from the trouble of choosing, and spare you the possibility of falling into error, and it becomes more likely to be accepted, being recited spontaneously.

As we have afore clarified, Islam has connected all your activities in life with Allah. Not to forget your Lord for a twinkle, He made an invocation for each state. You should never bind supplication to its fulfillment, but rather make it a prayer of submissiveness and humility; if answered, a blessing for you; if not, it is also a blessing. Allah, all praise be to Him, may defer answering the servant’s prayer to keep him in a state of invocation, as He Loves to hear his voice.

But has the faithful person the right to pray for a worldly matter, saying, ‘O Lord, give me in this world,’ and insists on asking. Would those who ask for worldly gains lose their share in the Hereafter? And was the following verse revealed to affirm this, with no distinction between the one who seeks worldly life for its worldly sake and the one who seeks it for the sake of the Hereafter?

“Whosoever desires (with his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (with his deeds), We give him thereof (what is written for him), and he has no portion in the Hereafter”(Ash-Shûra, 42: 20)

The Justice of Allah, all praise and glory be to Him, willed that man be given what he asks for. Meaning, an asker for worldly life for its worldly sake should be given it, and an asker for the Hereafter, while a believer, should be given it. Thus, the key lies in the hand of the person; he is the one who opens the door he desires, hence no one should say that he has been unjustly treated, as he is the one who has chosen the path he treads.

All those who have achieved works that humanity profited from, without heeding Allah, or believing in Him, but achieved such deeds for the sake of wealth or public estimation, Allah has granted them their reward in this world. They had streets, cities, and squares named after them, they were given lasting fame through books of history, they had statues erected for them, and anniversaries are celebrated in their memorials each year. They received a reward akin to the things they craved after; hence they will have no share in the Hereafter.

We say that the believer knows well that this world is only his road to the Hereafter. To him it is just a period of trial and work, as hard as man strives in it he will be rewarded in the Hereafter. The believer desires nothing of this world except that it leads him to Paradise. He knows where goodness lies so he begs for it. One should never regard the believer as a fool, but he is so shrewd and exceedingly intelligent, for if he has a pound, he knows he can have of worldly enjoyment as much as its value can afford, but at the same time he knows that if he gives it as charity, his reward will be a hundredfold, and then he will enjoy it, not according to extent of enjoyment that the value of one pound can offer him, but according to the Infinite Capability of Allah, all praise and glory be to Him, *“And Allah gives manifold increase to whom He pleases.”* (Al-Baqarah, 2: 261)

The almsgiver knows that by spending his money in charity he missed but little joy, but in the world to come, he has gained a great everlasting joy to be given him infinitely as the Capability of Allah is. Who is then the smarter? Is it he who wastes his money on worldly desires, or the one who spends his money to win the delights of the Hereafter?

Undoubtedly, the smarter is he who dedicates his deeds to the Hereafter, and the same applies to all his other deeds, for he deprives himself of a flying joy in this worldly life, that offers but transient pleasure, to have in the Hereafter pleasures that are endless.

Sagacity and insight of the believer

The true believer sees through the realities of things and their essence, he knows well that everything is from Allah and to Allah. Thus he seeks with his deeds to please the Ever-Living, Who never dies; the Rich (Free of all wants and needs), Whose Treasures never expire; the Almighty, Who is Free of weakness.

Never deem worldly comfort a sign of the Good Pleasure of Allah and His Contentment with the one on whom He bestows it, for this is not the criterion betokening His Good Pleasure. And certainly not all those who are living in great luxury in this world will have the same in the Hereafter, because the first to resist the Religion of Allah are the luxurious people in the life of this world, whom Allah has granted money, luxury, and influence. Allah, all praise and glory be to Him, says concerning that luxurious group of people, who turned men away from the Way of Allah, and resisted His Messengers (what means):

“And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad); and that they came not to *As-Salât* (the prayer) except in a lazy state; and that they offer not contributions but unwillingly. So let not their wealth or their children amaze you (O Muhammad); in reality Allah’s Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.” (At-Tawbah, 9: 55)

Allah, all praise and glory be to Him, has given them wealth and children, which are the adornment of the life of this world. But has Allah given them these boons because He is pleased with them? No, for the glorious verse shows that Allah has granted them such adornment embodied in children, that they remain disbelievers till the death hour, without ever showing repentance.

The continuity of Allah's bestowal was but an allurement to them while they are negligent. Had Allah impoverished them, they might have repented and turned to Him, calling on Him, 'O Lord.' And had Allah deprived them of blessings, they might have awakened. But The Truth, Blessed and Exalted be He, out of His extreme Wrath upon them, incurred by their tenacious disbelief, does not want them to repent or return to Him. That is why He gave them the means and causes that will keep them from turning to The Causer; giving them of worldly gains what makes them live in its lap, while forgetting The Bestower, and inwardly believing that they are self-given blessings. The Almighty says (what means):

"And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path." (Al-Isrâ', 17: 83)

Supplication in itself is an acknowledgement of man's inability to achieve what he wants, therefore Allah eases for the disbelievers the gains that will make them continue in their inexorable disbelief, and their alienation from Him.

The sign of the acceptance of supplication is that man accepts his destiny, for the moment that Allah sends down on man's heart tranquility and contentment, then his supplication is surely answered, because in such case Allah casts into his heart what makes him feel that he is beyond need of the thing he asks for and it no longer crosses his mind.

A great consolation indeed to every supplicant whose prayer is not yet answered, for there are voices that Allah loves to hear, therefore He tells His Angels to postpone His servant's need to hear his dear voice calling on Him. Perhaps yours is a voice dear to Allah.

When man begs only for worldly gains, he is actually asking for a transient provision that will inevitably end, either by his death or its expiration. Allah, all praise and glory be to Him, says:

"O son of Adam! I have created this world for you, and created you for Myself, so do not be occupied by what is yours in place of what you are for."

This noble sanctified hadith lays our hands on the wisdom behind this entire life, why we were brought to it? And what is its purpose? So that everyone living this worldly life becomes fully aware of his reality. For Allah has created this entire universe to serve man with no volition of its own, and created man to worship Him; that is why we should not occupy ourselves with what is created for our sake, and lose track of Him, we are created for.

This does not mean that Allah, all praise and glory be to Him, demands from us to forgo worldly life to the disbelievers, as such is the ultimate wish of the disbeliever: that religion halts at the threshold of the Masjid, and never crosses beyond it, and to have the believers renouncing worldly life to the disbelievers. On the contrary, the Law of Allah does not exclude worldly affairs, but instructs us to inhabit land and develop it. For the believer must strive in the life of this world, cultivating lands, erecting factories, building schools and universities, and establishing projects he can profit by. He must struggle to propagate the call to truth, or to defend an aggrieved person, or to fight an oppressor, or to execute one of the prescribed penalties of Allah that is suspended, or to fight against disbelief and atheism.

It is the duty of the believer to work and never ask help from others, for he should suffice himself, and provide for his family, moreover he should work to earn what exceeds his need, or else how would he secure enough money for charity, if he earned what only sustains him, and how then would the poor and sick, who are unable to work be assisted.

There is a lot of work for the believer to do in this worldly life, but such work must be in compliance with the Law of Allah, and never swerves from it, thus Allah, all praise and glory be to Him, will ease things for man as long as he works while keeping Allah in his heart.

This is concerning the answered supplication, but what about the unanswered one? That is what we will expatiate on, if Allah wills, in the next chapter.

Chapter Six

Invoking For Evil

Before we end our discussion about invoking for good, we must touch upon invoking for evil, how could that be? It is the feeling of injustice that drives one to invoke Allah against the unjust one: to afflict him with sickness, or to bring upon him a disaster, or to be bereaved of one of his children, or be subjected to bankruptcy until the abject condition of finding nothing to eat, or any other curses.

Sometimes man calls down evil upon himself, which is in case of anger. Thus he might pray Allah to die, to have those whom he sustains feel his true worth and appreciate the efforts he exerts!! Or one might feel that he has become a burden on his family because of his illness, so he prays Allah to be relieved and relief others (of his troubles), all these invocations besides others we see and hear ourselves.

Before we talk about invoking for evil, we have to stress that Allah, Whose Majesty reigns supreme, loves to pardon people. We find many verses in Noble Qur'an urging us to pardon and suppress anger, for Allah, all praise and glory be to Him, describes those who pardon and suppress their anger as 'Gooddoers'. Allah, the Most Exalted, says (what means):

"Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the gooddoers)." (Âl-'Imrân, 3: 134)

And in another verse (what means):

"And to forego is nearer to At-Taqwa (piety, righteousness, etc.). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do." (Al-Baqarah, 2: 237)

Also Almighty Allah says in another verse (what means):

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (An-Nûr, 24: 22)

All these glorious verses and others have descended in different occasions, all exhorting to pardon and forgive. Pardon was even extended to the one who spread the slander about 'Â'ishah (may Allah be pleased with her), whose name was Musatah bin Athâthah bin 'Abbâs bin 'Abdul-Mutalib bin 'Abd-Manâf.

After the uttered slander, Abu Bakr (may Allah be pleased with him) deprived Musatah of what he used to donate as charity (by ties of kinship and for his poverty), but Allah, all praise and glory be to Him, revealed the noble verse saying (what means), *'Let them pardon and forgive.'* Upon which Abu Bakr (may Allah be pleased with her) resumed giving him money and pardoned him. All this shows us to what extent the believers are asked to pardon, and not to return evil for evil, as affirmed by the hadith narrated on the authority of Uby, who said:

“When Allah, the Exalted and Ever-Majestic, revealed to His Prophet (may Allah bless him and grant him peace) the Qur’anic verse saying (what means), ‘Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. do not punish them),’ (Al-A’râf, 7: 199) the Messenger of Allah (may Allah bless him and grant him peace) said, ‘What is this, O Jibrîl (Angel Gabriel, peace be upon him)?’ He answered, ‘Allah has ordered you to forgive those who have wronged you, and give those who have deprived you, and to keep good relations with those (relatives) who have severed the ties of kinship with you.’”

‘Uqbah bin ‘Âmir (may Allah be pleased with him) narrated, “I met the Messenger of Allah (may Allah bless him and grant him peace), I was the first to greet, then I clasped his hand and said, ‘O Messenger of Allah! Tell me the best of deeds.’ He said, ‘O ‘Uqbah! Keep good relations with those (relatives) who have severed the ties of kinship with you, give those who have deprived you and turn away from those who have wronged you.’”

When ‘Â’ishah (may Allah be pleased with her) asked the Messenger of Allah (may Allah bless him and grant him peace) to teach her a supplication to say on Lailatul Qadr [the Night of Revelation] – that blessed night on which the believer is the closest he can be to Allah – he (may Allah bless him and grant him peace) taught her to say: *“O Allah! You are the Ever-Pardoning, the Most Generous, loves to pardon, so pardon us.”*

Invoking evil upon unjust people, if prompted by jealousy aroused for the sake of religion, is acceptable and sanctioned. As the invocation of Nûh (Noah, peace be upon him) against his people, and the invocation of Mûsâ (Moses, peace be upon him) against Pharaoh’s people, when he called Allah to, *‘Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment,’ (Yûnus, 10: 88)*. The desired end from such an invocation is the superiority of Allah’s Religion on earth, the defeat of the disbelievers and hypocrites, and to champion the Religion of Allah.

If that is the basis, then invocation is required and will be fulfilled, but if one invokes evil upon others for no reason, or out of envy and spite, the Divine Answer will be, *‘The evil you have prayed to befall others, will befall you.’* That if he was invoking for something related to worldly life, and not by way of supporting Allah’s Religion. On the other hand, if there is someone obstructing the way of the call to Allah’s Religion, by killing Imams, banning Prayers, and struggling to spread disbelief and atheism, no harm will ever come to you from the evil you invoke upon him, as you are doing it for the sake of Allah and championing His Religion. Or you are supporting a person treated unjustly.

Supplication of the aggrieved is required

The Noble Qur’an allows the one who has suffered injustice to invoke against the one who has wronged him. He thus leaves to Allah taking reprisal from the one who has injured him; to bring him back his ravished rights which he could not claim back himself. The Noble Qur’an says (what means):

“Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.” (An-Nisâ’, 148: 4)

But what is the reason behind such an allowance? Simply because the entreaty that the aggrieved person utters is a kind of healing to his injured self, and Allah, Blessed and Exalted be He, wants to heal the souls. So if there is someone who has suffered injustice, there should be an outlet for him to unburden his heart of the distress and pain caused him by this injustice. Allah, the Exalted and Ever-Majestic, allows him to relieve his soul, for when he supplicates he will feel spiritually better, his heart will calm, and his passion will subside.

Other than these two cases: championing religion, or suffering injustice, invoking for evil will not be accepted by Allah, all praise and glory be to Him, as the glorious verse says (what means):

“And were Allah to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined.”(Yûnus, 10, 11)

Allah, all praise and glory be to Him, wants man to always interact with the events in this world, and not to invoke Divine Wrath unless for outspoken injustice, or for championing the Religion of Allah. Even if the aggrieved person did not invoke, Allah, Blessed and Exalted be He, would still avenge His wronged servant. The Messenger of Allah (may Allah bless him and grant him peace) said in a noble hadith:

“Fear the invocation of an aggrieved person, for there is no barrier between it and Allah.”

Also the Messenger of Allah (may Allah bless him and grant him peace) said:

“Verily, Allah gives respite to the oppressor, but when He seizes him He never releases him, then he recited (the noble Qur’anic verse which means), ‘Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.’ (Hûd, 11: 102)”

Allah, all praise and glory be to Him, says in a Sanctified hadith:

“O son of Adam! You have prayed against the one who has wronged you, and the one whom you have wronged has prayed against you. If you wish, We will answer your prayer, and the prayer against you, and if you wish, We will postpone you both till the Day of Resurrection to be both embraced by My pardon.”

The invocation of the aggrieved person is allowed, yet in case of the one who has been treated unjustly and at the same time has been unjust to others, Allah, all praise and glory be to Him, says it is better that he takes care, and not to invoke against the one who has been unjust to him, because he himself is unjust. For Allah will answer his invocation and the invocation against him. Injustice could be the most hideous sin, for the Messenger of Allah (may Allah bless him and grant him peace) said: *“Injustice is darkness on the Day of Resurrection.”*

Reckoning and Punishment are all deferred to the Day of Judgment, except for injustice done to people; its punishment is inflicted in both the life of this world and the Hereafter, for the aggrieved person must witness the day on which Allah will punish his oppressor, in order that injustice does not prevail on earth. If people were to see that there are oppressors who escape punishment and revenge in retribution for their committed injustice, this would encourage others to act unjustly, for as long as people do not witness a worldly punishment befalling the oppressor, they will adopt the way of injustice. That is why heaven inflicts a worldly punishment upon the oppressor, a punishment openly witnessed by all people. Retribution is not exacted between Almighty God and the oppressor alone, sheltered from people’s eyes, but punishment comes for the whole world to see, hear and know, to serve as a deterrent to every oppressor.

If man supplicates Allah saying, *“All the praises and thanks be to Allah, the Lord of ‘Âlamîn (mankind, jinn, and all that exists),”* for whatever hardships or adversities he may experience, by doing so he meets the Fate of Allah by giving thanks, and meets hardship by patience. Indeed, when Allah, Whose Majesty reigns supreme, taught us how to express thanks and gratitude, He has bestowed upon us a blessing that itself deserves thanking.

Supplication and Fate

We have to discuss some of what is said about supplication, and shed light on supplication and fate, and how supplication alleviates fate and eases it, or serves as a shield from it.

One must understand that the Decree of Allah follows by exact order, and Almighty Allah has full Knowledge of all events. Thus, if one is destined to be relieved of a certain evil or a bad event this is also inscribed in his destined fate. One supplicates and the evil is removed. It is not true that the decreed fate awaits supplication to happen or not happen, for all things are within the Knowledge of Allah, decreed and known since eternity.

Each supplication is predestined whether it would be answered or not, and does not await your actual supplication for it to be accepted and answered. All things Allah has destined and fully comprehends in His Knowledge since eternity, for the pen (inscribing Fate) has dried (ceased writing), meaning that all destinies are written down. Supplication itself is predestined and the answer as well.

One of the righteous men was once talking to people about the Noble Qur'an and explaining its meanings till he reached the noble verse saying (what means):

“Every day He has a matter to bring forth”(Ar-Rahmân, 55: 29)

[When asked about this verse the Messenger of Allah, may Allah bless him and grant him peace, said: Forgives sin, relieves of distress, raises people and degrades others, in another narration: Forgives sin, relieves of distress, and answers a supplicant]

Upon which one of the attendances stood up and asked, *‘And what is the matter that your Lord brings forth today?’* The man kept silent and did not answer, and then left the assembly and hurried to his house feeling distressed for not answering the laid question. When he slept he saw the Messenger of Allah (may Allah bless him and grant him peace) in his dream. He told him if the inquirer came and asked you, *‘What is the matter that your Lord brings forth today?’* Tell him, *‘(Destined) matters He reveals and not originates, raising people and degrading others.’* On the next day the righteous man went to his assembly and found the inquirer sitting, and when he started his lecture about the meaning of the noble Qur'anic verse saying (what means), *‘Every day He has a matter to bring forth,’* the inquirer stood and repeated the same question, thus the righteous man answered him saying, *‘(Destined) Matter He reveals and not originates, raising people and degrading others.’* Whereupon the inquirer said, *‘Supplicate blessings on the one who taught you so.’* It is said that the asker was Al-Khadir [A servant upon whom Allah has bestowed divine secrets and supernal understandings, for Almighty says (of Al-Khadir what means:), “A servant among Our servants, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.” (Al-Kahf, 18: 65)].

We thus can see that Allah, all praise and glory be to Him, has predestined all things in this universe since eternity; that Allah, all praise and glory be to Him, only reveals them to us, and does not originate them, for they are already inscribed, and we know nothing about till Allah unveils them to us.

Fate and Supplication

The willful actions of man like supplication is part of his fate, not decreed upon him to do, but decreed because Allah, all praise and glory be to Him, knows that he will do. Allah comprehends everything in His knowledge, and nothing is kept veiled from Him, a fact that at the same time does not divest you from acting according to your own free will, but Allah, all praise and glory be to Him, simply knows your choices, and His knowledge comprehends all things.

Having everything in the book of fate inscribed does not mean your subjection to a compulsive way of acting, but rather an Absolute Knowledge that Allah possesses of all your doings. For Allah, all praise and glory be to Him, knows all things that will happen, and the fact that He knows the matters you are free to choose, is a sign of His Omniscience. If Allah only knows the matters related to unfree choices, this would not be a total knowledge of all the universal events, which is far from Allah, for Allah possesses full knowledge of all the events that take place in the universe, those in which you have freedom of choice and those befalling you without choice.

Sometimes when one uses his knowledge, he can infer what will be the choice of others. If we assumed that a father gave a pound to each of his three sons, and asked each of them to buy whatever he likes. After they went out he said that he knew beforehand what each of them would buy: the first would get something to eat because he likes food, the second would buy a book, because he likes to read, and the third would buy a game because he likes to play. Did the father force them to buy such things, the answer is no, but simply the father knows their propensities and behavior.

If that is the case with human beings, how would it be when it comes to Allah, all praise and glory be to Him?

Thus, we confirm that all that occurs in the universe is fully within the knowledge of Allah, all praise and glory be to Him. When Allah created us and granted us the power of choice He knew in advance what choices we would make, choices that are neither forced on us nor are compulsory.

Nothing beyond the Knowledge of Allah

Thus, Almighty Allah comprehends all things in His Knowledge. Even the things of your own choice are never beyond the Knowledge of Allah, though chosen by your own free will, exercised freely without any compulsion from Allah. Your choice never escapes the Knowledge of Allah that comprehends all things. Recite the following glorious verse saying (what means):

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence. Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters."

(Al-Hadîd, 75: 22-23)

This noble verse shows how everything, no matter how minute it is or great, never escapes the Knowledge of Allah, even the leaf that falls from the tree, or the smallest seed deep in the earth. Glory be to Allah, nothing is hidden from Him so much as the weight of an atom (or small ant) on the earth or in the heaven, as states the Noble Qur'an (what means):

“Whatever you (O Muhammad) may be doing, and whatever portion you may be reciting from the Qur’ân, - and whatever deed you (mankind) may be doing (good or evil), We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.” (Yûnus, 10: 61)

We should understand that there is a phenomenal course and a legal course in the universe. Man is given freedom of choice in the legal course, related to the Divine law. But as for the phenomenal course, it signifies all the events that take place in the universe other than the Divine law. We have also aforesaid that we have to differentiate between the universal Course of Allah and His Course of enjoined duties.

Allah, all praise and glory be to Him, has created man having the power of free choice in the legal course of do and do not do. When Almighty Allah forbids us from drinking intoxicants, you have the choice to drink or abstain from drinking. When The Exalted and Ever-Majestic says, ‘Perform Prayers,’ you have the choice to pray or not to pray. But in both cases you never stepped beyond the Will of Allah, as He is the One who created you capable to do or not to do.

Supplication and its fulfillment are never beyond the Knowledge of Allah and His Will, supplication is a manifestation of your inability, and an admission of the Power and Might of Allah, be He highly blessed and exalted, in doing whatever He wants. The shown inability, submission, and awe, is what Allah, the Exalted and Ever-Majestic, wants from supplication, so that pride be subdued within us, and one feels that he possesses no mastery in the universe, but that Allah, all praise and glory be to Him, is The Disposer of everything. Thus, your supplication is an acknowledgment of your helplessness before the Power of Allah.

Each Messenger had an answered supplication, but the supplication of the Prophet Muhammad (may Allah bless him and grant him peace) is postponed till the Day of Judgment, which is the intercession. That does not mean that each Messenger had only one fulfilled supplication, for the Messengers had prayed and supplicated to Allah many times, and their supplications were all answered. If we read the story of Mûsâ (Moses peace be upon him) we would find that many of his prayers were answered apart from the one prayed for the destruction of Pharaoh’s people. Allah fulfilled many prayers of the Prophet Muhammad (may Allah bless him and grant him peace), and the intercession that would be granted to him on the Day of Judgment would not be confined to his nation only, but to the nations of all other Prophets...the followers of all the Prophets and Messengers. This is because the Messenger of Allah, Muhammad (may Allah bless him and grant him peace), is the most entitled to intercede for the nations of all the Prophets, because he has been sent to the entire universe...to all humanity. On the Day of Judgment the intercession of the Messenger of Allah (may Allah bless him and grant him peace) would be for the sake of his nation and the nations of the other Prophets as well. The Messenger of Allah (may Allah bless him and grant him peace) said, **“Had Mûsâ been alive during the time of my message, he would but have followed me.”**

The Truth, praise and glory be to Him, says (what means):

“The Prophet is closer to the believers than their ownelves.” (Al-Ahzâb, 33:6)

Almighty Allah did not say, ‘Closer to the believers of his nation,’ but said to all the believers without exception. Meaning all those who believed in the Prophets (peace be upon them all) who came before the mission of the Messenger of Allah (Muhammad, may Allah bless him and grant him peace), and all those who believed in the Messenger of Allah (Muhammad, may Allah bless him and grant him peace) since he was entrusted to convey the Divine Message. This is the true meaning of the intercession of the Messenger of Allah (Muhammad, may Allah bless him and grant him peace) on the Day of Judgment. He is the one who would intercede for humanity at large to begin the Reckoning, and he would be the one to intercede for

all those who believed from the people of the earth, because he was sent to them all, as states the noble Qur'anic verse saying (what means):

“We have only sent you (O Muhammad) as a mercy to the worlds.” (Al-Anbiyâ', 21: 107)

This mercy encompasses all the responsible [who bear the trust of showing obedience to Allah] from man and jinn.

Intercession on the Day of Resurrection

The Messenger of Allah, Muhammad, (may Allah bless him and grant him peace) is the first intercessor and the first whose intercession will be accepted by Allah, as states the sanctified hadith related by the Messenger of Allah (may Allah bless him and grant him peace):

“On the Day of Resurrection the believers will assemble and say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Âdam (Adam, peace be upon him) and say, ‘You are the father of all the people, Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.’ Adam will say, ‘I am not fit for this (i.e. intercession for you).’ Then Adam will remember his sin and feel ashamed thereof. He will say, ‘Go to Nûh (Noah, peace be upon him), for he was the first Messenger, Allah sent to the inhabitants of the earth.’

They will go to him and Nûh will say, ‘I am not fit for this undertaking.’ He will remember his appeal to his Lord to do what he had no knowledge of, then he will feel ashamed thereof and will say, ‘Go to Khalîl-r-Rahmân [the close servant to the Most Merciful, i.e. Ibrâhîm (Abraham, peace be upon him)].’ They will go to him and he will say, ‘I am not fit for this undertaking. Go to Mûsâ (Moses, peace be upon him), the servant to whom Allah spoke (directly) and gave him the Torah.’ So they will go to him and he will say, ‘I am not fit for this undertaking,’ and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, ‘Go to ‘Iesâ (Jesus, peace be upon him), Allah’s servant, His Messenger and Allah’s Word [“Be!” - and he was] and a spirit (Rûh) created by Him.’ ‘Iesâ will say, ‘I am not fit for this undertaking, go to Muhammad the servant whose past and future sins were forgiven by Allah.’ So they will come to me and I will proceed till I will ask my Lord’s Permission and I will be given Permission. When I see my Lord, I will fall down in Prostration and He will let me remain in that state as long as He wishes and then I will be addressed: ‘(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.’ I will raise my head and praise Allah with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede for) whom I will admit into Paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allah will fix a limit for me (to intercede for) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and I will say, ‘None remains in Hell but those whom the Qur’ân has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.’”

We beg Allah that we are from the people whom Allah answers their supplication and from the people whom Allah has graced with the intercession of the Prophet Muhammad, (may Allah bless him and grant him peace).

And from the people of Paradise whose close prayer will be....

“All praises and thanks are to Allah, the Lord and Cherisher of the Worlds.”

Manners Of Supplication

1. Sincerity and faithfulness to Allah.
2. To start one's supplication with praising and thanking Allah, then to supplicate blessings and peace upon the Prophet Muhammad (may Allah bless him and grant him peace) and end one's supplication the same way.
3. To ask Almighty Allah Alone.
4. To supplicate secretly with a present (sincere) heart. The Noble Qur'an says (what means: ***"Invoke your Lord with humility and in secret, He likes not the aggressors"***) (Al-A'râf, 7: 55).
5. To supplicate Allah, all praise and glory be to Him, with humility and express your need of Him. Almighty Allah says in His Noble Book (what means), ***"Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us"*** (Al-Anbiyâ, 21: 90).
6. To be patient, and not to expect an immediate response from Allah, all praise and glory be to Him, although this could happen. But if it does not, then you should be patient and continue supplicating Allah, all praise and glory be to Him, until you see the results. Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (may Allah bless him and grant him peace) said, ***"The invocation of anyone of you is responded to by Allah (all praise and glory be to Him) if he does not show impatience by saying: I invoked Allah (all praise and glory be to Him) but my request has not been granted."*** [Reported by Bukhary and Muslim].
7. To invoke Allah, all praise and glory be to Him, by His Beautiful Names and Supreme Attributes. Almighty Allah says in His Noble Book (what means), ***"And (all) the Most Beautiful Names belong to Allah, so call on Him by them"***(Al-A'râf, 7: 180).
8. To confess one's sins and seek forgiveness, and to acknowledge blessings and express thanks for them. Allah, all praise and glory be to Him, says in His Noble Book (what means), ***"Dhan-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him. But he cried through the darkness (saying): Lâ ilâha illa Anta (there is no god but You) Glorified be You, Truly, I have been of the wrongdoers"*** (Al-Anbiyâ, 21: 87).
9. To supplicate Allah, all praise and glory be to Him, by mentioning the righteous deeds you have done. 'Abdullâh bin 'Umar (may Allah be pleased with him) narrated that he heard the Prophet (peace and blessings of Allah be upon him) saying: ***"While three men were walking, it started raining and they took shelter (refuge) in a cave in a mountain. A big rock rolled down from the mountain and closed the mouth of the cave. They said to each other, 'Think of good deeds which you did for Allah's sake only, and invoke Allah by mentioning those deeds so that He may remove this rock from you.'"***
10. When making supplication for others, start with yourself first then include others. Allah, all praise and glory be to Him, said about Nûh (Noah, peace be upon him): ***"My Lord, forgive me and my parents and him who enters my home as a believer, and all the believing men and women."*** (Nûh, 71:28).
11. To ask Allah with firm will and seriousness, one should not say, for example, 'O Allah, forgive me if you wish.' The supplicant must be certain that his prayer shall be answered.
12. To perform ablution before supplication, if possible.
13. To face the Qiblah [Ka'bah direction faced in prayers] during supplication.
14. To raise both hands during supplication.
15. To abstain from raising one's eyes towards the sky while supplicating.

16. The voice of the supplicant should be neither so loud nor so low.
- 17-To observe humbleness and humility during supplication.
18. To repeat the supplication thrice.
19. Not to use rhymed prose in supplication.
20. To cry while supplicating, which expresses humility, sincerity and true need of your request.
21. To supplicate at times of ease as well as hardships.
22. Not to invoke against oneself, one's family, children and wealth.
23. Supplication should not be for something evil, sinful or for severing ties of kinship.
24. To avoid all sins.
25. One's food, drink and clothing should be gained through lawful means.
26. The oppressor should right the wrong he has done to others and repent.
27. To remember all Muslims and believers in one's prayer, for part of the completion of true faith is to love for others what man loves for himself.
28. To turn to Allah with humility, hope and fear of Him.
29. To enjoin what is good and forbid what is evil.

O Allah,

Place in my heart light, and in my tongue light,
And in my ears light, and in my eyes light,
And above me light, and beneath me light,
And on my right light, and on my left light,
And in front of me light, and behind me light,
And in my soul light,
And grant me a far transcendent light

Hadith – the noble Prophet Muhammad
(Blessings and Peace of Allah be upon him)