

# A Token of Reverence



In need of supplications:  
A.H. Siddiq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Dedication

I dedicate this book “**A Token of Reverence**” to my parents, may Allah make it a source of ongoing charity for the forgiveness of their sins and elevation of their ranks in the Hereafter. Ameen! I pray to Allah<sub>(SWT)</sub> to forgive all their sins and make me also a source of ongoing charity for them. Ameen! At the same time, may Allah<sub>(SWT)</sub> make this book a source of reward and guidance for me, my family, relatives, friends, and all those who read it. Ameen!

**From their prayers, my soul was born,**  
 Their love still lights my every dawn.  
**May ‘A Token of Reverence’ be an eternal cry,**  
 That would raise their ranks beyond the sky.  
**Ameen!**

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## Preface

Even after writing eight books, I felt I have failed in elaborating the attributes of my Lord. A thought crossed my mind that maybe I could express my feelings better through poetry. Although I did not know the basics of poetry but still gave it my best shot. The four verses of Urdu poetry below are an acknowledgment of my failure. First time in my life I have written some poems in honor of my Lord, my Prophet(SAW) etc., I hope you will like them.

**O Lord, with heartfelt awe I strive to write Your praise,**

If humankind could never shape a verse like Quranic rays.

**Then how could Haleem ever describe the awe of Your light?**

Accept, O Beloved, these humble lines, this is my best flight.

The first two titles are very dear to me because they describe the attributes of my beloved Lord and my beloved Prophet. First, it is Allah my Lord who created me, blessed me with lots of blessings, but unfortunately, I remained ungrateful servant of His throughout my life. The second is my Holy Prophet(SAW) whom Allah had sent as a mercy and source of guidance for all humanity. In hope of attaining Allah's mercy, I dared to express the love of Allah for His creatures. I hope my beloved Lord will accept this token of gratitude from me, and reward me, my parents, my family, relatives, friends and all Muslims. Ameen!

In need of prayers

AH Siddiq

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## This is how I understood the mercy and glory of the Merciful Lord

**Who is Allah?** The Quran answers the query and says: All that is in the heavens and the earth extols the glory of Allah. He is the Most Mighty, the Most-Wise. His is the dominion of the heavens and the earth. He gives life and causes death, and He has power over everything. He is the First (with no beginning), and the Last (with no ending), and He is the Manifest and the Hidden, and He has knowledge of everything. He created the heavens and the earth in six days and then established Himself on the Throne. He knows all that enters the earth and all that comes forth from it, and all that comes down from the heaven and all that goes up to it. **He is with you wherever you are.** Allah sees all that you do. His is the dominion of the heavens and the earth, and to Him are all matters referred (for judgement). He causes the night to pass into the day, and causes the day to pass into the night, and He fully knows all that is hidden in the breasts of people (57:1-6).

Further the Quran says: He has the keys to the realm of the unseen, no one knows them except Him. He knows everything that is on land and everything that is within the sea. And there isn't a single leaf that falls from a tree, except that Allah has knowledge of it. And there isn't even a grain within the darkness of the land, nor is there anything green or dry which has not been recorded in a Clear Book (6:59). He has supreme hold over His servants. He is All-Wise, All-Aware.

Allah the Eternal Being, always existed, and will always exist. He neither begot, nor was He begotten. He neither feels hungry nor does He tire. Allah the Supreme, the Knower of the unseen

has full knowledge of the hidden and the visible, the present and the future, whether one speaks loudly or softly, or one is hidden in the darkness of night or walking in the light of day or is hidden in the deepest depths of the earth or the sea, all are alike to Him.

The Merciful Lord needs nothing, yet He created everything meticulously. That is why on two occasions in the Quran, Allah says that if all the seas become ink and equally more were provided, His words will not be fulfilled. Scientists today claim that writing DNA details will fill libraries with books. God has given free will and consciousness to the jinn(devils) and the humans from amongst the creatures.

With His knowledge of the unseen, He has written down in the Clear Book of Destiny what they will do with their free will, and what He has written can never be wrong. Every soul from Jinn and humans shall return to Him for accountability. On the Day of Judgment, He will resurrect all the jinn (devils) and humans in exactly their original shape, to the nitty gritty of fingerprints (Allah in the Quran says creating first time requires effort (designing etc.), but recreating is simple (DNA exists). He will decide on the reward or punishment according to their deeds.

The last sentence of Ayat Al-Kursi says: “His Kingdom spreads over the heavens and the earth and guarding them does not weary Him. Allah(SWT) in His names, His attributes, His deeds, His command, His power and His authority is the all Supreme and the all Exalted. His Greatness, His Attributes, His Power, His Authority etc. cannot be quantified to a realm. To give you an idea of Allah’s attribute of Mercy, in a hadith the Prophet(SAW) said that Allah split his Mercy in hundred portions and divided one portion amongst all his creatures (it includes love of mother,

father, brother, sister, husband, wife, children etc., all types of love in all creatures).

My question, can we comprehend His attribute of Mercy? No! Can we quantify it in the realm? No! He was, is, and will always be the Supreme. Our thoughts cannot comprehend His greatness, because what we consider to be infinite is finite for Him. Man has neither the ability nor the capability to understand the Awe of Allah's attributes (the above example explains it).

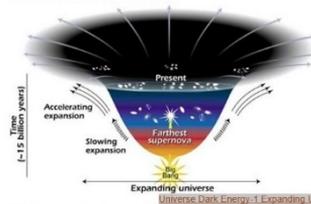
To get a glimpse of the Awe of Allah(SWT), in a hadith the Prophet(SAW) said that our earth is like a ring lying in the Sahara Desert compared to the first heaven. The first heaven is like a ring lying in the Sahara Desert compared to the second heaven, and so on and so forth. The Throne of Allah encompasses the seven heavens, and the seven heavens are like a ring lying in the Sahara Desert in comparison to the Throne. Subhan (free from all faults) Allah.

Secondly all creations are bound by matter, space, and time, while only the Lord is free from them. He is even aware of every activity of all viruses or even something smaller. That is why in the Quran Allah says: O Mohammed ask the polytheists: "Who is better: Allah or the false gods that they associate with Him as His partners? Who is it that has created the heavens and the earth and sent down for you water from the sky and then We caused to grow therewith orchards full of beauty whose trees you could never grow. Is there any god associated with Allah (in these tasks)?" Nay, they are a people who are veering away from the Right Path. Who is it Who has made the earth a place of resort, and has caused rivers to flow in its midst, and has placed upon it firm mountains, and has placed a barrier between two masses of water? Is there any god associated with Allah (in

these tasks)? Nay: but most of them do not know. Who is it Who heeds the prayers of the distressed when he calls out to Him and Who removes his affliction? And who is it Who makes you vicegerents of the earth? Is there any god associated with Allah (in this task)? How little do you reflect! Who is it Who guides you through the darkness on land and sea? And Who sends winds as heralds of good tidings ahead of His Mercy? Is there any god associated with Allah (in this task)? Exalted be Allah above whatever they associate with Him in His Divinity! Who is it Who creates in the first instance and then repeats it? Who is it Who provides you with sustenance from the heavens and the earth? Is there any god associated with Allah (in these tasks)? Say: "Bring forth your evidence, if you are truthful." Say: "None in the heavens or on the earth has knowledge of the Unseen save Allah. They do not know when they will be raised to life" (27:59-65). So, is there any justification for calling upon someone other than Allah? No!

Further the Quran tell us that the universe was created by a huge explosion (Big Bang), and that Allah Almighty is expanding this universe. The Quran says: Did they not realize that the heavens and the earth were one solid mass, then We tore them apart, and We made every living being out of water? Will they, then, not believe (that We created all this) (21:30)? Further says: And heaven, We made it with Our Own Power and We are expanding it (51:47)?

#### WHAT IS DARK ENERGY?



This diagram reveals changes in the rate of expansion since the universe's birth 15 billion years ago. The more shallow the curve, the faster the rate of expansion. The curve changes noticeably about 7.5 billion years ago, when objects in the universe began flying apart at a faster rate. Astronomers theorize that the faster expansion rate is due to a mysterious, dark force that is pulling galaxies apart.  
NASA/STScI/Ann Feild

More is unknown than is known. We know how much dark energy there is because we know how it affects the Universe's expansion. Other than that, it is a complete mystery. But it is an important mystery. It turns out that roughly 68% of the Universe is dark energy. Dark matter makes up about 27%. The rest - everything on Earth, everything ever observed with all of our instruments, all normal matter - adds up to less than 5% of the Universe. Come to think of it, maybe it shouldn't be called "normal" matter at all, since it is such a small fraction of the Universe.

Calling upon the True Lord alone is the truth; calling upon mortal beings is futile; it is like stretching one's hands toward water and expecting it to reach the mouth. There is no comparison between the finite and the Infinite, and nonequals or is comparable to the Most Merciful Lord. He had no partners, has no partners, and needs no partners. To associate anyone with Him or His attributes is an unforgivable sin. Even beggars at shrines and their keepers know better: they beg from the living. O man, does the Lord who has recorded every deed in the Book of Destiny need any recommendation? No, He does not. That is why Allah says: *So, do not strike any similitudes to Allah. Allah knows whereas you do not know (16:74)*. Secondly, can His love be exploited to seek recommendation? This notion fails in every form.

**i) Desire of love:** He is exalted above all needs and passion; He is unique and self-sufficient.

**ii) Recommendation from a superior:** There is no one above Him; were such a being to exist, he would be the Lord.

**iii) Favoritism born of extreme love that overrides justice:** This too is impossible, for He is free of need, desire, and fault. That is why He did not pardon even the dearest of the dear, the prophets, they too are accountable. He is Most Merciful, yet perfectly Just. Hence the Prophet ﷺ said to his daughter: “O Fatimah, do not rely on your being the daughter of a Prophet; salvation is by your deeds.”

To supplicate for another, or to ask someone to supplicate for him, is permissible. Our Lord has written upon His Throne: “My mercy prevails over My anger.” By virtue of this boundless mercy, He forgives all sins of His servants, except polytheism and the violation of the rights of others, if these are not repented for or rectified in this life. With such boundless mercy joined to

absolute justice, is it not incumbent upon us to love Him, to praise Him, and to devote ourselves to Him entirely?

Allah instilled His love within our spiritual hearts when He revealed Himself in the spiritual realm and addressed all souls. The Quran reminds us of this primordial covenant: “And recall when your Lord brought forth the descendants of the children of Adam from their loins and made them testify concerning themselves, saying, ‘Am I not your Lord?’ They replied, ‘Yes, we testify.’ This was so you would not say on the Day of Resurrection, ‘We were unaware of this’” (7:172).

This innate recognition of the Creator is embedded within human nature and consciousness. Even modern science points toward this inherent awareness. Greg Braden, in his book “The God Code”, suggests that recognition of the Eternal is reflected at the deepest levels of human biology, describing it as written upon the uppermost layer of human DNA.

While describing Allah’s attribute of perfect hearing, the Prophet(SAW) taught that even the movement of a black ant beneath a black stone on a dark night is heard by our Guardian Lord. How, then, can we imagine that He does not hear our whispers or know our deepest desires? A Lord who knows when a single leaf falls, how would He not know when we fall? He has protected us from countless harms of which we are completely unaware. In truth, we have no control even over our own bodies; it is Allah alone who preserves and protects us.

O Muslims, to renew and strengthen our faith, we must firmly attach our hearts to our Creator. Our foremost and most essential duty is to know our Lord through the Quran. Awareness of His power and majesty cultivates humility and obedience, while recognition of His boundless provision, generosity, kindness, and mercy deepens our trust and love for

Him. Likewise, knowledge of His exalted attributes instills sincerity, devotion, and steadfastness in all our worship.

We human beings become distressed over the slightest hardship. Yet the Quran reminds us, through the account of Khidr(AS), that what appears harm may in fact be mercy. He damaged the boat only to protect it from seizure by a tyrannical king. Likewise, the trials we encounter in life are often means of benefit and guidance, if only we were able to perceive the wisdom of Allah.

In the same account, Khidr(AS) rebuilt the wall of two orphans beneath which their righteous father had hidden a treasure for them. This teaches us that Allah's blessings can emerge from places we least expect. Therefore, we must never lose hope in Allah's mercy. In every circumstance, whether ease or hardship, we should remain grateful to Allah, for gratitude dispels resentment, silences complaints, and softens hostility, thereby lightening the burdens of life.

After reminding us of these truths, Allah asks in the Quran: "Has the time not come for the believers that their hearts should humble themselves at the remembrance of Allah and to the truth that has been revealed (57:16)?"

Having understood the awe and majesty of Allah, we must regularly ask ourselves: **Is Allah truly the most important part of our lives?** Do our hearts ever soften to the point that tears flow in remembrance of our True Beloved? If not, then to fill our hearts with the love of Allah, we must engage consistently in His remembrance. Among the most powerful forms of dhikr is: "سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ" **Glory be to Allah and all praise is His; Glory be to Allah, the Most-Great.** This remembrance should be uttered with understanding, reflection, and sincerity from the depths of the heart.

A believer's life must be balanced between the love of Allah and the fear of His displeasure. Walking upon the straight path requires both. Love draws us closer to Him, while fear guards us from disobedience. Together, they strengthen us inwardly, enabling us to endure calamities with patience and to receive blessings with gratitude. The love and fear of Allah motivate us to do good, to pray, and to maintain upright relations with both the Creator and His creation. Frequent remembrance of Allah, increases our love for Him, restrains us from the forbidden, and cultivates noble character within us.

The question then arises: how do we balance these two seemingly opposing emotions? Allah Himself answers by describing the believers as those whose love for Him surpasses every other love. True love naturally gives rise to fear, not the fear of worldly harm, but the fear of displeasing the Beloved. This fear becomes the driving force behind righteous action. When pleasing the Creator becomes the ultimate purpose of life, abstaining from the forbidden becomes easier.

For the true Muslim, the love of Allah takes absolute precedence. In contrast, the polytheists associate others with Him and love them as they ought to love Allah alone. Pure monotheism demands that nothing be more beloved to us than Allah, that our deepest longing be directed solely toward Him, and that the ultimate purpose of our existence be the pursuit of His pleasure. For this reason, the Prophet(SAW) said, as reported [al-Tirmidhi](#), that the two qualities which leads a person to Paradise are consciousness and fear of Allah, and excellence of character.

Therefore, all praise and gratitude belong to Allah alone. The believer does not perform righteous deeds solely out of desire

for Paradise or fear of Hell, but out of sincere love for his True Beloved, who is infinitely Merciful, Generous, and Kind.

- 1) Whoever possesses even the slightest desire for the truth in his heart, Allah gradually guides him back to His religion. Allah caused Noah<sub>(AS)</sub> to preach for 950 years until the final soul was addressed, and in Surah Ya-Sin, He sent three messengers for the sake of a single person who would believe, **Subhan Allah**. Likewise, in Surah al-Kahf, Allah took the life of a child to protect his righteous parents from future harm. These examples show that Allah's guidance and protection are precise and purposeful. Therefore, we must nurture within our hearts a sincere desire to know the truth; by the will of Allah, He will guide us and grant us salvation.
- 2) The Most Merciful Lord loves His creation seventy folds more than a mother loves her child. If we cannot bear harm or abuse inflicted upon ourselves or our children, will He tolerate the oppression of His servants? Therefore, a believer must cultivate the habit of forgiveness and mercy toward others, reflecting the mercy of the One who created them.
- 3) Allah describes majesty and greatness as His adornment, yet He informs His servants that if they draw one span nearer to Him, He will draw nearer to them manifold; if they walk toward Him, He will come to them running. In the Eternal, Perfect, and Self-Sufficient Being, this majesty manifests as mercy and generosity. In mortal beings, however, the same trait degenerates into arrogance, giving rise to anger, hatred, and contempt. For this reason, arrogance is forbidden for human beings.
- 4) All praise is due to Allah. He does not turn away from us in anger when we fail to follow the Quran; rather, He asks what has turned us away from His mercy. To awaken hope within

our hearts, He assures us that the door of His mercy remains open and commands us never to despair of it.

- 5) Day and night, we persist in disobeying the Lord of the kings of the universe, and He knows. Yet He does not hasten to punish us; rather, at the slightest sincere repentance, He not only forgives our sins but erases them entirely, so they are never brought to account. Woe to us, that we forget such a Merciful Lord.
- 6) A human master burdens his servant beyond his capacity and remains dissatisfied. Allah, however, rewards even the smallest sincere effort from His servant. The Prophet<sub>(SAW)</sub> informed us that the last person to enter Paradise will be granted a kingdom greater than ten times the size of the earth. Yet even before the Hereafter, Allah continues to bless us in this world, overlooking our disobedience, granting respite, and waiting patiently for us to return to Him before death overtakes us. [Subhan Allah](#).

When we reflect upon the vastness of creation, we catch a faint glimpse of the awe of our Lord. Astronomers now identify UY Scuti as one of the largest known stars, so immense that the earth is but a speck within it. Scientists tell us there are hundreds of billions of galaxies, each containing hundreds of billions of stars, yet all this vast universe represents only a fraction of the first heaven. If one reflects even briefly, it becomes clear that a single such creation could encompass the estates of countless people, yet it is merely a dot in a galaxy. This is but a small sign of the majesty of Allah. Can anyone be equal to Him? Never.

Woe to humanity, that under the deception of Satan, man associates others with Allah, beings bound by matter, space, and time; beings that perish without air, food, water, rest, or

sleep. Fragile, dependent, and mortal, yet in ignorance or arrogance, they are equated with the Ever-Living, the Self-Subsisting Lord of all existence.

7) The Most Merciful Lord has declared that if repentance is not made in this worldly life, He will not forgive two matters: polytheism or disbelief, and violations of the rights of His creatures. I would like to raise two questions concerning these two matters.

i) If a person were to stand before a worldly king and declare that he does not recognize him as a king, or that others share his sovereignty, what fate would he face? Reflect upon this. It is for this reason that Allah declares: “Cast into Hell every hardened, obstinate disbeliever, one who resists the truth, hinders good, transgresses all bounds, lives in doubt, and sets up another deity alongside Allah. Cast them into severe punishment” (50:24-26). On that Day, the Lord will say: “Now call upon those whom you claimed to be My partners” (18:52). They will call upon them, but no response will come, and Allah will place between them a pit of destruction.

ii) Does justice not require that the one who has been wronged must forgive? Blessed is the Most Merciful, who, through the supplication of the Prophet(SAW), taught us to seek His intervention in matters of human rights. The Prophet(SAW) would pray: “O Allah, there are many of Your rights that I have failed to fulfil, and many rights of Your servants that I have failed to fulfil. Forgive what is due to You and compensate those who I wronged on my behalf from Your infinite treasures.”

Consider this by way of example: if a person owes another a million, and Allah compensates the wronged with a

billion on the Day of Judgment, will he not be fully satisfied? What loss then remains? A narration found in the books of hadith mentions two Muslims, one of whom had been wronged. Allah will ask the aggrieved to forgive his brother, but he will demand retribution. Allah will then show him a magnificent palace and say, “This can be yours.” When He asks how, Allah will reply, “By forgiving your brother.” He will then forgive, and both will enter Paradise in joy. Blessed indeed is our Lord, perfect in justice, boundless in mercy.

**Never seen or heard of a master who loves his slave as Allah loves His slaves.** When a believer truly loves, his love is for Allah alone. If he loves anyone else, he does so for the sake of Allah; he befriends and shows enmity for the sake of Allah; his living and his dying are solely for Allah. O Muslims, whoever attains the love of Allah will ultimately prevail overall. Without connecting ourselves to Allah, we will never overcome our failures and hardships.

If we learn nothing else, let us at least learn how to benefit from Allah’s infinite treasures through supplication, for then we will need no one besides Him. A person who sincerely believes in Allah<sub>(SWT)</sub> becomes a friend of Allah, and the more he reflects the attributes of Allah in his character, the closer he draws to Him. Allah declares that when He takes a servant as His friend, He becomes his hearing and his sight, and such a servant begins to recognize the signs of Allah throughout the universe. He firmly holds to the rope of Allah by obeying His commands.

For such people, Allah proclaims in the Quran: “O My servants who have transgressed against themselves: do not despair of the mercy of Allah. Indeed, Allah forgives all sins. He is the Most Forgiving, the Most Merciful” (39:53). O Muslims, when this

verse was revealed, Satan wept. Abdullah ibn Masood<sub>(RA)</sub> said: “There is no verse more comforting for a sinner than this one.” Remember, the doors of Allah’s mercy are always open and will always remain open. When we repent sincerely, He forgives.

O Muslims, we will inevitably commit sins. The Prophet<sub>(SAW)</sub> said that if humans did not commit sins, he feared that arrogance might afflict them (like Satan), may Allah protect us from the path of Satan. Ibn Abbas<sub>(RA)</sub> said: “I have not seen a single Companion who truly loved Allah except that he stood in prayer at night.” Tahajjud prayer is the greatest time to build a personal bond with Allah.

O Muslims, this world is not a place of luxury; it is a place of trial. Allah commands us: “Seek help through patience and prayer. Indeed, prayer is difficult, except for the humble and obedient” (2:45). Through salah and steadfastness, Allah strengthens His servants and draws them nearer to Himself.

Allah says: And certainly, We have created for Hell many of the jinn and mankind. Why? Because: They have hearts with which they fail to understand; and they have eyes with which they fail to see; and they have ears with which they fail to hear. They are like cattle, indeed, even more astray. Such are utterly heedless (7:179). That is why Allah in Surah Al-Asr says: By the time! Lo! Man is in a state of loss; save those who have faith and do righteous deeds, and counsel each other to hold on to truth and counsel each other to be steadfast (103:1-3).

Time has shown that all but 78 of Noah<sub>(AS)</sub>’s people were drowned, similarly, except for Lot<sub>(AS)</sub>’s two daughters all others perished, because the majority deny the truth. Allah has warned and told us that the ones who use their wits and reasoning will be the ones who will prevail in the Hereafter.

O Muslims, today we have forgotten the value of Allah's blessings. We assume that eyes are meant to see, yet millions possess eyes and cannot see. We assume that ears are meant to hear, yet millions have ears and cannot hear. We assume that feet are meant to walk, yet millions have feet and cannot walk. And we assume that intellect is meant to reflect, yet millions possess intellect and yet do not contemplate. These blessings are entrusted to us so that we may recognize Him, thank Him, and obey Him.

O Muslims, reflect upon the signs of Allah, in the universe, in our surroundings, within ourselves, and in the Quran. Through these signs, we come to recognize our Lord, to love Him, and to worship Him. Know that Allah has no need of us, nor of the angels, nor of the prophets. Rather, we are in absolute need of Him. This is the undeniable truth and realizing it humbles our hearts before Him and draws us closer to sincere devotion.

O Muslims, remember although Allah loves us more than our mothers, He is utterly self-sufficient and in no need of us, so beware of His displeasure. Just as a true lover obeys every wish of the beloved to attain his pleasure, so too must we obey every command of our True Beloved, Allah, and such love and obedience must be for Him alone.

A question naturally arises: why does Allah not punish wrongdoers immediately? The Quran answers it in clear terms: "If Allah were to take people to task for their wrongdoing, He would not leave a single creature upon the earth" (16:61). For this reason, He grants respite until an appointed time.

Then how do we obey Him? The answer is simple and clear: read the Quran with understanding, live by its guidance, follow the Sunnah of the Prophet (SAW), and uphold noble character. This is the only path to safety from the severity of death, the trials of

the grave, the terror of the Day of Resurrection, and the punishment of Hellfire. May Allah grant us the ability to act upon this guidance. Ameen!

**Having committed deep disloyalty, to You I return,**  
 Forgive me, Lord, do not let Your punishment I earn.  
**My final moments draw's near; hear my plea, sincere,**  
 By Your boundless mercy, wipe my record clear.

What a tragedy it is that human beings, driven by pride and the urge for dominance, massacre one another and relentlessly develop ever more destructive weapons to hasten their own ruin. Yet despite this, we continue to seek salvation from human beings while neglecting our Eternal and Most Merciful Lord. O Muslims, true love and obedience to Allah alone lead to genuine brotherhood and everlasting Paradise.

Remember, when the heart is burdened with pain and anguish, let the love of Allah be its eternal peace. When there is fear of rejection or hatred, let His love be a protective shield. In times of distress, let His love be your consolation. When you stumble or fall, let His love lift you up. When surrounded by darkness, let His love be your guiding light. When sickness weakens the body, let His love strengthen your will.

When confusion clouds what you see, hear, or feel, amid deception and propaganda, let the love of Allah be your sight, your hearing, and your understanding. When you are wronged, let His love console you. When you are misunderstood, unheard, or doubted, let His love be your reassurance. When no one seems to care, let the love of Allah be the centre of your heart. When you are mocked, deceived, or abandoned, let His love be your confidence.

When sorrow steals your smile, let His love be your strength, comfort, and healing. When exhaustion drives you toward

despair, let His love renew your courage. O Muslims, open your hearts to Allah, He will cleanse them of pain and gloom, and fill them with hope, love, light, and renewed purpose.

O Muslims, when we reach the end of our journey in such a state, God willing the angels of heaven will welcome us. So, keep walking on the road of Allah's love, which leads to His Paradise. O Muslims don't let the Satan deceive us and let not a day pass without He being loved, then we will never go astray. O Muslims, hold on and believe in Allah's love, that is the best we can have. So, never feel miserable again, for His love is our shield. O Muslims, pray to Allah alone; He listens to all prayers, He is our mentor. We should love Him only and not any imposter.

O woe to me, I did not give Him the place in my heart that He alone deserves, a right that belongs to Him. O Allah, You have declared in the Quran that You do not reject the supplication of any servant. O Allah, we are Your servants; we worship You alone and from You alone we seek help.

O Allah, deepen Your love within our hearts, so that we may love You with all our hearts and souls, and strive sincerely to please You. O Allah, be pleased with us. Fill our hearts with reverent fear of You, as though we see You before us. Grant us piety, protect us from Your displeasure, and save us from Your wrath.

O Allah, You love to forgive those who seek forgiveness, so forgive us, and by Your mercy erase and purify our sins from the record of *Sijjin*. O Allah, never leave us alone in hardship or ease, in sorrow or joy. Keep us always under the shade of Your mercy, and look upon us with love, compassion, and forgiveness. O Allah, make us among those whom You love.

Be pleased with us, and please us. Fill our hearts entirely with Your love. Ameen!

To reflect upon my own disobedience and His boundless mercy, I first authored a book entitled “My Beloved Lord”. I now present a few poems in Urdu translated by AI. I pray that Allah makes them a means of increasing His love in our hearts. Ameen!

## My Beloved Lord

**Your complaint in the Quran is just and true,**

What stopped my heart from serving You?

**I failed to grasp a mother’s tender care,**

How then could I know Your love so rare?

**Lord, I expended my life in heedless flight,**

I did not return though You called day and night.

**Your door remained open in mercy and grace,**

For my salvation lay in returning to Your place.

**You filled my life with endless grace,**

Yet I ignored every gift You placed.

**Take just one step I’ll take two for you**

You come walking I’ll come running to you

**Yet I ran the world and fled Your way,**

entangled in desires, I wandered away.

**For every good, I’ll reward you tenfold,**

One for each sin, My mercy untold.

**O heedless soul, repent and turn back;**

I’ll fill your record with righteous stack.

**You filled my life with endless grace,**

Yet I ignored each gift You placed.

**You placed the balm of patience on my pain,**

And waited, hopeful, for my soul’s return;

**O Beloved, how could I remain so vain,**  
Had I but known You willed my good plain.

**You sent Muhammad(SAW) so that I be shown the way,**  
Yet from the path You laid, I chose to stray;  
**Though death cried its warnings every day,**  
I lived as if Noah's years were mine to stay.

**You filled my life with endless grace,**  
Yet I ignored each gift You placed.

**I feared not what awaited me in the grave,**  
Nor feared, before You my deeds will be weighted;  
**Alas, what will I say if God should ask of me,**  
What have you saved to earn your soul's release.

**O woe to me, if ever my Lord asks me,**  
"Weren't you ashamed to rebel against Me?"  
**You hid your faults from human sight,**  
now you come shameless before My light?

**You filled my life with endless grace,**  
Yet I ignored each gift You placed.

**Ah, what will I say, I have no plea at all;**  
Forgive me O Lord, do not let judgment fall.  
**Through worldly disdain, I turned to You;**  
Ah, how will I repay the debts I owe to You.

**You said Your love exceeds a mother's seventy-fold;**  
"Return without fear, My arms are open unfold."  
**O Beloved, there You stood, as once faith has shown,**  
Yet I, by sin ensnared, Your path I disowned.

**You filled my life with endless grace,**  
Yet I ignored each gift You placed.

**Never seen or heard anyone loving a slave so true,**  
Yet lost in heedlessness, I could not thank You;  
**Teach me faith, that I follow the Prophet through,**  
As You are pleased, I'll be Your servant, ever true.

**By writing Mercy on Your Throne supreme,**  
You pardon wipes all sin as if they'd never been.

**Pleased I am to claim You as my Lord serene,**  
Content I am to hold Islam my faith foreseen.

**You filled my life with endless grace,**  
Yet I ignored each gift You placed.

**In prayer I yearned to kiss Your feet;**  
My soul scolded: unworthy, unfit.

**Like a dog, I wanted to lick Your feet;**  
My soul scorned faithless, so I quit.

**Forgive me, Lord, and spare my soul,**  
I saw Your love when loss took hold.

**You said, "Return to Me without fear,**  
My love exceeds all love held dear."

**You filled my life with countless grace,**  
Yet I ignored each gift You placed.

**No master loves a slave like You,**  
I stand ashamed, yet hopeful too.

**From Your anger I seek Your grace,**  
Seek Your pardon, in Paradise a place.

**Preserve the honour of this aging soul,**  
For You, shy the chastening of the old;

**I confess my sin, they are beyond threshold,**  
Although I am unfit for pardon, as foretold.

**You filled my life with endless grace,**  
Yet I ignored each gift You placed.

**Still, I hold fast to hope in mercy of Yours,**  
I stand firm that Your forgiveness endures;

**Your boundless mercy all my sin obscures,**  
And on Your mercy rests my soul secure.

**You are my Lord, this truth I know and own;**  
You are my Heir; to You my end is shown.

**O Beloved, shame of my sins weighs heavy-grown;**  
Your helpless slave lies prostrate, Yours alone.

**You filled my life with endless grace,**  
Yet I ignored each gift You placed.

**When I grasped Your love, I left the world aside;**

You said, My attributes are not by flight supplied.

**They grow where souls are tested and tried,**

By living amidst mankind with patient stride.

**When I sought an intercessor, none stood like You;**

I found no equal near, no refuge firm and true.

**Nor one who loved me as my mother's love I knew,**

So, Lord, make my heart needless of none but You.

**You filled my life with endless grace,**

Yet I ignored each gift You placed.

**Ah, I wish had I been a lover true and free,**

At slightest plea You would have pampered me;

**O Beloved, I stand ashamed of all my sins, vile,**

Yet in Your boundless pardon rests my plea.

**You filled my life with endless grace,**

Yet I ignored each gift You placed.

**You soothed my grief with patience, true,**

And waited still for me to turn to You;

**Ah O Beloved, how remiss I was of You,**

Had I but known You wished my welfare too.

**O Lord, make gentle death when life is done,**

And lift the torment of the grave when I am gone.

**Lord, ease my death, lift the grave's pain,**

Shade me that Day, let Paradise remain.

**You filled my life with endless grace,**

Yet I ignored each gift You placed.

**Haleem's pouch is empty departure is near,**

O Beloved, show mercy; I tremble in fear.

**I am a sinner, Lord, yet still I am Yours,**

Make my scale heavy, reckoning safe and secure.

**The moment of leaving now stands at my door,**

There is none but You whose pardon I implore.

**Keep me within Your shade on Judgment's Day,**

And grant me Paradise, where I may stay.

## I am not Worthy of Your Grace

**I thought myself to be learned, and wise,**  
Yet failed the Quran with heedless eyes.

**I lived on Your blessings flowing free,**  
Yet gratitude found no voice in me.

**My family is the coolness of my sight,**  
I showed no gratitude, it was Your right.

**I cherished whispered sins, embraced the slight,**  
I did not fear You, though it was Your right.

**I know I am not worthy to claim,**  
but I seek only You, no other name.

**Ah, in lust for wealth, I lost my years into blight,**  
I was never Yours, though it was Your right.

**For ego's sake I tore all bonds of kin from sight,**  
I felt no fear to face You, though it was Your right.

**I wore arrogance as my honored pride,**  
I did not know, it is only Your right.

**I sought revenge for every wounded side,**  
did not learn to forgive, it was Your order, right.

**I know I am not worthy to claim,**  
but I seek only You, no other name.

**I scattered love on all who crossed my sight,**  
yet turned from You, though it was Your right.

**I hid all my sins from every mortal sight,**  
felt no shame, though it was Your right.

**Alas, my eyes never wept in love for You;**  
I loved You not, though it was Your right.

**with repentance I return now to You;**  
You'll forgive, this is Your promise true.

**I know I am not worthy to claim,**  
but I seek only You, no other name.

**My Prophet wept for my salvation's sake;**  
I did not obey him though it was Your right.

**I spent my entire life entangled in sin;**  
On Judgment Day, from Muhammad, veil my sin.

**Your mercy spreads as far as sight can see;**  
Deal with justice, gentleness You have decreed.

**Haleem returns, in hope of mercy from You;**  
My faith firm upon “Do not despair My mercy” from You.

**I know I am not worthy to claim,**  
but I seek only You, no other name.

## Thank You O’ Lord

**Lord of my heart, to You my thanks I raise,**  
O Lord, all my praise and gratitude are yours.  
**Through learning and care my father made me strong,**  
O Lord, all my praise and gratitude are yours.

**“If you thank Me, I shall grant you more,”**  
O Lord, all my praise and gratitude are yours.

**My mother taught me prayer and the Quran’s light,**  
O Lord, all my praise and gratitude are yours.  
**My wife and children are my soul’s true peace,**  
O Lord, all my praise and gratitude are yours.

**You have adorned my life with countless gifts,**  
O Lord, all my praise and gratitude are yours.  
**From the mire of sin, You lifted me out,**  
O Lord, all my praise and gratitude are yours.

**“If you thank Me, I shall grant you more,”**  
O Lord, all my praise and gratitude are yours.

**I was without action—You taught my soul to pray,**  
O Lord, all my praise and gratitude are yours.  
**You taught me how to read Your Word the living way,**  
O Lord, all my praise and gratitude are yours.

**From lies and backbiting, You kept me away,**  
O Lord, all my praise and gratitude are yours.

**You softened the hardness that lived in my heart,**  
O Lord, all my praise and gratitude are yours.

**“If you thank Me, I shall grant you more,”**  
O Lord, all my praise and gratitude are yours.

**From hatred and from rancor, You saved my soul,**  
O Lord, all my praise and gratitude are yours.

**You taught us kinship’s bond, compassion’s role,**  
O Lord, all my praise and gratitude are yours.

**By sending the Prophet, You saved us from despair,**  
O Lord, all my praise and gratitude are yours.

**My Prophet stood in prayer till his blessed feet were sore,**  
O Lord, all my praise and gratitude are yours.

**“If you thank Me, I shall grant you more,”**  
O Lord, all my praise and gratitude are yours.

**From every blessing You bestowed, I gained my share,**  
O Lord, all my praise and gratitude are yours.

**Please shape *Haleem* into a grateful servant by Your care,**  
O Lord, all my praise and gratitude are yours.

## **What my beloved Prophet<sub>(SAW)</sub> Taught me**

The first test of this world is belief in the unseen, and the second test is to be patient and thankful to Allah, and the third test is to live the life of this world (a prison) with Islamic morals. With reference to the belief in the unseen, Allah has implanted His identity in our consciousness, to enable us to recognize Him by the signs in the universe, signs around us and signs within us, and then to love Him and obey Him.

Today, modern sciences testify that the identity of the Creator is embedded in our DNA and in our consciousness. As dull-witted people like me cannot recognize the signs around us and

the signs within us and the seal recorded in the DNA, the Merciful Lord sent some 124,000 of His most exalted human beings to convey His message to us. So that through them, those who want to leave the erroneous way, or those who are unable to find the way, can be shown the right way.

The Quran says that a man can conquer any country without a fight by winning the hearts of the people with his character and then presents the example of Prophet Joseph(AS), who became the ruler of Egypt because of his character, patience and gratitude towards Allah. Islam reached Indonesia and other places, through merchants armed with Islamic morals. Their character impressed the majority, and they reverted to Islam.

Allah chose about 313 messengers from amongst the prophets, and gave precedence to five of them: Noah(AS), Abraham(AS), MOSES(AS), JESUS(AS) and Mohammed(SAW). The leader of the last ummah, Mohammed(SAW) was blessed with the best character and was made the imam (leader) of the prophets, and then the Lord said, **“We have sent you as a mercy to the worlds”**. He was not mercy only for the Muslims but the whole world. He used to grieve for the salvation of the infidels, and so were we supposed to grieve for their salvation.

How sad, instead we despise them. People who love God are a blessing to society because of their high morals; are we? O Allah, forgive us, we totally failed in the mission given to us by the Prophet(SAW). The Prophet(SAW) was extremely worried for the salvation of his people (Muslims and infidels), until Allah had to say: **“Will you kill yourself in the grief of those who do not believe”?** And then reminded him that his duty is just to convey the message, to guide or not to guide is up to Him. Because He knows who will accept the guidance and who will not.

My beloved Prophet gave preference to the life of destitution over luxury, perhaps for the following two reasons: **a)** The believing destitute will enter Paradise 500 years ahead of the rich believer (the day of resurrection is 50,000 years long, if the other days equal it then? **b)** The important motive could be that Allah loves believing destitute. A devotee will always consider the choice of his beloved, thus how could it be that our beloved Prophet(SAW) would not consider the choice of the true beloved (Allah).

The Prophet(SAW) was never bothered by the worldly problems, but he was always worried about his ummah (nation). That is why during prostration, the utterance of my nation, my nation was always heard from the blessed lips of the Prophet(SAW). O woe to us, even at the time of departing the mortal world, his blessed lips were uttering O Allah, my Ummah my Ummah. O Allah, send peace and blessings on our beloved Prophet(SAW). He not only conveyed to us the message of the Quran but also showed us by practically following it.

Now we have no excuse not to act. He was the source of light in the darkness of ignorance. When everyone was asleep, he(SAW) would be drenched in tears prostrating before the Lord of the Universe for his ummah (for us). O Allah, send peace and blessings on our beloved Mohammed(SAW). When everyone fell in battlefield, he(SAW) would still be standing, when everyone gave up, he(SAW) was their only hope. He(SAW) was the model of justice, mercy, patience and determination for his people. The Quran tells us in many places that we do not discriminate between prophets. The Messenger has believed in the Guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same. They all believe in Allah, His Angels, His Books and

Messengers. And they say, "We do not discriminate against any of His Messengers. We have heard the Message and submitted to it. Our Lord, we look up to You for forgiveness, for to You we shall all return" (2:285).

The first test of this world is belief in the unseen. The second test is to remain patient and grateful to Allah, and the third test is to live in this world, described as a prison, while upholding Islamic morals.

Regarding belief in the unseen, Allah has implanted recognition of His identity within human consciousness. This innate disposition enables us to recognize Him through the signs in the universe, the signs around us, and the signs within ourselves, and thereafter to love Him and obey Him. Today, even modern sciences testify that traces of the Creator's design are embedded within our DNA and consciousness.

Yet because of people of limited understanding, like me, who often fail to recognize these signs, whether around us, within us, or even the divine imprint sealed into our very being (DNA). That is why out of His mercy, Allah sent approximately 124,000 of His most exalted human beings, as His prophets and messengers, to guide us. Through them, those who wished to abandon the erroneous path, or those unable to find the way on their own, were shown the straight path.

The Quran teaches that a person can conquer hearts, and even entire nations, without warfare, solely through his character. It presents the example of Prophet Yusuf(AS), who rose to authority in Egypt through his integrity, patience, and gratitude to Allah. Similarly, Islam spread to Indonesia and many other lands through Muslim merchants whose exemplary morals attracted people to the faith, leading most to embrace Islam willingly.

Among the prophets, Allah selected approximately 313 messengers, and from among them He gave precedence to five: Noah(AS), Abraham(AS), Moses(AS), Jesus(AS), and Muhammad(SAW). The leader of the final ummah, Prophet Muhammad(SAW), was blessed with the finest character and appointed as the leader of all prophets. Concerning him, Allah declared: “And We have not sent you except as a mercy to the worlds.”

He was a mercy not only to Muslims, but to all of humanity. He grieved deeply for the salvation of those who disbelieved, yet how tragic it is that today, instead of grieving for their guidance, we often despise them.

Those who truly love Allah are a blessing to society, reflected in their noble character and conduct. Are we such a people? O Allah, forgive us, we have failed in the mission entrusted to us by You and Your Prophet(SAW).

The Prophet(SAW) was so concerned for the salvation of humanity, believers and disbelievers alike, that Allah addressed him: “Would you destroy yourself in grief over those who do not believe?”

Allah reminded him that his duty was only to convey the message, for guidance ultimately lies with Allah alone, who knows best who will accept it.

He was never distressed by worldly hardship but was constantly worried about his ummah. During his prostrations, the words “My ummah, my ummah” would be heard from his blessed lips. Even while departing this world, his final concern was still his ummah. O Allah, send peace and blessings upon our beloved Prophet Muhammad (SAW).

He not only conveyed the Quran to us but lived it in practice, leaving us with no excuse for neglecting it. He was a light in the

darkness of ignorance. While others slept, he would weep in prostration before the Lord of the Universe for his people. On the battlefield, when others fell, he remained standing; when others lost hope, he became their hope. He was the ultimate model of justice, mercy, patience, and determination. And the Quran reminds us repeatedly that we do not discriminate between the prophets.

امِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ، كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ، لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَقَالُوا سَمِعْنَا وَأَطَعْنَا، غُفِرَ لَكَ رَبَّنَا إِنَّكَ رَءِيفٌ رَحِيمٌ 2:285-

The Quran says: The Messenger has believed in the Guidance which has been sent down to him from his Lord, and those who believe in the Messenger have also sincerely accepted the same. They all believe in Allah, His Angels, His Books and His Messengers. And they say, “We do not discriminate against any of His Messengers. We have heard the Message and submitted to it. Our Lord, we look up to You for forgiveness, for to You we shall all return” (2:285).

Muslims do not discriminate in respecting and honoring all the prophets and messengers, but love is something one cannot control, that is why our love for Muhammed(SAW) is greater, due to nine reasons:

**1. He was sent to guide us, and he fulfilled this mission perfectly.** He is the final messenger, and through him the religion was completed and perfected for all of humanity. Prophet Muhammad(SAW) was sent specifically for our guidance, and he carried out this responsibility with absolute faithfulness, wisdom, and compassion. He conveyed the message fully, without omission or distortion, and demonstrated it through his own life. How, then, can we not love him more?

## **2. All prophets were commanded to support him.**

Allah took a covenant from all the prophets<sub>(AS)</sub> that if Prophet Muhammad<sub>(SAW)</sub> were to appear during their lifetimes, they would believe in him and support his mission. Moreover, upon his second coming, Prophet Jesus <sub>(AS)</sub> will follow the Sharia of Muhammad <sub>(SAW)</sub>, the law of the Quran, the final and preserved revelation. How, then, can our love for him not be greater?

## **3. He lived the Quran in letter and spirit despite immense hardship.**

Despite persecution, loss, hunger, and suffering, the Prophet<sub>(SAW)</sub> embodied the Qur'an completely, both in its outward commandments and inward spirit. His life was a living example of divine guidance. How, then, can we not love him more?

## **4. He wept for the salvation of those who would come after him.**

It is narrated by Abu Huraira<sub>(RA)</sub> that once the Prophet <sub>(SAW)</sub> was sitting with his companions in a sombre mood. He said that he missed his beloved brothers. The companions responded, "O Messenger of Allah, are we not here with you?" Abu Huraira<sub>(RA)</sub> asked, "Are we not your brothers?"

The Prophet<sub>(SAW)</sub> replied, "You are my companions and my friends, but my brothers are those who will come after me, those who will believe in me without ever having seen me." He was referring to *us*. How, then, can we not love him more?

## **5. He would plead with Allah for the sinners of his ummah.**

It is narrated that Jibreel<sub>(AS)</sub> once informed the Prophet <sub>(SAW)</sub> that Hell has six levels. The lowest would be for hypocrites, followed by polytheists, non-believers, Jews, and Christians. When Jibreel stopped, the Prophet<sub>(SAW)</sub> asked about the first level. Jibreel replied, "The sinners of your ummah."

Upon hearing this, the Prophet(SAW) was overwhelmed with grief. He fell into prostration before Allah and, for three days, prayed fervently for the forgiveness of his ummah, performing his obligatory prayers in the mosque and immediately returning home to supplicate. On the third day, Jibreel conveyed Allah's message that **on the Day of Judgment, He would not disappoint him**. How, then, can we not love him more?

**6. He was sent as a mercy to all the world**, not limited to a particular nation, time, or people. **The Quran was revealed through him**, preserved in its original form, and remains a living guidance for mankind. How, then, can we not love him more?

**7. He bore the greatest burden for his ummah**, continuously praying, grieving, and striving for their salvation, even at the moment of his passing. **His life is fully documented**, allowing believers to follow him in every aspect of worship, ethics, family life, leadership, and social conduct. How, then, can we not love him more?

**8. He will intercede for his ummah on Judgment Day**, when even other prophets will say, "Myself, myself," while he will say, "My ummah, my ummah." How, then, can we not love him more?

**9. He saved his accepted supplication for us**. Every prophet was granted one supplication that Allah would certainly accept. All prophets used this supplication during their worldly lives. Prophet Muhammad(SAW), however, saved his for the **Day of Judgment**, to intercede for his ummah.

Even when his son Ibrahim was dying in his arms, and his family urged him to use that special supplication, he refused, reserving it for **you and me**. How, then, can we not send peace and blessings upon him? Allah Himself commands us to do so:

“Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and salutations of peace”

(33:56).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيبٌ مَّجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيبٌ مَّجِيدٌ -

**A Devotional Reflection on Durood and Love for the Prophet (SAW):** In a world weighed down by noise, haste, and forgetfulness, after Allah the remembrance of the Prophet Muhammad(SAW) restores balance to the heart. Among the purest forms of this remembrance is **Durood Ibrahimi**, a supplication that Allah Himself taught us, and a gift through which love finds its voice.

When we send peace and blessings upon the Prophet (SAW), we are not merely reciting words; we are **responding to a divine command**. Allah and His angels continuously send blessings upon him, and we are told to join this celestial act of mercy. It is a great honor to be included in this mention.

Durood Ibrahimi connects us to a sacred lineage, from Abraham(AS) to Muhammad(SAW), a chain of devotion, sacrifice, and unwavering submission to Allah. In sending blessings upon the Prophet(SAW) and his family, we acknowledge not only his status, but also his immense compassion, His lifelong concern for his nation, and the tears he shed for the souls he will never meet, you and me.

The Prophet(SAW) told us that those who send abundant blessings upon him will be **closest to him on the Day of Resurrection**. This closeness is not just verbal, it is a closeness of love, loyalty, and shared purpose. Every Durood we recite becomes a step towards Allah and him, a light added to our scale, and a means by which Allah elevates us in rank.

How remarkable it is that the Prophet<sub>(SAW)</sub>, despite enduring hardship, rejection, hunger, and grief, chose to **save his greatest supplication for us**, for the Day when we will need it most. Even as death approached, his concern was not for himself, but for his ummah. Such love demands a response, and sending blessings upon him is the humblest response of our love for him.

In moments of solitude, sorrow, or hope, sending blessings upon the Prophet<sub>(SAW)</sub> softens the heart and brings tranquility to the soul. It reminds us that guidance was not only revealed to us but **lived before us**. Through Durood, we express gratitude for that living example and renew our commitment to walk the path he illuminated.

O Allah, make our tongues moist with blessings upon Your beloved Prophet Muhammad<sub>(SAW)</sub>. May our love for him increase in our hearts through this remembrance and our lives reflect his character. O Allah, send peace and blessings upon Muhammad<sub>(SAW)</sub>, upon his family, and upon all who follow his path with sincerity.

**For our redemption, in prostration he would remain,**  
 My Prophet bowed, bearing his ummah's pain.  
**Had I but followed him, his heart would not have sighed,**  
 My disobedience would not have made him cry.  
**So, pardon me, O Lord, erase my every stain,**  
 Lest grief should touch the heart of my Prophet again.  
**On Judgment Day, veil my faults from Prophet's eye,**  
 So, grief may never shadow my Prophet standing nigh.

### **A Call to Moral Accountability**

O Muslims, Islam spread across the world not by the sword, nor by compulsion, but through the **character and morals of its followers**. With the finality of Prophethood after Muhammad<sub>(SAW)</sub>, the responsibility of conveying the message of

Allah was placed upon the Ummah. We were entrusted to be living embodiments of Islam, walking reflections of the Quran and the Sunnah.

The Prophet(SAW) taught us that we were to acquire the attributes of Allah as much as humanly possible, justice, mercy, truthfulness, compassion, and to reflect in ourselves the noble character of our role model, Muhammad(SAW). We were meant to keep ourselves and our communities clean, morally upright, just, truthful, caring, and soft-spoken. Armed with these qualities, we were to invite humanity toward salvation. Yet today, how painful it is to admit that **as an Ummah, we have lost our way.**

When the Prophet(SAW) is insulted, we protest loudly, demand the death penalty for the blasphemer, but we forget that the Prophet was never defended through obscenity, injustice or cruelty. He was defended through character. While conveying the message to non-Muslims, we were supposed to portray his(SAW) character in our own character to encourage them. Whereas, we are distancing them by our wrong character. We Muslims were supposed to be the manifestations of the Prophet's character just as the Companions(RA) were manifestations of his character.

**The Character That Conquered Hearts:** History offers us countless examples. One such incident took place in the Syrian city of Homs. A Companion of the Prophet(SAW) owned a grocery shop. One evening, a Christian customer came to buy grain. The Companion said to him: "The shop across the street belongs to a Christian. I noticed he has not had a single customer today. I have earned enough to feed my children. If you do not mind, please buy your goods from him."

The man followed his advice and purchased his goods from the other shop. Later, he returned and said to the Companion, “I bought what I needed, but now I want something else.” The companion asked: “What is that you want?” He said: “I want the faith you have.” The Companion replied, “Do not hurry, give faith its time.” But the man insisted: “If this is the character of a Companion of Muhammad(SAW), then what would be the character of Muhammad(SAW)?” This was the character through which Islam spread. This was how the Companions honored the Prophet(SAW), by living Allah’s message and his character. And through this character, people willingly embraced Islam.

**Who Is Truly Guilty of Blasphemy?** Today, however, we must ask ourselves an uncomfortable question: My question to the Muslims: **If people judge the Prophet(SAW) by our behavior, then who is truly blaspheming him?**

When Muslims are morally corrupt, unjust, dishonest, vulgar, unfair, and uncaring, we are the ones who are distorting the Prophetic image. Thus, it is not the non-believers who dishonor the Prophet(SAW), it is **our character that dishonors him**. If anyone is to be blamed, it is we who are to be blamed, it lies first with our own conduct.

Allah warns us clearly: “Do not make your oaths a means of deceiving one another, lest a foot slip after having been firm, and you taste evil consequences for having hindered people from the way of Allah. And for you is a great punishment” (16:94). This verse is a terrifying reminder: if a non-Muslim turns away from Islam because of our character, we will be held accountable for obstructing the path of Allah.

**A Painful Reality:** Once, I attempted to invite Christian workers in my factory to Islam. Their response shook me. They said that when people revert, they are often mocked and

contemptuously called “Musali.” They narrated an incident where a feudal lord said to a new revert: “O Musali, will you now be buried in our cemetery?”

We forget that when a person embraces Islam, **all their past sins are forgiven, transformed into good deeds, and their rewards multiplied.** At that moment, they may be far ahead of many of us who were born Muslim. They are worthy of envy, not humiliation.

That is why we should grieve the death of a righteous disbeliever, not out of approval of disbelief, but out of sorrow that we failed to convey the message of Allah properly, and that a soul may have lost the Hereafter because of our shortcomings.

**Authority, Accountability, and the Day of Judgment:** The Prophet(SAW) taught that every individual hold’s authority, both obligatory and voluntary, and that every authority carries accountability. Each of us will be questioned on the Day of Judgment about how we fulfilled our responsibilities.

If we truly understood the consequences of this accountability, we would cry day and night and forget the luxuries of this fleeting world. Beyond our major obligations, we will also be questioned about matters that appear secondary—yet they too fall under our moral authority.

**A Final Appeal:** O Muslims, Islam does not need our anger; it needs our character. It does not need our outrage; it needs our integrity. It does not need our slogans; it needs our sincerity. When our lives will once again reflect the mercy, justice, and beauty of the Prophet Muhammad(SAW), then the honor of Islam will be restored, not by force, but by faith. Remember, we will be questioned:

**i)** We will be questioned regarding prayers (if properly performed, it would have induced fear of Allah to fulfil our duties properly).

**ii)** We will be questioned regarding the delights to the very micro blessings. Allah says in the Quran that then you shall be questioned about the delights. Allah is going to take to account the recipient of blessings that one enjoyed. According to the Prophet(SAW) some dates, some water, a bit of meat, constitutes a delight for which we will be held accountable (i.e. wasted food while destitute are starving).

**iii & iv)** We will be questioned how we spent our life? How we spent our youth, did we avoid promiscuity?

**v)** How we acquired the wealth and how we disposed of it?

**vi & vii)** Did we acquire knowledge, and how we applied it?

**viii)** We will be questioned regarding our limbs and our senses, how and for what purpose did we use them.

**ix & x)** Regarding seeing sin/crime being committed, what did we do about it?

How will we face Allah and Prophet(SAW) on the Day of Judgment. O Woe to us, his tears did not soften our hearts. O Allah, have mercy on us and guide us to Your and Your beloved's way. Ameen!

To show his love for his ummah, I first wrote a book entitled "My Beloved Prophet" and now I have written a poem with the same title. O Allah, give priority to the love of the Prophet in our hearts over the love of Your creatures, and grant us his intercession and companionship in the Paradise. Ameen. O woe to us, by not following the teachings of the Prophet(SAW), we did not value the Prophet(SAW), which is his right on us.

## My Beloved Prophet<sub>(SAW)</sub>

O Lord, You sent the prophets, to guide and to save,  
 You sent Muhammad<sub>(SAW)</sub>, the best of the brave.  
 All through the night, for his people he'd weep,  
 Prostrating in prayer, our pardon to seek.

**O Allah, uplift me by Your mercy's might,  
 Grant me honor in Muhammad<sub>(SAW)</sub>'s sight.**

He longed to convey the words of the Book,  
 Yet stones and abuse on his back he took.  
 Drenched in his blood, yet he carried the call,  
 Bearing the pain for salvation of all.

**O Allah, uplift me by Your mercy's might,  
 Grant me honor in Muhammad<sub>(SAW)</sub>'s sight.**

Through hunger endured in the valley of trial,  
 Through battles of Badr and Uhud's fierce mile,  
 They gave up their lives for God's pure creed,  
 For monotheism alone, they would fight and bleed.

**O Allah, uplift me by Your mercy's might,  
 Grant me honor in Muhammad<sub>(SAW)</sub>'s sight.**

The Prophet himself was the Quran alive,  
 All proofs are ended, no excuse survives.  
 Ibrahim's soul in his arms did depart,  
 Yet he saved his prayer for my trembling heart.

**O Allah, uplift me by Your mercy's might,  
 Grant me honor in Muhammad<sub>(SAW)</sub>'s sight.**

For us he prayed in the depths of night,  
 That we forever stay guided aright.  
 "O Lord, keep my nation upon the straight way."  
 Such favors, O Lord, we can never repay.

**O Allah, uplift me by Your mercy's might,  
 Grant me honor in Muhammad<sub>(SAW)</sub>'s sight.**

He taught us: "Cleanliness is half the faith,"  
 Yet we remain heedless, still claim his grace.

“O Muslims, be brothers,” his noble command,  
Yet hearts we keep hurting while love we demand.

**O Allah, uplift me by Your mercy’s might,  
Grant me honor in Muhammad(SAW)’s sight.**

O Muslims, live as brothers in grace,  
Show love in action, not hurt on your face.  
He cared for the weak, the oppressed, the small,  
But I trample them, while I claim love at all.

**O Allah, uplift me by Your mercy’s might,  
Grant me honor in Muhammad(SAW)’s sight.**

I drowned in my sins, ignored what was due,  
Obedience abandoned, O Lord, it is true.  
If You do not veil my sins on that day,  
How can I face him? What could I say?

**O Allah, uplift me by Your mercy’s might,  
Grant me honor in Muhammad(SAW)’s sight.**

Ah, I cannot repay, though my life I would give,  
For the love and the mercy with which he did live.  
He taught us that faith is in purity found,  
Yet I claim to love him while sins wrap me round.

**“O Allah, uplift me with Your mercy’s light,  
Grant me honor in Muhammad(SAW)’s sight.”**

He left us the Quran, his Sunnah so pure,  
Yet I fail to follow, though guidance is sure.  
Before my Prophet, grant me light,  
And make me honored in his sight.

**O Allah, uplift me by Your mercy’s might,  
Grant me honor in Muhammad(SAW)’s sight.**

Drowned in my sins, I return in despair,  
Haleem weeps, ashamed, in the sea of prayer.  
If You do not veil my sins on that day,  
How can I face him? What could I say?

**O Allah, uplift me by Your mercy’s might,  
Grant me honor in Muhammad(SAW)’s sight.**

## The Prophet(SAW) Ordered

**Seize your tears and wipe away others,**  
to restrain my tears this I cannot uncover.

**Swallow your grief and share others',**  
to share the grief of others is a big bother.

**Eat less yourself, feed the needy with care,**  
to starve myself, is more than I can bear.

**Bury your pride, lest it brings someone despair,**  
to restrain my ego, it's a burden I can't bear.

**You claim to love the Prophet(SAW) so dear,**  
then why not follow what he made so clear?

**Veil love of your child before an orphan's eye,**  
but to veil such affection, my strength defies.

**Call not your wife with love before a widow's eye,**  
To restrain my emotions, my heart denies.

**“Cleanliness is half of faith,” he(SAW) would remind,**  
To keep my surroundings clear, I fall behind.

**Be kind to your neighbors, gentle and refined,**  
but guarding such harmony, overwhelms my mind.

**You claim to love the Prophet(SAW) so dear,**  
then why not follow what he made so clear?

**Keep kinship alive; let mercy never depart,**  
to crush my pride fully, I lack this art.

**Guard your soul do not let humility impart,**  
to crush my pride fully, is where I fall apart.

**He ﷺ pleads justice even for the unbelieved,**  
Such breadth of mercy stands too high for me.

**If you are Muslim, let no lie be weaved;**  
Yet truth in every breath is just beyond me.

**You claim to love the Prophet(SAW) so dear,**  
then why not follow what he made so clear?

**An insult returns to the one who casts it away,**  
to leave it unanswered, my tongue won't stay.

**For forgiveness learn to forgive, Allah says,  
to pardon easily, this is hard to display.**

**You are fashioned for society; ego must give way,  
to erase my pride fully, I cannot sway.**

**O sinner Haleem, your Lord is Just and Wise;  
He aids not those who wrong themselves with lies.**

**You claim to love the Prophet(SAW) so dear,  
then why not follow what he made so clear?**

## **The Prophet(SAW) Would Have Replied**

**If you had wiped away another's tears,  
He would not have let your own appear.  
If you had soothed another's wounds of pain,  
He would have lifted your grief again.**

**If you had fed the poor with care,  
He would have freed you from worldly snare.  
If you had not lived in boastful pride,  
You would be safe from magic's tide.**

**Had you embraced the Muslims' way,  
You'd hold high rank in society today.**

**If you had cared for the orphan's heart,  
Your children would not from blessings part.  
If you had thought of the widow's grief,  
Your life would have found divine relief.**

**If you had kept your street so clean,  
Your children free from sickness would be seen.  
If you had ignored the neighbor's scorn,  
You'd earn respect and Paradise adorn.**

**Had you embraced the Muslims' way,  
You'd hold high rank in society today.**

**If you had kept your family ties,  
Brotherhood would before you rise.**

**If you had shunned all arrogance near,**  
No tyrant would you be, nor Satan steer.

**If you had not thought unbelievers low,**  
Your faith from you would never go.

**If you had counted lies as shame,**  
No worldly loss would mar your name.

**Had you embraced the Muslims' way,**  
You'd hold high rank in society today.

**If you had not chosen foul abuse,**  
Quarrels you would not let loose.

**If you had made forgiveness dear,**  
God's pardon would to you be near.

**If you had cared for others true,**  
A noble place would be for you.

**O Haleem, had rights been duly given,**  
Your nation would be raised to heaven.

**Had you embraced the Muslims' way,**  
You'd hold high rank in society today.

## The Quran the book of guidance and miracles

### 1. Purpose of Revelation

The Quran is not merely a compilation of rituals, laws, or historical narratives. It is, as Allah declares, a reminder to humanity about itself. Allah says: *We have bestowed upon you a Book that mentions you. Do you not understand (21:10)?* It addresses the human condition in its entirety, faith, morality, social justice, accountability, and destiny. Its purpose is to awaken conscience, cultivate virtue, establish justice, and prepare humanity for the ultimate return to Allah.

And Allah swears by the fig and the olive; and by the Mount Sinai, and by this city (of Makkah), a haven of peace, and says: Surely, We created man in the best mould; then We reverted him to the lowest of the low, except those who have faith and do righteous deeds. Theirs's a never-ending reward. Who then can give the lie to you (O Prophet), about the Reward and the Punishment? And asks, isn't the God, Greatest of all sovereigns (95:1-8)?

Then Allah in the Quran describes three categories of humans and say: This is the Book of Allah: there is no doubt about it. It is guidance to Godfearing people, who believe in the unseen , establish the Salat (prayers) and expend (in Our way) out of what We have bestowed on them; who believe in the Book We have sent down to you (the Quran) and in the Books sent down before you, and firmly believe in the Hereafter. Such people are on the right way from their Lord, and such are truly successful (believers). As for those who have rejected (these things), it is all the same to them whether you warn them or do not warn them, they are not going to believe. Allah has sealed up their hearts and ears, and a covering has fallen over their eyes, and they shall incur the severest punishment (it includes the atheist and the polytheist). Then there are some who say, "We believe in Allah and the Last Day", whereas they do not believe at all (hypocrites) (2:2-8). Allah mentions the fourth category in Surah Araaf (heights), they are the people who will neither be in Paradise nor in Hellfire but on heights bordering the Hellfire. God willing, they will be forgiven.

**Allah describes the first category in this way:** Who eschew grave sins and shameful deeds, and whenever they are angry, forgive; they are the one: Who obey their Lord and establish Prayer; who conduct their affairs by consultation, and spend out

of what We have bestowed upon them (42:37-38). And says: Their sides forsake their beds, and they call upon their Lord in fear and hope and expend (in charity) out of the sustenance We have granted them (42:16). **And:** Who pass their nights in prostrating and standing before their Lord (25:64). **Further says:** They sleep but little by night, and would ask for forgiveness after past midnight, and in their wealth, there is a rightful share for him who would ask, and for the destitute (51:17-19).

**Further says: Who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good doers”** (3:134). **Further says:** It also belongs to those who were already settled in this abode (Medina) having come to faith before the (arrival of the) emigrants. They love those who have migrated to them and did not crave what has been given to them; rather, they prefer them over themselves, even if they themselves were in dire need. **The fact is that those who are preserved from their own greed, are the ones who will prosper** (59:9).

**The Quran describes the second and third category and says:** Whenever it was said to them: “There is no true deity apart from Allah,” they waxed proud and said: “Shall we forsake our deities for the sake of a distracted poet (37:35-36). **And:** When Allah alone is mentioned, the hearts of those who do not believe in the Hereafter contract with bitterness, but when deities apart from Allah are mentioned, they are filled with joy (39:45).

The second and third category are asked: “What drove them to Hell?” They will answer: “We were not among those who observed Prayer, and we did not feed the poor, and we indulged in vain talk with those who indulged in vain talk, and we gave

the lie to the Day of Judgement until the inevitable event overtook us” (74:42-47).

Regarding people of Araaf (heights), in the Quran Allah says: There are some others who have confessed their sins: they have a mixed record of deeds, good and bad. It may be that Allah will turn to them again with kindness for He is Forbearing and Compassionate (9:102). O Allah, make us the leaders of the pious, if we are not worthy of it, then at least make us from the people of the heights. Ameen!

Then Allah asks: Has the time not come that the hearts of the believers should humble to Allah’s remembrance and to the Truth that He has revealed (Quran) (57:16)?

And warns: Know well that the life of this world is merely sport and diversion and adornment and an object of your boasting with one another, and a rivalry in the multiplication of riches and children. Its likeness is that of rain, when it produces vegetation, it delights the cultivator. But then it withers and you see it turn yellow, and then it crumbles away. In the Hereafter there is (either) grievous chastisement (or) forgiveness from Allah and (His) good pleasure. The life of this world is nothing but delusion. So, vie with one another in seeking to attain your Lord’s forgiveness and a Garden whose width is as the width of the heaven and the earth, one which has been prepared for those who believe in Allah and His Messengers. That is Allah’s bounty which He bestows upon those whom He pleases. Allah is the Lord of abundant bounty. No misfortune ever befalls on earth, nor on yourselves but We have inscribed it in the Book before We make it manifest. Surely that is easy for Allah. (We do so) that you may not grieve over the loss you suffer, nor exult over what He gave you. Allah does not love the vainglorious, the boastful, those who are niggardly and bid others to be

niggardly. And he who turns away, (should know) Allah is Self-Sufficient, Immensely Praise Worthy. Indeed, We sent Our Messengers with Clear Signs and sent down with them the Book and the Balance that people may uphold justice. And We sent down iron, wherein there is awesome power and many benefits for people, so that Allah may know who, without even having seen Him, helps Him and His Messengers. Surely Allah is Most Strong, Most Mighty (57:20-25).

And in the Quran says: On the Day of Resurrection, He will remold even his fingertips (75:4). And says: Believers, be fearful of Allah and believe in His Messenger, and He will grant you a two-fold portion of His Mercy and will appoint for you a light whereby you shall walk; and He will forgive you, Allah is Most Forgiving, Most Compassionate (57:28).

Being the word of the Creator, it describes the way of life that provides the solution for the welfare of the whole humanity, both in this world and the hereafter. The Quran has commandments and metaphoric semblances. The commandments can be summarized as follows:

**1. Tawheed:** Man should worship only one Lord, Allah, the Creator and Owner of all beings, and that there is no partner in His attributes, nor should one associate others with him. The Quran calls it a gross injustice, because no one can equal Allah (the God). Surah Ikhlas describes it briefly and comprehensively: It says: “He is Allah, the One and Unique; Allah, Who is in need of none and of Whom all are in need; He neither begot any nor was He begotten, and none is comparable to Him”. In 17:67 says: When a calamity befalls you on the sea, all those whom you invoke forsake you except Him. But when He delivers you safely to the shore you turn away from Him, for man is indeed most thankless. In 16:20-21 says: Those whom

they call upon beside Allah have created nothing; rather, they themselves were created; they are dead (saints), not living. They do not even know when they will be resurrected. Therefore, if one does not repent to the Merciful Lord before the last gasp, then on the day of reckoning, polytheism and disbelief will be unforgivable sins.

**2. Satan:** He will try to mislead us from within (by his whispers) and from outside (by selfish desires), he creates enmity among people by inducing extremism, sectarianism, etc., and we fall prey to his whispers due to our weak faith.

**3. Parents:** Man is bound to be kind to his parents, and he cannot even say oh to them. He should take care of them as they took care of Him as a child.

**4. Commandments:** Obeying all the commandments of Allah regarding forbidden and halal(allowed), and following the five basic principles of Islam, such as Tauhid, prayer, fasting, Zakat and Hajj. Also, one should keep one's body healthy and acquire all the necessary knowledge including self-defense.

**5. Morality:** Should be dutiful, gentle and caring. Most of all, for his family, all his neighbors (even if they are non-Muslims), teachers, loved ones, friends and all humanity. Good manners require respect for the elderly and love for the children. He should not be a show off, that is, his good deeds are free from hypocrisy.

**6. Generosity:** Without showing off and hurting the feelings of the recipient, one should take care of the destitute, the hungry and the needy. To fulfill their rights, in addition to Zakat, one should also give voluntary charity. Zakat is obligatory on every Muslim, and if one cannot afford to pay Zakat and charity, then speaking kindly and smiling is also charity. That is why Alama

Iqbal said that Allah created man to care for each other, otherwise there are not few cherubim for obedience.

**7. Treating women and the weak with kindness:** The best person in the sight of Allah is the one who is good with his women folk (mother, wife, daughter, sister, aunt, etc.). The Prophet(SAW) said: I am the best with my family. For more brief points, read the last Hajj sermon of the Prophet(SAW).

**8. A few verses of the Quran that shed light on the basic message of Islam.** It says: There is no compulsion and coercion with regards to religion. The right thing has been made distinct from the wrong thing, now whoever rejects taghut (Satan) and believes in Allah has taken a firm support that never gives way (2:256). In 11:118,16:93 Allah says: Had He willed, He would surely have made mankind one community, but he did not. Therefore, he allowed human beings to be divided into different religions and creeds, so that the ones in pursuit of the truth, will recognize the Creator by the signs in the universe, the signs around them and by the signs within them. On recognizing Him, they will love Him, worship Him and obey Him. Avoid arrogance, sectarianism and inappropriate treatment of non-Muslims. Paradise is not a birth right, it requires recognizing the truth, having good morals, being compassionate, just and truthful.

**9. Allah in the Quran says:** Say to them (O Mohammed): “Come, let me recite what your Lord has laid down to you: **i)** that you associate nothing with Him; **ii)** and do good to your parents; **iii)** and do not slay your children out of fear of poverty. We provide you and will likewise provide them with sustenance; **iv)** and do not even draw near to things shameful be they open or secret; **v)** and do not slay the soul sanctified by Allah except in just cause; this He has enjoined upon you so that you may understand; **vi)** and do not even draw near to the

property of the orphan in his minority except in the best manner; **vii)** and give full measures and weight with justice; We do not burden anyone beyond his capacity; **viii)** When you speak, be just, even though it concern a near of kin; **ix)** and fulfil the covenant of Allah. That is what He has enjoined upon you so that you may take heed (6:151-152).

That is why many monotheistic Muslims will go to hell. We must convey the message of Allah to the disbelievers and defend ourselves, not abuse them. That is why Allah say: “Take Allah’s colors (attributes), and who can give a better color than Allah” (2:138)? That is, Allah is merciful, so we should be merciful, He loves forgiving, so should we learn to forgive etc.

And in says: And if any of the polytheist requests you for protection so that he may come to you (to hear the Word of Allah), give him protection till he hears the Word of Allah; then convey him to the place of his safety; this should be done because these people do not know the Truth (9:6).

Our job is to convey the message, not forcefully converting them to Islam. Allah says: O Prophet say, “O People of the Book! Come to a common term between us and you, that we shall serve none but Allah (the God) and shall associate none with Him in His divinity and that some of us will not take others as lords beside Allah.” And if they turn their backs (from accepting this call), tell them: “**Bear witness that we are the ones who have submitted ourselves exclusively to Allah**” (3:64).

**10. The Quran says:** If Allah were not to repel some through others, monasteries and churches and synagogues and mosques wherein the name of Allah is much mentioned, would certainly have been pulled down (22:40). That is, Allah commands the protection of synagogues, churches, monasteries and mosques. The above verse gives a subtle hint, if the whole world had

become Muslim, and when miscreant scholars with oppressive rulers would have corrupted the religion, then how would they be de-seated.

History tells us that when it first happened, we were driven out by the Crusaders. After regaining Islamic composure and then losing it again, we were overpowered by the Tatars. Now that we have re-deteriorated, we have been enslaved by the infidels. When the whole world will become believers after the return of JESUS(AS). And after His demise, when corruption will again overtake the world, the Hour will be source of de-seating them.

Islamic battle law commands the protection of the life and property of every infidel who had not joined the war and who had not helped the enemy. Islam forbids looting, deforestation and forcible consumption of property in conquered areas. The Prophet(SAW) even said that if a person abuses a non-Muslim, he will be his plaintiff on the Day of Judgment.

**In short, there are a few things that the Quran instructs:** Not to be rude in conversation, to control the anger, be kind to others, not to be arrogant, to forgive the mistakes of others. Talk softly, keep your voice down, don't make fun of others. Serve your parents, never insult them, don't enter their room without their permission. Do not follow someone blindly. If debtor cannot pay, give him respite. Interest, taking bribes, breaking promises are forbidden.

Trust others, do not mix truth with lies, be just and stand firm for justice. Divide the inheritance justly. Do not consume the properties of orphans but protect them. Reconcile between people, avoid suspicion, backbiting, spying on others.

Give charity, feed the poor, help the needy, don't be spend thrift, do not hurt one's feelings while giving charity. Respect

the guests, do good deeds and then exhort others. Do not spread evil, fight only those who fight with you. There is no harshness in religion.

Avoid illegal sex, hypocrisy, stinginess and jealousy. Do not burden anyone more than his capability. Deeply observe the wonders in the creation of the universe. Do not kill innocent person. Do not cooperate in sin but in goodness. Set examples of punishing the crime. Fight against sin and injustice.

Avoid liquor and drugs. Don't gamble or manipulate, no gossip and extravagance. Wear nice clothes during prayers, never despair of Allah's mercy. Call people to Allah with wisdom. No one will bear the burden of someone else's sins. Do not enter people's houses without permission, walk humbly, never associate anyone with Allah.

Do not commit homosexuality or walk arrogantly. Support the truth, eradicate evil with goodness, make decisions with consultation, no monasticism in Islam. Allah gives priority to those who have knowledge, treat non-Muslims with kindness and morality, beware of greed, ask forgiveness of Allah, give to the one who asks.

The Quran says: O Muslims, if you see a person in distress and it does not make your heart pound in sympathy, then you can never achieve the status of virtuousness. When it is difficult to spend your loved wealth on others, then you can never achieve the status of virtuousness. When you do not share or feel other's pain, then you can never achieve the status of virtuousness. O Muslims, when you are stingy and hard-hearted, then you can never achieve the status of virtuousness.

To exemplify it, the Prophet(SAW) told us stories of two women: The first a prostitute who gave water to a thirsty dog, she will

be the dweller of the Paradise. And on the other hand, a pious woman locked her cat in a room and went to another town. The cat died of thirst and hunger; she will be the dweller of the Hellfire.

The Quran says, without the above attributes one can be a scholar, a mufti, a saint, a devotee, an ascetic (pope, cardinals, priest etc.), but they cannot be virtuous/pious. O Muslims, status without Islamic morals is zero.

Our decline is because our muftis and scholars lost their virtuousness and so have we. Allah says: *You shall not attain virtuousness until you spend out of what you love (in the way of Allah). Allah knows whatever you spend (3:92).* Further Allah says: *It is no virtue, that you turn your faces towards the east or the west, but virtue is that one should sincerely believe in Allah and the Last Day and the Angels and the Book and the Prophets and out of Allah's love, spend of one's choice wealth for relatives, orphans, for the needy and the wayfarer, for beggars and for the ransom of slaves, and (then) establish the Salat and pay the Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle between the Truth and falsehood; such are the truthful people, and such are the pious (2:177).*

In the same way, the order of distribution of wealth is also necessary, first the kin, then neighbors, the poor, the needy, travelers, etc. The Quran has clarified five penal laws, all of which relate to the rights of creatures. The most important of which is the defamation. Failure to prove the allegation will result in 80 lashes, and his testimony will be inadmissible for life (sanctity of honor).

**Some Numerical Miracles of the Quran:** The word punishment is repeated 117 times, forgiveness 234 times (Allah likes to forgive). World 115 times and Hereafter 115 times. Satan 88 and Angel 88 times. Heaven 77 and Hell 77 times. Zakat 32 and blessing 32 times. Cold 5 times and heat 5 times. Prosperity 26 times and poverty 13 times (hence the emphasis on reducing it). Male 23 times and female 23 times. In addition to this, there is another miracle. In the birth of a child, 23 chromosomes are from father and 23 from mother and the total chromosomes in a human are  $23 + 23 = 46$ . Earth 13 and water 32 times.  $13 + 32 = 45$ ,  $13 / 45 = 28.8888$  and  $71.1111$  Today, science says that this is the ratio of land to water on the earth. The word day appears 365 times, keeping in mind that the Quran has been revealed over passage of 23 years.

**Some scientific miracles of the Quran:** So far, science has discovered more than 27 miracles among the similitudes of the Quran. Among them are the following: The following verses of the Quran tell us about the creation of the universe with a Big Bang, and that Allah is expanding this universe.

Did the unbelievers (who do not accept the teaching of the Prophet) not realize that the heavens and the earth were one solid mass, then We tore them apart, and We made every living being out of water? Will they, then, not believe (that We created all this) (21:30). And heaven, We made it with Our Own Power and We are expanding it (51:47). Allah(SWT) asks in Surah An-Naba: Have We not spread the earth like a bed and fixed the mountains like pegs (78:6-7). It has recently been discovered that one third of the mountains are above the ground and the rest below the ground. These mountains act like pegs. This strengthens the two layers of the earth's crust. Similarly, in another verse, the movement of the mountains along with the

layers of the earth's crust is mentioned. The Quran stated these facts 1400 years ago. Is it also a fluke? Why don't we ponder?

A verse says: Neither does it lie in the sun's power to overtake the moon, nor can the night outstrip the day. All glide along, each in its own orbit (36:40). Another verse says: By the heaven with its paths and its orbits (51:7). These facts stated by the Quran have been confirmed by the astronomical observations of our time. We sent down iron to the earth, which has great power and many uses for humanity (57:25). This verse points to a very important miracle of the Quran, because modern scientific information tells us that iron and other heavy metals landed on the earth through Meteoroid.

He unleashed the two seas so that they merge, and yet there is a barrier between them which they may not overstep (55:19-20). This feature of the ocean has recently been discovered by oceanographers. Accordingly, the surface tension created by two different densities does not allow them to meet. Are these signs just an accident?

## Science and the Quran

**You were before the earth and sky,**  
 Before the Universe learned to fly.  
**By Your command all things were born,**  
 From silent void to cosmic dawn.

**With perfect wisdom realms expand,**  
 The farthest stars obey Your command.  
**From outer space You sent down rain,**  
 And life awoke on barren plain.

**What You revealed in Quran divine,**  
 Science repeats in later time.

**All things remain within Your hand,**  
O Lord who formed the sea and land.

**Your mercy covered humankind,**  
You shaped the earth with grace designed.  
**From water every soul You made,**  
In life Your power is displayed.

**From Paradise came Adam down,**  
To walk the earth on sacred ground.  
**Your word was truth from time begun,**  
Confirmed by what we now have known.

**What You revealed in Quran divine,**  
Science repeats in later time.  
**All things remain within Your hand,**  
O Lord who formed the sea and land.

**So, vapors would not drift away,**  
You placed the sky as life's array.  
**A guarding veil, the ozone high,**  
A shield You raised within the sky.

**You set the water's endless way,**  
From cloud to earth, from night to day.  
**Through streams and rivers rain You guide,**  
So life may flourish far and wide.

**What You revealed in Quran divine,**  
Science repeats in later time.  
**All things remain within Your hand,**  
O Lord who formed the sea and land.

**You measured rain with perfect care,**  
And spared the earth from flood and snare.  
**You stored the rest as mountain snow,**  
Then let it melt so life could flow.

**The earth could not make iron rise,**  
So You sent it down from distant skies.  
**For humankind You gave this might,**  
A sign of power, strength, and light.

**What You revealed in Quran divine,**  
 Science repeats in later time.  
**All things remain within Your hand,**  
 O Lord who formed the sea and land.

**You set the sun and moon to move,**  
 Each on its path, each in its groove.  
**You gave the sun its burning flame,**  
 The moon reflects what You ordained.

**What science finds was Yours to give,**  
 Yet it forgets by whom we live.  
**From atom small to heavens grand,**  
 All things remain within Your hand.

**What You revealed in Quran divine,**  
 Science repeats in later time.  
**All things remain within Your hand,**  
 O Lord who formed the sea and land.

## Attributes of Muslims

**True Believer and Islamic ethics:** The Quran places profound emphasis on the moral and ethical training of human society, with particular focus on the believers. When a believer understands, internalizes, and practices the Quranic attributes of faith, his character, conduct, and attitude toward fellow human beings are reformed. This personal moral transformation inevitably produces a positive and constructive impact on society at large, fostering justice, compassion, discipline, and social harmony.

Among the most comprehensive moral portraits of a believer is found in the **first eleven verses of Surah al-Mouminun**. In these verses, Allah declares the success of the believers and outlines **ten core virtues** that define their faith and character. These qualities combine inner spirituality with outward ethical

conduct, demonstrating that true faith is both belief and behaviour.

The believers have indeed attained true success, those who, in their Prayers, humble themselves; who avoid whatever is vain and frivolous; who observe Zakah; who strictly abstain from promiscuousness, who are true to their trusts and their covenants, and who guard their Prayers. Such are the inheritors that shall inherit Paradise; and in it they shall abide forever (23:1-11). Allah has reserved a whole Surah for the believers. A believer can never be arrogant, nor will despise non-Muslims. Allah has assured the believers of success. The attributes of a believer are:

**1) They believe in the Unseen:** They believe in Allah. They are aware of His presence. They believe in all His Prophets/Messengers, all Scriptures, in the Hereafter, and do not associate anyone with Him. Allah says: This is the Book of Allah; there is no doubt about it. It is guidance to Godfearing people, who believe in the unseen, establish the Salat and expend (in Our way) out of what We have bestowed on them; who believe in the Book We have sent down to you (i.e. the Quran) and in the Books sent down before you, and firmly believe in the Hereafter. Such people are on the right way from their Lord, and such are truly successful (2:2-5). Their worship is dedicated to Allah alone. They do not call on any deity other than Allah because they do not consider anyone as His equal.

**2) They strictly follow the commands of Allah:** Indeed, man has been created weak, and the purpose of his creation is to worship Allah. Out of all God's creatures, only humans and jinn have been given free will, and that is the test. Allah says in the Quran: Allah created death and life that He may try you which of you is best in deed, and He is the Mighty, the Forgiving (67: 2).

**3) They stay away from haram (forbidden):** The believer tries his best to stay away from haram, no matter how difficult it may be. The Prophet(SAW) said in Bukhari: “Surely every king has a sacred enclosure (where no one goes) and the sacred enclosure of Allah is his prohibition.”

**4) The believer is humble and compassionate:** He is a fine example of human morality and character. He is gentle in temperament and soft spoken. The highest example of this can be learned from the life of the Prophet(SAW). The clear majority had accepted Islam due to the morals of Muslims. The Prophet(SAW) once said: “He is not one of us who is not kind to the little ones and does not respect the elders.”

**5) Have unwavering trust in Allah:** The believer knows that every good and evil is from Allah, he works with patience and gratitude. These are the words with which Allah admonishes the people who believe in Allah and the Last Day. Allah will find a way out for him who fears Allah and will provide him sustenance from whence he never even imagined. Whoever puts his trust in Allah, He shall suffice him. Surely Allah brings about what He decrees; Allah has set a measure for everything (65: 2-3).

**6) Endure trials with patience:** Suffering is part of life. It has been mentioned in many places in the Quran that no believer can claim faith without trials. Allah provides the solution in the Quran how to get out of the ordeal, and says: O Believers, seek help with fortitude and Salat, for Allah is with those who show fortitude (2: 153). The Prophet(SAW) said: It is a strange thing for a believer, when good comes from Allah, he is grateful, and when affliction befalls him, he is patient, and that is good for him.

**7) He does not compromise on justice, even if it is against oneself:** This is a special attribute of a believer. They have an

equal and fair attitude in all aspects of life. They do not give false testimony, nor do they hide evidence for fear of life. They try to end oppression. The Prophet(SAW) once said to his daughter Fatima that if she broke the law, her love would not stop him from enforcing the commandment of Allah. This is a verse from the Quran that was written on Howard Law School: **Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is aware of all that you do (4:135).**

**8) They are humble in their prayers:** The believer not only observes the five daily prayers but also performs the supererogatory prayers, especially the Tahajjud (after midnight) prayers. Quran says: **The Prayer is enjoined upon the believers at stated times (4:103).** The Prophet(SAW) said: “The first thing that Allah has enjoined on my people is to perform the prayers on time, and the prayers will be reckoned first on the Day of Resurrection.” Thus, performing Salat is maintaining religion. And he who abandons prayers has abandoned Islam.

**9) They stay away from absurd things:** Believers stay away from fornication, forbidden, idle talk, backbiting and waste of time. They remember Allah in all situations.

**10) They give Zakat and other charities:** They spend their wealth on their loved ones, the poor and the needy in all circumstances, whether they are poor or prosperous. They are neither stingy nor extravagant in spending. They like to help others, and do not deprive anyone of their rights. They are at the

forefront of helping their neighbors, their subordinates, orphans, the poor, widows and the indebted.

**11) Protect their private parts:** They stay away from promiscuity.

**12) They keep their trusts and their covenants:** They are true to their trusts and their covenants (23:8). Allah commands you to deliver trusts to that worthy of them; and when you judge between people, to judge with justice. Excellent is the admonition Allah gives you. Allah is All-Hearing, All-Seeing (4:58).

**13) They overcome their anger and forgive the faults of others.**

**14) These are the ones who,** when they commit any indecency and wrong against themselves, instantly remember Allah and implore forgiveness for their sins, for who will forgive sins save Allah (4:135)?

**15) And they do not willfully persist in the wrong they did** (4:135).

**16) They reflect on the signs of Allah.**

**17) They treat their family and relatives well,** especially poor and orphaned relatives. They treat their parents with compassion. The Prophet(saw) said: The best of you is the one who is good to his family.

**18) They follow the Quran and Sunnah** and avoid sectarianism and religious segregation.

**19) They repel evil with good.** Prefer forgiveness instead of revenge. And try to influence others in a positive way.

**20) They live in humility** and do not take pride in their wealth or accomplishments, nor do they despise others. Arrogance, self-importance and pride do not come close to them.

**21) They never love those who oppose Allah** and His Messenger, whether they be their fathers, or their sons, or their brothers, or their families.

**22) The believer never exhorts in what he himself does not do.** Because this is an unpleasant act in the sight of Allah.

**23) If there is a quarrel between them,** they reconcile out of fear of Allah, that is, they call the wrongdoer wrong and will ask the one who has been wronged to forgive, because Allah likes to forgive.

## **Do Not Forget Your Lord Is With You**

**When every path before you end's in vain,**

And solitude consumes your heart in pain,

**When darkness gathers from all sides around,**

And helplessness has left you weak and worn,

**Do not forget, your Lord is always near,**

Bind your heart to Him with love sincere.

**When show and pride have crushed you to the ground,**

And poverty has wrapped your soul around,

**When unmet desires fill your eyes with tears,**

And you can no longer hide your fears,

**Do not forget, your Lord is always near,**

Bind your heart to Him with love sincere.

**When troubles multiply beyond your might,**

And tragedies refuse to leave your sight,

**When tangled thoughts won't let your mind be free,**

And every knot resists your remedy,

**Do not forget, your Lord is always near,**  
Bind your heart to Him with love sincere.

**When every bond you had has torn apart,**  
And even effort fails to heal the heart,  
**When all companions turn and walk away,**  
And peace refuses still to come and stay,

**Do not forget, your Lord is always near,**  
Bind your heart to Him with love sincere.

**When doubts surround you, choking every trust,**  
And hope itself is shattered into dust,  
**When disappointment seals your every door,**  
And expectation lives in you no more,

**Do not forget, your Lord is always near,**  
Bind your heart to Him with love sincere.

**When no one stands beside you in your need,**  
And you can find no shelter, no reprieve,  
**When all the doors of hope are tightly sealed,**  
And misery has left you fully kneeled,

**Do not forget, your Lord is always near,**  
Bind your heart to Him with love sincere.

**When accidents surround you without end,**  
And even grief becomes too much to bend,  
**When dreams are slain and wishes bleed away,**  
And loved ones drift like distant stars astray,

**Do not forget, your Lord is always near,**  
Bind your heart to Him with love sincere.

**When sin no longer troubles heart or mind,**  
And closeness to your Lord you cannot find,  
**Then fall in prostration, bow down low—**  
Relief must come; this truth He made you know.

**Do not forget, your Lord is always near,**  
Bind your heart to Him with love sincere.

**In every trial, let faith dispel your fear,  
Hearts that trust Him find vision clear.**

## **The Horrors of the Hour**

Resurrection and Judgment Day are the fifth fundamental tenets of Islam. The doctrine of monotheism and the Hour are the basic concepts of Islam, which were emphasized by all the prophets. That is why these two concepts are found in almost all religions of the world. However, in other religions, like other teachings of the prophets, the concept of resurrection has been distorted, and only Islam provides the accurate and correct information about this great event. This is so because Allah took the responsibility of keeping the Quran intact, and the hadiths of the Prophet were collected, documented and preserved.

Coming back to the subject, Allah Surah Ale-Imran says: Everyone is bound to taste death, and you shall receive your full reward on the Day of Resurrection. Then, whoever is spared the Fire and is admitted to Paradise has indeed been successful. The life of this world is merely an illusory enjoyment (3:185). Before the Hour, the Beast will stamp heaven or hell on every living human being, then the sun will rise from the west, and the gates of repentance will be closed. When the Doms Day starts, the Quran depicts a grim picture of the cosmic upheaval, as well as the horrors of the Judgment Day.

In Surah Al-Qiyamah, Allah says: Nay, I swear by the Day of Resurrection; and nay, I swear by the self-reproaching soul! Does man imagine that We will not be able to bring his bones together again? Yes indeed; **We have the power to remold even his fingertips.** But man, desires to persist in his evil ways. He asks: "When will the Day of Resurrection be?" When the

sight is dazed, and the moon is eclipsed, and the sun and the moon are joined together (75:1-9).

Allah further says: O people, O mankind, fear the wrath of your Lord! Indeed, the earthquake of the Hour will be an overwhelming thing. Allah says: Lo, the agony of death has indeed come with the Truth. That is what you had sought to avoid. And then the Trumpet was blown. This is the day of the promised chastisement (50:19-20). When the trumpet is blown, the eyes will be stunned in horror, and the moon will eclipse, and merge with the sun.

That Day you will witness that the suckling woman shall utterly neglect the infant she suckles, and every pregnant woman shall cast her burden, and you will see people as though they are drunk, when they are not drunk; it is due to Allah's dreadful chastisement.

When that Event comes to pass, no one will deny its occurrence. It will be a calamitous Event that shall turn things upside down, a devastating disaster, the earth will suddenly shake with a terrible shaking, and the mountains will crumble, and scatter into fine dust. Then when that great commotion takes place, this universe will be destroyed. That day the sun will lose its light, the stars will be scattered, the moon and sun will merge, the mountains will move and they will crumble like colorful wool.

That Day the ten-month-old pregnant she camel will be abandoned, i.e. the worry of wealth will disappear. The savage beasts will gather in fear, and the sea will be scorched (the heat will set it on fire). On that Day human beings will be fluttering like scattered moths (22:1-2) (56:1-6) (79:34) (81:1-6) (101:4-5).

The universe will shrink back to its pre-Big Bang state. After the Doms Day without exception, every human, every jinn,

every animal, every plant, every grain of sand, every mountain, every river, every ocean, every atom of air, every unit of energy (light, electricity etc.), every bird, every marine life, every land/country, its governments, its military force, its technologies and money, every planet, every star, every galaxy, the seven heavens, every angel, every spirit, the Paradise and the Hell will cease to exist.

Only your Lord, full of majesty and splendor, will endure (55:27). Then, when the Lord wills, He will resurrect the angel of death, and then the trumpet will be blown, and the promise of Allah mentioned in the Quran in which He says: *We shall surely raise the dead to life (36:12)*; will be fulfilled. When the trumpet is blown for the second time, all the jinns and humans will resurrect and gather on the ground of Resurrection, and no one will be absent. The accompanying angel will say: “Here is he who was in my charge (50:23).”

The Quran says: *Everyone will come, each attended by one who will drive him on, and another who will bear witness. By which man was in negligence, that veil will be removed and the visions will be sharp (50:21-22)*. On that Day man will say: “Whither the refuge?” No, there is no refuge. With your Lord alone will be the retreat that Day (75:10-12). Then will man realize and say, oh my misfortune, oh my misfortune, today the reality of the dreadful Day about which the Quran warned us, is evident.

That Day no repentances will be accepted. O woe, due to extreme temperature, fear and anxiety, everyone will be perspiring excessively, which is unimaginable, if it were the mortal world, we would have burnt to death. The Resurrection ground will be filled with trillions of humans and jinn, like swarms of moths. People will be immersed in their pool of sweat, some up to their necks and some up to their ankles.

Because of the horror of the Resurrection Day, nothing would be heard in the groaning and screaming noises pleading to Allah(swt) for mercy.

People will fall on their knees holding their heads in remorse. O woe, on the Day of Judgment, repentance will be to no avail. Due to fear, the hearts would be pounding heavily, in the worldly life, the hearts would have burst. On that Day people will wish for death to escape the horror of that painful Day. Man will wish he was dust, or he could be sent back to the world for another test. O woe, the Quran told us that no one will die after the Day of Resurrection, nor will he be tested again, this test of the world is the first and the last. The Day of Resurrection is equivalent to fifty thousand years. And for fifty thousand years man will have to swim in his pool of tears and sweat.

The Quran tells us that they will be asked: “How long did you stay in the world”? They will say: “We stayed for a day or part of a day in the world. Ask of those who keep count of this”. Allah will say: "You stayed only for a while, if you only knew that (23:113-114). Then will man realize that the worldly life in comparison to the Hereafter is much less than the time spent in an examination room.

Woe, man consider the Day of Resurrection a story, or a brainchild. Woe, what the Quran warned, man is facing it. That day man will see before his eyes a horrible movie of his deeds. How sad, that day the bent head will bend more due to shame. O Woe, the supplications made due to the horror and anxiety of the Day, and feeling of remorse will be to no avail, as the time of examination is long over.

The Quran had told us that no supplications would be accepted after worldly life. Describing the horrors of the Day, the Quran states that if permission is granted, man would willingly give in

ransom his wife, children, relatives, friends, and all human beings for his release. Sadly, that day every man will be rewarded for his own deeds. The Quran states, that Day man will be apprised of his deeds, both the earlier and the later. On the contrary, man is fully aware of himself, no matter how many excuses he makes (75:12-15). Thus, his apologies will have no significance on that Day.

The Quran warns that, whatever is in your hearts, whether you hide it or reveal it, Allah knows, and nothing in the heavens or the earth is beyond His knowledge, and He has power over everything. The day will come when every soul will reap the fruits of its deeds, whether good or bad. On that Day man would wish that this Day was far away from him! Allah warns us of Himself; thou He is most tender towards His slaves (3:29-30). O woe, no excuse will work today, and Allah will not punish anyone else for someone else's mistake. The Quran told us that every person would carry his own burden.

Sadly, mortal life averages only sixty to seventy years, while in the atmosphere of horror, fear and anxiety of the Resurrection Day, man will spend fifty thousand years in his pool of tears and sweat waiting for the Day of Judgment, and then the reckoning will begin. O woe, the hasty people will ask the Prophet(SAW) for intercession to start the reckoning. Knowingly that the Prophet(SAW) said: Nine hundred and ninety-nine out of every thousand will be the dweller of the Hellfire.

Because of the overwhelming terror and hardship of the Day of Resurrection, people will be so consumed by fear and distress that no one will be able to make them realize that even those immense trials are a thousand times lighter and more bearable than the torment of Hellfire. Ah, due to the intercession of the Prophet(SAW), the reckoning will begin. The Hell will be brought

close on that Day, then man will understand, but what use will that understanding avail (as it is too late)? Then one would wish, he had sent ahead what would be of avail to him for that life (the thought carries no weight). **That Day Allah will chastise as no other can chastise; and Allah will bind as no other can bind** (ah, there is no saviour or intercessor that Day) (89:23-26).

Then scales will be installed, in some places, scales will be installed for every person. Man will run here and there anxiously, but he will not be able to escape. That Day, everyone will stand uncircumcised naked; but due to the horror of the Day, no one will think of looking at each other. Had it been the mortal world, everyone would have died of fear. O Lord, forgive us.

There will be places in the ground of Resurrection where the scales will not be installed, the faces of the people there will be dark in colour. The Quran describes it this way: **On the Day of Resurrection, you shall see that the faces of those who had lied against Allah have turned dark. Is Hell not vast enough to provide a room to the vainglorious (39:60)?** Some of them will be blind, some will be without arms, some will be without legs and some will be walking on their heads. In a hadith, the Prophet(saw) said to the Companions that some people would walk on their heads on the Day of Resurrection. The Companions asked, how will they walk? The Prophet(saw) said: He who made them walk on their feet will make them walk.

In the Quran it is stated that the blind will ask Allah, O Allah, we were not blind in the world, why did You raise us blind. Allah will answer, you forgot Me in the world, today I have forgotten you, enter the Hell eternally. O Lord, have mercy!! The scales are not set here because all the deeds of the hypocrites, polytheists and disbelievers are lost, therefore, their

deeds will not be weighed (hypocrites, polytheists, non-believers), and they will abide in Hellfire eternally. (O Allah, we seek refuge in You from knowingly associating partners with You and seek forgiveness from You for that which we did not know).

There they will be questioned, where are your deities you used to call upon; they could not be seen anywhere. The Prophet(SAW) said on the Day of Judgment no one can help anyone, not even I. On seeing the torment of the Hellfire, they will swear by Allah that they have never called on anyone else except Him. That Day their skins will bear witness against them, and their hands and feet will bear witness against them. The Quran had warned: They should not forget the Day when their own tongues and their own hands and feet will bear testimony about their misdeeds. That Day Allah will give them full recompense they deserve, and they will realize that Allah is the Truth, Who makes the Truth manifest (24:24-25). How regretful, that Day the guilty would be heard cursing their limbs.

In Surah Hamim Sajdah, Allah says: They will ask their skins: “Why did you bear witness against us?” The skins will reply: “Allah gave us speech, as He gave speech to all others. It is He Who created you for the first time and it is to Him that you have returned. When one used to conceal his misdeeds, one never thought that their ears or their eyes or their skins would ever bear witness against them; rather they thought that Allah does not know a great deal of what they do. This thought about their Lord, has led them to their punishment, and Hellfire shall be their abode (41:21-24).

How unfortunate, man monitors man’s movements with camera, mobile, fingerprint, etc., and we acknowledge it, if we do not acknowledge, it is the monitoring of the Lord. Although

Allah gave us wits to reason! Angels will drag such people and cast them in the pit of the Hellfire. When they are cast into it, they will hear it roar as it boils and burst with rage, as if it would consume them all. O woe to us!! O Lord, forgive us. People will be so horrified that nothing could be heard due to the screaming.

The ground of Resurrection would be plain and rocky place, with no place to hide. O Lord, show mercy. When the reckoning begins, man will say, O my misfortune, oh how I wish I could disappear, how I wish I did not exist, oh how I wish I was ignored. The Quran has told us that no one will be ignored, and no one will be able to escape the punishment of his misdeeds.

O Lord have mercy. That Day, man will wish the earth would swallow him, he would wish he had not disobeyed the Lord. Sadly, Allah has a record of everything, and nothing is hidden from Him, on our refusal, our video will be shown to us. The Quran states that, apart from the direct knowledge of Allah, the two scribes, sitting on the right and on the left, are writing everything, not a word comes out of the mouth of a servant without the presence of a guardian to document it (besides our body will testify against us). Quran says: *Lo, the agony of death has indeed come with the Truth. That is what you had sought to avoid (50:19). We shall set up just scales on the Day of Resurrection so that no one will be wronged in the least (O woe to us, if the Lord acts justly, we will all be losers). We shall bring forth the acts of everyone, even if it is the weight of a grain of mustard seed. We shall suffice as Reckoners (21:47). O woe to us, now one can only be saved with Allah's mercy (Ah, on this Day due to fear and remorse everyone would apologize and would be regretful; but sadly, it is too late).*

The heads would be bent in shame before the Lord. The Prophet(SAW) said that the first thing that will be inquired about

will be prayers. Woe to those whose prayers were missed and have not repented in this world, shall perish. Woe to those whose prayers did not build in them patience and love for Allah and His creation, is ruined. Woe to those who fasted the month of Ramadan and did not realize the hunger of the poor, nor did they develop sympathy, nor did it soften their hearts, are also ruined. Woe to those whose charity hurt the feelings of the recipient, their charity will be of no avail to them.

Woe to those who performed Hajj, and it did not improve their character, today they all are in ruin. Gabriel told the Prophet: “Live as you wish in this world, you will be answerable in the Hereafter (O woe to us, today the earnings of the hand has come forth).” Sadly, no one will be able to escape, hide or save oneself from the recompense of this horrific Day. The Quran had told us that on this Day there is neither escape nor salvation except with Allah (O Lord, we seek refuge in Your pleasure from Your wrath, we seek refuge in Your forgiveness from Your punishment, we seek refuge in You from You). How sad! it’s too late. No one will be able to blame anyone for his own wrong doing. O Allah, Your mercy encompasses everything, and is far, far, greater than our sins. O Allah, have mercy on us. O Allah, guide us and save us from the wrath of the Day of Recompense. Ameen!

In a hadith, the Prophet<sub>(SAW)</sub> said that no one will enter Paradise without the mercy of Allah, not even he himself<sub>(SAW)</sub>. On seeing continuously tears flowing down one’s face in state of fear and agony, and falling into the pool of his sweat, at that time, the man will remorsefully realize and wish that had he shed some of these tears in the remembrance and love of Allah in the worldly life, today he would be standing in the shadow of his throne in peace and harmony.

Ah, now the man would wish that it did not exist. As all our worships are contemptible according to His status, therefore, all hopes will be centered on the mercy of Allah(SWT), and the eyes will be focusing on the balance while waiting for the final decision. Sadly, decision of Hell will be given against a vast majority. The angels will grab them by their legs and drag them faces downwards and cast them into the Hellfire.

O Lord, have mercy. The Quran told us that the day the trumpet is blown, all relationships will end and no one will help each other (23:101). And Allah says: (O Prophet), tell those of My servants who believe that they should establish Prayer and spend out of what We have provided them with, both secretly and openly, before there arrives the Day when there will be no bargaining, nor any mutual befriending (14:31).

On that day every soul will be crying, O Allah save me, O Allah save me, even the prophets will be crying, O Allah save us, O Allah, save us. The Quran told us that on this day of terror, every soul would have its own worries. Ah, in a hadith, the Prophet(SAW) told Ayesha(RA) that there are three places where no one can help anyone or intercede, one of them is the Day of Judgment/ Resurrection. O woe to us, the Quran told us that on this terrible Day: no one will bear the burden of another. And if a loaded soul cried out to carry its load, no one would come to carry even a small part of his burden, even if it is a close relative (35:18).

Sadly, on this Day neither parents, nor siblings, nor children, nor anyone else will come to help, and no one will share the burden of our sins, on that Day no one will give even a single good deed. Since the decision has been made, the angels will drag him towards the Hellfire. As they drag him closer and closer to the Hellfire, the skin will start burning from the heat

and in the Quran Allah says: **And as often as their skins are burnt out, We shall give them other skins in exchange that they may fully taste the chastisement (4:56).** The angels will push them into the pit of Hellfire.

That Day intercession will be of good deeds. O Allah, You have said not to despair of Your Mercy, Lord, Your Mercy is our only hope. O Allah, accept our repentance and make us dwell in Your Paradise. O Allah, place such a fear in our hearts that as if we see You in prayers, help us to follow Your commandments, and save us from Your torment.

O Allah, fill our hearts with Your love so that we love You with all our heart and soul, and please You with all our efforts. O Allah, we have bowed down before You, and we believe in You. We have surrendered ourselves to You, and we trust You. Our ears, our eyes, our flesh, our blood, our brains and all our powers, O Lord of the universe have humbly bowed before You. O Allah, be pleased with us and save us from the hardships of death, the hardships of the grave and the hardships of Resurrection Day and the torment of Hellfire. O Allah, have mercy on us and place us under the shade of Your Throne on the Day of Resurrection. Ameen!

## **Horror Of The Hour**

**When from the west the sun shall rise,**  
The door of repentance then forever dies.

**A chosen wind will sweep the land,**  
And grant the faithful eternal rest, as planned.

**When earth and heaven are folded tight,**  
Only your Lord's Face remains in sight.

**The Day the mountains are set to roam,**  
 And every inch of earth is overthrown,  
**No worry for wealth will hearts invade,**  
 In terror, mothers will drop what they carried.

**When earth and heaven are folded tight,**  
 Only your Lord's Face remains in sight.

**When seas are set ablaze with fire,**  
 And eyes grow rigid, frozen by fear,  
**By Divine wrath the sun grows dim,**  
 And sun and moon are merged within.

**When earth and heaven are folded tight,**  
 Only your Lord's Face remains in sight.

**On the Day of Gathering, when the Trumpet sounds,**  
 Jinn and mankind assemble on the grounds,  
**The believers' deeds are weighed with care,**  
 The righteous to Paradise, the rest to despair.

**When earth and heaven are folded tight,**  
 Only your Lord's Face remains in sight.  
**All crowns and names will fade from light,**  
 And truth alone will stand upright.

## Supplication and its Importance

In a hadith the Prophet(SAW) said that supplication is worship, and another hadith says that supplication is the essence of worship. Therefore, we should not supplicate to anyone else besides Allah, because Allah is the only giver, fulfiller of needs, and remover of calamities. Calling on someone else in trouble is disbelief and polytheism.

O Allah, O Merciful and O Compassionate Lord, we ask You!  
 O Who gives refuge to the one who seeks refuge, O provider of  
 asylum to the horror stricken, O Supporter of those who have

no support, O Helper of those who have no help, O Sustainer of those who have no sustenance. O guardian of the weak and hope of the poor. O raiser of the fallen, O Benefactor! O Jabbar, O Munir! You are the one for Whom the darkness of the night, the light of the day, the rays of the sun, the glowing of the moon, the rustling of the trees and the sound of the water show their submission. O Allah, You are Allah, there is no god but You, You have no partner, we ask You to give peace and blessings on Mohammed(SAW) and the family of Mohammed(SAW). Ameen!

O Allah, entrench Your love in us so that we love You from the bottom of our hearts, and please You with our endless struggle. O Allah, embed in our hearts the love of Your creatures, especially humans, because You love Your creatures seventy-fold more than their mothers. O Allah, fill our hearts with mercy because You are the Most Merciful, and You love those who are merciful. O Allah, make us compassionate, put compassion for Your creatures in our hearts, because You are Compassionate, and You love those who treat others with compassion. O Allah, make us among the forgiving, that we may forgive those who transgress against us, for You love those who forgive.

O Allah, make us patient in the face of adversity, for You love those who are patient. O Allah, make us generous, so that we may meet the needs of the needy, for You love generosity. O Allah, give us courage to help the oppressed, for You love those who try to provide justice to the oppressed. O Allah, make us well-wisher of our family, relatives, friends, Muslims and all humanity, because You love those who are well-wisher of others. O Allah, make us from those who unite the Ummah through Quran and Sunnah, and do not make us from those who divide it. O Allah, the Prophet(SAW) said that his Ummah will be

divided into 73 sects. One of them will go to Paradise, the one that will follow the Quran, the Sunnah of the Prophet and the traditions of his Companions. O Allah, make us one of them. And O Allah help us to turn to the Quran during tribulations. Ameen!

O Allah, we are ashamed of the sins we have committed, and for the commandments we have disobeyed. O Allah, forgive us the sinners, surely no one can forgive sins except You. O Allah, the last verse of the Quran that was revealed said: *Guard against the disgrace and misery of the day when you shall return to Allah, there everyone shall be paid in full, for the good or evil one has earned and none shall be wronged (2:281).*

O Allah, we have come a long way on the journey of life, and our preparation is zero. O Allah, whilst we are burdened with loads of our sins, the time of our life is flickering. O Allah, we forgot that we must return to You. O Allah, deepened in love, a thought comes to my mind that I should kiss Your Feet, due to my transgressions, the conscience stopped me saying, you are not worthy of it. O Allah, sometimes the heart wants to lick Your sole like a dog, ah, my conscience said, you are unfaithful and stops me from it (Oh Allah).

O Allah make me worthy of them. O Allah, a longing arises in my heart that after death may my body be fragrant and my face be radiant, like Your saints, again the conscience scolds me and tells me to remember my transgressions. O Allah, I know, if the darkness of the heart came out, it will darken the whole surroundings. O Allah, I know it is true, but Your Mercy is far greater than my sins. O Lord, wipe my ledger of Sajjin (sins) with the whiteness of Your Mercy, otherwise, I am a loser. O Lord, have mercy.

O Allah, if You do not forgive me, then my status is worse than animals. O Allah, I know, my prayers are useless, as I am not focused, my alms are useless, because there is self-propagation in it, my worship is useless, because there is no sincerity in it, I am useless, because I am a sinner. O Allah, without Your mercy I am worthless. O Allah, I seek refuge in Your pleasure from Your wrath, O Allah, I seek refuge in Your forgiveness from Your punishment, O Allah, I seek refuge in You from You.

O Allah, sometimes a thought comes to mind to ask You to make me the last person that will cross the bridge (Sirat). O Allah, sometimes a thought comes to mind to ask You to make me the last person to come out of the Hellfire. O Allah, sometimes a thought comes to me to ask You to make me from the people of the heights (Araaf), who will neither be in Paradise nor in Hell. O Allah, then I remember the hadith of the Prophet(saw) which said that when you ask Allah, ask openly, because nothing is far-fetched for Him to give.

O Allah, make my wife and children inexhaustible coolness of my eyes, and make me the leader of the pious. O Allah, distance between me and my sins, as is the distance between East and West, O Allah, wash away my sins as a white cloth is washed of its dirt, and O Lord wash away my sins with water, snow and hail (Not with fire and boiling water). O Allah, You are my Lord and there is no Lord but You, You created me and I am Your slave. O Allah, I will try to fulfill my promise to You, but I will still falter and make many mistakes. O Allah, save me from the punishment of my bad deeds.

O Allah, I confess to all Your blessings. O Allah, fix my religion, which is the strongest thing to hold on to, and correct my world, in which I presently live, and fix my Hereafter, where I shall return. O Allah, make our lives prosperous in good, and

make our death a relief from all evils. O Allah, we believe in You, we believe in Your angels, we believe in Your books, we believe in all Your prophets, we believe in the Hour and we believe in destiny.

O Allah, we are useless but are Your slaves, and there is no one more merciful than You. O Allah, You said not to despair of Your mercy. O Allah, Your Mercy is a straw for us which can save us from drowning in sins here and burning in the Hellfire in the Hereafter. O Allah, do not lose us, we are sinners, but we believe in You. O Allah, You love Your slaves very much. O Allah, find a way for our salvation. O Allah, we confess to our sins, and surrender ourselves to Your Mercy, there is no one more merciful than You.

O Allah, take me and all Muslims far away from Hellfire, because this is the worst place of abode. O Allah, wash away our sins and make us Your friend. O Allah, elevate our status so that we may be able to be Your friend. O Allah, entrench Your love in us so that we may love You with our fullest heart, and please You with all our efforts. O Allah, help us to remember You, thank You and worship You in the best of way. O Allah, we seek refuge in You from the torment of the grave, and we seek refuge in You from the torment of Hell, and we seek refuge in You from the temptation of the Antichrist, and we seek refuge in You from the temptation of life and death, and O Allah, we seek refuge in You from sins and debt.

O Allah, we ask for repentance before death, we ask for relief at the time of death, and we ask for forgiveness and relief after death. O Allah, we ask You for forgiveness at the time of reckoning, and ask for Paradise in reward, and salvation from Hellfire, O the All Powerful, the Ever Forgiving, O Allah, we are pleased to accept You as our Lord and we are pleased to

accept Islam as our religion, and we are pleased to accept Mohammed(SAW) as our prophet and spiritual leader. O Allah, be pleased with us too.

O Allah, increase us in goodness, do not decrease in them, lift us, do not humiliate us, bestow blessings on us, do not deprive us, O Allah, make us influential and not the suppressed one, O Allah, make us Yours, and do not give preference to the enemies over us. Be pleased with us and make us pleased. Ameen!

O Allah, we have lost our way as a nation, guide us to the straight path. O Allah, bring the Ummah back to the golden age. O Allah, wherever Muslims are fighting the oppressors, help them with Your armies. O Allah, forgive us and all believing men and believing women, and all Muslim men and Muslim women, and create mutual love and affection in our hearts and correct our relationship. O Allah, grant us victory over our and Your enemies.

O Allah, curse the disbelievers who hinder people from Your Path and deny Your Messengers and kill Your friends (Muslims). O Allah, make a rift between them and make their footsteps falter, and send down on them Your punishment which You never reject from the guilty nations. Ameen!

O Allah, give us wisdom so that we may understand what we read from Your Book and help us to acknowledge its wonders, and help us to do good deeds that will go with us. O Allah, You have power overall. O Allah, all praise is due to You, You are the light of the heavens and the earth. O Allah, all praise is due to You, You are the Originator of the heavens and the earth.

O Allah, all praise is due to You, You are the truth, Your promise is true, Your word is true, returning to You is true, Paradise is true. Hell is true, the hour is true, all the prophets are

true, and Mohammed<sub>(SAW)</sub> is true. O Allah, we surrender ourselves to You, we rely on You, we believe in You, we turn to You in repentance, we fight for You and we turn to You for judgment. Please forgive our past and present sins, which we have done in secret, or which we have done in public. You are the first and You are the last, and there is no Lord but You.

O Allah! We are grateful to You that You wrote on Your throne that Your mercy will overcome Your anger. O Allah! please cover our sins in this world and in the Hereafter. O Allah, please cover our sins before our beloved Prophet<sub>(SAW)</sub>. O Allah, send blessings on our Prophet, his family, his companions and his ummah. Ameen!

O Allah, the predictions foretold by the Prophet<sub>(SAW)</sub> regarding big fight for the conquest of India have come to pass. O Allah, the enemy is trying to make the Muslims fight each other, sometimes they try to start Shia Sunnis riots, sometimes they conspire so that the citizens confront their own army, known as the fifth generation warfare, O Allah, save us from their evil, and O Allah, guide those who have been misguided by the enemy's propaganda in our ranks. O Allah, if there is no guidance in their destiny, then make them an example for rest of them.

O Allah, the first ten verses of Surah Al-Kahf which we are told to recite daily to avoid the temptation of the Antichrist say go to the mountains and wilderness to save our faith. O Allah, if the enemy succeeds in starting unrest between the citizens and the troops, India will prevail over us. And O Allah, if they force us to change our religion, where can we run to? O Allah, save our religion, and save this world and the Hereafter from being ruined. O Allah, those who want to shred our unity, O Allah destroy them, tear apart the gathering of the Jews, the

Christians, the Hindus and the traitors, and destine defeat for them. Ameen!

## **Make me Follow the Prophet's Way**

**My deeds are hollow, empty of weight,**  
 Make them heavy on the scales of fate.  
**Drowned I am in sins beyond all measures,**  
 Grant me, O Lord, Your mercy's gentle pleasure.

**Accept my repentance, Lord, this day,**  
 And make me a walk the Prophet's way.

**Ungrateful I was for blessings untold,**  
 Make me Your thankful servant, O Lord.  
**Lost I was in the pride, in vanity bold,**  
 Plant humility deep within me, O Lord.

**Accept my repentance, Lord, this day,**  
 And make me a walk the Prophet's way.

**I failed to live gently with all You have stored,**  
 Take my burden upon Yourself, O Lord.  
**My heart aches from the world's hypocrisy poured,**  
 Grant it peace and ease, O Lord.

**Accept my repentance, Lord, this day,**  
 And make me a walk the Prophet's way.

**My every hope rests upon Your mercy alone,**  
 Reveal the radiance of Your compassion, O Lord.  
**The lamp of my life now flickers, o'ergrown,**  
 Give Haleem hope of forgiveness, O Lord.

**Accept my repentance, Lord, this day,**  
 And make me a walk the Prophet's way.  
**Let love and truth in all I do hold sway,**  
 Until I meet You at the Judgement Day.

## **Do Not Despair of My Mercy**

**I filled the world with acts of disobedience and blight,**

O Lord, unveil for me Your mercy's gentle light.

**I'm drowned in the mire of sins beyond all sight,**

O Lord, from Hell's deep pit, redeem my broken plight.

**Though I am unworthy of pardon and grace,**

On "Despair not of My mercy," my hope I place.

**I was lost in the glitter of worldly delight,**

O Lord, awaken my heart to death's fright.

**My life slipped away in heedless neglect,**

O Lord, guide me to the path of the correct.

**Though I am unworthy of pardon and grace,**

On "Despair not of My mercy," my hope I place.

**O Lord, I long to be a righteous servant true,**

Grant me knowledge of Your Deen anew.

**My wife and children are the peace I pursue,**

Make me their guiding light in all I do.

**Though I am unworthy of pardon and grace,**

On "Despair not of My mercy," my hope I place.

**Make me a lasting charity for those who came before,**

Raise me as a beacon of righteousness and care.

**Forgive the parents of this sinful soul,**

O Lord Most Fair, grant me their pardon whole.

**Though I am unworthy of pardon and grace,**

On "Despair not of My mercy," my hope I place.

**Through the Companions the true faith was conveyed,**

Grant me their company where none shall fade.

**My Prophet bowed in prayer, weeping for me implore;**

Make me a humble servant of that noble soul You adore.

**Though I am unworthy of pardon and grace,**

On "Despair not of My mercy," my hope I place.

**My beggar pouch is full by Your grace,**  
Teach me gratitude for every gift You place.  
**My eyes never wept in longing for You,**  
Teach me to weep in remembrance of You.

**Though I am unworthy of pardon and grace,**  
On “Despair not of My mercy,” my hope I place.

**I failed to rise in the night for love of You,**  
Make me devoted and constant, firm and true.  
**I wish to return to Your sacred door too;**  
Set me upon the Prophet’s way in all I do.

**Though I am unworthy of pardon and grace,**  
On “Despair not of My mercy,” my hope I place.

**Haleem stands ashamed, his disobedience confessed,**  
Forgive me, O Lord, by Your mercy blessed.  
**The lamp of my life nears its final rest,**  
Grant me the Shahadah with my dying breath.

**Though I am unworthy of pardon and grace,**  
On “Despair not of My mercy,” my hope I place.  
**My sins rise vast in number and space,**  
Your mercy outshines them, none can erase.

## **The Prayer of a Rebellious Slave**

**I am drowned in the sin of backbiting every day,**  
O Lord, release me from these evil ways.  
**With my bitter tongue I wounded all around,**  
Now tame this tongue, let mercy here be found.

**You are my Lord; to You I shall return,**  
Renew my soul before the Judgement burns.

**I burn within the flames of hate and spite,**  
 Extinguish, Lord, this raging inner fight.  
**I ache for lust this fleeting world has spun,**  
 Make me desire none but You alone.

**You are my Lord; to You I shall return,**  
 Renew my soul before the Judgement burns.

**In pride I broke the bonds I should have kept,**  
 Plant fear of You within my heart that slept.  
**Through favor and deceit I spoiled the land,**  
 On Judgment Day, Lord, take the oppressed by hand.

**You are my Lord; to You I shall return,**  
 Renew my soul before the Judgement burns.

**I stand before You, dark in deeds and name,**  
 Wash my sins till I am worthy of Your claim.  
**My sins are vast, yet Your mercy knows no end,**  
 Judge me not justly, rather, Lord, forgive and mend.

**You are my Lord; to You I shall return,**  
 Renew my soul before the Judgement burns.

**You are the Master; I am thankless still,**  
 Teach me to trust Your wisdom and Your will.  
**Accept the prayers of one so stained by blame,**  
 Grant me acceptance by Your gracious Name.

**You are my Lord; to You I shall return,**  
 Renew my soul before the Judgement burns.

**This wicked heart still yearns for Paradise bright,**  
 Forgive me, O Lord, and dress me in its light.  
**At Your great door I bow in helpless plea,**  
 Lift me with Your mercy's overwhelming sea.

**You are my Lord; to You I shall return,**  
 Renew my soul before the Judgement burns.

**Though disobedient, I follow Your Beloved's way,**  
 Forgive me, make me worthy, O Lord, I pray.

**My Intercessor, the Prophet wept his nights for me,**  
Hide my final fate from what he may see.

**You are my Lord; to You I shall return,**  
Renew my soul before the Judgement burns.

**You need no world; a beggar here am I,**  
Make me need none but You, O Lord Most High.  
**You are the True Beloved, I failed in love's domain,**  
Make Haleem Your true lover, pure, unchained.

**You are my Lord, my Giver, my Sustainer true,**  
O Lord, take this rebel soul and make it anew.  
**My Giver, my Sustainer, by you I discern,**  
Accept this rebel soul, before its return.