

Understanding The Qur'an & Hadith

Compiled by
Board Of Islamic Education, Karnataka & Goa

Translated by
Prof. Khalid Irfan

CONTENTS

What is Qur'an	5
Topic of the Qur'an	12
Background of Makkan Surahs	14
First stage of the Mission	16
Second stage of the Mission	16
Background of Madani Surahs	20
Third stage of the Mission	20
Significance of Hadith	39
Words Versus Gist	32
Preserving Hadith	34
Publication of Hadith	38
Questions	41
Supplication (Du'a)	42
Rules of Observance of Supplications	46
Some of the important supplications	48

What is Qur’an

We are accustomed to reading books which present information, ideas and arguments systematically and coherently. So when we embark on the study of the Qur’an, we expect that this book too will revolve around a definite subject, that the subject matter of the book will be clearly defined at the beginning and will then be neatly divided into sections and chapters, after which discussion will proceed in a logical sequence. We likewise expect a separate and systematic arrangement of instructions and guidance for each of the various aspects of human life.

However, as soon as we open the Qur’an we encounter a hitherto completely unfamiliar genre of literature. We notice that it embodies precepts of belief and conduct, moral directives, legal prescriptions, exhortation and admonition, censure and condemnation of evil-doers, warnings to deniers of the Truth,

good tidings and words of consolation and good cheer to those who have suffered for the sake of God, arguments and corroborative evidence in support of its basic message, allusions to anecdotes from the past and to signs of God visible in the universe. Moreover, these myriad subjects alternate without any apparent system; quite unlike the books to which we are accustomed, the Qur’an deals with the same subject over and over again, each time couched in a different phraseology.

The reader also encounters abrupt transitions between one subject matter and another. Audience and speaker constantly change as the message is directed now to one and now to another group of people. There is no trace of the familiar division into chapters and sections. Likewise, the treatment of different subjects is unique. If an historical subject is raised, the narrative does not follow the pattern familiar in historical accounts. In discussions of philosophical or metaphysical questions, we miss the familiar expressions and terminology of formal logic and philosophy. Cultural and political matters, or questions pertaining to man’s social and economic life, are discussed in a way very different from that usual in works of social sciences. Juristic principles and legal injunctions are elucidated, but quite differently from the manner of conventional works. When we come across an ethical instruction, we find its form differs entirely from anything to be found elsewhere in the literature of ethics.

The reader may find all this so foreign to his notion of what a book should be that he may become so confused as to feel

that the Qur’an is a piece of disorganized, incoherent and unsystematic writing, comprising nothing but a disjointed conglomeration of comments of varying lengths put together arbitrarily. Hostile critics use this as a basis for their criticism, while those more favourably inclined resort to far-fetched explanations, or else conclude that the Qur’an consists of unrelated pieces; thus making it amenable to all kinds of interpretation, even interpretations quite opposed to the intent of Allah Who revealed the Book.

II

What kind of book, then, is the Qur’an? In what manner was it revealed? What underlies its arrangement? What is its subject? What is its true purpose? What is the central theme to which its multifarious topics are intrinsically related? What kind of reasoning and style does it adopt in elucidating its central theme? If we could obtain clear, lucid answers to these and other related questions we might avoid some dangerous pitfalls, thus making it easier to reflect upon and to grasp the meaning and purpose of the Qur’anic verses. If we begin studying the Qur’an in the expectation of reading a book on religion we shall find it hard, since our notions of religion and of a book are naturally circumscribed by our range of experience. We need, therefore, to be told in advance that this Book is unique in the manner of its composition, in its theme and in its contents and arrangement. We should be forewarned that the concept of a book which we have formed from our previous readings is likely to be a

hindrance, rather than a help, towards a deep understanding of the Qur'an. We should realize that as a first step towards understanding it we must disabuse our minds of all preconceived notions.

III

The student of the Qur'an should grasp, from the out set, the fundamental claims that the Qur'an makes for itself. Whether one ultimately decides to believe in the Qur'an or not, one must recognize the fundamental statements made by the Qur'an and by the man to whom it was revealed, the Prophet Muhammad (peace be upon him), to be the starting point of one's study. These claims are:

1. The Lord of creation, the Creator and Sovereign of the entire universe, created man on earth (which is merely a part of His boundless realm). He also endowed man with the capacity for cognition, reflection and understanding, with the ability to distinguish between good and evil, with the freedom of choice and volition, and with the power to exercise his latent potentialities. In short, God bestowed upon man a kind of autonomy and appointed him His vicegerent on earth.

2. Although man enjoys this status, God made it abundantly plain to him that He alone is man's Lord and Sovereign, even as He is the Lord and Sovereign of the whole universe. Man was told that he was not entitled to consider himself independent and that only God was entitled to claim absolute obedience, service and worship. It was also made clear

to man that life in this world, for which he had been placed and invested with a certain honour and authority, was in fact a temporary term, and was meant to test him; that after the end of this earthly life man must return to God, Who will judge him on the basis of his performance, declaring who has succeeded and who has failed.

The right way for man is to regard God as his only Sovereign and the only object of his worship and adoration, to follow the guidance revealed by God, to act in this world in the consciousness that earthly life is merely a period of trial, and to keep his eyes fixed on the ultimate objective - success in God’s final judgment. Every other way is wrong.

It was also explained to man that if he choose to adopt the right way of life - and in this choice he was free he would enjoy peace and contentment in this world and be assigned, on his return to God, the abode of eternal bliss and happiness known as Paradise. Should man follow any other way—although he was free to do so—he would experience the evil effects of corruption and disorder in the life of this world and be consigned to eternal grief and torment when he crossed the borders of the present world and arrived in the Hereafter.

3. Having explained all this, the Lord of the Universe placed man on earth and communicated to Adam and Eve, the first human beings to live on earth, the Guidance which they and their offspring were required to follow. These first human beings were not born in a state of ignorance and darkness. On the

contrary, they began their life in the broad daylight of Divine Guidance. They had intimate knowledge of reality and the Law which they were to follow. It was communicated to them. Their way of life consisted of obedience to God (i.e. Islam) and they taught their children to live in obedience to Him (i.e. to live as Muslims).

In the course of time, however, men gradually deviated from this true way of life and began to follow various erroneous ways. They allowed true guidance to be lost through heedlessness and negligence and sometimes, even deliberately, distorted it out of evil perversity. They associated with God a number of beings, human and non-human, real as well as imaginary, and adored them as deities. They adulterated the God-given knowledge of reality (*al-‘ilm* in Qur’anic terminology) with all kinds of fanciful ideas, superstitions and philosophical concepts, thereby giving birth to innumerable religions. They disregarded or distorted the sound and equitable principles of individual morality and of collective conduct (*Shari‘ah* in Qur’anic terminology) and made their own laws in accordance with their base desires and prejudices. As a result, the world became filled with wrong and injustice.

4. It was inconsistent with the limited autonomy conferred upon man by God that He should exercise His overwhelming power and compel man to righteousness. It was also inconsistent with the fact that God had granted a term to the human species in which to show their worth that He should afflict

men with catastrophic destruction as soon as they showed signs of rebellion. Moreover, God had undertaken from the beginning of creation that true guidance would be made available to man throughout the term granted to him and that this guidance would be available in a manner consistent with man’s autonomy. To fulfill this self-assumed responsibility God choose to appoint those human beings whose faith in Him was outstanding and who followed the way pleasing to Him. God choose these people to be His envoys. He had His messages communicated to them, honoured them with an intimate knowledge of reality, provided them with the true laws of life and entrusted them with the task of recalling man to the original path from which he had strayed.

5. These Prophets were sent to different people in different lands and over a period of time covering thousands and thousands of years. They all had the same religion; the one originally revealed to man as the right way for him. All of them followed the same guidance; those principles of morality and collective life prescribed for man at the very outset of his existence. All these Prophets had the same mission -to call man to this true religion and subsequently to organize all who accepted this message into a community (*ummah*) which would be bound by the Law of God, which would strive to establish its observance and would seek to prevent its violation. All the Prophets discharged their missions creditably in their own time. However, there were always many who refused to accept their guidance and consequently those who did accept it and became a ‘Muslim’

community* gradually degenerated, causing the Divine Guidance either to be lost, distorted or adulterated.

6. At last the Lord of the Universe sent Muhammad (peace be upon him) to Arabia and entrusted him with the same mission that He had entrusted to the earlier Prophets. This last Messenger of God addressed the followers of the earlier Prophets (who had by this time deviated from their original teachings) as well as the rest of humanity. The mission of each Prophet was to call men to the right way of life, to communicate God’s true guidance afresh and to organize into one community all who responded to his mission and accepted the guidance vouchsafed to him. Such a community was to be dedicated to the two-fold task of moulding its own life in accordance with God’s guidance and striving for the reform of the world. The Qur’an is the Book which embodies this mission and guidance, as revealed by God to Muhammad (peace be upon him).

IV

Topic of the Qur’an

If we remember these basic facts about the Qur’an it becomes easy to grasp its true subject, its central theme and the objective it seeks to achieve. Insofar as it seeks to explain the

* That is, a group of people committed to obey the true guidance of God as revealed to His Prophets. Here the word ‘Muslim’ is not used in the sense of followers of the last Messenger of God, Muhammad (peace be on him), but in the wider sense, meaning all those who, at various periods, both before and after the advent of the Last Prophet, committed themselves to live in submission to God - Ed.

ultimate causes of man’s success or failure the subject of the Book is MAN.

Its central theme is that concepts relating to God, the universe and man which have emanated from man’s own limited knowledge run counter to reality. The same applies to concepts which have been either woven by man’s intellectual fancies or which have evolved through man’s obsession with animal desires. The ways of life which rest on these false foundations are both contrary to reality and ruinous for man. The essence of true knowledge is that which God revealed to man when He appointed him his vicegerent. Hence, the way of life which is in accordance with reality and conducive to human good is that which we have characterized above as ‘the right way’. The real object of the Book is to call people to this ‘right way’ and to illuminate God’s true guidance, which has often been lost either through man’s negligence and heedlessness or distorted by his wicked perversity.

If we study the Qur’an with these facts in mind it is bound to strike us that the Qur’an does not deviate one iota from its main subject, its central theme and its basic objective. All the various themes occurring in the Qur’an are related to the central theme; just as beads of different sizes and colour may be strung together to form a necklace. The Qur’an speaks of the structure of the heavens and the earth and of man, refers to the signs of reality in the various phenomena of the universe, relates anecdotes of bygone nations, criticizes the beliefs, morals and deeds of different peoples, elucidates supernatural truths and discusses

many other things besides. All this the Qur’an does, not in order to provide instruction in physics, history, philosophy or any other particular branch of knowledge, but rather to remove the misconceptions people have about reality and to make that reality manifest to them.

It emphasizes that the various ways men follow, which are not in conformity with reality, are essentially false, and full of harmful consequences for mankind. It calls on men to shun all such ways and to follow instead the way which both conforms to reality and yields best practical results. This is why the Qur’an mentions everything only to the extent and in the manner necessary for the purposes it seeks to serve. The Qur’an confines itself to essentials thereby committing any irrelevant details. Thus, all its contents consistently revolve around this call.

Likewise, it is not possible fully to appreciate either the style of the Qur’an, the order underlying the arrangement of its verses or the diversity of the subjects treated in it, without fully understanding the manner in which it was revealed.

Background of Makkan Surahs:

The Qur’an, as we have noted earlier, is not a book in the conventional sense of the term. God did not compose and entrust it in one piece to Muhammad (peace be upon him) so that he could spread its message and call people to adopt an attitude to life consonant with its teachings. Nor is the Qur’an one of those books which discusses their subjects and main themes in the conventional manner. Its arrangement differs from that of ordinary

books, and its style is correspondingly different. The nature of this Book is that God chose a man in Makkah to serve as His Messenger and asked him to preach His message, starting in his own city (Makkah) and with his own tribe (Quraysh). At this initial stage, instructions were confined to what was necessary at this particular juncture of the mission. Three themes in particular stand out:

1. Directives were given to the Prophet (peace be upon him) on how he should prepare himself for his great mission and how he should begin working for the fulfillment of his task.

2. A fundamental knowledge of reality was furnished and misconceptions commonly held by people in that regard - misconceptions which gave rise to wrong orientation in life - were removed.

3. People were exhorted to adopt the right attitude toward life. Moreover, the Qur’an also elucidated those fundamental principles which, if followed lead to man’s success and happiness.

In keeping with the character of the mission at this stage the early revelations generally consisted of short verses, couched in language of uncommon grace and power, and clothed in a literary style suited to the taste and temperament of the people to whom they were originally addressed, and whose hearts they were meant to penetrate. The rhythm, melody and vitality of these verses drew rapt attention, as such was their stylistic grace and charm that people began to recite them involuntarily.

First stage of the Mission :

The local colour of these early messages was inconspicuous, for while the truths they contained were universal, the arguments and illustrations used to elucidate them were drawn from the immediate environment familiar to the first listeners. Allusions were made to their history and traditions and to the visible traces of the past which had crept into the beliefs, and into the moral and social life of Arabia. All this was calculated to enhance the appeal the message held for its immediate audience. This early stage lasted for four or five years, during which period the following reactions to the Prophet’s message manifested themselves:

1. A few people responded to the call and agreed to join the ummah (community) committed, of its own volition, to submit to the Will of God.

2. Many people reacted with hostility, either from ignorance or egotism, or because of chauvinistic attachment to the way of life of their forefathers.

3. The call of the Prophet, however, did not remain confined to Makkah or to the Quraysh. It began to meet with favourable response beyond the borders of that city and among other tribes.

Second stage of the Mission :

The next stage of the mission was marked by a hard, vigorous struggle between the Islamic movement and the age-

old Ignorance * (*Jahiliyah*) of Arabia. Not only were the Makkans and the Quraysh bent upon preserving their inherited way of life, they were also firmly resolved to suppress the new movement by force. They stopped at nothing in the pursuit of this objective. They resorted to false propaganda; they spread doubt and suspicion and used subtle, malicious insinuations to sow distrust in people's minds. They tried to prevent people from listening to the message of the Prophet. They perpetrated savage cruelties on those who embraced Islam. They subjected them to economic and social boycott, and persecuted them to such an extent that on two occasions a number of them were forced to leave home and emigrate to Abyssinia, and finally they had to emigrate *en masse* to Madinah.

In spite of this strong and growing resistance and opposition, the Islamic movement continued to spread. There was hardly a family left in Makka one of whose members at least had not embraced Islam. Indeed, the violence and bitterness of the enemies of Islam was due to the fact that their own kith and kin - brothers, nephews, sons, daughters, sisters, brother-in-law and so on-had not only embraced Islam, but were even ready

* The author uses the term 'Ignorance' (*Jahiliyah*) to denote all those world-views and ways of life which are based on the rejection or disregard of the heavenly guidance which is communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life-either wholly or partly-as independent of the directives revealed by God. For this see the writings of the author, especially *Islam and Ignorance*, (Lahore. 1976), and *A Short History of the Revivalist Movements in Islam*, tr. al-Ash'ari. III edition, Lahore. 1976 - Ed.

to sacrifice their lives for its sake. Their resistance, therefore, brought them into conflict with their own nearest and dearest. Moreover, those who had forsaken the age-old Ignorance of Arabia included many who were outstanding members of their society. After embracing Islam, they became so remarkable for their moral uprightness, their veracity and their purity of character that the world could hardly fail to notice the superiority of the message which was attracting people of such qualities.

During the Prophet’s long and arduous struggle God continued to inspire him with revelations possessing at once the smooth, natural flow of a river, the violent force of a flood and the overpowering effect of a fierce fire. These messages instructed the believers in their basic duties, inculcated in them a sense of community and belonging, exhorted them to piety, moral excellence and purity of character, taught them how to preach the true faith, sustained their spirit by promises of success and Paradise in the Hereafter, aroused them to struggle in the cause of God with patience, fortitude and high spirits, and filled their hearts with such zeal and enthusiasm that they were prepared to endure every sacrifice, brave every hardship and face every adversity.

At the same time, those either bent on opposition, or who had deviated from the right way, or who had immersed themselves in frivolity and wickedness, were warned by having their attentions called to the tragic ends of nations with whose fates they were familiar. They were asked to draw lessons from the

ruins of those localities through which they passed every day in the course of their wanderings. Evidence for the unity of God and for the existence of the After-life was pointed to in signs visible to their own eyes and within the range of their ordinary experience. The weaknesses inherent in polytheism, the vanity of man’s ambition to become independent even of God, the folly of denying the Afterlife, the perversity of blind adherence to the ways of one’s ancestors regardless of right or wrong, were all fully elucidated with the help of arguments cogent enough to penetrate the minds and hearts of the audience. Moreover, every misgiving was removed, a reasonable answer was provided to every objection, all confusion and perplexity was cleared up, and ignorance was besieged from all sides till its irrationality was totally exposed. Along with all this went the warning of the wrath of God. The people were reminded of the horrors of Doomsday and the tormenting punishment of Hell. They were also censured for their moral corruption, for their erroneous ways of life, for their clinging to the ways of Ignorance, for their opposition to the Truth and their persecution of the believers. Furthermore, these messages enunciated those fundamental principles of morality and collective life on which all sound and healthy civilizations enjoying God’s approval had always rested.

This stage was unfolded in several phases. In each phase, the preaching of the message assumed ever wider proportions, as the struggle for the cause of Islam and opposition to it became increasingly intense and severe, and as the believers encountered

people of varying outlooks and beliefs. All these factors had the effect of increasing the variety of the topics treated in the messages revealed during this period. Such, in brief, was the situation forming the background to the Makkan surahs of the Qur'an.

V

Background of Madani Sûrahs :

For thirteen years the Islamic movement strove in Makkah. It then obtained, in-Madina, a haven of refuge in which to concentrate its followers and its strength. The Prophet's movement now entered its third stage.

Third stage of the Mission :

During this stage, circumstances changed drastically. The Muslim community succeeded in establishing a full-fledged state; its creation was followed by prolonged armed conflict with the representatives of the ancient Ignorance of Arabia. The community also encountered followers of the former Prophets, i.e. Jews and Christians. An additional problem was that hypocrites began to join the fold of the Muslim community; their machinations needed to be resisted. After a severe struggle, lasting ten years, the Islamic movement reached a high point of achievement when the entire Arabian peninsula came under its sway and the door was open to world-wide preaching and reform. This stage, like the preceding one, passed through various phases each of which had its peculiar problems and demands.

It was in the context of these problems that God continued

to reveal messages to the Prophet. At times these messages were couched in the form of fiery speeches; at other times they were characterized by the grandeur and stateliness of majestic proclamations and ordinances. At times they had the air of instructions from a teacher; at others the style of preaching of a reformer. These messages explained how a healthy society, state and civilization could be established and the principles on which the various aspects of human life should be based.

They also dealt with matters directly related to the specific problems facing the Muslims. For example, how should they deal with the hypocrites (who were harming the Muslim community from within) and with the non-Muslims who were living under the care of the Muslim society? How should they relate to the People of the Book? What treatment should be meted out to those with whom the Muslims were at war, and how should they deal with those with whom they were bound by treaties and agreements? How should the believers, as a community, prepare to discharge their obligations as vicegerents of the Lord of the Universe? Through the Qur'an the Muslims were guided in questions like these, were instructed and trained, made aware of their weaknesses, urged to risk their lives and property for the cause of God, taught the code of morality they should observe in all circumstances of life - in times of victory and defeat, ease and distress, prosperity and adversity, peace and security, peril and danger.

In short, they were being trained to serve as the successors

of the mission of the Prophet, with the task of carrying on the message of Islam and bringing about reform in human life. The Qur'an also addressed itself to those outside the fold of Islam, to the People of the Book, the hypocrites, the unbelievers, the polytheists. Each group was addressed according to its own particular circumstances and attitudes: Sometimes the Qur'an invited them to the true faith with tenderness and delicacy; on other occasions, it rebuked and severely admonished them. It also warned them against, and threatened them with, punishment from God. It attempted to make them take heed by drawing their attention to instructive historical events. In short, people were left with no valid reason for refusing the call of the Prophet. Such, briefly, is the background to the Madinan *Surahs* of the Qur'an.

It is now clear to us that the revelation of the Qur'an began and went hand in hand with the preaching of the message. This message passed through many stages and met with diverse situations from the very beginning and throughout a period of twenty-three years. The different parts of the Qur'an were revealed step by step according to the multifarious, changing needs and requirements of the Islamic movement during these stages. It therefore, could not possible to possess the kind of coherence and systematic sequence expected of a doctoral dissertation. Moreover, the various fragments of the Qur'an which were revealed in harmony with the growth of the Islamic movement were not published in the form of written treatises,

but were spread orally. Their style, therefore, bore an oratorical flavour rather than the characteristics of literary composition.

Furthermore, these orations were delivered by one whose task meant to appeal simultaneously to the mind, to the heart and to the emotions, and to people of different mental levels and dispositions. He had to revolutionize people’s thinking, to arouse in them a storm of noble emotions in support of his cause, to persuade his Companions and inspire them with devotion and zeal, and with the desire to improve and reform their lives. He had to raise their morale and steel their determination, turn enemies into friends and opponents into admirers, disarm those out to oppose his message and show their position to be morally untenable. In short, he had to do everything necessary to carry his movement through to a successful conclusion. Orations revealed in conformity with the requirements of a message and movement will inevitably have a style different from that of a professorial lecture.

This explains the repetitions we encounter in the Qur’an. The interests of a message and a movement demand that during a particular stage emphasis should be placed only on those subjects which are appropriate at that stage, to the exclusion of matters pertaining to later stages. As a result, certain subjects may require continual emphasis for months or even years. On the other hand, constant repetition in the same manner becomes exhausting. Whenever a subject is repeated, it should therefore be expressed in different phraseology, in new forms and with stylistic variations

so as to ensure that the ideas and beliefs being put over find their way into the hearts of the people.

At the same time, it was essential that the fundamental beliefs and principles on which the movement was based should always be kept fresh in people’s minds; a necessity which dictated that they should be repeated continually through all stages of the movement. For this reason, certain basic Islamic concepts about the unity of God and His Attributes, about the Hereafter, about man’s accountability and about reward and punishment about prophethood and belief in the revealed scriptures, about basic moral attributes such as piety, patience, trust in God and so on, recur throughout the Qur’an. If these ideas had lost their hold on the hearts and minds of people, the Islamic movement could not have moved forward in its true spirit.

If we reflect on this, it also becomes evident why the Prophet (peace be upon him) did not arrange the Qur’an in the sequence in which it was revealed. As we have noted, the context in which the Qur’an was revealed in the course of twenty-three years was the mission and movement of the Prophet; the revelations correspond with the various stages of this mission and movement. Now, it is evident that when the Prophet’s mission was completed, the chronological sequence of the various parts of the Qur’an - revealed in accordance with the growth of the Prophet’s mission - could in no way be suitable to the changed situation. What was now required was a different sequence in tune with the changed context resulting from the completion of the mission.

Initially, the Prophet's message was addressed to people totally ignorant of Islam. Their instruction had to start with the most elementary things. After the mission had reached its successful completion, the Qur'an acquired a compelling relevance for those who had decided to believe in the Prophet. By virtue of that belief they had become a new religious community-the Muslim ummah. Not only that, they had been made responsible for carrying on the Prophet's mission, which he had bequeathed to them, in a perfected form on both conceptual and practical levels. It was no longer necessary for the Qur'anic verses to be arranged in chronological sequence. In the changed context, it had become necessary for the bearers of the mission of the Prophet (peace be on him) to be informed of their duties and of the true principles and laws governing their lives. They also had to be warned against the deviations and corruptions which had appeared among the followers of earlier Prophets. All this was necessary in order to equip the Muslims to go out and offer the light of Divine Guidance to a world steeped in darkness.

It would be foreign to the very nature of the Qur'an to group together in one place all verses relating to a specific subject; the nature of the Qur'an requires that the reader should find teachings revealed during the Madinan period interspersed with those of the Makkan period, and vice versa. It requires the juxtaposition of early discourses with instructions from the later period of the life of the Prophet. This blending of teachings from

different periods helps to provide an overall view and an integrated perspective of Islam, and acts as a safeguard against lopsidedness. Furthermore, a chronological arrangement of the Qur'an would have been meaningful to later generations only if it had been supplemented with explanatory notes and these would have had to be treated as inseparable appendices to the Qur'an. This would have been quite contrary to God's purpose in revealing the Qur'an; the main purpose of its revelation was that all human beings - children and young people, old men and women, town and country dwellers, laymen and scholars - should be able to refer to the Divine Guidance available to them in composite form and providentially secured against adulteration. This was necessary to enable people of every level of intelligence and understanding to know what God required of them. This purpose would have been defeated had the reader been obliged solemnly to recite detailed historical notes and explanatory comments along with the Book of God.

Those who object to the present arrangement of the Qur'an appear to be suffering from a misapprehension as to its true purpose. They sometimes almost seem under the illusion that 'it was revealed merely for the benefit of students of history and sociology!

VI

The present arrangement of the Qur'an is not the work of later generations, but was made by the Prophet under God's direction. Whenever a Surah was revealed, the Prophet

summoned his scribes, to whom he carefully dictated its contents, and instructed them where to place it in relation to the other Surahs. The Prophet followed the same order of surahs and verses when reciting during ritual Prayer as on other occasions, and his Companions followed the same practice in memorizing the Qur'an. It is therefore a historical fact that the collection of the Qur'an came to an end on the very day that its revelation ceased. The One who was responsible for its revelation was also the One who fixed its arrangement. The one whose heart was the receptacle of the Qur'an was also responsible for arranging its sequence. This was far too important and too delicate a matter for anyone else to dare to become involved in.

Since Prayers were obligatory for the Muslims from the very outset of the Prophet's mission, * and the recitation of the Qur'an was an obligatory part of those Prayers, Muslims were committing the Qur'an to memory while its revelation continued. Thus, as soon as a fragment of the Qur'an was revealed, it was memorized by some of the Companions. Hence the preservation of the Qur'an was not solely dependent on its verses being inscribed on palm leaves, pieces of bone, leather and scraps of parchment - the materials used by the Prophet's scribes for writing down the Qur'anic verses. Instead those verses came to be inscribed upon scores, then hundreds, then thousands, then

* It should be noted that while the five daily Prayers were made obligatory several years after the Prophet was commissioned, Prayers were obligatory from the very outset; not a single moment elapsed when Prayers, as such, were not obligatory in Islam.

hundreds of thousands of human hearts, soon after they had been revealed, so that no scope was left for any devil to alter so much as one word of them.

When, after the death of the Prophet, the storm of apostasy convulsed Arabia and the Companions had to plunge into bloody battles to suppress it, many Companions who had memorized the Qur’an suffered martyrdom. This led ‘Umar to plead that the Qur’an ought to be preserved in writing, as well as orally. He therefore impressed the urgency of this upon Abu Bakr. After slight hesitation, the latter agreed and entrusted that task to Zayd ibn Thabit al-Ansari, who had worked as a scribe of the Prophet.

The procedure decided upon was to try and collect all, written pieces of the Qur’an left behind by the Prophet as well as those in the possession of his Companions. * When all this had been done, assistance was sought from those who had memorized the Qur’an. No verse was incorporated into the Qur’anic codex unless all three sources were found to be in complete agreement, and every criterion of verification had been satisfied. Thus an authentic version of the Qur’an was prepared. It was kept in the custody of Hafsa (R.A.) (a wife of the Holy Prophet) and people were permitted to make copies of it and also to use it as the standard of comparison when rectifying the mistakes they might have made in writing down the Qur’an.

* For an account of the early history of the Qur’an see Subhi al-Salih, *Mabahith fi ‘Ulum al-Qur’an*, Beirut, 1977, pp. 65 ff. - Ed.

(R.A.) Raziallah Ahnu

SIGNIFICANCE OF HADITH

Gracious Qur’an and holy Hadith form the foundation stones of Islam. Hadith [The Traditions of the Prophet (pbuh)] refers to the sayings and deeds of the Messenger of Allah. To know about Islam as a whole, both Qur’an and Hadith have to be followed practically and devotedly. The holy Prophet himself has said:

“I am leaving two things amidst you. As long as you hold on to them firmly, you will not go astray. These two things are The Book of Allah and The Sunnah of His Prophet (Hadith).”
[Muwatta]

This indicates that both Qur’an and Hadith are the perennial sources of guidance and that they cannot be separated from each other.

The Qur’an exhorts:

“Say, ‘If ye do love God, follow me: God will love you’.”

The holy Prophet (pbuh) says:

“The one who complied Muhammed, complied Allah and the one who did not obey Muhammed, has certainly disobeyed Allah. Muhammed (pbuh) forms distinguishing boundary between people.” [Bukhari]

Hadith is nothing other than the explanatory notes of the glorious Qur’an. For example, consider the case of offering prayer i.e. namaz. The Qur’an merely instructs at several places to perform namaz but it is Hadith that provides us all details about the method of offering Salath (namaz). Similar is the case with other commandments. The Prophet of Allah has provided guidance to us in many walks of life. In the case of matters pertaining to Faith, Qur’an, in general, provides the basic hints only. Then it is the instructions and deeds of the holy Prophet (pbuh) that give us the fuller understanding. The Qur’anic commandments thus reach us in their practical form through Hadith. Providing the explanation of the Qur’an in clear terms was also included among the duties and obligations of the Prophet of Allah. The following verse of the holy Qur’an confirms this:

“And We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them.”

[Al-Qur’an XVI-44]

That the Hadith forms the explanatory notes of the Qur’an was quite evident on the scholars and traditionalists. Hafiz Ibne Kasir says:

“Practicing Hadith is mandatory on you since it is the glossary and commentary of the Qur’an.”

Imam Sha’tabi has similar views. He asserts:

“Verily Hadith enjoys the status of commentary and explanatory notes for The Book of Allah.”

Similar references are found in Hadith that indicate that in addition to the glorious Qur’an, Hadith is also our inevitable need. Imam Bukhari narrates this Tradition. A delegation of Abdul Qais approached the Prophet (pbuh) and pleaded that the non-believers stand in between them and the Prophet (pbuh) . As a result they could not come to the Prophet (pbuh) on days other than those of the sacred months. Thereupon the Prophet (pbuh) explained to them the various aspects and commandments regarding prayer, fasting, charity etc. and then added: “Preserve these instructions, memorize them and pass them on to the men who have stayed away.”

Malik Bin Haveras also narrates that the holy Prophet (pbuh) asked them to go back home and teach all that they had learnt from him.”

A study of Hadith also describes that whenever a new tribe came to the folds of Islam, the Prophet (pbuh) used to designate one from among his companions to instruct the converts

in the principles and tenets of the newly accepted religion. Such a person would be the one who was not only well-versed in Qur’anic knowledge but also had the first hand knowledge of the sayings and deeds of the Prophet (pbuh).

The Prophet (pbuh) insisted on the spread of Hadith. This is evident from his pulpit address at the Farewell Pilgrimage wherein addressing all he asserted:

“Let Allah keep him prosperous who listened to me, memorized the contents and then passed on to one who has not heard it.” [Bukhari]

Tirmizi and Ibne Maaja also confirm this in the following way:

“Let Allah keep that person blooming who heard something from me and conveyed it to others as he heard from me, because, perhaps many people to whom the Message is conveyed be more mindful of it than the audience.”

The Prophet (pbuh) concluded his Farewell Address on the following note:

“Let him who is present, convey it unto him who is absent.” [Bukhari]

The Prophet (pbuh) would not have insisted on the propagation of his words if there were no need of the Sunnah.

WORDS VERSUS GIST

The narrators are of two types. There are narrators who

preserved the Hadith word by word as they heard from the Prophet (pbuh). In contrast there are others who thought it right to convey the sense of the Hadith using different words. Ibrahim Nakha’i narrated an interesting incident. Abu Zara’a Bin Umro Bin Jareer narrated a Hadith to him. After two years when reminded of this particular Hadith, he narrated it verbatim without omitting even a letter. Abdul Malik Bin Umair asserted that when he narrated any Hadith he did not omit even a letter. Even Qatada declared that whatever his ears listened, his mind preserved diligently.

In contrast we find statements that differ from the above views. “According to scholars there is full provision for altering the original words of a Hadith provided the authorized sources are retained and the sense is not affected in any way.” Wasila Bin Asqa’ asserts: “It is sufficient if we relate the Hadith to you by its sense.”

Muhammed Bin Sireen claimed that even when he listened to Hadith from ten different persons, there was no change whatsoever in its substance, although they used different words.” Sufyan Bin Sourî says: “If I say that I am telling you exactly the same thing that I have heard, you must not believe me, because that would be only the essence and substance of what I had heard.”

That is the true situation. While some narrators of Hadith have kept upto the original text, the others were contented with conveying its substance. Perhaps this was the need of the general conditions prevailing at the times. Wakee’a is of the opinion that

if there were no provisions for conveying the sense of the Hadith, there would have been chaos all around.

The holy Qur’an also favours this practice. The narration of a statement in different passages of the holy Qur’an involves different words. But there is no disparity or variance in the original sense or purport. The narration by sense would be undependable only when the narrator is unreliable or his understanding capacity is questionable.

PRESERVING HADITH

The very first persons involved in conserving and preserving the Hadith were the companions of the holy Prophet (pbuh). They were fully aware of their responsibility in this context. This is why they were very careful while taking to narrate any Hadith. They were always cautious that there should never be any defective or mistaken reference to anything associated with the holy Prophet (pbuh). The Prophet (pbuh) also had warned against it: “Anyone who deliberately attempts to ascribe a lie with me should have his abode in the hell.”

It was the common practice of Hazrat Abu Hurairah (R.A.) that whenever he narrated any Hadith, he positively quoted that the true Prophet of Allah has said that whoever ascribed any false thing to him intentionally would end up in Inferno. (Isaba)

The holy Prophet (pbuh) wanted that whatever he said was best understood by the listener. For this purpose even when he was talking casually, he used to repeat his utterance thrice. “It

is a fact that all the companions were not at the same level in listening, understanding and preserving the Sunnah.” [Bukhari]

Some companions enjoyed the company of the Prophet (pbuh) to a greater extent than some others. They were also not at the same level of comprehension. Neither did their retentive power was same. For this reason alone, some of the companions were at an elevated place in quoting the Hadith. Quite a large number of Ahadith are associated with Hazrat Abu Hurairah (R.A.) because he enjoyed the company of the Prophet (pbuh) to a large extent. He was very eager to memorize the Ahadith. Hazrat Abdullah Bin Masood also enjoyed a similar position. In fact when Hazrat Abu Moosa Ash’ari went over to the Prophet (pbuh) from Yamen, he took Ibn Masood as a family member of the Prophet (pbuh) alone. This was due to the fact that he and his mother visited the Prophet (pbuh) very frequently.

Hazrat Anas (R.A.) served the Prophet (pbuh) for nine long years. Similar was the case with other followers like Rafa’a and Bilal etc. Among the ladies, the Mothers of the Momineen i.e. the spouses of the Prophet (pbuh) enjoyed greater opportunities to remain with the holy Prophet (pbuh) even privately.

Consequently the companions used to seek instructions in Hadith among themselves through consultation. There was no distinction in this regard among the closest and distinguished companions. Hazrat Abu Hurairah says: “My association and devotion with the Prophet (pbuh) was quite known and hence

people used to seek Sunnah from me. Among those who come to me are close associates of the Prophet (pbuh) like Umar (R.A.), Usman (R.A.) and Ali (R.A.) as well as common companions like Talha (R.A.) and Zubair (R.A.).” [Ibn Sa’ad]

Hazrat Abdullah Ibn Abbas used to go around to various companions in search of Hadith. Hazrat Anas says: “What all we pass on to you is not completely the material that has been directly heard from the Prophet of Allah (pbuh). It includes also what some of us have heard from some others.” [Mustadrak Hakim]

The companions of the Prophet (pbuh) used to take up long travels for ascertaining the veracity of each Hadith undergoing and bearing great hardships. Many incidents can be cited in this regard. Hazrat Jabir took up the long tour from Madinah to Syria only to listen to it from its original narrator. That travel extended over a period of one full month. He traveled hurriedly as he was afraid he would die before listening it from the first narrator. [Bukhari chap. 93 ‘On Going Out In Search of Knowledge – Ibn-e-Abdul Barr on Jam’a Bayanul Ilm’].

It is said that Hazrat Abu Ayyub Ansari also took a very long tour merely to listen to a Hadith from Aqba Bin A’amir. Although he had heard this particular Hadith direct from the Prophet (pbuh) alone, somehow a doubt had developed in his mind. Merely to clear this doubt he travelled from Madinah to Egypt. When he reached Hazrat Aqba Bin A’amir he urged Ibn A’amir (R.A.) to narrate the Hadith which he had directly listened

from the Prophet (pbuh) about concealing the faults of Muslims. He pleaded: “Only you and I are alive from among those who had heard it directly from the Prophet (pbuh).

And as soon as he listened the Hadith from Ibn A’amir, Abu Ayyub immediately rode back to Madinah. He did not relieve the camel he rode. [Jame Bayanul Ilm p 94]. The Hadith was: “He who concealeth the follies of a Muslim would have his faults concealed by Allah.”

A similar case is reported by another companion in Darimi. The companion reached Fuzala Bin Adbullah at Egypt and said: “I have not come to meet you all along. I have reached you only to listen to the Hadith which both of us had listened to from the Prophet (pbuh) himself. I hope you will remember it verbatim.

Likewise Abu Sayeed Khudri had taken long tour only to get one word corrected in the text of a particular Hadith.

The case of Taabayeen was no different. They also undertook long travels bearing all hardships of the journey to seek more and more knowledge about Hadith. Among them Sayeed Bin Al Museeb is famous for traveling long distances only to verify a single word in the text of a particular Hadith.

Abul A’alia asserts that they used to listen to a Sunnah on the authority of the companions. However they would not be satisfied till they approached that particular companion and got it confirmed directly. [Daarimi]

How ingeniously and perfectly the companions of the Prophet (pbuh) and Taabayeen, the followers of the companions, have worked is certainly an incomparable achievement in history.

PUBLICATION OF HADITH

The companions were not merely preserving Hadith. They were equally interested in their spread and publication.

After the demise of the Prophet (pbuh) wherever Islamic rule was established the companions reached in teams, settled there and took up the work of spreading the word of Allah and the Prophet of Allah. Besides Makkah and Madinah, such places include Yeman, Yamama, Damascus, Baharain, Basrah, Kufa, and Egypt. The services rendered at Madinah by Hazrat Abu Harairah(R.A) and Hazrat Ayesha (R.A) cannot be overlooked.

At Damascus the propagating work was taken up by Hazrat Abu Darda (R.A) and at Kufa by Abdullah Bin Masood (R.A). Imran Bin Hassan (R.A) contributed much in this direction at Basrah.

At Masjid-e-Nabavi, Madinah, Hazrat Jabir Bin Abdullah had established a group for propagating the Hadith and other subjects. [Asaba Vol.1 P43]

Hazrat Ma’az Bin Jabal , a well known companion of the Prophet (pbuh) was engaged in delivering the knowledge of religion at the famous Syrian town, Hamas.

After the Prophet (pbuh), the companions were engaged

for quite a long time in propagating Hadith: After them their followers, generally known as, Taabayeen took up this task. And thus the truth of a prophetic quotation was proved. The Prophet (pbuh) had predicted: “ You are listening from me. You will also be heard. And people will be listening from those who have heard you.” [Abu Daud, Almustadrak]

After the demise of the Prophet (pbuh) many companions survived beyond 80 years of age. Who was the last to breathe last among the companions? Generally A’amir Bin Wasila Laisee Abul Tufail was considered to be the last companion to part this world. However some persons doubt it because Al’adda and Abu Ghabba are said to have died much later to the death of A’amir Bin Wasila. Even the name of Mu’awiah Bin Hakamus – Salmi is mentioned in this regard who died in 100 A.H. The last companion to expire in Syria was considered to be ‘Utba Bin Abdus Salami and in Egypt Abdullah Bin Haris Bin Jaz’az Zubaidi. The last companion who expired at Hamas was Abu Amama Bahali. His original name was Sadi ‘Ajlaan. Hazrat Anas Bin Malik expired in Basra in 93A.H. Some say he lived up to 99 A.H. Hazrat Anas Bin Malik thus lived for 83 years after the demise of the Prophet (pbuh). Among those who survived for 89 years beyond the demise of the Prophet (pbuh) was companion Mahmood Bin Rabee’a and for 92 years was companion Harmus Bin Zayaad Bahali. After the Prophet (pbuh) Ibne Abbas and Abu Hurairah were engaged in propagation of the Sunnah for 68 and 49 years respectively. This period in case of Hazrat Ayesha

(R.A) extended to 48 years. Thus it can safely be said that there were quite a large number of companions who were engaged for 60 to 80 years after the demise of the Prophet (pbuh) in propagating the religion at various places.

QUESTIONS

1. What do we expect when we embark on study of the Qur’an? and Why?
2. When we open the Qur’an what we notice first?
3. It is said the treatment of different subject is unique in the Qur’an. Explain.
4. What kind of book is the Qur’an?
5. In what manner was it revealed?
6. What underlies its arrangement?
7. What is its subject?
8. What is its true purpose?
9. What is the Central theme of the Qur’an?
10. What is the background of Makkan Surahs?
11. Mention the different stages of the Prophet Muhammad’s mission.
12. What are the foundation stones of Islam ?
13. Define Hadith fully.
14. What is the significance of Hadith in Islam?
15. How are the glorious Qur’an and the holy Hadith related together?
16. Name five persons who are considered as authentic narrators of Hadith.
17. What methods were adopted by the noble Prophet (pbuh) to propagate Hadith?
18. On what note did the holy Prophet (pbuh) conclude his Farewell Pilgrimage?
19. What are the distinct ways in which Hadith has reached us? Comment on their significance?
20. What was the purpose of taking long travels by the narrators of Hadith?
21. How long did the first narrators of Hadith live after the demise of the holy Prophet (pbuh) ?
22. Name a few of the narrators of Hadith who survived long to propagate Hadith.
23. Arrange the following narrators of Ahadiths in the order of their importance:
Ummahathul Momineen; Tabayeen; Companions of the Prophet (pbuh); Tabatabayeen.

In the name of Allah, the most Beneficent, the most Merciful

SUPPLICATION (DU’A)

Human being is an embodiment of necessities. The same necessity is his identity as well as his distinguishing feature. God has bestowed upon him many of His bounties. Many more keep eternally showering on him. A few more remain to be attained by him. Human being needs God in his very existence. He needs His all pervading help in the journey of life.

In Islam supplication (Du’a) has been assigned a fundamental importance. Our supplications help us in keeping this feeling alive that we cannot afford to be free from His benevolence. Allah is an All seeing and All-hearing and Merciful God who is capable of fulfilling the needs of His creation. As

this is the case then why should we not nourish a feeling of expectation of goodness and welfare from Him? And why should we not cry out for His help in distress? Why should we not be grateful to Him when we are in favourable conditions?

Through our supplications (Du’a) we establish such a link and connection with God which cannot be severed for ever. We cannot have a greater relation with others than with God. He is our Creator and we are His creations. He is our sustainer and we draw our sustenance from Him. He is our ruler and we are His subject. Hence there is no degradation or humiliation in spreading our hands before Him seeking His help. Do we ever feel ashamed to utilise our arms and organs in our daily life? Not at all! These arms and organs too, His gift. Therefore to exercise restraint or hesitation in seeking His help and consciously accepting Him as fulfiller of our needs will be entirely simplistic. In being permanently linked to His threshold as a seeker lies all the honour and respect. To abandon Him and to make others as a focus of our expectations to fulfil our needs and to save us from dangers, is the height of ingratitude. It is also a proof of our insensitivity and ignorance. In the glorious Qur’an it is stated :

“O mankind! It is you who stand in need of Allah but Allah is Rich (free from all wants and needs), worthy of all praise”. (ch : 35/v:15)

At another place it is stated :

“Is it not He, who responds to the distressed one, when he calls Him? (ch:27/v:62).

There is nobody who can really help in critical and distressing moments. It is Allah alone who can ward off our troubles and help us in our distress.

By placing the necessities before Allah, the servant offers the proof that he regards Allah alone as his master, ruler and fulfiller of our needs, and that all his expectations are focussed on Him. And Allah likes and loves it very much, that the servant may call Him alone and beg for His bounty. It can never be to the liking of God and it is outrageous to His sense of honour that His servant focus his expectations upon other than Him and remain alien to Him. Such unconsciousness and ignorance is not in keeping with the dignity of man who has been blessed with a thinking capacity and a sense of consciousness. It is an unpardonable crime to keep living in the darkness of ignorance and not utilise the God given capacities of senses and understanding. By not using the capacities of sense and power of understanding, man commits the blunder of making life devoid of meaning. In consequence of this he undergoes such a great loss that it is impossible to make amends.

Supplication before God and to place our needs before Him is in fact an expression of highest degree of submission and devotion to Him. In the mirror of the expression of our extreme devotion we can see the nice and happy relationship which exists between ourselves and our God. That is why we feel a highest degree of satisfaction from a sense of beneficence through supplications. In view of the importance and value of

supplication, Prophet Mohammed (pbuh) has said: “Supplication (Du’a) only is prayer” (Tirmidi, Ahmed, Ibn-e-Majah, Abu Dawood).

Besides he has said : “Supplication (Du’a) is the essence of Prayer” (Tirmidi)

Supplications, (Du’a) are sign of our healthy thoughts and visions. Supplications bring us closer to God and through them we attain the honour of imploration and conversation with the Almighty. The needs of the servant are multifarious. It is also his need that he gets food when he is hungry and a cure when he is sick. It is also his need that he gets someone’s support when he is helpless. He needs a satisfactory refuge (defence) when confronted with dangers and fears. It is equally his need that if he errs in his behaviour or commits a sin, that he be pardoned. When he repents and regrets he be cleansed after forgiveness. It is all the more his great need that he is conferred a status of honour and dignity in the hereafter and he be included among those on whom god’s favours and awards are to be showered.

Again it also a greater need of the devotee that if he is engaged in the propogation of Truth and inviting people towards Allah’s way of life, that Allah provides facilities in his work. He needs His help to evoke a positive response for truth from the hearts of those who are invited.

It can be very well estimated from the taught and sought supplications of the Prophet of God (pbuh) as to what should be

the sentiments of our heart at that time and as to how completely filled with the love of God and a sense of servitude we must keep our hearts and further to keep our hearts fully enlightened.

At this stage it is imperative to count a few points regarding the rules of observance and the timing of acceptance of the supplications.

Rules of Observance of Supplications

1. Supplication must be performed with faith and sincerity.
2. It must be fully tried to keep away from sins. Food, drink and clothes must be available from legitimate (Halal) earnings.
3. One must specially refrain from major sins such as adultery, wine, falsehood, cheating, jealousy, pride, ill-will, back-biting and tale-carrying.
4. Supplication must be performed with utmost humility and fear to God causing shedding of tears.
5. Confessing the commission of sins, to express repentance with sincerity of heart.
6. It is desirable that before supplication (Du’a) one must perform ablution (Wudu) and then pray two Rakaath Namaz (Nafil).
7. It would be preferable to face Qibla for supplication.
8. Before presenting one’s needs, one must praise Allah and send Darood on His Prophet (pbuh)

9. While supplication, both the hands must be raised and both the palms be kept before the face.
10. After supplication the face must be besmeared with both the hands.
11. Invocation and Istigh-far (asking forgiveness for sins) must be repeated thrice.
12. There can be no supplication for facilitating commission of sins and cutting off relations.
13. There should be no room for regardlessness in supplications i.e. in the invocation it should never be expressed that O God, if you wish so, then grant me the same, or if you so wish, have mercy upon me, but the needs must be expressed forthrightly and with determination and requisition their fulfilment.
14. No invocation will be resorted for an impossible event.
15. Should not indulge in hurry for early acceptance of supplications.
16. In apparent appearance if the supplication is not fulfilled then it must be thought that there is some inherent goodness in its non-acceptance. Perhaps Allah will fulfil my supplication in some other form, the reward of supplication is nevertheless not lost upon me.

Some of the important supplications:

Prayer for this world and the Hereafter

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي

Allahummaghfirli warhamni wa afeni warzuqni.

O Allah! forgive me, take pity upon me, preserve me, and grant me sustenance.

At the Time of Going to Bed

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allahumma bismeka amootu wa ahya

O Allah! in Thy name do I die and live.

At the Time of Awakening

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alhamdu lil lahil lazi ahyaana baada ma amatana wa ilaihinnushooro.

All praise to Allah, He who revived us to life after giving us death and to Him we shall have to return.

On Hearing Azan

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ
 أَيْ مُحَمَّدِنِ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا
 مَحْمُودًا نِ الْيَوْمِ وَعَدَّتْهُ. إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

Allahumma rabba haazihid daawatit taammati was salaatil qaa-imate aati mohammadanil wasilata wal fadheelata wad darajatar rafeeata wab as-ho maqaamam mahmooda nil lazi wa attahu war zuqna shafa atahu yaumul qiyaamati innaka laa tukhliful meeyad.

O Allah! Lord of this perfect call and of the salaah to be offered presently, vouchsafe Muhammad the way of approach unto Thee, and also eminence, and elevate him to the glorious position which Thou last promised him, and afford us his intercession. On the Day of Judgement and Thou goest not back on Thy promise.

At the Finishing of Meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

Al hamdo lil lahil lazi atamana wa saqaana waja-alana minal muslemeen.

Praise be to Allah who fed us and gave us drink and made us Muslims.

While Dining at the Table of Other Person

اللَّهُمَّ اطْعِمْ مَنْ اطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

Allahumma at im man at amani wasqi man saqaani.

O Allah! feed him who fed me and give him drink who gave me drink.

After Taking Milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Allahumma baarik lana feehe wa zinda minhu.

O Allah! bless us with it and increase it for us.

At the Time of Donning a New Garment

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي

Allamdu lil lahil lazi kasaani ma uwaari behi aurati wa ata jammalu behi fee hayatee.

Praise be to Allah, who clad me with that where with I cover my shame and where with adorn myself in my life.

At the Time of Undertaking a Journey

Alhumdu lil lahi subhanal lazi sakhkhara lana haaza wama kunna lahu muqrineen, wa inna ila rabbina la munqaliboon.

Praise be to Allah, Glory unto Him, who hath subjected this (vehicle....) for us, though we were unable to subdue it. Behold we are assuredly to return unto our lord.

When Evil thoughts come to Mind

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. اٰمَنْتُ بِاللّٰهِ وَرَسُوْلِهِ

Aoozubillahe minash-shaitaane aamantu billahi wa rusulehi.

I take refuge with Allah from the Satan. I repose my faith in Allah and His apostle.
