

If only, ...

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah,
the Most Beneficent,
the Most Merciful!***

Introduction

Verily all praise and thanks are due to Allah! We praise Him, seek His help, ask for His forgiveness, and pray for His guidance on the right path. We seek refuge in Him alone to be protected from the evil of our souls and our bad deeds. Whoever Allah guides, there is no one to lead them astray, and whoever He leads astray, no one can guide them. I testify that there is no deity worthy of worship except Allah; He is One, having no partner. And I bear witness that Muhammad ﷺ is His servant and Messenger.

Verily, the best speech is the Book of Allah, and the best guidance is the guidance of Muhammad sallallahu alayhi wa sallam (ﷺ). Also, the most evil things of all in religion are those that are newly invented, for every newly invented matter (in religion) is an innovation (bid'ah), every innovation

is a misguidance, and all misguidance will be in the Hellfire.

After praise of Allah and calling down blessings on the Holy Prophet I proceed...

Almighty Allah says:

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before). (Allah) will say: "Like this: Our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy). And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allah)

and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.”¹

“And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, – and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).”²

“O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.”³

“And whosoever turns away blindly from the remembrance of the Most Gracious

¹ Surah “Taha”, 124-127. *This book contains interpretations of the meanings of the Noble Qur'an in the English by Muhammad Muhsin Khan.*

² Surah “al-Jinn”, 17.

³ Surah “al-Munafiqun”, 9.

(Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Shaitan (Satan – devil) to be a Qarin (a companion) to him.”¹

“Therefore withdraw (O Muhammad ﷺ) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world.”²

“The Prophet (ﷺ) said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one.”³

Abdullah bin Busr radiyallahu anhu (رضي الله عنه) narrated that “a Bedouin said to the Messenger of Allah ﷺ said: "Ya Rasul-Allah! The laws of Islam are burdensome for me. Tell me of something that I will be able

¹ Surah “az-Zukhruf”, 36.

² Surah “an-Najm”, 29.

³ Sahih Bukhari, 6407.

to adhere to.”¹ He ﷺ answered: *“Always keep your tongue moist with the remembrance of Allah, the Mighty and Sublime.”*²

O believers, take heed! Those who turn away from the remembrance (dhikr) of their Lord shall lead a troubled existence. Their Lord shall assign to them a persistent shaitan (devil), and on the Day of Judgment, they shall be resurrected blind, destined for an ever-intensifying torment. Thus, they shall find themselves among the ultimate losers.

True believers, on the other hand, remember their Lord morning and evening; neither trade nor shopping can prevent them from remembering Allah, performing prayers, and giving alms. They fear a day when hearts and eyes will be in turmoil.

¹ In the context of facilitating ibadah (worship to Allah)

² Ahmad bin Hanbal, al-Musnad, 4/190. Sahihu'l-Jami, 7700.

The Lord has prepared for them forgiveness and a great reward. In this regard, Almighty Allah says: "Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared

for them forgiveness and a great reward (i.e. Paradise).”¹

Pay attention to this Ayah (verse)! In the Ayah, the word “much” is used exclusively in connection with dhikr (remembrance of Allah). In other words, forgiveness and a great reward are prepared for both men and women who remember their Lord abundantly. This implies that remembering Allah frequently is essential for attaining success in the afterlife. Similarly, frequent remembrance of Allah is crucial for achieving salvation in this world. In this context, the Almighty Lord says: “O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.”² If so: “O you who believe! Remember Allah with much remembrance.

¹ Surah “al-Ahzab”, 35.

² Surah “al-Anfal”, 45.

And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers.]”¹

Prophets serve as exemplary figures for us, particularly in the context of remembering Allah. Allah Almighty says in the Quran:

“Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (Iqamat-as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers. And Allah knows what you do.”²

¹ Surah “al-Ahzab”, 41-42.

² Surah “al-Ankabut”, 45.

“Musa (Moses) said: "And appoint for me a helper from my family, Harun (Aaron), my brother. Increase my strength with him, And let him share my task (of conveying Allah's Message and Prophethood), That we may glorify You much, And remember You much.”¹

Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Make a sign for me (regarding the anticipation of having a son)." Allah said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning.”²

“Those who believed (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of

¹ Surah “Taha”, 29-34.

² Surah “Ali 'Imran”, 41.

Allah: verily, in the remembrance of Allah do hearts find rest. Those who believed (in the Oneness of Allah – Islamic Monotheism), and work righteousness, Tuba (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return!"¹

Our prayer to Allah is that He makes us among His servants who consistently remember Him through dhikrs. By means of these acts of remembrance (dhikrs), may He draw us closer to Him, acknowledge us among those in His presence, and elevate our standing. May He guide us to be servants who excel in good deeds, placing us among those whose rewards multiply and whose rank ascends!

May our Almighty Lord include us among His servants who attain the greatest happiness, are spared from the

¹ Surah "ar-Ra'd", 28-29.

fires of Jahannam (Hell), and gain entry into Jannah (Paradise), all through the intercession of the Prophet Muhammad ﷺ on the Day of Judgment!

O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner.

But woe unto those whose hearts are hardened from the remembrance of Allah. They are in evident error. What a shame for these servants! They will undoubtedly regret it and wish:

"Would that we were but sent back (to the world)! Then we would not deny the Ayat (proofs, evidence, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"¹

"Would that I had ascribed no partners to my Lord!"² (Tafsir Ibn Kathir)

¹ Surah "al-An'am", 27.

² Surah "al-Kahf", 42.

"Oh, **would that** we had obeyed Allah and obeyed the Messenger." ¹

"Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as a Khalil (an intimate friend)! He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is to man ever a deserter in the hour of need." (Tafsir Al-Qurtubi)²

"And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him Shaitan (Satan / devil) to be a Qarin (a companion) to him. And verily, they (satans / devils) hinder them from the Path (of Allah), but they think that they are guided aright! Till, when (such a one) comes to Us, he says

¹ Surah "al-Ahzab", 66.

² Surah "al-Furqan", 27-29.

(to his Qarin (Satan/devil companion))
"Would that between me and you were the distance of the two easts (or the east and west)" – a worst (type of) companion (indeed)."¹

"If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment. When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: **If only** we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us. Thus Allah will show

¹ Surah "az-Zukhruf", 36-38.

them their deeds as regrets for them. And they will never get out of the Fire.”¹

“But as for him who will be given his Record in his left hand, will say: “**I wish that I had** not been given my Record! And that I had never known how my Account is! **Would that** it had been my end (death)! My wealth has not availed me; My power (and arguments to defend myself) have gone from me!”²

“Nay! When the earth is ground to powder. And your Lord comes with the angels in rows. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him? He will say: “Alas! **Would that I** had sent forth (good deeds) for (this) my life!”³

¹ Surah “al-Baqarah”, 165-167.

² Surah “al-Haqqah”, 25-29.

³ Surah “al-Fajr”, 21-24.

"Rasulullah ﷺ said: "On the Day of Judgment, all creatures, including jinns, humans, animals, and everything else, will be gathered in one place, and Allah will judge between them. On that day, Divine justice will be realized completely, and retribution will be exacted. Even the hornless sheep will settle its account with the horned sheep, until one animal will have no claim over another. Then, Allah will command (to those animals): "Become dust!"¹ The disbeliever (witnessing this) will say (in the terror of being called to account): "Woe to me! **Would that I were dust!**"²

So, those who deny the signs of Allah, disbelieve in Allah and His Messenger ﷺ, disobey their guidance, associate partners

¹ Tafsir at-Tabari, 30/17-18; Silsilatu'l-Ahadi's-Sahihah, 1966.

² Surah "an-Naba", 40.

with their Lord, deviate from the path of the Prophet ﷺ and neglect remembrance of the Most Merciful will ultimately experience regret.

When a mindful Muslim, fearing his Lord, carefully reads and comprehends these ayahs, a profound impact ensues. His heart trembles, dissuading him from sin, and he refrains from transgressions until his death; every deed is undertaken with consideration for Allah's consent and the anticipation of rewards in the hereafter. Furthermore, he seeks guidance from the Prophet Muhammad ﷺ by adhering to his Sunnah.

In the mentioned ayahs, it is stated that only sinners will express the sentiment "**If only.**" In other words, this desire stems from their realization of the gravity of their fate. O Muslims, engage in deeds that spare you from being among those who harbor such regrets.

Now, is it permissible to use this expression in different contexts, particularly with positive intentions? Yes, a believer may use this phrase when expressing a desire to perform a virtuous deed.

For instance:

It is reported that Aisha radiyallahu anha (رضي الله عنها) said: "When the Prophet ﷺ migrated to Medina, there was a night when he could not sleep due to concerns about a potential enemy attack. On that occasion, he said: "**Would that** a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that? "He (The new comer) replied, "I am Sa`d bin Abi Waqqas and have come to guard you." So, the Prophet (ﷺ) slept (that night)."¹

Sufyan bin Abu Zuhayr radiyallahu anhu (رضي الله عنه) said: I heard Allah's Messenger ﷺ

¹ Sahih Bukhari, 2885.

saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; **if they but knew**. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; **if they but knew**. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; **if they but knew!**"¹

Almighty Allah informed us of the following words of the Prophet Lot peace be upon him (عليه السلام): "**Would that** I had strength (men) to overpower you, or that I

¹ Sahih Bukhari, 1875.

could betake myself to some powerful support (to resist you).”¹

Just like the wish of Waraqa bin Naufal, the cousin of Khadija رضي الله عنها. When the Prophet ﷺ told Waraqa what he had experienced in the cave of Hira, he said to the Prophet ﷺ: “This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. **I wish I were** young and could live up to the time when your people would turn you out.”²

It was narrated from Abu Hurayra رضي الله عنه that the Messenger of Allah ﷺ said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor listens to him and says, '**I wish I had** been given what has been

¹ Surah “Hud”, 80.

² Sahih Bukhari, 3.

given to so-and-so, so that I might do what he does; and a man whom Allah has given wealth and he spends it on what is just and right, whereupon an other man May say, '**I wish I had** been given what so-and-so has been given, for then I would do what he does.'

¹

Hadith of Abu Hurayra رضي الله عنه: 'I heard the Prophet ﷺ praying the funeral prayer as follows:

((اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَاغْفِرْ عَنْهُ وَعَافِهِ وَأَكْرِمْ
 نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ وَنَقِّهِ مِنَ
 الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ
 دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا
 مِنْ زَوْجِهِ وَقِهِ فِتْنَةَ الْقَبْرِ وَعَذَابَ النَّارِ))

¹ Sahih Bukhari, 5026.

“O Allah, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception. Expand the place where he will enter (his grave). Cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into the Jannah, protect him from the punishment of the grave and the torment of the Fire!”

Abdur-Rahman bin Auf رضي الله عنه says: “Because of this supplication made by the Prophet ﷺ, 'I wished to be in the place of these deceased individual.’”¹

According to what was narrated from Salim Ibn Abi'l-Ja'd, a man from the Huzaa tribe said: “**I wish I had** performed this prayer so that I could have some peace.” Some people (there) acted as if they were

¹ Sahih Muslim, 963.

blaming that man for this statement, so (the man in question said): I heard the Messenger of Allah ﷺ say: "O Bilal, get up (call us to prayer) and comfort us with prayer." ¹

Amr bin Maymun narrated that Abdullah bin Mas'ud رضي الله عنه told him the following: "Once the Prophet ﷺ was offering prayers at the Ka`ba. Abu Jahl was sitting with some of his companions. One of them said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad, when he prostrates?" The most rogue and unfortunate of them (*Uqba ibn Abi Mu'ayt*) got up and brought it. He waited till the Prophet ﷺ prostrated and then placed it on his back between his shoulders. (Abdullah bin Mas'ud said): "I

¹ Sunan Abu Dawud, 4985; Mishkatu'l-Mesaa-bih, 1253.

was watching but could not do any thing. **I wish I had** some people with me to hold out against them..."¹

¹ Sahih Bukhari, 240.

Instructive Ayahs

Almighty Allah says:

“And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if **they but knew!**”¹

“He (Allah) will say (to the unbelievers): “What number of years did you stay on earth? They will say: “We stayed a day or part of a day. Ask of those who keep account. He (Allah) will say: “You stayed not but a little, **if you had only known!** Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?”²

“O you who believe! Shall I guide you to a trade that will save you from a painful

¹ Surah “al-‘Ankabut”, 64.

² Surah “al-Mu‘minun”, 112-115.

torment? That you believe in Allah and His Messenger (Muhammad ﷺ) and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, **if you but know!** (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.”¹

“And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, **if they but knew!**”²

“Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties

¹ Surah “al-Mu’minun”, 10-12.

² Surah “al-Baqarah”, 103.

and their lives in the Cause of Allah, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; **if only** they could understand!"¹

"And as for those who emigrated for the Cause of Allah, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; **if they but knew!**"²

"**If only** those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped!"³

"The likeness of those who take (false deities as) Auliya' (protectors, helpers) other than Allah is the likeness of a spider who builds (for itself) a house; but verily,

¹ Surah "at-Tawbah", 81.

² Surah "an-Nahl", 41.

³ Surah "al-Anbiya", 39.

the frailest (weakest) of houses is the spider's house – **if they but knew!**"¹

“Those before them belied (prophets), and so the torment came on them from directions they perceived not. So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter **if they only knew!**”²

“Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning, Without saying: Insha'Allah (If Allah wills). Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke.

¹ Surah “al-‘Ankabut”, 41.

² Surah “az-Zumar”, 25-26.

Saying: "Go to your tith in the morning, if you would pluck the fruits." So they departed, conversing in secret low tones (saying): "No Miskin (poor man) shall enter upon you into it today." And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: "Verily, we have gone astray. (Then they said): "Nay! Indeed we are deprived of (the fruits)!" The best among them said: "Did I not tell you: why say you not: Insha'Allah (If Allah wills)." They said: "Glory to Our Lord! Verily, we have been Zalimun (wrong-doers)." Then they turned one against another, blaming. They said: "Woe to us! Verily, we were Taghun (transgressors and disobedient). We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may

forgive our sins and reward us in the Hereafter)". Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, **if they but knew!**"¹

"He (Nuh/Noah) said: "O my people! Verily, I am a plain warner to you, That you should worship Allah (Alone), fear (be dutiful to) Him, and obey me,nHe (Allah) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, **if you but knew!**"²

¹ Surah "al-Qalam", 17-33.

² Surah "Nuh", 2-4.

Supplications (Duas)

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً

وَقِنَا عَذَابَ النَّارِ﴾

*"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire."*¹

﴿رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ

وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ

فِي عِبَادِكَ الصَّالِحِينَ﴾

"My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents,

¹ Surah "al-Baqarah", 201.

and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves!"¹

﴿ رَبَّنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴾

"Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"²

((اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ، وَعَافِنِي فِيْمَنْ عَافَيْتَ،
وَتَوَلَّنِي فِيْمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيْمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا
فَضَيْتَ، فَإِنَّكَ تَفْضِي وَلَا يُفْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ
وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ))

"O Allah, lead me among those whom You have guided, provide me with safety among those whom You have kept safe, take

¹ Surah "an-Naml", 19.

² Surah "al-Kahf", 10.

me under Your protection among those whom You have protected, bless me in what You have given, and shield me from the evil of what You have decreed, for You are the Decider, and none can decide against You. Whoever You befriend is never humiliated. Blessed and Exalted are You, our Lord!"¹

((اللَّهُمَّ اِفْسِمْ لَنَا مِنْ حَشِيَّتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ
مَعَاصِيكَ وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ
مَا تُهَوِّنُ بِهِ عَلَيْنَا مُدَابِرَاتِ الدُّنْيَا وَمَتِّعْنَا بِاسْمَاعِنَا
وَأُذُنَانَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ
ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانذِرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ
مُدَابِرَاتِنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ
عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا))

¹ Sunan Abu Dawud, 1425.

“O Allah, apportion for us, fear of You, that shall come between us and disobedience of You, and of obedience to You, which shall cause us to obtain Your Paradise, and of certainty, which shall make the afflictions of the world easy for us, and enjoyment of our hearing, and our seeing, and our strength as long as You keep us alive, and make it the inheritor of us. And let our vengeance be upon those who have wronged us, and aid us against those who show enmity towards us, and do not make our affliction in our religion, and do not make this world our greatest concern, nor the limit of our knowledge, and do not give power over us to those who will not have mercy on us”¹

((اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ،
مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ

¹ Sunan al-Tirmidhi, 3502;

عَاجِلِهِ وَآجِلِهِ، مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنَ الْخَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ، وَأَعُوذُ بِكَ
 مِنَ الشَّرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
 الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَأَعُوذُ بِكَ مِنَ
 النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَأَسْأَلُكَ أَنْ
 تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لِي خَيْرًا))

“O Allah, I ask You for all that is good, in this world and in the Hereafter, what I know and what I do not know. O Allah, I seek refuge with You from all evil, in this world and in the Hereafter, what I know and what I do not know. O Allah, I ask You for the good that Your slave and Prophet has asked You for, and I seek refuge with You from the evil from which Your slave and Prophet sought refuge. O Allah, I ask You for Paradise and for that which brings

one closer to it, in word and deed, and I seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And I ask You to make every decree that You decree concerning me good!"¹

((اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِمْلَةٌ أَمْرِي،
وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي
الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ،
وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ))

"O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my

¹ Sunan Ibn Maja, 3846.

death a source of comfort for me protecting me against every evil.”¹

((اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ، وَنَعِيمًا لَا يَنْفَدُ،
وَمُرَافَقَةً مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْلَى جَنَّةِ الْخُلْدِ))

“O Allah, I ask You for unfailing faith, inexhaustible blessings, and to be with the Prophet Muhammad ﷺ in the highest level of Heaven forever!”²

In the end, our wish to Allah is that He would count us among His servants who constantly remember Him. Thanks to these dhikr, may He place us among those who are close to Him, remember us to those who are with Him, and elevate our place in His presence. May He make us one of

¹ Sahih Muslim, 2720.

² Musnad Imam Ahmad, 1/454; al-Adabu'l-Mufrad, 690.

His servants who surpass others in good deeds, and may He enlist us among the group of His servants whose rewards increase and whose rank rises!

May our Almighty Lord admit us among the group of His servants who will attain the greatest happiness, be saved from the fire of Hell, and enter Heaven, thanks to the intercession of the Prophet Muhammad ﷺ on the Day of Judgment! O Allah, help us to remember You, to thank You, and to worship You well!

O our Lord! Make our country and other Muslim countries safe and grant security to those lands! Oh God, grant us safety in our country! O Allah, show us the truth as the truth and guide us to the truth. Show us falsehood as falsehood and keep us away from falsehood!

Conclusion

We implore Allah, the Almighty and Majestic, invoking His beautiful names and sublime attributes, to render this endeavor of ours fruitful and in accordance with His consent, as if it was a work done sincerely, from the heart. At the same time, may He place this work among the books that will be read until the Day of Judgment. Through His grace, may it benefit Muslims and us, earn us rewards, and make us among the inhabitants of Jannat ul Firdaus!

Allah Almighty is the One who motivates whomever He wills to do useful things and guides them to the right path. All praise and glory belong only to the Lord of the worlds. Peace and blessings be upon our Prophet Muhammad ﷺ, his family, and companions!

Symbol's Directory

ﷺ : **Sallallahu 'Alayhi wa sallam** – “May the Blessings and Peace of Allah be upon him”.

(This term should be used specifically when saying Prophet Muhammad's ﷺ name).

ﷺ : **Radiyahallahu anhu** (male) – “May Allah be pleased with him”

ﷺ : **Radiyahallahu anha** (female) – “May Allah be pleased with her”

ﷺ : **Radiyahallahu anhuma** – “May Allah be pleased with them” (*2 companions*)

ﷺ : **Radiyahallahu anhum** – “May Allah be pleased with them” (*more than 2 companions*)

(This term is used whenever the name of a companion of the Prophet Muhammad ﷺ is mentioned)

ﷺ : **Rahimahullah** – “May Allah have mercy on him/her” (*used after mentioning the*

righteous Islamic persons/scholars who lived after the companions of Muhammad ﷺ)

عليه السلام : **Alayhi As-Salaam** – “Peace be upon him” (*This expression follows after naming Allah’s any prophet, or one of the noble Angels (i.e. Jibreel (Gabriel), Mikaeel (Michael), etc.)*)

عليهم السلام : **Alayhim As-Salaam** – “Peace be upon them” (*This term is meant to confer peace upon the Prophets and Messengers of Allah).*

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