

*The Hymns
and
the Prayers
in the
Holy Qur'an*

This is one of the chapters from the second part of my book titled ‘The Belief and the Life in the Holy Qur'an’. Considering its importance I am publishing it in a book form.

If we commit the prayers of Holy Qur'an and recite it frequently in our life as well as in our daily prayers we will be showered with great blessings from God. May Allah help us for that.

Finally I request the readers to pray for my humble self. May Allah always keep us in his right path and in the company of His chosen servants. Amen.

With loving regards.

Abdur Rahman.

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Prayer is like a life vein of a believer. As the blood flows in his body, praise of God and prayers also should flow in his mind. All the powers come from God. Man also does work because God gave him power. There are limitations for the action of man. But God has no limitations for His power. That is why we say God is all powerful. The man who has got limitations and wants to do something which may be beyond his power then help of God is required. There comes need for the prayer. Also for the actions which can be executed by a man normally, if there is prayer then it can be realized very easily.

Allah has quoted in His holy book the prayers of prophets and their followers gone by. From these prayers we can understand the pains and difficulties they have undergone and the oppressions they have suffered at the hands of disbelievers. From these prayers it could be understood that as believers we also have to face such difficulties and we should be prepared for it. By memorizing these prayers in Arabic and reciting it in our daily prayers it will help us to fetch the mercy of God. Some prayers are taught by God Himself. For a better understanding of the prayers, the back ground verses of each prayer is also quoted.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

2:187. And when MY servants ask thee about ME, say `I am near. I answer the prayer of the supplicant when he prays to ME. So they should hearken to ME and believe in ME that they may follow the right way.

In this verse Allah has shown a way to understand His existence. That way is Allah answers the prayers of those who pray to Him. Only those who do good works will like to know the existence of

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God. Those who do bad deeds wish that there should not be any God, because they will not like the existence of a God who is going to punish them. 'They should hearken to ME and believe in ME' means that those who want to get answers for their prayers also should do good works. How much they do the good works, according to that degree they also will get answers from God. There are people who complain that why we don't get answers for our prayers. The reason for this complaint is that they are not the people who do good works. We should pray to God with the ambition of knowing Him and to understand Him. The prayers with a mere wish of fulfilling our worldly desires may not be fulfilled.

1. Surah Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ ۝ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

1:1-7. In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path. On the path of those on whom Thou hast bestowed Thy blessings, not (on the path) of those who have incurred Thy displeasure, and not (on the path) of those who have gone astray.

Surah Fatiha which is the opening chapter of Holy Qur'an is the summary of its teachings. There is no other eulogy or prayer in this nature other than this to fetch the mercy of God. In this

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chapter the first part contains praise of God. The attributes of God which is connected with mankind is mentioned first. The first attribute is that He is the Lord of all the worlds which means that He is the sustainer and the upbringer of all of His creatures. He brings them up step by step and sustains them by providing everything necessary for their life cycle.

Then comes the attribute of Al-Rahman which means the God who shows mercy without any conditions. The God Who has prepared everything for His creatures even before their birth and treats them with mercy from their birth to death without looking whether they are believers or non believers.

Then comes the attribute of Al-Raheem which means the God who gives rewards according to one's own actions. Whoever does good works, believer or non believer, he will get reward for his good actions. But for the believers due to their higher ranking deeds they will get the comfort of heaven and the nearness of God, but for the disbeliever they loose this opportunity because of their denial of His prophets. The God who gives rewards for good actions also will give punishment for their bad actions which is also contained in the attribute of Al-Raheem.

Then comes the attribute, the Master of the Day of Judgment. The God has selected a day in His eternal wisdom, a period to give rewards or punishment for the actions of His servants. This is the Day of Judgment which comes after our death on the day of resurrection. Here a day does not mean a day of 24 hours, but it is a particular period of time. This attribute is always in action in this world also at its proper time. This attribute shows the aim of our life, the death, the resurrection and the final judgment of God.

The man who praises God mentioning His four attributes also should practice it in his life. When we praise someone stating his good character, it means we also like that character. But if we praise the quality and desist it to practice in our life then we are exhibiting our hypocrisy.

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We have to acquire the quality of God who is the Sustainer of this world by protecting those who are under us and around us as best as we can. We should fulfill our obligation towards our parents and family first, then to our blood relatives, neighbours, friends and all the creatures of God.

In the same way we have to acquire the quality of Al-Rahman and should show mercy to all irrespective of whether they are believers or non-believers. We have to start this quality from our parents and finally to the all creatures of the world.

By acquiring the quality of Al-Raheem, we have to do more good to those who do good to us and treat them with special mercy from our side.

We also have to practice in our life a good way of judgment. When there is a problem we should take a decision looking at both sides of a problem. The reason for the rejection of the prophets is because of foul judgment. People usually accept what the opponents say and take a decision without hearing what the prophet says. What will be our opinion about a judge who gives his judgment by hearing one side and without hearing the other side? In the same way if we judge others by hearing one side and neglecting the other side then we will become worthless in the sight of God like an unfair judge.

These four attributes should exist always in our life. That is why this prayer is recited normally 17 times in our daily prayers. If we recite these verses daily and in our life there is demonstration of these qualities, then it is a proof that our life and our prayers have become a waste.

After praising these four attributes of God we are told to worship Him only and to implore His help only. Since there is no god other than Him, there is no meaning in worshipping other gods and asking their help. To acquire the pleasure of God we have to put our trust in Him and look for His help more than the expectation of help from others. If we say to God that we only worship You and only ask Your help and then look at others for

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their help neglecting the help that may from God then our prayer becomes a lie.

The way in which we give preference for the worship of God and asking for His help is the way of acquiring the pleasure of God. Then we are told to pray for that path which is the right path. The right path is mentioned in the Holy Qur'an (3:52) as advised by Prophet Jesus that is to worship the God who is his Lord and our Lord. All the other way different from this path is the path of acquiring the displeasure and anger of God. When most of the people deviate from the right path, God sends His prophets to show the right path and to make it more clear. So the path which the prophet of God shows is the right path. The path of those who reject the prophets is the path of those who have incurred the displeasure of God and of those who have gone astray.

There are two conditions which Allah has told us to get the right path. First they should be the one who worship the true God only and secondly they should seek His help only. If they really fulfill these two conditions in their life and fear Him only, then they will be deserved to get the right path which God will show them directly. When that path is shown by God then its acceptance becomes the duty of the man who prayed for it. The prayer without the mind to accept the right will only become a lip exercise.

When this prayer is raised from the heart of a man sincerely, then God will show him the right path and He will arrange such opportunities to acquire His pleasure. When this prayer is continued till the end of his life, he will be continuously submerged in the love of God. There will be no end for the delightfulness obtained through the love of God. That is why God has commanded us to recite this prayer continuously in our daily prayers.

Even though Islam is the right path, nobody will attain it by mere birth even if he is born as a Muslim. Those who practice the teaching of Islam only will get the right path. For getting right

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path special help of God is also required. That is why it is required to pray to God to show us the right path.

When God has asked Muslims to show them the right path, there is a prophecy contained in it. A time is going to come when majority of the Muslims will go out of the teachings of Islam and they will follow the path of those who acquired the displeasure of God. This is the time of advent of the Promised Messiah and Mahdi. So when he comes, most of the people will reject him and that is what happened. When God appointed him, majority of the Muslims rejected him acquiring the displeasure of God. But at the same time due to the same prayer, the forth coming generations of Muslims will accept the Promised Messiah by accepting the right path and will acquire the pleasure of God. May Allah help them and keep them in His right path. Amen.

2 - Prayer at the time of construction of Ka'ba

وَإِذْ أَبْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ
إِمَامًا قَالِ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

2:125 And remember when his Lord tried Abraham with certain commandments which he fulfilled, HE said, 'I will make thee a leader of men.' Abraham asked, 'And from among my offspring?' God said, 'MY covenant does not embrace the transgressors.'

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾

2:126 And remember the time when WE made the House a resort for mankind and a place of security; We said, 'Take ye the station of Abraham as a place of prayer.' And we commanded Abraham and Ishmael, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

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وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنْ
الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا
ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٧﴾

2:127 And remember when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in ALLAH and the Last Day.' ALLAH said 'And on him too who believes not, will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٨﴾

2:128 And remember the time when Abraham and Ishmael raised the foundations of the house, praying, 'Our Lord, accept this from us; for thou art the All-Hearing, the All-Knowing;

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾

2:129 'Our Lord, make us both submissive to THEE and make of our offspring a people submissive to THEE. And show us our ways of worship and turn to us with mercy; for thou art Oft-Returning with compassion, and art Merciful.

There are so many philosophical secrecies in this prayer. It catches our attention, the prayer of Prophet Abraham to appoint leaders

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like him in his progenies and the reply given by God to his prayer. God said that his covenant will not be applicable for the wrong-doers. Whenever there will be pious people in his progenies, God will appoint leaders like him who will be prophets of God. But when it is said that no prophets will be ever raised again then it is equivalent to say that all his progenies have become transgressors.

When he prayed to provide fruits for his people for those who believe, Allah replied He will provide for the disbelievers also for a while and the punishment of hell will be thier abode. So it becomes our duty to show gratitude to God's favours.

The prayer for showing the ways of worship means that we should worship Allah according to the way He show us and not the way as we like. It is mentioned in the Holy Qur'an that Allah raised the Holy Prophet (S.A.) according to this prayer (62:3).

3 - Prayer for goodness in this world and in the next world

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ۗ

2:201 And when you have performed the acts of worship prescribed for you, celebrate the praises of ALLAH as you used to celebrate the praises of your fathers, or even with greater devotion. And of men there are some who say 'Our Lord grant us good things in this world;' and such a one shall have no share in the hereafter.

وَمِنْهُمْ مَّن يَقُولُ

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۗ

2:202 And of them there are some who say, 'Our Lord grant us

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good in this world as well as good in the world to come, and save us from the torment of the fire.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٣﴾

2:203 For these their shall be a share according to what they have earned. And ALLAH is swift at reckoning.

When it is said that we have to remember God as we remember our fathers, one of the meaning is that as we do not want to say that we have more than one father, in the same we should not like to have more than one God. This prayer also shows that if we want our children to remember us then we should create a habit of remembering God in them. It is also said that for those who wish the pleasure of this world will not earn the pleasure of next world. Also we cannot earn the pleasure of next world just by praying for it. They have to do good works also. The verse 'their shall be a share according to what they have earned' shows this reality.

4. The prayer of Prophet David asking help against disbelievers.

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَرِهَ مَنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ

وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا

رَبَّنَا أفرغ علينا صبراً وثبت أقدامنا وانصرنا على القوم الكافرين ﴿٢٥١﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا

دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٢﴾

2:250-252 And when Talut (Prophet Dvaid) set out with the forces, he said, 'Surely, ALLAH will try you with a river. So he who drinks therefrom is not of me; and he who taste it not is assuredly of me, save him who takes only a handful of water with

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his hand.' But they drank of it, except a few of them. And when they crossed it - he and those who believed along with him - they said, 'We have no power today against Jalut and his forces.' But those who knew for certain that they would one day meet ALLAH, said, 'How many a small party has triumphed over a large party by ALLAH's command! And ALLAH is with the steadfast.' And when they issued forth to encounter Jalut and his forces, they said, 'O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.' So they routed them by the command of ALLAH, and David slew Jalut, and ALLAH gave him sovereignty and wisdom and taught him of what HE pleased. And had not ALLAH repelled some men by others, the earth would be full of mischief. But ALLAH is the Lord of grace to all peoples.

The above verse indicates the fact that a small group of believers will be able to defeat a larger group. For this patience is required. For those who have got patience they can even bring the mountain upside down. The reason for this is for those who have got patience they will get divine help. The verse 'Allah is with those who are patient' shows this. They will do great things with the help of God. The last part shows that when a group of people become aggressors, God will crush them with another more powerful group, even if they are Muslims.

5. The verse of throne

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ

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كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾

2:256 ALLAH - there is no god save HIM, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes HIM not, nor sleep. To HIM belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with HIM save by HIS permission ? HE knows what is before them and what is behind them; and they encompass nothing of HIS knowledge, except what HE pleases. HIS knowledge extends over the heavens and the earth; and the care of them wears HIM not; and HE is the High, the Great.

The above verse declares great attributes of God. Those who want to talk to Him, they should get permission from Him first. His creatures can offer prayers to Him. They have no right to talk to Him directly without getting His permission first and they have no right to question his actions. His permission can be obtained through prayers if He so wills.

Whatever scientific facts man discovers or invents is according to the will of God. They cannot invent anything which God is not willing to disclose. Nobody can know all the secret of this universe or overtake God in His knowledge. Only they are able to know what He wills to reveal or to disclose to His servants.

6. Asking forgiveness of God

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي

أَنْفُسِكُمْ أَوْ تُخَفُّوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ

وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٥﴾

2:285 To ALLAH belongs whatever is in the heavens and

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whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, ALLAH will call you to account for it, then will HE forgive whomsoever HE pleases, and punish whomsoever HE pleases; and ALLAH has the power to do all that HE wills.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٦﴾

2:286 This Messenger of OURS believes in that which has been revealed to him from his Lord, and so do the believers; all of them believe in ALLAH, and in HIS angels, and in HIS Books, and in HIS Messengers, saying, 'We make no distinction between any of HIS Messengers;' and they say 'We have heard and we are obedient. Our Lord, we implore THY forgiveness, and to Thee is the returning.'

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ
عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٧﴾

2:287 ALLAH burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the punishment it incurs. Our Lord, do not punish us if we forget or fall into error, and our

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Lord, lay not on us a responsibility as THOU didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people.

We have to understand philosophy contained in the verse 'HE forgives whomsoever HE pleases, and punishes whomsoever HE pleases' with the verse 'ALLAH desires not any injustice to HIS creatures' (3:109). According to the law of God whoever deserves to be forgiven, they will be forgiven and whoever deserves to be punished they will be punished. Some people those who do not understand this verse properly may go astray by reading it.

If we accept the prophets coming only in our creed and reject the prophets coming in other communities due to jealousy, then our action will bring forth anger of God. Since all people are His servants, whenever and wherever a prophet comes, it becomes our duty to accept him. If we accept some prophets and reject another prophet, then it is equivalent of rejecting the God who sent him. Whoever they may be, in front of God they are disbelievers.

For our mistakes which may take place with or without our knowledge we should ask forgiveness of God. When the forgiveness is asked from the inner depth of our heart, then it becomes a good deed and we will be rewarded for that.

7. Prayer to keep us always on the right path without deviation.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكُرُ إِلَّا أُولُو الْأَلْبَابِ

3:8 HE it is who has sent down to thee the Book; in it there are verses that are firm and decisive in meaning - they are the basis of

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the Book - and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking to cause discord and seeking wrong interpretations of it. And none knows it except ALLAH and those who are firmly rounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' - And none take heed except those gifted with understanding -

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا

مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٩﴾

3:9 'Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou art the Great Bestower;

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠﴾

3:10 'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, ALLAH never fails in HIS promise.'

All the subjects mentioned in the Holy Qur'an cannot be understood by the knowledge of mere brain or by the knowledge of language and literature. To understand the subjects mentioned in the Holy Qur'an in similitude, special knowledge attained through divine inspiration is required. For that we need spiritual purity and nearness of God.

Those who don't have divine knowledge will understand the subjects mentioned in similitude in the wrong way and due to the crookedness in their mind they may get deviated from the right path. So we are told not to follow the similitude looking for wrong interpretations.

Then we are taught a prayer not to make us deviated from the

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right path which shows that even if we accepted true belief there is no guarantee that we will stick to it throughout our life. Since the trial comes after accepting true belief, it becomes our duty to stick to that without any tiredness from our side, and to advance more and more in the way of God. For that our efforts are not enough. We need the help of God also. So Allah has taught us this prayer to enable us to stay always on the right path. When the trial becomes harder, we may lose the balance of our mind and may step to disbelief. So we are taught to pray for the mercy of God. In this kind of trial there will not be anybody to help the believers other than God himself.

8. Prayer for the protection from the punishment of hell

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاَبِ ﴿١٥﴾

3:15 Fair-seeming to men is made the love of desired things -women and children, and stored up heaps of gold and silver, and horses of mark and cattle and crops. That is the provision of the present life; but it is ALLAH with Whom is an excellent home.

قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنْ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٦﴾

3:16 Say, 'Shall I inform you of something better than that ?' For those who fear God, there are Gardens with their Lord; beneath which streams flow; therein shall they abide; and pure mates and ALLAH's pleasure. And ALLAH is Mindful of HIS servants.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٧﴾

3:17 Those who say, 'Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;

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When Allah taught us the prayer to save us from the punishment of Hell, He also mentioned the qualities of such people. This shows that there is no value for our prayers if we do not acquire good qualities. We should carry our prayers as well as our good works together. Those who pray for the redemption of hell fire they should acquire qualities such as patience, truthfulness, obedience to God, spending in the way of Allah etc.

9. Prayer for an independent life.

قُلْ اَللّٰهُمَّ مَلِكِ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِنْ تَشَاءُ

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٧﴾

3:27 Say, 'O ALLAH, Lord of Sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

3:28 Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

In appearance this is not a prayer, but a eulogy to God. When we recite these verses we praise God and His greatness. When we praise God who is the emperor of emperors and His supreme authority, God also will give such powers to us out of His bounty. The self respect of a believer lies always on his independent life.

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When we say Oh God all the goodness is in your hand and you are powerful on all things, then there is hidden request in these lines, Oh God give me also such bounty and power out of Your grace. So Allah will give us such powers and make our life independent.

10. The prayer of mother of Mary

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي

مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

3:36 Remember when a women of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do Thou accept it of me; Verily Thou alone art All-Hearing, All-Knowing.'

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا

وَضَعْتُ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ

وَإِنِّي أَعِيدُهَا بِيَدِكَ وَذَرِّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٧﴾

3:37 But when she was delivered of it, she said, 'My Lord, I am delivered of a female,' - and ALLAH knew best of what she was delivered and the male she desired to have was not like the female she was delivered of - 'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ

عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

3:38 So her Lord accepted her with gracious acceptance and caused her to grow an excellent growth and made Zachariah her

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guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary whence hast thou this?' She replied, 'It is from ALLAH.' Surely ALLAH gives to whomsoever HE pleases without measure

Those mothers who long for pious children should recite this prayer. By this prayer Allah will give special protection to our children from the satanic inspirations.

The food is from Allah does not mean that it came down from the sky. It just means that the food is obtained by means of gifts or Sadaqa from others.

11. The prayer of Prophet John for a pious child.

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ وَقَالَ

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

3:39 Then and there did Zachariah pray to his Lord, saying, 'My Lord grant me from Thyself pure offspring; surely thou art the Hearer of Prayer.'

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٤٠﴾

3:40 And the angels called to him as he stood praying in the chamber, 'ALLAH gives thee glad tidings of Yahya, who shall testify to the truth of a word from ALLAH - noble and chaste and a Prophet, from among the righteous.

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤١﴾

3:41 said 'My Lord, how shall I have a son, when old age has overtaken me already, and my wife is barren?' He answered,

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'Such is the way of ALLAH; HE does what HE pleases,'

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ

أَيَّامٍ إِلَّا رَمْزًا وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعِشِيِّ وَالْإِبْكَرِ ﴿٣٤﴾

3:42 He said 'My Lord, give me a commandment.' He replied, 'The commandment for thee is that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify HIM in the evening and in the early morning.'

Every father who likes his children to be pious should recite this prayer before their birth. There are many lessons in this prayer.

This prayer teaches us that we never should be despaired about the mercy of God. Even if we attained old age and our wife is barren, then also we may have child if God so wills.

The declaration of Prophet Zachariah that God hears the Prayers and reply given to him by God shows how Allah answers the prayers of his servants.

Even though Zachariah was a Prophet of Allah, he bore with patience the sorrow of not having a child till he attained his old age without saying any complaint to God. He might have offered his desire to have a child in front of God many times. The above prayer teaches us that we should pray and at the same time we should also wait with patience. The above prayer also teaches us that that waiting period may be long till we attain our old age, but we should not be despaired about the mercy of God and we should not utter any complaints against Him. Our aim is to pray, to pray with patience, to pray without despair till we get a reply from God.

12. The prayer of the followers of Prophet Jesus.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١٢٠﴾

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3:52 'Surely, ALLAH is my Lord and your Lord, so worship him this is the right path.'

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ

نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٢﴾

3:53 And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of ALLAH ?' The disciples answered, 'We are the helpers of ALLAH. We have believed in ALLAH. And bear thou witness that we are obedient;

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

3: 54. 'Our Lord, we believe in that which thou hast sent down and we follow this Messenger. So write us down among those who bear witness.'

The verse 51 shows us what right path is, which is the worship of one true God. The Prophets and their followers are witnesses for the unity of God.

13. The prayer of the God-fearing people.

وَكَأَيِّن مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا

أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٧﴾

3:147 And many a Prophet there has been beside whom fought numerous companies of their followers. They slacken not for aught that befell them in the way of ALLAH nor did they weaken, nor did they humiliate themselves before the enemy. And ALLAH loves the steadfast.

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا

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فِي أَمْرِنَا وَثَبَّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

3:148 And they uttered not a word except that they said, 'Our Lord forgive us our sins and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحَسْنَ ثَوَابِ الآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾

3:149 So ALLAH gave them the reward of this world, and also an excellent reward of the Hereafter; and ALLAH loves those who do good.

The above verses show us that there is no place for despair in the way of Allah. During the fight in the way of Allah, we may have some faults of our own or some excesses from our side. We have to pray to God to get our faults forgiven. Also the above verses show us that there is no need to wait to get the rewards of our good work till we reach next world. From this world itself Allah will start giving us the fruits of our good deeds.

14. The prayer of the intelligent people.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩٠﴾

3:190 And to ALLAH belongs the Kingdom of the heavens and the earth; and ALLAH has the power over all things.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٩١﴾

3:191 In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding.;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ

رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

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3:192 Those who remember ALLAH standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth; and say, 'Our Lord, thou hast not created this universe in vain. Holy art Thou; save us then from the punishment of the Fire;

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ^ط وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

3:193 'Our Lord, whomsoever THOU causest to enter the Fire, him THOU hast surely disgraced. And the wrongdoers shall have no helpers;

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا^ج

رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝

3:194. 'Our Lord, we have heard a Crier calling us unto faith, saying, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remit from us our evils and in death join us with the righteous;

رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ^ق

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝

3:195. 'Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِنْ ذَكَرٍ أَوْ أَنِّي بِبَعْضِكُمْ مِنْ بَعْضٍ فَالَّذِينَ

هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ۝

3:196 So their Lord answered their prayers, saying, 'I will suffer

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not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out of their homes, and have been persecuted for MY cause, and have fought and been slain, I will surely remit from them their evil deeds and will cause them to enter gardens through which streams flow - a reward from ALLAH, and with ALLAH is the best of rewards.

Those who think properly will be able to find out that there is hand of God working behind every incidents taking place in this world. Those who think about God deeply will be able to distinguish His prophets and accepting their call they will be able to arrange their life in a proper way. This will not be completed within a day. They will advance step by step in their spiritual journey and will reach to perfection before their death. That is why it is mentioned to cause them to die is a righteous people.

For a true believer there are many hardships to be encountered in their life. Some has to emigrate from their home land; some will be expelled from their homes. Some has to suffer the torment of others. Some has to fight and others will be killed. Those who get such opportunities are great peoples, because Allah will remove their sins and will cause them to enter into heaven. This is the promise of God and finally what is there to earn in this world better than this?

15. The prayer of those powerless and oppressed people.

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ

يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٥﴾

4:75 Let those then fight in the cause of ALLAH who would sell the present life for the Hereafter. And whoso fights in the cause of ALLAH, be he slain or be he victorious, WE shall soon give him a great reward.

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وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ
وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٧٦﴾

4:76 And why should you not fight in the cause of ALLAH and for the rescue of the weak men, women and children - who say, 'Our Lord, take us out of this town whose people are oppressors, and give us a friend from Thyself and give us from Thyself a helper.'

الَّذِينَ ءَامَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّغُوتِ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٧﴾

4:77 Those who believe fight in the cause of ALLAH, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore, against the friends of Satan; surely Satan's strategy is weak.

Whatever oppression they encountered from the disbelievers of Makkah, the believers never prayed against them for their destruction or to send curse on them. They always prayed for their liberation from them. The Islamic war is for liberating oppressed people from the oppressors not to oppress others. If they become victorious in the war or become martyrs, Allah has promised them great rewards.

16. Prayer of Jesus Christ for feast for his followers

إِذْ قَالَ الْخَوَارِثُونَ يَٰعِيسَىٰ ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ

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عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ ﴿١١٣﴾

5:113 When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven ? He said, 'Fear ALLAH, if you are believers.'

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ

قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٤﴾

5:114 They said, 'We desire that we may eat of it, and that our hearts may be at rest and that we may know that thou hast spoken the truth to us, and that we may be witness thereto.'

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ تَكُونُ لَنَا

عِيدًا لِلأُولَىٰ وَلَنَا وَعَآخِرِنَا وَعَآيَةً مِّنكَ ۖ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٥﴾

5:115 Said Jesus, son of Mary, 'O ALLAH, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us and a Sign from THEE; and provide sustenance for us, for THOU art the Best of Sustainers.'

قَالَ اللَّهُ إِنِّي مُنزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي

أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ ﴿١١٦﴾

5:116 - ALLAH said, 'Surely I will send it down to you; but whosoever of you show ingratitude afterwards - I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

The above prayer does not mean sending a plate with full of food from heaven. They did not ask for a one time meal of a particular day. They wanted food for the first of them as well as for last of

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them. They wanted food for generations to come. As a result of this prayer, they have been provided with abundance of food at the time of Constantine, the emperor during third century as well at the present age of 19th and 20th century.

The arrangement of food can be taken in two ways, spiritually as well as materially. The spiritual food is the sacrifices and oppressions suffered in the way of God. By this way the soul get advanced to a higher position. If we take the prayer in this meaning the followers of Jesus Christ and followers of Promised Messiah of our age also got such feasts. The followers of first Jesus were thrown in front of hungry lions and the disbelievers enjoyed them seeing torn by hungry animals. In the modern age they were thrown in front of oppressors more cruel than animals and the disbelievers enjoyed them seeing torn by knives and weapons. So both the followers enjoyed the spiritual feast of God.

When we take it in the material sense and if Allah gives us plentifulness, then we should be grateful to him. If we forget him and show ingratitude to him, then such people will be encountered with a divine punishment of such a magnitude which never occurred before. This is especially applicable to the present western Christian generations. They will be destroyed by a third world war by the use of atomic weapons.

17. The prayer of Prophet Adam and his wife

قَالَ رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

7:24 said, 'Our Lord, we have wronged ourselves and if Thou forgive us not and have not mercy on us, we shall surely be of the losers.'

قَالَ أَهْبُطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢٥﴾

7:25 God said, 'Go forth, some of you will be enemies of others. And for you there is an abode on the earth and a provision for a

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time.'

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٦﴾

7:26 HE said, 'Therein shall you live and therein shall you die and therefrom shall you be brought forth.'

When Adam and Eve were dwelling in a garden on this earth, they did some mistakes even though they were warned by God. They understood their mistakes and asked forgiveness of God. As God is merciful and accepts forgiveness, God forgave them their faults (2:38). The Holy Qur'an refutes the argument of Christians that since Adam was a sinner, all his generations became sinners.

The life, death and the life after death all will be on this earth only. Nobody will go to sky and will live there. The verse # 25 refutes the belief that Jesus is living in the sky and will come to this world again.

18. Prayer of Prophet Shu'aib and his followers

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ

ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٩﴾

7:89 The chief men of his people who were arrogant said, 'Assuredly we will drive thee out, O Shu'aib, and the believers that are with thee from our town, or you shall return to our religion.' He said, 'Even though we be unwilling ?

قَدْ أَفْتَرْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ مَجَدْنَا اللَّهَ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ

فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا

رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٩٠﴾

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7:90 If we return to your religion after ALLAH has saved us therefrom, we would indeed admit that we had been forging a lie against ALLAH. And it behoves us not to return thereto except that ALLAH, our Lord, should so will. Our Lord comprehends all things in HIS knowledge. In ALLAH have we put our trust. So, Our Lord, decide Thou between us and between our people with truth and Thou art the Best of those who decide.

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ ﴿٢٠﴾

7:91 And the chief men of his people, who disbelieved, said, 'If you follow Shu'aib, you shall then certainly be of the losers.'

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاشِمِينَ ﴿٢١﴾

7:92 So the earthquake seized them and in their homes they lay prostrate upon the ground;

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٢٢﴾

7:93 Those who accused Shu'aib of lying became as if they had never dwelt therein. Those who accused Shu'aib of lying - it was they who were the losers.

The above prayer is an example for the cruelty shown by the disbelievers from time to time against the believers. It is the character of disbeliever to force others to stick to their religion even if they abhor it.

When there is no other way, the believers prayed for a divine judgment and God sent down the punishment of earth quake to disbelievers. The above incident shows that there is power in the prayer of believers for the disbelievers to get perished. It is not the believers who are weak and in minority are losers, but the disbelievers who are strong and in majority are the losers.

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19. Prayer of Prophet Moses
and his followers.

قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ
مَكْرَتُوهُ فِي الْمَدِينَةِ لِتُخْرَجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٤﴾

7:124 Pharaoh said, `You have believed in him before I gave you leave. Surely, this is a plot which you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know the consequences;

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٥﴾

7:125 `Most surely will I cut off your hands and your feet on opposite sides on account of your disobedience. Then will I surely crucify you all together.'

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٦﴾

7:126 They answered, `To our Lord then shall we return;

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ ءَامَنَّا بِبَايَتِ رَبِّنَا لَمَّا جَاءَنَا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٧﴾

7:127 `And thou does not wreck vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee.'

This is another example for the cruelties committed by the disbelievers against believers. When the believers were convinced about the true faith, Pharaoh wanted them to ask his permission to accept the true belief! See the punishment meted out by Pharaoh that he will cut their legs and hands in the opposite direction. But the true believers did not change their decision.

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They prayed for patience and wanted to die being obedient to God. By this way they earned their salvation.

20. Prayer of Prophet Moses

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ

رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي

وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥١﴾

7:151 And when Moses returned to his people, indignant and grieved, he said, 'Evil is that which you did in my place in my absence. Did you hasten to devise a way for yourselves without waiting for the command of your Lord?' And he put down the tablet and seized his brother by the head, dragging him towards himself. Aaron said, 'Son of my mother, the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice over my misfortune and place me not with the unjust people.'

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٢﴾

7:152 Moses said, 'My Lord, forgive me and my brother, and admit us to Thy mercy and Thou art the Most Merciful of those who show mercy.'

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ

وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتِرِينَ ﴿١٥٣﴾

7:153 As to those, who took the calf for worship, wrath from their Lord shall overtake them and abasement in the present life. And thus do WE reward those who invent lies.

The punishment for worshipping animals and others equal to God

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is revealed here. Without analyzing the matters logically, blind following of the customs of forefathers will take them nowhere. It is the duty of man himself to shun the foolish customs of his forefathers by accepting the path of God.

21. Another prayer of Prophet Moses

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذتَهُمُ الرَّجْفَةُ قَالَ

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِنِّي أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ

مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ

أَنْتَ وَلِيْنَا فَآغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿٢١﴾

7:156 And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, 'My Lord, if Thou hadst pleased, Thou couldst have destroyed them before this, and me too. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy upon us and Thou art the Best of those who forgive;

وَأَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ﴿٢٢﴾

قَالَ عَذَابِي أُصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا

لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُم بِآيَاتِنَا يُؤْمِنُونَ ﴿٢٣﴾

7:157 And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance.' ALLAH replied, 'I will inflict MY punishment on whom I will; but MY mercy

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encompasses all things; so I will ordain it for those who act righteously and pay the Zakaat and those who believe in Our Signs.

As the earth quake happened just after the worship of calf, Prophet Moses might have got frightened thinking that it is a divine punishment. God is Merciful and His mercy encompasses all things. But it is not received by everybody equally. It is different for each person according to the level of his steadfastness and good deeds.

22. Prayers of the dwellers of heaven.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا

غَافِلُونَ ﴿٨﴾ أُولَٰئِكَ مَا لَهُمْ مِنَ النَّارِ بِمَا كَانُوا يَكْسِبُونَ ﴿٩﴾

10: 8-9 Those who hope not for the meeting with Us and are pleased and satisfied with the life of this world and those who are heedless of Our Signs - It is these whose abode is Fire, because of what they earned .

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَانِهِمْ

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿١٠﴾

10:10 As for those who believe and do good works - their Lord shall guide them along the path of success because of their faith. Streams shall flow beneath them in the Gardens of Bliss.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿١١﴾

وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢﴾

10:11 Their prayer therein shall be, `Glory be to Thee, O ALLAH, and their greeting therein to each other shall be, `Peace. And the

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end of their prayer shall be, 'All praise be to ALLAH, the Lord of all the worlds.'

Those who put all their efforts in the pursuit of this world, they lose the chance of remembering God. We can understand the uselessness of this world without much effort from where we have to leave after an interval. Those who don't care for this reality finally fall into hell. God states that it is due to their own faults.

Whoever do good deeds, God will show them the right path and will lead them to heaven. The deeds of a man may be very great in the sight of other people, but God is the One who knows its real worth. Final decision whether a deed is good or bad will be determined by God only.

23. Prayer of the followers of Moses

وَقَالَ مُوسَىٰ يَاقَوْمِ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٠٨٥﴾

10:85 And Moses said, 'O my people, if you have believed in ALLAH, then in HIM put your trust, if you have truly submitted to His Will.'

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿١٠٨٦﴾

10:86 And they said, 'In ALLAH do we put our trust. Our Lord, make us not a trial for the wrongdoing people;

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿١٠٨٧﴾

10:87 'And deliver us by Thy mercy from the tyranny of the disbelieving people.'

There are so many meanings for the word of putting trust in Allah. We have to leave all the difficulties to Allah and keep our mind peaceful. We live without fear thinking that nobody will be able to harm us without the intention of Allah. We give our desires to Allah and accept His satisfaction as our satisfaction and to believe

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that Allah will save us from all kind of difficulties and to consider Him as our Saviour. It is only possible for those who put their trust in Allah, to attain peace of mind, liberating the mind from all the agonies and anxieties of this world.

24. Prayer of Prophet Joseph.

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ
جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ
نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠١﴾

12:101 And he raised his parents upon the throne and they all fell down prostrate before ALLAH for him. And he said, 'O my father, this is the fulfilment of my dream of old. My Lord has made it come true. And he bestowed a favour upon me when he took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever HE pleases; for HE is the All-Knowing, the Wise.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾

12:102 'O my Lord, Thou hast bestowed a portion of sovereignty upon me and taught me the interpretations of dreams. O Maker of the heavens and the earth, Thou art my Protector in this world and in the Hereafter. Let death come to me in a state of submission to Thy will and join me to the righteous.

The above incidents make it clear that the dreams of believers will

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come true one day when the time of God arrives. It may take years for some of the dreams to get fulfilled. We will understand the true meaning of our dreams by having so many dreams in our life and seeing it fulfilled.

25. Prayer of Prophet Abraham.

وَإِذْ قَالَ إِبْرَاهِيمُ

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ۖ

14:36 And call to mind when Abraham said, 'My Lord, make this a city of peace, and preserve me and my children from worshipping idols,

رَبِّ إِنَّهُمْ أَضَلُّنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ

مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ۖ

14:37 'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me Thou art, surely, Most Forgiving, Merciful,

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ

وَأَرْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ۖ

14:38 'Our Lord, I have settled some of my progeny in an uncultivable valley near Thy Sacred House. - Our Lord, - that they may observe Prayer. So make men's heart incline towards them and provide them with fruits that they may be thankful.

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رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى

اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾

14:39 Our Lord, certainly, Thou knowest what we keep secret and what we make known. And nothing whatever is hidden from ALLAH, whether in the earth or the heaven,

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ

وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ﴿٤٠﴾

14: 40 `All praise belongs to ALLAH Who has given me, despite my old age, Ishmael and Isaac. Surely, my Lord is the Hearer of Prayer,

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤١﴾

14:41 `My Lord make me constant in observing Prayer, and my children too. Our Lord, bestow thy grace on me and accept my prayer,

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤٢﴾

14:42 `Our Lord, forgive me and my parents and the believers on the day when the reckoning will take place.'

There are so many blessings in this prayer of Prophet Abraham. When we recite this prayer to Allah, we will also get such blessings from Him. In this prayer, the great prophet of God has prayed for his children quoting the sacrifices he has made for the sake of Allah. From these we can understand that if we also mention the sacrifice done by us for the sake of Allah, our prayers

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also will get answered quickly.

When we pray for abundance of provision from God, we also have to pray to make us grateful for His blessings. It is our richness which causes us to forget the way of God.

We should always offer gratitude to Allah. If there is any special kind of blessings from Allah then it should be mentioned. Here Prophet Abraham mentioned the favour of God of granting him children during his old age. For all those who praise the greatness of God, they will receive special blessings from Allah. For the believers there will not be any need to search for the special kind of His blessings in their life.

26. The prayer for the parents

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ

أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝

17:24 Thy Lord has commanded that ye worship none but HIM, and that ye show kindness to parents. If one or both of them attain old age with thee, never say to them as much as ugh nor reproach them, but always address them with kindly speech.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝

17:25 And lower them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me when I was a little child.'

Allah has given equal importance for both the parents. We are commanded not to behave with any of them indecently. To get good behaviour from their children parents also should behave with them in a good manner and bring them up in a good way. 'Like they nourished me when I was a little child' catches our special attention. In their childhood if we don't show them mercy and don't give them protection and if we scold them, then we can

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understand what will be our reward according to this prayer.

27. The prayer of the Holy Prophet (S.A.)

أَقْرِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ

الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٣٨﴾

17:79 Observe Prayer from the declining and paling of the sun till the darkness of the night, and recite the Qur'an at dawn. Verily, the recitation of the Qur'an at dawn is specially acceptable to ALLAH.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٣٩﴾

17: 80 And during a part of the night wake up for its recitation - a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

وَقُلْ رَبِّ ادْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ

صِدْقٍ وَأَجْعَلْ لِي مِنْ لَدُنْكَ سُلْطٰنًا نَصِيرًا ﴿٤٠﴾

17: 81 And say, 'O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from thyself a helping power.'

The above verse teaches us the necessity of worship together with praying to God. In reality it is our abundance of worship that makes our prayers more acceptable in the sight of God. Allah has mentioned here the recitation of Holy Qur'an a part of worship and the necessity of the Tahajjud prayer with the recitation of Holy Qur'an. Allah has promised here that He will raise those who perform Tahajjud prayers to a praiseworthy position.

We need special mercy of Allah and special power from Him when we stick to truthfulness. This prayer will give us the strength required to advance in the path of true belief and

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truthfulness.

As a result of this prayer, the Holy Prophet (S.A.) entered Makkah and came out of it as victorious. In this prayer the prophecy of the fall of Makkah is implied.

28. The prayer of the dwellers of cave.

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿١٠﴾

18:10 Dost thou think that the Companions of the Cave and the Inscription were a wonder among Our Signs ?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١١﴾

18: 11 When the young men betook themselves to the Cave for refuge they said, 'Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair.'

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١٢﴾

18:12 So WE prevented them from hearing in the Cave for a number of years.

When the cruel behaviours of the Roman Kings were beyond toleration, the followers of Jesus Christ have to go to caves in the mountains and they have to stay there for long periods intermittedly. This is another example of cruelties suffered by the believers at the hands of disbelievers. Allah has preserved this incident in the Holy Qur'an to indicate that this kind of difficulties may be encountered in the life of a believer at any time. In reality all the believers before the victory of their faith lead a life of the cave. In this modern age, even if they are not going to the caves of mountains, they are denied the chance to profess their faith in public in many countries and so they have to lead of life of aloofness being separated from other communities

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facing the oppression and mockery of the disbelievers till they are able to stand in their own feet. In such circumstance the prayer for the mercy of God has got special importance.

29. The prayer of Holy Prophet for the increase of knowledge.

فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ

رَبِّ زِدْنِي عِلْمًا ۝

20:115 Exalted then is ALLAH, the True King. And make no haste to recite the Qur'an before its revelation is completed unto thee, but only say, 'Lord, bestow on me increase of knowledge.'

The above prayer which is for the increase of our knowledge should be recited throughout our life. 'Don't be in haste before the completion of revelation and pray for the increase of knowledge' does not mean the preservation of Holy Qur'an into memory. This prayer is for getting the knowledge of the great philosophical and hidden meaning of the Holy Qur'an. More than the mere reading of the Holy Qur'an this prayer helps us to go deep into its meanings. This prayer can be used for increasing our knowledge in other fields also, but the knowledge of Holy Qur'an is most important in this world.

30. The prayer of Prophet Job.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

21:84 And call to mind Job when he cried to his Lord, 'Distress has afflicted me, and Thou art the Most Merciful of all who show mercy.'

فَأَسْتَجِبْنَا لَهُ وَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا

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وَذَكِّرْ لِلْعَبِيدِ ۝

21:85 So WE heard his prayer and removed the distress from which he suffered, and WE restored to him his family and the like thereof with them, as a mercy from US, and as an admonition to the worshippers.

Usually we try to find faults with God when we are in deep trouble and pain. But the Prophet Job praised the mercy of God in his agony. The above prayer shows that whatever be the degree of pain of our difficulties, if we quote the mercy of God and pray to Him, then Allah will remove our difficulties. 'An admonition to for worshippers' means that such blessings of Allah will be attainable at any time for the believers.

31. The prayer of Prophet Jonah.

وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝

21:88 And remember Dhu'l-Nèn, when he went away in anger, and he was sure in his mind that WE would not cause him distress and he cried out in the midst of his afflictions: 'There is no god but Thou, Holy art Thou. I have indeed been of the wrongdoers.'

فَأَسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُخَيِّرُ الْمُؤْمِنِينَ ۝

21:89 So WE heard his prayer and delivered him from his distress. And thus do WE deliver true believers.

The above incident shows that Allah's punishment will befall even on His prophets if they become angry with God. But if they accept their mistake and pray to God, then the Forgiving God will forgive their faults. The above verse also shows that whatever be the dimension of the distress and even if we find no means of escape from such troubles, Allah has got His own ways to rescue

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us. Whatever be the troubles encountered by the true believers, the verse 'thus do WE deliver true believers' gives the good tidings that Allah will rescue them in this way all the time to come.

32. The prayer of Prophet Zachariah.

وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

21:90 And remember Zachariah also when he cried to his Lord: 'My Lord, leave me not alone and Thou art the Best of inheritors.'

فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ وَيْحِي وَأَصْلَحْنَا لَهُ وَزَوَّجَهُ وَآيَاتِهِمْ كَانُوا يُسْرِعُونَ

فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ ﴿٩١﴾

21:91 So WE heard his prayer and bestowed upon him John and cured his wife of sterility for him. They used to vie with one another in good works and they called on US in hope and in fear, and they humbled themselves before US.

In this prayer it is mentioned the mercy of God who granted a son to Prophet Zachariah in his great old age and cured his wife also. Allah mentioned here also the reason for accepting their prayer. They have been steadfast in doing good works and prayed to God without losing their will. Two conditions are mentioned here for the acceptance of our prayer. First we should do good works and continue our prayers with humbleness without losing our heart. Those who have no children have to recite this prayer and it should be continued when someone is planning to have a child and also during pregnancy till the child birth.

33. Prayer for divine judgment.

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١١﴾

21:111 Verily, HE knows what is open in speech, and HE knows that which you hide;

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وَإِنْ أَدْرَى لَعَلَّهُ وَفِتْنَةٌ لَكُمْ وَمَتَعٌ إِلَىٰ حِينٍ ﴿١١٢﴾

21:112 'And I know not but that it may be a trial for you, and only an enjoyment for a while.'

قَالَ رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٣﴾

21:113 And the Prophet said, 'My Lord, judge thou with truth. Our Lord is the Gracious God Whose help is sought against that which you assert

God knows all things. He knows whatever we conceal and whatever we reveal. He knows our heart-beats, our thoughts and whatever we plan to do in our mind. The secret planning mentioned here is what the disbelievers plot secretly against the believers. It makes the disbelievers more arrogant thinking that whatever wrongs they do against the believers, they don't get any punishment from God. Since God is forbearing, He waits to some extent before giving the punishment and asks the believers to be steadfast. But when His appointed time comes His judgment is fulfilled. His judgment will be meted out according to His law of justice. As the believers do not commit sins, they are not afraid of God's punishment. So when Allah brings His Judgment, the believers will be happy and the disbelievers will be brought to disgrace.

34. Prayer of Prophet Noah.

قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ ﴿٢٧﴾

23:27 Noah said, 'O my lord, help me, for they treat me as a liar.'

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا ^ووَحِينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ

فَأَسْلُكُ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ^ص

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وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَقُونَ ﴿٢٨﴾

23:28 So WE directed him by revelation: 'Make the Ark under Our eyes and according to Our revelation. And when Our command comes, and the fountains of the earth gush forth, take thou into it two pairs of every species and thy family, except those of them against whom the word has already gone forth. And address ME not concerning those who have done wrong; they shall, surely, be drowned.

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِّ فَقُلْ

الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٩﴾

23:29 'And when thou art settled in the Ark - thou and those that are with thee - say, 'All praise belongs to ALLAH who has saved us from the unjust people.'

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٣٠﴾

23:30 And when thou dost disembark from the Ark say, My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring people to land.'

This is the prayer of Prophet Noah against the people who disbelieved in Him. As a result God helped him and advised him to construct an ark. Allah also advised Prophet Noah to offer gratitude for His help. The above prayers teach us that whenever we pray to God asking for His help and the help comes, then we should offer our gratitude to God after glorifying Him.

35. Prayer for the protection from divine punishment.

عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّىٰ عَمَّا يُشْرِكُونَ ﴿٣٥﴾

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23:93 Knower alike of the unseen and of the seen. Exalted is HE above all that which they associate with HIM.

قُلْ رَبِّ إِمَّا تُرِيْنِي مَا يُوعَدُونَ ﴿٩٣﴾

23:94 Say, 'My Lord, if Thou wilt show me that which they are promised;

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾

23:95 'My Lord, then place me not with the wrongdoing people.'

Whatever we utter against God within the four wall of our immature knowledge, nothing is going to happen to His greatness. Only we fall down to a low level in the sight of God. This is because God knows everything and our knowledge is very limited. When the arrogance of disbelievers reaches to the limit of bringing God's anger, the punishment comes suddenly on the earth. At that time the believers also may suffer. This is the prayer for the protection from such punishments. If we take this principle in the opposite sense, the presence of a believer among the disbelievers may cause the punishment to get delayed. But when the disbelievers expelles believers from their town, it is an indication that the time is near for the disbelievers to get meted out.

36. Prayer for the protection from satanic incitements.

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٧﴾

23:97 Repel evil with that which is best. WE know very well what they allege.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾

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23:98 And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones;

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

23:99 And I seek refuge in Thee, my Lord, lest they should come near me.'

The sins we commit takes place from the evil suggestions of our mind. When we oppose wrong with wrong then more wrong things takes place. That is why it is command to defend wrong with goodness. It is due to our neglect against acquiring good behaviour that bad thoughts takes place in our mind. It is possible for our friends and for our leaders to poison our mind by exploiting our low level feelings and utilize us for gaining their ulterior motives. Our ability is not enough to save us from such evil suggestions. So we have to always pray for God's help to get strength for the protection from the sins. Such prayers will create an aversion in our mind and our bad habits will depart from us slowly, and finally we will be saved from committing sins.

37. The prayer of believers.

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ

رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٠﴾

23:110 'There was a party of MY servants who said, 'Our Lord, we believe; forgive us therefore our sins, and have mercy on us; for thou art the Best of those who show mercy;

فَاتَّخَذْتُمُوهُمْ سَخِرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١١﴾

23:111 'But you ridiculed them so much so that ridicule of them caused you to forget MY remembrance while you continued to laugh at them;

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إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١٢﴾

23:112 'I have rewarded them this day for their patient endurance; they are, indeed, the ones who have achieved bliss.'

The above verse shows the need for the believers to have forbearance. Such forbearance will fetch lot of blessings from God. The above verse also warns us against mocking at others. When we mock at others, we fall low in the sight of God.

When we ridicule others then we deem ourselves as great. By this way they lose the chance to do good works. The above verses also show that lack of good deeds take away the remembrance of God from our mind.

38. Another prayer of believers

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٧﴾

23:117 Exalted be ALLAH, the True King. There is no god but HE, the Lord of the Glorious Throne.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ

فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٨﴾

23:118 And he, who calls on another god along with ALLAH, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers do not prosper.

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٩﴾

23:119 And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'

As God is the one who knows everything, if there is another God, then He should be the one who should have known it first. So the statement of God that there is no other God is logically true. If

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there is other gods then they should have expressed their existence by sending prophets or so in their names and they should have refuted the claim of God that there is no gods other than Him. It is the blind imitation of the doings of the foregone people which leads to polytheism. We cannot see any proofs for that in the revealed books.

Those who profess belief in one God do not profess it in its pristine purity. Their weakness creates faults in their life. Telling lies by fearing others is an example of this. So we are taught here to ask forgiveness and mercy of God for the removal of our sins.

39. Prayer of believers for the protection of hell fire.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٣٩﴾

25:64 And the true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them, they avoid them gracefully by saying, 'Peace'

وَالَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سُجْدًا وَقِيَامًا ﴿٤٠﴾

25:65 And who spend the night in prostration and standing before their Lord,

وَالَّذِينَ يَقُولُونَ

رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٤١﴾

25:66 And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a most vehement torment,

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٤٢﴾

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25:67 'It is indeed evil as a place of rest and as an abode.'

One of the most important characteristics of believers is that, they lead a life of simplicity and they behave with humbleness. The illiterate people mentioned here is those who do not know the attributes of God. They try to see God like His creatures and give Him the attributes of His servants. The other groups try to exalt themselves and argue about the His attributes. The believers are those who does not involve in such arguments of divine attributes. Those who involve in the unnecessary argument of divine attributes may fall into the pit of hell, so the believers are advised to pray to get protection from the fire of hell.

40. Prayers to get delightfulness from those who are around us.

وَالَّذِينَ يَقُولُونَ

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

25:75 And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.'

أُولَئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ۝

25:76 It is such as will be rewarded with lofty chambers in Paradise, because they were steadfast, and they will be received therein with greeting and peace,

خَالِدِينَ فِيهَا حَسَنًا مُسْتَقَرًّا وَمُقَامًا ۝

25:77 Abiding therein. Excellent it is as a place of rest and as an abode.

It is the expression of love from those who are around us which makes our life happy. If we live among us who hate us and who are hated by us, then our life becomes distressing. This prayer has

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got equal importance of our heart-beat. Even though the first addressee of this prayer is our wife and children, but this is not confined only to them. This prayer encompasses those who are our parents, brothers and sisters, our near relatives, friends, those who are our colleagues, our superiors and finally all the people of this world. The importance of patience is mentioned here. To get delightfulness from others, we should show patience and we should forgive their mistakes to a certain extent. Also we should be good model to others. By following our good examples, our wives, children and others also should become righteous people. Then only we will be delighted and pleased with them.

41. Prayer of Prophet Abraham.

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ ﴿٢٨٤﴾

26:84 `My Lord, bestow wisdom on me and join me with the righteous;

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٢٨٥﴾

26:85 `And grant me true and lasting reputation among posterity;

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٢٨٦﴾

26:86 `And make me one of the heirs of the Garden of Bliss;

The wisdom mentioned here is not the knowledge of material things, even though it is included in the wider meaning of this prayer. The wisdom mentioned here is the knowledge about God and His existence. The increase of our knowledge about God will pursue us to do more good deeds and will make us pious people. So it is advised to pray that God may join us with righteous people by increasing our knowledge about God. It is one's own good deed that keeps His memory in the coming generations and makes him a heir for the heaven of God. So the knowledge, good

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deeds, good memories and the delight of heaven are all connected like the parts of chain. All the prophets are heirs of heaven. Still they cried and requested God to include them also in the heirs of heaven. So the common people like us, how much we should cry and request God to include us among them.

42. The prayer of Prophet Noah.

قَالُوا لَنْ لَمْ تَنْهَ يَنْوُحِ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٧﴾

26:117 They said, 'If thou desist not, O Noah, thou shalt surely be stoned to death.'

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٨﴾

26:118 He said, 'My Lord, my people have treated me as a liar;

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٩﴾

26:119 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

This is another example for the cruelty of disbelievers against believers. It was always disbelievers who meted out punishments to believers such as killing them by throwing stones. The believers always showed forbearance. But instead of throwing stones against them, they asked for His help and prayed for the judgment of God to take place.

43. Prayer of Prophet Solomon for parents.

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٨﴾

27:18 And there were gathered together unto Solomon his hosts of jinn and men and birds, and they were formed into separate divisions,

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حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ

لَا يَحِطُّ بِكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿٢٧﴾

27:19 Until when they came to the valley of Al-Naml, a Namlite said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'

فَتَبَسَّ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ

أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿٢٨﴾

27:20 Thereupon he smiled wondering at her words and said, 'My Lord, grant me that I may be grateful to Thee, for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.'

The ants (Naml) mentioned here are possibly common citizens. This is a proclamation of Prophet Solomon for the common people that they should go to their own houses and keep the door shut so that they will not be trampled under the feet of his soldiers thinking them that they are his enemies.

When kings like him forget themselves when they become victorious, see what the practice of Prophet Solomon was. He offered his gratitude in front of God for His blessings received by him and his parents and asked for opportunities that God may grant him to offer more sacrifices for the sake of God. The same prayer is repeated at another place with little modification (46:16) stating that the believers also repeat the same prayer.

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44. The prayer of Prophet Moses

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ
وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنَ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ
فَقَضَىٰ عَلَيْهِ قَالًا هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿٢٨﴾

28:16 And one day he entered the city at a time when its inhabitants were in a state of heedlessness; and he found therein two men fighting - one of his own party and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses struck the latter with his fist; and thereby caused his death. Then Moses said, 'This is Satan's doing, he is indeed an enemy, a manifest misleader.'

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٢٩﴾

28:17 He said, 'My Lord, I have wronged my soul, so do thou forgive me.' So HE forgave him; HE is Most Forgiving, ever Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿٣٠﴾

28:18 He said, 'My Lord, because of the favour Thou hast bestowed upon me, I will never be a helper of the guilty.'

This incident shows the greatness of God that whatever be the magnitude of graveness of our mistakes we commit unknowingly and then if we ask the forgiveness of God sincerely, surely Allah will forgive us. Prophet Moses accepted his mistakes and asked the forgiveness of God. Also he expressed his willingness not to repeat the same mistake again.

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45. Prayer of the people of heaven

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ

مِنْ ذَهَبٍ وَأُلُؤُا^ط وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٥﴾

35:34 Their reward will be Gardens of Eternity. They will enter them and will be adorned therein with bracelets of gold and pearl; and their garments therein will be of silk.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٦﴾

35:35 And they will say, 'All praise belongs to ALLAH Who has removed all grief from us. Surely, our Lord is Most Forgiving, Most Appreciating;

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا

نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٧﴾

35:36 'Who has, out of HIS bounty, settled us in the Abode of Eternity, where no toil will touch us, nor any sense of weariness affect us therein.'

Here we see the fulfillment of aim of creation. God created man and prepared heaven and its enjoyment for him and told him to acquire it through good deeds. But the man who is arrogant and ungrateful leaves away the mercy of God and selects the life of hardship and accuses God for his own mistakes. But a group of people who are believers, really swallows the mercy of God and their gratitude is mentioned in this prayer.

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46. Prayer of Prophet Abraham to have progeny.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠١﴾

37:101 And he prayed, 'My Lord, grant me a righteous son.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠٢﴾

37:102 So WE gave him the glad tidings of a forbearing son.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ

مَاذَا تَرَىٰ قَالَ يَأْتِيَتِ أَفْعَلٌ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٣﴾

37:103 And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it !' He replied, 'O my father, do as thou art commanded; thou wilt find me, if ALLAH please, steadfast in my faith.'

The above verse shows the importance for our prayer for our children to become pious even before their birth. It also shows the command given in a good dream is really from God. It is difficult to find an example for the expression of the will of a boy to execute the commands of God at an age where other boys might have become dreadful. So is the firm will of a father to offer the sacrifice of his son for the pleasure of God. But it was not the human sacrifice which is mentioned in the dream. It was the will of God to set aside his son and mother to a lonely place for the reconstruction of the Holy Mosque of Ka'aba at a time when nobody was staying there. It should be also remembered here that this command was not given when the boy was a small child as commonly believed, but at a time when boy was matured enough and was working with his father.

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47. Prayer of the believers

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۗ لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ ثُمَّ اِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

39:45 Say, 'All intercession rests with ALLAH. To HIM belongs the Kingdom of the heavens and the earth. And to HIM, then, shall you be brought back.'

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ

بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٥٧﴾

39:46 And when ALLAH alone is mentioned, the hearts of those, who believe not in the Hereafter, shrink with aversion; but when those beside HIM are mentioned, behold! they begin to rejoice.

قُلِ اللَّهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٥٨﴾

39:47 Say, 'O ALLAH, Originator of the heavens and the earth; Knower of the unseen and the seen; Thou alone wilt judge between Thy servants concerning that in which they differed.'

The above verses reveal that it is the wish of those who commit wrongs against their own souls that there are other gods, and they feel that by approaching them their ambitions will get fulfilled. But those who worship the true one God, try to fulfill His commandments and try to acquire His satisfaction. This is the supreme difference between believers and disbelievers. This is the reason why the polytheists cannot accept the theory of monotheism. But the believers are commanded here not to do anything wrong to polytheists but wait until the judgment of God is meted out.

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48. Praise of God by the people of heaven

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ

أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٤﴾

39:74 And those, who feared their Lord, will be conducted to Heaven in groups until when they arrive there, its gates will be opened and its Keepers will say to them, 'Peace be upon you, be ye happy, and enter it, abiding therein.'

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ

نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٥﴾

39:75 And they will say, 'All praise belongs to ALLAH Who has made good to us HIS promise, and has given us the earth to inherit, we shall make our abode in the Garden wherever we please.' How excellent is the reward of the righteous workers!

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ

رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٦﴾

39:76 And thou wilt see the angels going round the Throne, glorifying their Lord with HIS praise, and judgement will be given between the people with justice. And it will be said, 'All praise belongs to ALLAH, the Lord of the worlds.'

In the verse we can see the flashes of the moments of fulfillment of the most beautiful, merciful and great aim of God behind the creation of mankind. Seeing the invaluable mercy of God, our heart beats with a particular tone of rhythm. The scene which is accompanied by angels has got such a glory which cannot be attained by gathering all the pearls, jewels, lights and flashes of

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this world.

49. Prayer of Angels for the believers.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا

سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٤٩﴾

40:08 Those who bear the Throne and those who are around it, proclaim the praise of their Lord and believe in HIM, and ask forgiveness for those who believe, saying, 'Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way, and protect them from the punishment of Hell;

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ

ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥٠﴾

40:09 'Our Lord, make them enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely, Thou art the Mighty, the Wise;

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَ

وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥١﴾

40:10 'And guard them against evils; and he whom Thou dost guard against evils on that day - him hast Thou, surely, shown mercy. And that, indeed, is the mighty triumph.'

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Those who carry the throne are the angels having superior authorities and those who are around them are angels who execute the commands of their superiors. God has appointed a particular group of angels just for the sake of praying for the believers. Their duty is not only pray for the disbelievers but also to arrange the ways and means for acquiring the salvation of God. By this prayer a time will come when all the believers of low order who might have committed sins will be taken out of the hell. This is another scene of the fulfillment of the mercy of our merciful God.

50. Prayer to be recited while entering a vehicle.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿٤٣﴾

43:13 And Who has created pairs of all things, and has made for you ships and cattle whereon you ride,

لَتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿٤٤﴾

43:14 That you may sit firmly upon their backs, and, then, when you are firmly seated thereon, you may remember the favour of your Lord, and say, 'Holy is HE Who has subjected these to us, and we were not capable of subduing them ourselves,

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿٤٥﴾

43:15 'And to our Lord, surely, shall we return.'

The believers are those who appreciate the blessings of God and offer gratitude to Him in their day to day life. Even though we use vehicles for our day to day travel purpose we forget the God who has made such arrangements for our convenience. Vehicles are shown here as a blessing of God from His uncountable list of

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blessings. 'And to our Lord, surely, shall we return' shows the possible accidents that may occur during a journey. How they can expect divine protection during a journey who are not ready to offer gratitude to God for His immense blessings. But for those who offer gratitude, Allah will guard them with His special protection. So everybody is required to memorize this prayer and to recite it after embarking a vehicle.

51. Prayers for Parents.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ
وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ
رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
إِنِّي تَوَكَّلْتُ عَلَىٰكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥١﴾

46:16 And WE have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain, and the bearing of him and his weaning takes thirty months till, when he attains his full maturity and reaches the age of forty years, he says, 'My Lord, grant me that I may be grateful for Thy favour which thou hast bestowed upon me and upon my parents, and I may do such righteous deeds as may please Thee. And establish righteousness among my progeny for me. I do turn to thee; and, truly, I am of those who are obedient to thee.'

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي

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أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٦﴾

46:17 These are they from whom WE accept the best of what they do and overlook their evil deeds. They shall be among the inmates of the Garden, in fulfilment of the true promise which was made to them.

In this verse Allah has appreciated the service of women as a mother more than a father. This is because there is no equality of the pains suffered by a mother by carrying her child and the difficulties undertaken by her during the breast feeding period. Of course the father also carries the pains of his share. While the breast feeding is completed, the pain of the mother is lessened, but the burden of a father is on the increase. While the child is in the womb as well as after the birth of the child, during the weaning period father has to fulfill all the needs of the mother and the child. And when the child grows up the responsibilities of the father also grow up. It is his duty to protect them and to educate them. So all the burdens come on the shoulder of the father till the child is able to stand on his own feet. Even though this burden is not as evident as the bearing of a child, but the mental burden is harder than the child bearing pains. So it is advised here when we pray for our parents, to pray for both of them, to respect them and to offer sacrifice to both of them equally.

The reflection of service we get from our children will be according to the sacrifice we offer to our parents. This is the secret behind the prayer where we are commanded to ask 'and establish righteousness among my progeny for me' quoting the blessings we received from God for us and for our parents. Whatever sacrifice we are expecting from our children, we should offer the same kind of sacrifices to our parents also. Allah has promised great rewards for those who offer prayers and sacrifices for their parents. Those who do goodness to their parents, Allah will make them heirs of His heaven, forgive their mistakes, give them the best rewards according to the best deeds done by them and will

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make them to enter into His heaven.

52. Prayer of believers for the believers.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي

قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿٥٩﴾

59:11 And for those who came after them. They say, 'Our Lord, forgive us and our brothers who preceded us in the Faith, and leave not any rancour in our hearts against those who believe. Our Lord, Thou art, indeed, Compassionate, Merciful.

As believers we should keep this prayer to our memory and should recite this prayer quite often. This prayer will help us to remove any hatred in our mind for those who accepted true faith. There is great importance for this prayer at this period where individual hatred and backbiting is present in all the communities. Through this prayer our mind will be peaceful and the hatred and grin towards others will be removed from our mind. Through this prayer Allah has connected the minds of the believers of the generations passed away as well as the generations that are going to come irrespective of time and creed. There is no end for the under current created in our heart by this prayer. Through this prayer the love originated from God spreads all over His true believers and finally it returns to Him. The above verses also show that the way of scolding of former Caliphs of Sunni Muslims by Shia Muslims is against the spirit of this prayer.

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52. The God who is the Most High.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٦٣﴾

59:21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that are the triumphant.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٦٤﴾

59:22. If WE had sent down this Qur'an on a mountain, thou wouldst, certainly, have seen it humbled and rent asunder for fear of ALLAH . And these are similitudes that WE set forth for mankind that they may reflect.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ

الرَّحْمَنُ الرَّحِيمُ ﴿٦٥﴾

59:23. HE is ALLAH and there is no god beside HIM, the Knower of the unseen and the seen. HE is the Gracious, the Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ

الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٦٦﴾

59:24. HE is ALLAH and there is no god beside HIM, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is ALLAH, far above that which they associate with HIM.

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هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا

فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٥٩﴾

59:25. HE is ALLAH, the creator, the Maker, the Fashioner. HIS are the most beautiful names. All that is in the heavens and the earth glorifies HIM, and HE is the Mighty, the Wise.

The mountains mentioned here are not the mountains of stone, but super powers of this world. Allah is planning to bring a new world order through His prophets which the super powers cannot do or bear. So if they come forward and try to oppose the planning of God, they will get crushed. That was what really happened. At the initial period of Islam, the super powers of that time, when fought with Muslim armies got crushed and defeated. In the same manner all the super powers at the time of the Promised Messiah in the latter period also will get crushed during their final war with Islam, because one group is the people of heaven and the other group is people of hell. Allah has promised here victory for the people of heaven.

Even though these powers will try to show themselves as if they have got the power of God, but their evil planning will not be effective in front of God who is the real the Sovereign, the Holy One. There is no god other than Him. If some powers try to act as if they have all the powers of God, it is not going to be successful. Here it is mentioned twice that there is no god other than Him. This shows the two wars which is going to take place after the advent of Islam, one at the initial period and the other at the latter period after the advent of Promised Messiah. Allah has promised here that both the time the believers will be successful.

Since Allah is the One who knows the things which are hidden and manifest, if there is another god, He should have known it first. If there were other gods, then the attributes mentioned here

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will be defective and imperfect. Since He is of perfect attributes, the argument of having another god itself is null and void. All that is in the heavens and the earth glorifies HIM means that all of creatures whether they accept the existence of God or not, they are living under the natural law of God which they cannot overtake. All those living in this world accept that they are subjected to the law of nature and in this way indirectly accept their powerlessness and thereby sing the hymns of God.

54. Another prayer of Prophet Abraham.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥٥﴾

60:05 `Our Lord, in thee do we put our trust and to thee do we turn in repentance, and towards thee is the final return;

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا

رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥٦﴾

60:06 Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for, Thou alone art Mighty, the Wise.'

The believers should be able to stand on their own feet and should be able to live depending on Allah without the help of disbelievers. The believers cannot live with dignity if they are under the control of disbelievers. The believers should be free in their day to day activities. Then only they will be able to offer their prayers in its proper time. When the believers become a trial of the disbelievers, the self respect of the disbelievers gets affected. Allah gives freedom of existence and independent means of living for His true servants and the help for the same is sought in this prayer. Also this prayer can be used for other trials that may come from the disbelievers.

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55. Prayer of believers from the heaven

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ

سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي

اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ وَنُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ

رَبَّنَا آتِنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

66:09 O ye who believe, turn to ALLAH in sincere repentance. It may be that your Lord will remit the evil effects of your deeds and admit you into Gardens through which streams flow, on the day when ALLAH will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely, Thou hast power over all things.'

The above verse shows the degradation that may take place to our faith after accepting the true belief. A call is made here to keep the faith fresh and evergreen. There is no end for the light that we can acquire through true faith. There is always a brighter light after another light. So this prayer is to increase the brightness of our light. A time will come when we will be able to see our light and its shine. We will always progress from one state of brightness to another state. So this prayer is for the advancement of our journey of brightness from one state to another state. Asking forgiveness of God will be continued in this world as well as in the paradise. The real purpose of asking forgiveness is for our spiritual advancement from a lesser state to another brighter state.

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56. Prayer of Noah against his people.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَيَّ الْأَرْضَ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٦٧﴾

71:27 And Noah said, 'My Lord, leave not of the disbelievers even one dweller in the land;

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٦٨﴾

71:28 'For, if thou dost leave them, they will only lead astray Thy servants and will beget none but sinners and disbelievers,

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ

وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٦٩﴾

71:29 'My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers in aught but in ruin.'

The above prayer shows the depth of degradation occurred to the people of Noah. They have reached to such a state that even their children will be born as wrongdoers. That is why God destroyed them by the flood. This prayer will be helpful for the protection of believers and the destruction of oppressing disbelievers through ages. Also this prayer will be useful for the believers passed away and also for the believers who are going to be born in this world.

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57. The Unity of God.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

112:01-05 In the name of Allah, the Gracious, the Merciful. Say `He is ALLAH, the One. ALLAH the Independent and Besought of all. HE begets not, nor, is HE begotten. And there is none like unto HIM.

This is praise of God more than a prayer. All the words are filled with the unity of God. God is independent of all because He is one. He has no father because He is one. He has no children because He is one. We have to analyze carefully the verse that there is none equal to Him. We should not compare God to none of the attributes of His creatures. We cannot see God with our naked eyes even though He is manifest everywhere, at the same time He is also hidden because there is none equal to Him. We will go astray if we understand God like the way we understand His creatures. God is like none of us. We have to understand God with His own attributes. We should not imagine anybody equal to Him and we should not worship Him like the way we worship others and we should not love others as we love Him, all these points are included in the above verses.

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58. Refuge to the Lord of dawn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

113:01-06 In the name of Allah, the Gracious, the Merciful. Say, I seek refuge in the Lord of the dawn, from the evil of that which HE has created, and from the evil of darkness when it overspreads, and from the evil of those who blow upon the knots of mutual relationships to undo them, and from the evil of the envier when he envies.

This prayer is not just for our safety from the trouble of minute creatures of God or devil. This prayer is for the protection from the evil of those with whom we come in contact with during our day to day life. This evil may be evident or hidden like the germs of disease. This prayer is useful for our protection from those who may cause problems in our day to day life, may cause a rift in our family affairs etc. This prayer will protect us from all the evil effects of incidents that may occur nationally or internationally. We have to make this prayer a part of us through out our life.

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59. Refuge to the Lord of people.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ

الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝

مِنَ الْجِنَّةِ وَالنَّاسِ ۝

114:01-07 In the name of Allah, the Gracious, the Merciful. Say, 'I seek refuge in the Lord of mankind, the King of mankind, the God of mankind from the evil whisperings of the sneaking whisperer; who whispers into the hearts of men, from among jinn and men.'

This prayer is also a continuation of the former prayer. This prayer exhorts us to take refuge to God for the protection of all kinds of harms. There is also a secret in this prayer that our entry to the path of God is the one which is going to protect us from all evil effects.

Finally this chapter is concluded with a request to understand God and His attributes and to understand Holy Qur'an with its entirety. May Allah help us for that.

وَأَخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

