



[20/09/1435 – A – Ibn Humaid]

٢٠-٩-١٤٣٥هـ - أ - بن حميد

## **Thwarters of (Good) Deeds**

### **Khutbah Topic**

His Eminence Sheikh Saleh Ibn Abdullah Ibn Humaid –may Allah protect him– delivered this Friday’s khutbah titled “**Thwarters of (Good) Deeds**” in which he dealt with the causes which thwart good deeds, such as showing off, sinning in private, self-conceit, and the like. He warned that those suffering from such fatal diseases think that they are doing good deeds but they later realise that all their deeds have gone up in smoke.

### **Part One**

Praise be to Allah! Praise be to Allah Who created, gave rise to original existence, designed everything to perfection, and multiplied creatures:

﴿To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.﴾  
[Tāhā: 6]

I praise Him (Glory be to Him) and thank Him for His successive blessings and unremitting favours. I bear witness that there is no deity worth worshipping except Allah, alone with no associate, expressing hereby a testimony of truth and certitude untainted by doubt or suspicion, and I bear witness that our Master and Prophet Muhammad is the Servant and Messenger of Allah, sent as herald of guidance and genuine religion rather than fabricated speech. May Allah send His profuse and incessant *Salat* (Graces, Honours, and Mercy), Peace and Blessing upon him, his family, his Companions –the masters of mankind and the bravest of all creatures– the *tabi’īn* (the contemporaries of the Companions of the Prophet [May Allah’s *Salāt* and Peace be upon him] after his death), and all those who virtuously follow in their footsteps.

Now then,

O people! I enjoin you, as well as myself, to observe *taqwa* (fear of disobeying Allah). So, adhere to *taqwa* –may Allah have mercy on you! In fact, each servant of Allah is accountable to his Lord for his deeds and all his actions are recorded (by Allah). The sun of everyone’s lifetime is about to set. So, beware of committing sins and developing a hard-hearted character.



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You were certainly not created fortuitously, nor will you be left unaccountable for your actions. This worldly life is created for you but you are created for the hereafter. Bear in mind that in the hereafter there will be either Paradise or Hellfire. After death, none will be allowed to make any excuses (for negligence).

﴿On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.﴾ [Āl Imrān: 30]

O Muslim people!

May Allah accept from you and us Ramadhan fasting, night prayer, all forms of pious deeds, and all types of worship meant to bring us closer to Him through obedience!

Here is the blessed month of Ramadhan, with its bounties, specifics, opportunities, and pious deeds. In fact, you are approaching now its last and most favourite days and nights. We are living now its last ten days during which your Prophet (May Allah's *Salat* and Peace be upon him) used to perform extra special forms of obedience and worship, showing maximum serenity and enthusiasm. He would stay up late to worship Allah, awaken his family, and show extreme readiness and assiduity.

So, try harder, work more, exert yourselves, wait for good tidings, hope for the best, keep attuned to divine inspiration, beware of the satisfaction with your pious deeds and beware of arrogance. Blessed be the one who thinks and takes warning, seeks to gain insights and does so, and **forbade the soul of passion**<sup>1</sup>.

O brothers and sisters who are fasting and standing in night prayer!

In order to frequently call ourselves to account (for our actions), have a high-aiming ambition, and be determined, let us ponder over a specific verse within the Book of Allah in this month of yours, the month of Ramadan. It is a verse in the Book of Allah which softens stone hearts and awakens negligent souls. It is a verse that calls for insightful meditation and induces reflection. It is a verse in the Book of Allah which has caused pious people to become grey-haired, the hearts of Allah's devout servants to be filled with fear, fearful people to shed tears, and apprehensive people (about divine chastisement) to have gooseflesh (with fright). How capable they are! How great their pondering on the Qur'ān is! How much influenced they are with its exhortations! How much disciplined they are with regard to abiding by its proscriptions! This verse is Allah's following statement (Glory and Power be to Him):

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<sup>1</sup> This expression in bold is borrowed from the Holy Qur'ān, surat Al-Nāzi'āt, verse number 40.



﴿... and there will become apparent to them from Allâh, what they had not been reckoning.﴾ [Al-Zumar: 47]

This verse caused the *salaf* (earlier generations of Muslim devotees and scholars totally adhering to the Prophet's conduct) to experience increased apprehension. For instance, when Muhammad Ibn Al-Munkadir was in the deathbed, he panicked. So, Abu Hâzim was invited to alleviate the former's fright. Ibn Al-Munkadir said to him, "*Allah does say: ﴿... and there will become apparent to them from Allâh, what they had not been reckoning﴾. Therefore, I fear that what I have not been reckoning so far might be made apparent to me by Allah in the hereafter. Then, both of them started weeping. The family of Ibn Al-Munkadir then commented, "We invited you to relieve his apprehension but you aggravated it instead."*

Suleiman Al-Taimi was once told, "*You are really unique! You are unrivalled!*" So, he said, "*Wait! Do not say that! I never know what Allah might make apparent to me later on. I heard Allah say, ﴿...and there will become apparent to them from Allâh, what they had not been reckoning﴾.*

When Sofiyan read the same verse, he was reported to have said, "*Woe unto the people of dissimulation! Woe unto the people of dissimulation! This verse is about them! It is their parable!*" Muqātil also said, "*There appeared to them on Resurrection Day what they had not anticipated, when still in the herein, that it would later afflict them.*" Al-Suddi said, "*They thought that their deeds were good but their deeds turned to be evil.*"

Religious scholars said, "*Among those for whom Allah will make apparent in the hereafter what they had not been reckoning in the herein, there are people who performed good deeds but committed numerous injustices; thus, they thought that their good deeds would salvage them, but when they were called to account for their deeds in the hereafter, Allah made apparent to them what they had not been reckoning.*"

Ibn Aṭiyyah said, "*Their expectations in the herein were diverse and multiple in harmony with their misguidance and fallacious beliefs. Once they witness torment on Doomsday and their situation proves to be hopeless, every one of them will find out the reality of what he/she used to believe in.*" Just remember in this respect –may Allah have mercy on you– the Prophet's *hadith* about the bankrupt person who will come on Doomsday with mountain-size heaps of good deeds, but he will prove to have beaten someone, insulted another, and usurped somebody else's property.

Some of the *salaf* said, "*Many a condition of humiliation you are likely to face on resurrection day which you had never anticipated*":



﴿(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"﴾ [Qāf: 22]

O servant of Allah! What do you think of someone who performed deeds he took for virtuous and forgot the evil deeds he committed? He underestimated the gravity of his acts; therefore, Allah will make apparent for him in the hereafter what he had not been reckoning in the herein.

O brothers and sisters! O fasting men and women!

Beware of sinning in private. In the *Sunan Book* of Ibn Mājah, Thawbān –may Allah be pleased with him– narrated that the Prophet (May Allah’s *Salat* and Peace be upon him) said, ***“I know perfectly well that some people among my ummah will come on Resurrection Day with heaps of good deeds amounting to the size of the white Tihāma Mount, but then Allah will transform them into scattered dust.”*** Then Thawbān said, ‘O Messenger of Allah! Describe them for us and cite their traits lest we should be unknowingly amongst them.’ The Prophet said, ***“They are certainly your brethren! They belong to your own race and perform night prayers just like you, but when in private they violate Allah’s proscriptions.”*** Ibn Habbān said in his *Al-Zawa’id Book* that this *hadith* had been reported via an authentic and reliable chain of narration.

In his comment on this *hadith*, Salem –the Master of Abi Ḥuthaifah– said, *“I was anxious that I might be one of them.”* Then he said, *“Perhaps, they used to take hold of any prohibited thing they would encounter; therefore, Allah dissipated and annulled their deeds.”*

So, beware of delusion, wishful thinking, and anchorage in sins! Never underestimate sins! Beware of having a low opinion about sins:

﴿...you counted it a little thing, while with Allāh it was very great.﴾  
[Al-Noor: 15]

Anas –may Allah be pleased with him– said, *“Nowadays, you perform acts which, in your own eyes, look thinner than hair but which during the lifetime of the Prophet (May Allah’s *Salat* and Peace be upon him) we used to consider as deadly sins. [Narrated by Imam Bukhari]*

O Beloved Ones!

Ponder –May Allah have mercy on you– ponder over what might thwart your actions and annihilate your good deeds, such as envy, show-off, arrogance, backbiting, calumny, complex of superiority, injustice, self-admiration, unlawful earning, severing kinship ties, abuse in consuming food and drink, excess in luxurious banquets, addiction to night life except for the performance of worship rituals, abusive and futile use of the media, of social



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media, and forcing oneself to categorise others. All such acts are likely to damage health, blight hearts, spoil minds, cause dejection, distract worshippers, instigate deviation from common good, cause going off the right path, and weaken accountability.

O fasting men and women!

Seriously contemplating what is going on in our contemporary era is a sign of rationality, wisdom and common sense.

﴿... and there will become apparent to them from Allâh, what they had not been reckoning.﴾ [Al-Zumar: 47]

This is an era replete with distracters and characterised by the multiplicity of incidents and the diversity of engrossing activities. Even more, certain categories of people, especially in the intellectual and cultural spheres of life, have lost the capacity to distinguish right from wrong. Yes, indeed! May Allah protect you all!

Our time is actually characterised by a plethora of violations, in addition to what is broadcast by the media and the audiovisual materials posted online on social media including an array of morally prohibited scenes (be they in script, audio, or video). Those violations pertain to faith, behaviour, and various types of criminal offence. This is similar to the parable of **those whose deeds have been embellished in their own eyes and they therefore perceive them as good<sup>2</sup>**, or **those whose efforts were lost in this worldly life while they thought they were doing well<sup>3</sup>**.

Among the aspects that distract and discourage the Muslim (from worshipping Allah): fascination with materialistic artefacts and architectural designs, shying away from genuine faith, and renouncing the scholarly study of the Holy Qur'ân and the *Sunnah*. In fact, excess in embracing aspects of civilised life is the source of cultural and intellectual deviation. Thus, whoever shuns divine revelation will eternally plunge into obscurity regardless of the extent to which he is in control of science and civilisation:

﴿Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness...﴾ [Al-An'âm: 39]

One of the facets of deviation and immoderation is the fact that when one of our contemporaries fascinated with modern discoveries and up-to-date civilised infrastructure is notified about the weaknesses and liabilities manifest in its diverse aspects of misguidance, delinquency, laxity, debauchery, and moral degradation, he will soon grow upset, anxious, and quite nervous. Of course, Allah rejects the idea that debasement could be a means to

<sup>2</sup> The expression in bold is borrowed from the Holy Qur'ân, surat Fâṭir, verse number 8.

<sup>3</sup> The expression in bold is borrowed from the Holy Qur'ân, surat Al-Kahf, verse number 104.



attain virtue and that moral degradation and frivolity might be the key to chastity. How can we believe otherwise, especially after reading the explicit Qur'ānic verse stating that material empowerment will be of no avail to its advocates once it is associated with ingratitude and rejection of Allah's revelation?

﴿And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allâh, and they were completely encircled by that which they used to mock at!﴾ [Al-Aḥqāf: 26]

Allah Almighty also says:

﴿As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our *Ayat* (proofs, evidences, verses, lessons, revelations, etc.)!﴾ [Fussilat: 15]

In essence, O servants of Allah, our souls and hearts must always be preoccupied with Allah, His *tawheed*<sup>4</sup>, remembrance, praise and with His proper worship. As for true empowerment, it is made all too evident through the following verse:

﴿Those (Muslim rulers) who, if We give them power in the land, (they) order for *Iqamat-as-Salat*. [i.e. to perform the five compulsory congregational *Salat*(prayers) (the males in mosques)], to pay the *Zakat* and they enjoin *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).﴾ [Al-Haj: 41]

Almighty Allah also says in this regard:

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<sup>4</sup> An Arabic word meaning attributing Oneness to Allah and describing Him as being One and Unique, with no partner or peer in His Essence and Attributes



﴿Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing *As-Salat* (*Iqamat-as-Salat*), nor from giving the *Zakat*. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).﴾ [Al-Nur: 37]

Now then, may Allah protect you!

You are hereby reminded as you proceed through the holy month of fasting and late-night praying that this worldly life with all its gaudy and material aspects will be futile if believing souls don't turn in humility and submissiveness to the Almighty, the Lord of Power, and if they do not seek enhancement of their belief through closer insight as to His knowledge, *tawheed*, dedication to Him, His love and trust in Him.

Nay, they have indeed failed to pay Allah due heed those who overlook His commands and disobey Him, disregard His prohibitions and seek their own satisfaction rather than His and make Him a residuary recipient of their love, knowledge, work and money.

We seek protection with Allah from the accursed Satan:

﴿And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. (55) "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not! (56) Lest a person should say: "Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *La ilaha ill-Allah* (none has the right to be worshipped but Allah), the Qur'an, and Muhammad and at the faithful believers, etc.] (57) Or (lest) he should say: "If only Allah had guided me, I should indeed have been among the *Muttaqun* (pious and righteous persons).(58) Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the *Muhsinun* (good-doers).﴾ [Al-Zumar: 54-58]

May Allah benefit me and you with the Great Qur'ān and the Guidance of Muhammad (May Allah's *Salat* and Peace be upon him). This is said, I ask Allah to forgive my sins, yours, and those of all the Muslims, so ask Him for forgiveness, for He is Most Forgiving, Most Merciful!



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## Part Two

Praise be to Allah! Praise be to Allah Who runs the Universe and Who has set mountains on earth and raised above it the Seven Heavens! I praise Him, the Almighty, and I thank Him. I bear witness that there is no deity but Allah Who has no partner, Whose Oneness has been evidenced by proofs and facts. I also bear witness that our Master and Prophet Muhammad (May Allah's *Salat* and Peace be upon him) is Allah's Servant and Messenger, and that he is the honest and the truthful one. May Allah's *Salat*, Peace and Blessing be upon him, his family and his Companions, whose favours have been unprecedented and unique, as well as on the *tabi'in* (the contemporaries of the Companion of the Prophet [May Allah's *Salat* and Peace be upon him] after his death) and those who righteously follow them with benevolence. O Allah! Send abundant *Salat* (Graces, Honours, and Mercy) upon all of them for as long as the sun rises and sets.

Now then, O Muslims!

He who trusts Allah shall be guided to good deeds. Ibn Aoun, may Allah bless his soul, once said: *"Do not overly rely on the abundance of your (good) deeds, for you never know whether or not they will be accepted! Never feel utterly relieved from your sins, for you are never certain they are overlooked. You may not predict the lot of any of your deeds. You never know what Allah has in store for you in this respect."*

However, they are powerless, indeed, those who give in to their whims and passion and then keep on wishing for forgiveness from Allah, short of seeking repentance or the means amenable to forgiveness.

Ma'arūf Al Karkhi says: *"Hoping for the mercy of the One (Allah Almighty) whom you do not obey is an instance of self-defeating. Moreover, sinning weakens one's resolve."* Also, in this respect, one of the *Salaf* says: *"Many are those who are lured by Allah's favours without knowing it! Many are those who are deluded with Allah's protection without knowing it! Many are those who are infatuated with others' praise without knowing it. For Allah's sake! What do those oppressors then expect upon meeting their Lord carrying around their necks the grievances of the people they oppressed?!"*

However, those who wish to be saved must beware of giving in to their passion and pleasure, and pursuing delight in food and beverages without knowing anything about their ins and outs, or whether they are good or bad.

Therefore, observe *taqwa*, O servants of Allah! Obey Allah and His Messenger and remain vigilant! Make good use of the remaining days of this month, observe hard work and earnestness in faith, and await the advent of *Laylat al-Qadr* (the Night of Power) on which Allah opens up the doors of goodness and draws closer to Him those whom He loves. The





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night of *Al-Qadr* is better than a thousand months<sup>5</sup>. It is a night on which true worshippers, whether aware or unaware of it, are greatly rewarded. Thus, being aware of its advent is not a condition for obtaining such reward.

May Allah bless you! You are called upon to observe hard work and perseverance in this regard for this is the time to ask (Allah) for reward. Beware of negligence, for it is amenable to corruption and wrongdoing.

Ask Allah to send His *Salat* (Graces, Honours and Mercy) and Peace upon the Given Mercy and the Offered Blessing, your Prophet Muhammad, the Messenger of Allah, for Allah commanded you to do so in His Book, and Allah has indeed spoken the truth:

﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾  
[Al-Aḥzâb: 56]

O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace upon Your Servant and Messenger, our beloved Al-Mustafâ (the Chosen one) Prophet Muhammad (May Allah's *Salat* and Peace be upon him), his kind and virtuous family and his wives: the mothers of the believers! O Allah! Be pleased with the four Caliphs, Abu Bakr, Omar, Othman and Ali, all the Companions, the *tabi'in* and those who righteously follow them till the Day of Judgement. O Allah! Be also pleased with us all, along with them, by Your Pardon and Generosity, O You, the Most Generous and Bounteous of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims, and fail polytheism and polytheists (who associate partners with You)! And render unsuccessful the despots and atheists and all the enemies of faith and religion!

O Allah! Grant us security in our homelands! O Allah! Grant us security in our homelands! O Allah! Make good our leaders and those responsible for our affairs, and make our leadership from among those who are fearful of Allah, who guard *taqwa* (fear of disobeying Allah), and follow the path that leads to your acceptance, O You, Lord of al-'âlamîn (the worlds)!

O Allah! Grant a success of Your own to our leader who is responsible for our affairs! O Allah! Grant a success of Your own to our leader who is responsible for our affairs! Grant glory to him by believing and obeying You! Raise Your word high through him! Make him a

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<sup>5</sup> This is to say that worshipping Allah on that night is better than worshipping Him a thousand months (i.e. 83 years and 4 months)



support for Islam and Muslims, impart on him health and well-being and extend his life in Your obedience! O Allah! Make through him unity among Muslims and on the grounds of righteousness and guidance, O Lord of the Worlds! O Allah! Guide him, his two deputies, his brothers and assistants to do what You Love and accept, and lead them to righteousness and piety!

O Allah! Help Muslim leaders to abide by Your Book and to follow the *Sunnah* of Your Prophet, Mohammad (May Allah's *Salat* and Peace be upon him)! Make them a blessing on Your faithful, and unite them on the grounds of righteousness and truth, O Lord of the Worlds!

O Allah! Make for this *Ummah* a matter (an affair) of rationality (guidance) whereby the pious are honoured and the sinful are guided, and where virtue is promoted and vice is prevented! Verily, You are the Omniscient!

O Allah! Save the weak among the believers. O Allah! Protect them and grant them victory (over their enemies). O Allah! Protect them in Syria, Palestine, Gaza, Burma and Central Africa. O Allah! Make unity among them, stop their bloodshed, bring relief to those sick among them, and bless the souls of their dead! O Allah! Unite their word, and set right their conditions, You, the Most Merciful of all!

O Allah! Set right the conditions of our fellow Muslims in Iraq, Yemen, and Libya and stop their bloodshed! Entrust their affairs to the most righteous among them, and unite their word on the Truth, the right guidance, and the *Sunnah*! O Allah! Spread security and prosperity among them, and rid them of all misery and harm, O You, the Granter of Favours and Charity!

O Allah! Make better our religion which is our bond, and make better our *Dunya* (life in this world) which is the source of our living! O Allah! Make better our Hereafter to which we are returning, and make life for us an increase of all that is good, and death a relief from every evil! O Allah! Grant us a good ending in all of our affairs and save us from the humiliation of the worldly life and the punishment of the Hereafter!

O Allah! Whoever intends to do any evil against us, our religion, our homeland, our security, our leaders, our (religious) scholars, the good and the righteous among us, our security forces our *Ummah*, or our unity, O Allah! Get him busy with himself, let his plotting return against him, and make his destruction in his planning, O You, the Lord of the Worlds!

O Allah! Destroy the usurpers among the Jews! O Allah! Destroy the usurpers and occupiers among the Jews! Destroy them, for You are certainly able to do so! O Allah! Inflict Your wrath –which can never be turned back from the people who are *Mujrimûn* (criminals, polytheists or sinners)– on them! O Allah! We leave them to You (to deal with them) and seek refuge in You from their evils!



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O Allah! Grant victory to our fellow Muslims in Palestine! O Allah! Grant victory to our fellow Muslims in Palestine! O Allah! Lift the siege around our brothers and sisters in Gaza! O Allah! Make preoccupied with themselves those who are depriving them from their livelihood and offending them in their dignity and avenge them, as You are the Almighty, the Powerful!

O Allah! Protect our security forces! O Allah! Protect our security forces, those brave men who are stationed in the Two Holy Mosques and who are protecting these sacred places! O Allah! Protect them and their families, and make strong their resolve! May Allah reward them for their efforts to protect the land of the Two Holy Mosques, including both the citizens and the expatriates, those who come to visit, perform *Hajj* or *Umrah*! O Allah! Reward them for all the services they offer for their religion, *Ummah*, sanctities, Islam and Muslims! O Allah! Bless the souls of their martyrs, cure the sick among them, and set right their children, O You, the Most Generous of all!

O Allah! We ask You to grant us the causes amenable to Your mercy, the determination to seek Your forgiveness, safety from all sins, our share in all that is good, the resolve to follow the path of guidance, access to Your paradise and safety from Hell fire!

﴿... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ [Al-Baqarah: 201]

Glorified be our Lord, the Lord of Honour and Power! He is free from what they attribute unto Him! May peace be upon the Messengers! And all the praises and thanks be to Allah, Lord of the *‘Ālamīn* (mankind, jinn and all that exists)!