

The Belief And the Life In The Holy Quran.

Vol. 2

By

Abdur-Rahman PuthiyaValapp

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Vol. 2

**Translated by the Author
Abdur-Rahman Puthiya Valapp**

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I express my sincere gratitude to all who has helped me directly and indirectly in publishing this book. I also would like to take this opportunity to thank the Review Committee Sadr Maulavi Muhammad Ismaeel Sahib H.A for proof reading the book.

I also would like to thank Nasir Islahe Irshad Maulana Muhammad Umar Sahib HA who encouraged me and motivated while writing this book.

I pray that May Allah bless all of us with His immense blessings.

- Author

Publisher's Note

(Malayalam Edition)

We are very happy to publish the second part of the book, “Belief and Life in the Holy Quran” of respected Abdurrahman Sahib. The first part of the book was published in 2003 by Kerala Ahmadiyya Muslim Samsthana Samiti – Calicut. It was well received by all.

I am sure all of us know how much effort should be put in to author such a great book. All the chapters of this book explain the concepts only by using the verses of the Holy Quran. And that is the specialty of the book. This book should be present in every house as an interpretation of the Holy Quran and as a reference to the Holy Quran. This book would surely help the new generations in developing their love towards the Holy Quran. May Allah bless all the readers to reap the rewards of this book.

With Prayers,
Sadr
Islam International Publications, Kerala

INTRODUCTION

The Holy Qur'an is an unending treasure of philosophy of beliefs and spiritual knowledge. It is like an inaccessible peak of a mountain calling the attention of the climbers. If all the oceans are filled with ink and all the trees are used to make pens to write the commentary of the Holy Qur'an, the pens and ink will get exhausted before the divine knowledge of the Holy Qur'an is completed.

The belief and the good deeds are the two sides of the coin of the summary of the teachings of a religion. This is included in the word Insan (man). Insan is a combination of two loves. Love of God and love of His creatures. The first one is related with one's belief and the second one with his deeds. All the teaching of the Holy Qur'an is based on this combination.

The subject of belief and life is spread all over the Holy Qur'an. In the Holy Book, at most of the places, it is addressing those who believe and do good works. Good deeds are required to keep greenery of the belief of God. This is because, if the belief is the seed, then watering is required for its growth. The Holy Qur'an has compared the belief to a garden and the good deeds to watering. God says in the Holy Qur'an

2: 26. And give glad tidings to those who believe and do good works that for them are gardens beneath which flow streams.

4: 58. And those who believe and do good works, WE shall make them enter Gardens through which streams flow, to abide therein for ever.

This voluminous book is the result of the research of many years conducted by my close friend Janab Abdur-Rahman Sahib. This book is a compilation of the knowledge and teachings of the Holy Qur'an. He has done his work in an easily understandable language comprehensible for common people, learned men as well as for the seekers of the truth.

The first volume of this book deals with subjects related to beliefs and the second volume which is yet to be published deals with subjects related with life and deeds of a true believer.

This book gives true guidance of the religion of Islam and its great divine teachings to those who misunderstood it as well as to those who keep ill-will about it.

May Allah give the author great rewards, and may Allah fulfill his sincere and unselfish ambitions behind the aim of writing this book and may this great book show the right path to the community as an ever-shining lamp. With this prayer I present this book for one and all.

Muhammad Umar H.A.
Calicut,
Kerala, India.

PREFACE

Let me start with the prayer, ‘Oh God, we have no knowledge except what You have taught us’. I am presenting in a book form, the answers I found out for the doubts I had when I was growing up. The books written by others have been taking me away from the religious beliefs. But good dreams and indications I received from God, took me back to the belief of God and His religion. These indications urged me to look for the real religious beliefs from its source. This book is the result of that endeavors.

All the subjects discussed in this book are based on the verses from the Holy Qur’an. More than one verse is given as a proof at most of the places. There is no importance for the illogical beliefs that we do not see in the universe created by Allah. Such kind of beliefs becomes valueless in front of the teaching of the Holy Qur’an. Same is the case for the illogical traditional beliefs also.

All the subjects dealt with in this book are based on logic and wisdom. The Holy Qur’an advises us to reject all other beliefs.

The internet edition of this book is free and can be distributed freely without making any modifications. If there are any mistakes in this book, I will be grateful for those who indicate such mistakes.

As a human being there are limitations to my knowledge. Nobody can comprehend the meaning of Holy Qur’an fully. Whatever I understood from the Holy Qur’an, I have presented it with a sincere mind.

The aim of this book is to become a support for the fulfillment of the prayer ‘Oh God shows us the right path’. I will be satisfied if at least one person is guided to the right path through this book, but my prayer is, ‘Oh God show the right path for crores of Your servants through this book’. May Allah help us for that. I request the readers also to repeat the same prayer.

For the blessings one get, the surroundings also have their own shares. The God who is my Creator, the parents through whom I came to this world, the brother and sister who assisted to bring me up, the teachers who were Muslims as well as non-Muslims who assisted me to gain my knowledge, my dear friends who gave me lots of love during my childhood, I remember all of them here at this moment. I also remember my mother, who made me to sit with her at the time of sunsets and told me to remember Allah and to glorify Him. I pray to my God to give them their rewards till their minds are filled with joy and satisfaction. I also offer my gratitude to my motherland and its people who gave me the freedom to profess my religious beliefs without any persecutions. May God bless them all.

Finally I offer my special gratitude to my Beloved God who gave the chance to write this book first in Malayalam, my mother tongue and later to write it in English. I offer this book to all the readers, without any difference of cast and creed and pray for the well being of all of them. May God bless you all.

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رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

DEDICATION

**This book is
dedicated to Allah,
the Lord of All the worlds
as a small present
of love to Him.**

وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

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**The Belief And
the Life In The
Holy Quran.**

Vol. 2

21. Those who get the right guidance

1

Faith stems from the profound analysis of human thoughts and ideas. Faith here means finding the Creator, understanding the purpose of creation and building a life according to its purpose. Only as a result of such a life, man will be able to attain his peace and happiness. Consciousness about existence of God has been placed at the bottom of the human soul by the Creator himself. Those who want to find existence of God can reach to Him by developing that awareness. Those who are not interested in finding God can ignore that feeling and lead a life of their desires. Allah has given such a freedom as a component of human creation. At the same time, God has given us intelligence. God wants us to use our intellect properly and to get guided without any compulsion. God has also warned that those who live according to their evil desires without using their intellect and wisdom will suffer the bitter consequences of their actions.

It is the thought that one's soul should be pure which drives man to search existence of God. When such a desire begins to sprout out in the mind of man, his soul begins to seek God. The creation of this world, the days and nights, the life, the death, the light, the darkness, the knowledge, the ignorance, the heavens and the earth, all cause his thoughts to be further stimulated. So when he looks at everything in this world, he finds God through it.

The Holy Qur'an teaches us that there is ample evidence in this universe for those who wish to find God.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿٣٩١﴾

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.

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ ﴿٣٩٢﴾

وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿٣٩٣﴾

10:102. Say, 'Ponder over what is happening in the heavens and the earth.' But the Signs and warning avail not a people who will not believe.

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ ﴿٤٥﴾

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ ءَايَاتٌ لِقَوْمٍ يُوقِنُونَ ﴿٤٦﴾

45: 4-5. Verily, in the heavens and the earth are Signs for those who believe. And in your own creation and in that of all the creatures which He spreads in the earth are Signs

Thus, true faith in God means understanding the signs in the world, and seeing God through it, understanding His way and building a life according to His will. The way a believer should lead his life is defined as the straight path. The Qur'an says, describing the straight path:

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾

19: 37. 'Surely, Allah is my Lord and your Lord, so worship Him alone, this is the right path.'

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

42: 54. The path of Allah, to Whom belongs whatever is in the heavens and whatever is in the earth.

The one who wants to get to the right path should always make sure that their souls are purified. The Holy Quran reveals -:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ

87: 15. Verily, he, indeed, will prosper who purifies himself.

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ۖ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۖ

91: 9-11. And He revealed to it the ways of evil and the ways of righteousness. He, indeed, prospers who purifies it, And he is ruined who corrupts it.

Finding the right path and leading a life according to it will lead to the peace and happiness of the soul. Life other than that will cause the soul to grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ ۖ

عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۖ

2:113. Nay, whosoever submits himself completely to Allah and he is the doer of good, shall have his reward from his Lord. No fear shall come on them nor shall they grieve.

قُلْ يَٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ

فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

10:109. Say, 'O men, now has the truth come to you from your Lord. So whoever follow the guidance, follows it only for the good of his own soul, and whoever errs, errs only against it.'

When the desire to purify one's life arises in the human mind, Allah Himself guides him to the right path. But in order to be guided, he must have some basic qualities. Those with these basic qualities will become deserved to get guidance.

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ

7: 31. Some has He guided and for some error has become their desert. They have taken evil ones for friends instead of Allah and they think that they are rightly guided.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ

مَنْ هَدَىٰ اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

16: 37. And We did raise among every people a Messenger with the teaching, 'Worship Allah and shun the Evil one.' Then among them were some whom Allah guided and among them were some who became deserving of ruin.

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ

فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾

34: 51. Say, If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord revealed to me. Verily, He is All-Hearing, Nigh.'

It has been said that in order to be guided, one must have some basic qualities. The first of these is to have in mind the desire to attain the right path. We must keep on praying for the right path

and striving for it. That is why God has taught us to pray:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

1:6. Guide us in the right path.

God promises in the Qur'an that those who pray and strive for it will be guided:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝

29: 70. And as for those who strive to meet US - We will, surely, guide them in OUR ways. And, verily, Allah is with those who do good.

Another virtue of being guided is to do good deeds as well as to understand the divine signs in this world intelligently and thus to be obedient to God.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ

16:105. As to those who do not believe in the Signs of Allah, surely, Allah will not guide them, and they shall have a grievous punishment.

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ
أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ

3:21. But if they dispute with thee, say 'I have surrendered myself completely to Allah, and also those who follow me.' And say to those who have been given the Book and to the Unlearned, 'Have you also surrendered ? If they surrender, then they will surely be rightly guided, but if they turn back, then thy duty is only to convey the Message. And Allah is Watchful of His servants.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾

39: 12. Say, 'Verily, I am commanded to worship Allah with sincere devotion,

Worship does not mean just prayers. Prayers are a part of it. Worship of God as a whole means living a life according to God's commandments.

Another virtue to get guidance is to do good deeds by believing in God.

One of the qualities that we should have to get to the right path is to do good deeds by believing in Allah.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ

عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

2:113. Nay, whosoever submits himself completely to Allah and he is the doer of good, shall have his reward from his Lord. No fear shall come on them nor shall they grieve.

But those who value the nominal services rendered in the way of God as a great virtue will not get guided..

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهِدَ

فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

9: 19. Do you consider the giving of drink to the pilgrims, and the maintenance of the Sacred Mosque as equal to the work of him who believes in Allah and the Last Day and strives in the path of Allah ? They are not at all equal in the sight of Allah and Allah guides not the unjust people.

Another quality that is needed to be guided is humility. Those who are not humble will not be guided.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٢٨٨﴾

28:84. This is the home of the Hereafter. We give it to those who seek not self-exaltation in the earth, nor corruption. And the good end is for the righteous.

Another important quality needed to receive guidance is self-sacrifice. Believers are those who are committed to live in the way of God. Although Paradise has been promised as a part of such a life, Allah has asked for the most precious sacrifice for that Paradise. Only those who are willing to make that sacrifice will truly become believers. The indescribable and eternal love for our Creator is an integral part of it. A believer must be willing to make any kind of sacrifice for his Lord, to act in obedience to His commandments, and to be prepared to give up all his pride, wealth, life, and relatives for him. God demands such great sacrifices from a believer.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ

9:111. Surely, Allah has purchased of the believers their persons and their property in return for the heavenly Garden they shall have;

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾

6:163. Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds;

For God's sake, only those who are able to give up their parents, spouse, children, and other relatives, as well as all his possessions and business, will find the right path. A believer must be willing to

love his Lord more than anyone else.

A believer should have nothing in this world greater than his Lord. Those who value their relatives and wealth above God will not get guided.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى
الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ إِن كَانَ ءَابَاؤُكُمْ
وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

9:23-24. O ye who believe! take not your fathers and brothers for friends if they prefer disbelieve to faith. And whoso of you takes them for friends, such are the wrongdoers. Say, if your fathers and sons and your brethren and your wives and your kinsfolk and the wealth you have acquired and the trade whose dullness you fear and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His judgment; and Allah guides not the disobedient people.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٥﴾

58:23. Thou wilt not find any people who believe in Allah and the Last Day and yet they love those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself.

Those who want to be guided should not be arrogant. God has made it clear that He does not give guidance to the arrogant people.

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ
آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ
الْغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿٢٣﴾

7:147. I shall soon turn away from MY Signs those who behave proudly in the land in an unjust manner; and even if they see all the Signs, they will not believe therein; and if they see the way of righteousness, they will not adopt it as their way; but if they see the way of error, they will adopt it as their way. That is because they treated Our Signs as lies and were heedless of them.

إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٤﴾

16: 24. Undoubtedly, Allah knows what they keep secret and what they disclose. Surely, He loves not the proud.

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾ بَلَىٰ قَدْ
جَاءَ تِلْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

39:59. Or, lest it should say, when it sees the punishment, 'Would

that there were for me a return to the world, I would then be among those who do good.' He will be told, 'Aye, there came to thee MY Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers.'

The Holy Qur'an says that the wicked will not get guided, just as the arrogant will not be guided. Aggression to both Allah and His creations are considered to be aggression.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا
وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ

14: 28. Allah strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter; and Allah lets the wrongdoers go astray. And Allah does what He wills.

Those who do not really use the God-given wisdom, understanding, eyes and ears will not get guidance.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

8: 23. Surely, the worst of beasts in the sight of Allah are the deaf and the dumb, who have no sense.

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ

10:101. And no soul can believe except by the permission of Allah. And He causes His wrath to descend on those who would not use their judgment.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ ءَايَاتُنَا فَنَسِيتَهَا

وَكَذَلِكَ الْيَوْمَ تُنسى

20:125-127. 'But whosoever will turn away from MY remembrance, his will be a straitened life, and on the Day of Resurrection We shall raise him up blind.' He will say, 'My Lord, why hast Thou raised me up blind, while I possessed sight before ?' God will say, 'Thus did OUR Signs come to thee and thou didst ignore them and in like manner wilt thou be ignored this day.'

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ
بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ۖ

22: 47. Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear ? For, surely, it is not the eyes that are blind, but blind are the hearts which are in the breasts.

In the Holy Qur'an, God makes it clear that those who do not use their eyes, ears, and power of thought in the way of God, will be sealed with the loss of its spiritual use. Then they will not be guided.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ۖ

2: 8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ۖ

16:109. It is they on whose hearts and ears and eyes Allah has set a seal. And it is they who are the heedless.

Those who deny the truth, tell lies, and are ungrateful to God and to His creation will not find the right path. So those who want to be guided should not lie and should be grateful to their fellow creatures and to God.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ ﴿٣٩﴾

39: 4. Surely, Allah guides not him who is an ungrateful liar.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٤٠﴾

40: 29. Certainly, Allah guides not one who exceeds the bounds and is a great liar;

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ

لَمَّا جَاءَهُ الْبَيِّنَاتُ بِالْحَقِّ لَئِنْ لَمْ يَنْتَهِ لَخَلِدَ فِي جَهَنَّمَ مُتَوًى لِّلْكَافِرِينَ ﴿٢٩﴾

29: 69. And who is more unjust than he who invents a lie concerning Allah, or rejects the truth when it comes to him ? Is there not an abode in Hell for disbelievers ?

Those who choose a life of their own free will without seeking guidance from God will not find the right path.

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾

28: 51. And who is more erring than he who follows his evil desires without any guidance from Allah. Verily, Allah guides not the wrongdoing people.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ

عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

45: 24. Hast thou considered the case of him who has taken his own low desire for his god, and whom Allah has adjudged as having gone astray on the basis of His perfect knowledge, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering. Who, then, will guide him after Allah has so decreed concerning him ? Will you not then take heed?

Those who give importance to this worldly life and pursue its luxuries and pastimes will not find the right path. On the Day of Resurrection, the unbelievers will testify to themselves that the life of this world has deceived them.

قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ

6:131. 'They will say, 'We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَىٰ

الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٨﴾

16:108. That is because they have preferred the present life to the Hereafter, and because Allah guides not the disbelieving people.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ

هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿١٠٩﴾ أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿١١٠﴾

10:08-09. 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.

God has told them that one of the reasons why the inmates of Hell will go to there is:

ذَٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٦﴾

40: 76. That is because you exulted in the earth without justification, and because you behaved insolently.

No one will get guidance just by believing in a particular religion or being born in a community of a particular prophet.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنِ اللَّهِ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٥﴾

35: 33. Then We have always made inheritors of the Book those of Our servants whom We choose. Some of them are hard upon themselves and of them are some who take the middle course, and of them are some who excel others in deeds of goodness by Allah's leave. And that indeed is the great grace from Allah.

The above verse makes it clear that there are good and bad people in any religion. That is why God has asked us all of us to pray for His guidance. (1: 5)

It is not possible for anyone to bring any other person into the right path. God is the only one who will show the right path. God has given us only the obligation to convey the message of God to others.

إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٣٦﴾

16: 38. If thou art solicitous of their guidance, then know that Allah surely guides not those who lead others astray. And for such there are no helpers.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٧﴾

28: 57. Surely, thou canst not guide whomsoever thou lovest; but Allah guides whomsoever He pleases; and He knows best those who would accept guidance.

God gives guidance to those who deserve guidance, and to those who are virtuous.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ﴿٢٧٣﴾

2:273. It is not thy responsibility to make them follow the right

path; But Allah guides whosoever He pleases.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِىٌّ وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

7:179. He whom Allah guides, is on the right path. And they whom He leaves in error, these it is who shall be the losers.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٨٠﴾

16: 10. And upon Allah rests the showing of the right way, and there are ways which deviate from the right course. And if He had enforced His Will, He would have guided you all.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِى مَنْ يَشَاءُ ﴿٩٤﴾

16: 94. And if Allah had enforced His will, He would surely have made you all one people; but He lets go astray him who wishes it, and guides him who wishes it, and you shall surely be questioned concerning that which you have been doing.

فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِى مَنْ يَشَاءُ ﴿٩﴾

35: 9. Surely, Allah lets go astray whom He wills and guides whom He wills. So let not thy soul waste away in sorrow for them.

God is guiding whom He wills does not mean that He guides others by lot, or acts in a partisan or unjust manner. This universe and everything in it operates according to God's system of justice which is equal to everyone. God's will means the system of his justice. This world and all its activities were created according to His purpose. But God's purpose is not unjust. That is always just without any kind of discrimination.

We have already seen that Allah has described many basic qualities in order to be guided. Those who cultivate such virtues are guided by His mercy. To become righteous is the greatest

mercy of God.

There are virtues and vices in human beings. Those who do evil lose the right to receive guidance because of the evil deeds they do. So they are not guided because of their bad deeds.

وَأْتِلْ عَلَيْهِمُ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ ﴿١٧٦﴾
 وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
 فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ الْقَوْمِ
 الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

7:176 -177. And relate to them the story of him to whom We gave OUR Signs, but he stepped away from them; so Satan followed him up and he became one of those who go astray. And if We pleased, We would have exalted him thereby; but he inclined to the earth and followed his evil desires. His case, therefore, is like the case of a thirsty dog; if thou drive him away, he hangs out his tongue and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So relate to them this narrative that they may reflect.

Those who believe that any prophet is a last one will not get guided.

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا
 هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿١٧٨﴾

40: 35. And Joseph, indeed, came to you before with clear proofs, but you ceased not to be in doubt concerning that which he came

to you till, when he died, you said, 'Allah will never raise a Messenger after him.' Thus does Allah adjudge as having gone astray every transgressor, doubter.

By limiting prophethood to a particular period, Allah limits His glory as the Lord of the worlds to a particular time. It seeks to limit the blessings of Allah to a particular community of a people only. This false belief also brings out the jealous minds of a people that they are the only ones who are able to get the guidance of Allah. Guidance of Allah will continue till the end of time but under the obedience of Holy Prophet (sa) and sticking to the guidance of Holy Qur'an only.

From the traditions also it is clear that Prophethood has come to a close and there is no real prophet (independent) coming after Prophet Muhammad (sa). But still something is left from the prophethood. What is that? That is clear from the following verse of Holy Qur'an and Hadiths:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

4:70. And whoso obeys Allah and the Messenger shall be from those on whom Allah has bestowed His blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

From the above verse of Holy Qur'an it is clear that, a kind of prophethood is still remaining. To attain this status of prophethood, obedience of Allah and the Holy Prophet (s.a.) is made a condition. This kind of prophethood is called Zilli, Buroozi (reflective), Ummati (follower) Prophethood, but not real (independent) prophethood. All Mujaddids appointed by Allah fall in this category of prophethood.

This is also made clear in the Hadiths as well:

The Holy Prophet (P.B.H.) said: "There is no Prophethood after me; there will only (Mubashshirat) harbingers of good news, He was asked, "who are the harbingers of good news, O Messenger of Allah"? He replied: "A true vision", or said "A righteous vision". (Abu Daud, Vol. 2, page 316).

Please note that in the above tradition, Mubashirat is also called as a Nubuwwat. So such Nubuwwat will be continuing.

It is reported by Abu Huraira (r.a.) that Holy Prophet (s.a.) proclaimed: Allah will appoint for this Ummah at the head of every century, one who will revive the religion (a Mujaddid) for them. (Sunan Abu Dawud, Book of Battles, Kitab Al-Malahim 1587).

So in every century, divine reformers will be appointed by Allah for the revival of Islam. These reformers are the spiritual sons of Holy Prophet (s.a.) appointed as a follower prophet to prove the truth of Holy Prophet (s.a.) by showing divine signs. These kinds of prophethood is called reflective prophethood because they reflect the prophethood of Muhammad (s.a.)

May Allah accept the prayer, "Guide us to the right path" for all of us. Amen.

22. Divine trials

True faith is a mutual transaction with God. In exchange of heaven, God is buying the lives and possessions of believers. A believer entrusts to God the right to use his life and possessions according to God's purpose. That is the vow of true faith. Trials are destined to make us realize how sincere we are in our vow.

God is not willing to take anyone for granted just because they say we believe. God creates opportunities in thier life to show how glorious their faith is. Thus Allah gives a believer great opportunities to to do good deeds in his life. At the same time when Allah guides a person to the right path, He also provides opportunities in his life to show the depth of his love for Him.

It is not the luxury of this world that welcomes a believer when he steps on the right path as a sign of the great blessings of Allah. It opens up before him ways to show the glory of his faith and thereby be worthy of to acquire Allah's reward. This is happening through the trials that are taking place at various stages of his life. A believer must step into his life with the determination to face trials. Those who stumble in the trials may deviate from the right path. The trials that each will face will be according to their own capabilities.

Through His Word, God teaches us that trials are a part of life and the purpose of life itself:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ
وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ

11: 8. And He it is who created the heavens and the earth in six periods, - and His throne rest on water - that He might try you which of you is best in conduct.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٦٧﴾

67: 3. Who has created death and life that He might try you -which of you is best in deeds; and He is the Mighty, the Most Forgiving ;

No one can escape without trials simply by saying that he has believed. Believers are doomed to go through trials.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ
دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَةً ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٩﴾

9: 16. Do you think that you would be left in peace, while Allah has not yet known those of you who strive in the cause of Allah and do not take anyone for an intimate friend besides Allah and His Messenger and the believers? And Allah is well-Aware of what you do.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٩﴾
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣٠﴾

29: 3. Do men think that they will be left alone because they say,

'We believe,' and that they will not be tried? And We did try those who were before them. So Allah will, assuredly, know those who are truthful and He will, assuredly, know the liars.

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣٢﴾

47: 32. And We will, surely, try you, until We make manifest those among you who strive for the cause of Allah and those who are steadfast. And We will make known the true facts about you.

The following verses make it clear that those who do not go through the trial phase will not deserve heaven. From this it can be seen that those who experience great trials in life are very fortunate. The lives of the prophets as well as other saints bear witness to these verses.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ

وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

2:215. Do you think that you will enter heaven while there has not come to you the like of that which came to those who passed away before you? Poverty and afflictions befell them and they were violently shaken until the Messenger and those who believe along with him said, 'When will the help of Allah come?' Yea, surely the help of Allah is nigh.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٣﴾

3:143. Do you suppose that you will enter Heaven while Allah has not yet caused to be distinguished those of you that strive in the way of Allah and has not yet caused to be distinguished the

steadfast.

From these verses it can be seen that temptations are set for those who are accepted by God. The bottom line is that those who do not experience the trials in life are rejected by God. The purposes of the trials are many. God distinguishes between believers and unbelievers through trials. They prove to the world that their faith is based on truth, as they persevere in the face of severe trials. Thus they bear witness to the truth of the prophets. Due to trials the soul matures and the soul becomes more pure. The inner prayers to God in each of these trials increases our intimacy with God and thus removes our troubles and sufferings, giving us the opportunity to know and love God more and more. Receiving revelations and visions about the good life to come in the trial phase gives us a firm assurance of the existence of God. Trials strengthen the fear of God in the mind and the fear that comes from it keeps man away from sinful deeds. Those who are tempted as a reward for their patience and forbearance shown to God in trials will make them to inherit heaven.

وَلْيَعْلَمْ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٣١٤﴾

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿٣١٥﴾

3:141-142. If you have received an injury, surely the disbelieving people have already received a similar injury. And such days We cause to alternate among men that they may be admonished, and that Allah may cause to be distinguished those who believe and may take witnesses from among you; and Allah loves not the unjust. And that Allah may purify those who believe, and destroy the disbelievers.

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣١٦﴾

29: 4. And We did try those who were before them. So Allah will, assuredly, know those who are truthful and He will, assuredly,

know the liars.

The important thing to understand about trials is that trials are not divine punishment. If the sufferings of those who set foot in the way of God are considered as God's punishment, then hatred of God is born in the minds of the believers and thus they are expelled from the path of God. And to regard trials as punishment would be tantamount to saying that God is cruel by persecuting those who believe in God. But God does not punish believers, but appreciates the deeds of believers, protects them, and bestows blessings on them.

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٨﴾

14: 8. And when your Lord declared: 'If you are grateful, I will surely bestow more favours on you; but if you are ungrateful, then know that MY punishment is severe indeed.'

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٨﴾

4:148. Why should Allah punish you, if you are thankful and if you believe? And Allah is Appreciating, All-Knowing

God says that there are some people who consider the persecution they have to endure in God's way as a divine punishment.

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ

29: 11. And of men there are some who say, 'We believe in Allah;' but when they are made to suffer in the cause of Allah, they regard the persecution of men as if it were the punishment of Allah. And if help comes from thy Lord, they are sure to say, 'Certainly, we were with you.' Is not Allah best aware of what is in the breasts of His creatures?

It also tells us that there are people in God who worship God at

the border. Because such people are not ready to face trials, they turn away when trials come. For those who are not ready to face trials, the blessing of this world and the blessing of the Hereafter will be lost as warned by God Almighty

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ

فِتْنَةٌ اِنْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٢﴾

22: 12. And among men is he who serves Allah, standing, as it were, on the verge. Then if good befalls him, he is content therewith; and if there befalls him a trial, he returns to his former way. He loses both this world as well as the Hereafter. That indeed is a manifest loss.

God has already foretold that the trials that befall believers will be very severe. Dangers and problems come one on top of the other and the believers are shaken. The Holy Qur'an warns that there will be times in life when many misconceptions about God arise in the mind.

مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ

ءَامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

2:215. Do you think that you will enter heaven while there has not come to you the like of that which came to those who passed away before you? Poverty and afflictions befell them and they were violently shaken until the Messenger and those who believe along with him said, 'When will the help of Allah come?' Yea, surely the help of Allah is nigh.

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ

الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿٢١٦﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ﴿٢١٧﴾

33:11-12. When they came upon you from above you, and from below you, and when your eyes became distracted, and your hearts reached up to your throats, and you thought diverse thoughts about Allah. Then were the believers sorely tried, and they were shaken with a violent shaking.

It has been revealed that God tests believers with highs and lows. The test twill be by fear, hunger, the loss of relatives and wealth. Loss of relatives signifies the death of those we love and those who love us. Or it may indicate that our relatives will turn against us and will be harassing us.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ
وَبَشِّرِ الصَّابِرِينَ ۖ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۖ
أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۖ

2:156-158. And We will try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to those who patiently persevere. Who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' It is these on whom descend blessings from their Lord and also mercy, and it is these that are rightly guided.

In addition to the trials of the nature, believers will also face trials from the people of the the books. Beievers will have to endure persecution and suffering from followers of other scriptures and polytheists.

لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِّنْ عَزْمِ الْأُمُورِ ۖ

3:187. You shall surely be tried in your possessions and your persons and you shall surely hear many hurtful things from those

who were given the Book before you and from those who set up equals to Allah. But if you show patience and fortitude and act righteously, that indeed is a matter of high resolve.

As we will be tested with the high positions, same way we will be tested with the falls. We will be tested with wealth, high status, abundance of children and relatives. In the same way, we will be tested with sufferings, danger and poverty. Believers are not to forget God, but to hold fast to His commandments and to set an example for others that they are the true followers God, during the time of their high ranks and during the periods of enduring hardships.

Otherwise, they are warned that the punishment will affect them as well. Believers need to balance their use of God's means in the way of God, as they are more likely to stray from the status quo. Others will be deviated from the straight path.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ
فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

6:166. And He it is who made you successors of others on the earth and has exalted some of you over others in degrees of rank, that He may try you by that which He has given you. Surely, thy Lord is Quick in punishment; and surely, He is Most Forgiving, Merciful.

The Holy Qur'an speaks of being tempted by riches:

وَالْوِاسْتِقَامَ عَلَى الطَّرِيقَةِ لَا سَقَيْنَهُمْ مَاءً غَدَقًا
لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

72:17-18. And if the Meccan disbelievers keep to the right path,

We shall, certainly, provide them with abundant water to drink, That We may try them thereby. And whoso turns away from the remembrance of his Lord – He will drive him into an over-whelmingly severe punishment.

The following verses makes it clear that when material achievements are given as a test, the arrogant boast that they have acquired it by their own ability.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ

عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

39: 50. And when harm touches man, he cries unto US, but when We bestow on him a favour from US, he says, 'This has been given to me on account of my own knowledge.' Nay, it is only a trial; but most of them know not.

Higher ranks and riches, as well as children, are divine trials.

وَأَعْلَمُوا أَنَّمَا آمَاكُمُ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٨﴾

8: 29. And know that your possessions and your children are but a trial and that it is Allah with Whom is a great reward.

وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ﴿٢١﴾

21: 36. We test you with evil and good by way of trial.

No matter how severe the trials are, it is not going to be forever. It is going to be transitory. Allah would always save and protect the believers in all sorts of trials. Hence, we should not be petrified of poverty and other problems that we may have to face. Because, Allah will always help the believers. Allah says that such thoughts is satanic, and we should never loose our faith in Allah, no matter what we have to face.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ
يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

2:269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing.

إِنَّمَا ذَاكَ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٧٦﴾

3:176. It is Satan who only frightens his friends, so fear them not but fear ME, if you are believers.

وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿١٧٧﴾ وَيَرْزُقْهُ مِن حَيْثُ
لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿١٧٨﴾

65: 3-4. And he who fears Allah - He will make for him a way out; And will provide for him from whence he expects not. And he who puts his trust in Allah - He is sufficient for him.

None of the previous prophets and their followers were disappointed in the trials they faced in the way of God. We should not be discouraged by following their example. God has promised that believers will rise to higher ranks at the end.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنتُمُ الْأَعْلَوْنَ إِن كُنتُمْ مُّؤْمِنِينَ ﴿١٤٠﴾

3:140. Slacken not nor grieve; and you shall certainly have the upper hand, if you are true believers.

وَكَايْنٍ 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.

وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٨﴾

12: 88. 'O my sons, go ye and inquire about Joseph and his brother and despair not of the mercy of Allah; for none despairs of Allah's mercy save the disbelieving people.'

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٧﴾

15: 57. He said, 'And who despairs of the mercy of his Lord but such as go astray?'

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾

39: 54. Say, 'O MY servants who have sinned against their souls, despair not of the mercy of Allah, surely, Allah forgives all sins. Verily, He is Most forgiving, Ever Merciful;

Trials must be overcome through patience and prayer, as well as repentance to God. Those who become angry without showing patience in trials will be turned away from the grace of God. It is necessary to immerse oneself in prayer with patience at the time of difficult periods.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٦﴾

2: 46. And seek help with patience and prayer, and this indeed is hard except for the humble in spirit,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٤﴾

2:154. O ye who believe, seek help through perseverance and

Prayer; surely, Allah is with those who patiently persevere.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٠١﴾

3:201. O ye who believe! Be steadfast and strive to excel in steadfastness and be on your guard and fear Allah, that you may prosper.

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿٣١﴾

31: 18. 'O my dear son, observe Prayer and enjoin good and forbid evil and endure patiently whatever may befall thee. Surely, this is of those matters which require high resolve;

وَلِرَبِّكَ فَاصْبِرْ ﴿٣٢﴾

74: 8. And for the sake of thy Lord do thou endure trials patiently.

The Holy Qur'an says in many places that God is with those who forgive. From this it can be seen that God does not exist with those who do not show patience. Practicing patience to seek help is an exercise we must give to the soul. God's help will come to those who forgive.

إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩١﴾

12: 91. Verily, whoso fears Allah and is steadfast - Allah never suffers the reward of the good to be lost.'

وَبَشِّرِ الْمُخْبِتِينَ ﴿٩٢﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

22: 35. And for every people We have appointed rites of Sacrifice, that they might mention the name of Allah over the quadrupeds of the class of cattle that He has provided for them. So your God is One God, therefore, submit ye all to Him. And give thou glad tidings to the humble,

Another way to overcome trials is to leave all our problems to God. We need to put the burden of our minds on God, realizing that the problems we face are temporary and that we will be relieved of them when the time comes that God wills. Karunamayan is ready to bear all our burdens. Moreover, God has asked us to place our burdens on Him. In problems, we should always return to Him seeking forgiveness and by enduring all our hardships patiently. Even if we have not committed any sins, we would always benefit by seeking Allah's forgiveness. The Holy Quran reveals that, Allah would shower His Mercy on those who seek His forgiveness.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٠﴾

5: 40. But whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is most Forgiving and Merciful.

وَمَا أَكْبَرُ أَنْ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٤﴾

12: 54. 'And I do not hold my own self to be free from weakness - surely the soul is prone to enjoin evil - save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧٢﴾

25: 72. And those who repent and do righteous deeds, indeed turn to Allah with true repentance;

Because believers always live in the fear of God, when a crisis arises, a doubt arises in their mind as to whether it is due to the mistakes they have made. Sometimes it may or may not be. God has quoted in the Holy Qur'an the words of Prophet Yusuf (a) that the human mind is not infallible. Therefore, even if a person does not make any mistake knowingly, he may have made mistakes. Thus we can not know whether the difficulties are due to our failures. That is why we need to be patient in trials and repent to

God. There is good in repenting, even when we have done nothing wrong. The Qur'an says that God showers mercy on those who repent:

We should never be angry with God during trials. When anger comes, we deserve God's punishment. Jonah quotes the Prophet (a) as an example. Believers are exhorted not to be like that by informing God of the dangers that befell him as he traveled in wrath.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾ فَاسْتَجَبْنَا لَهُ
وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٩﴾

21: 88-89. 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.' So We heard his prayer and delivered him from his distress. And thus do We deliver true believers.

Thus, it is certain that Allah will deliver the believers from all the hardships that may befall them, no matter how seemingly impossible, for saying that We are saving the believers, no matter how impossible it may seem to us.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٩﴾
لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِّنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٥٠﴾

68: 49 - 50. So be thou steadfast in carrying out the command of thy Lord, and be not like the Man of the Fish when he called to his Lord and he was full of grief. Had it not been that a favour

from his Lord had reached him, he would have, surely, been cast upon a barren waste to be blamed by his people.

This verse makes it clear that if we do not show patience and repentance in times of trial and show wrath towards God, we will be despised. If we are angry with God, we will turn away from the religion of God. If we die in that case, we will die as atheists. Such a situation should never happen in our life.e.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٣﴾

3:103. O ye who believe ! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

Another thing we need to know about the trials and tribulations is that all pleasures and sorrows are from Allah. If God considers it good for us, no one can stop it. If difficulties are destined for us, on the contrary, no one but God can change them. So we need to take comfort in the fact that whatever comes to us by the will of God is for our good. So we should find solace in offering everything to God.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي

يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾

3:161. If Allah helps you none can overcome you; but if He forsakes you, then who is there that can help you beside Him ? In Allah, then, let the believers put their trust.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ

وَإِنْ يَمَسَّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

6: 18. And if Allah touch thee with affliction, there is none to remove it but He; and if He touch thee with happiness, then He

has the power to do all that He wills.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

9: 51. Say, 'Nothing shall befall us save that which Allah has ordained for us. He is our Protector. And in Allah then should the believers put their trust.'

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٩﴾

22: 19. And whomsoever Allah disgraces, none can raise him to honour. Verily, Allah does what He pleases.

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سَوْءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٨﴾

33: 18. Say, 'Who is it that can save you from Allah if it be His wish to do you harm, or can deprive you of it, if it be His wish to show you mercy?' And they will not find for themselves any friend nor helper other than Allah.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ﴿٣﴾

35: 3. Whatever sources of mercy Allah lays open for mankind -there is none to withhold them; and whatever of such sources He withholds, there is none who can release them after that;

إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿٣٩﴾

39: 39. If Allah intends to do me harm, will those whom you call upon beside Allah be able to remove the harm He may intend? Or, if He wills to show me mercy, could they withhold His mercy?' Say, 'Allah is sufficient for me. In Him trust those who would

trust.'

We need to overcome trials peacefully, believing that all good fortune and hardship are from God and that it is for our good.

In times of trial, we should only tell Allah our sorrows. Many of the trials that believers face will be such that God Himself will directly change them. The pride of a believer does not motivate him to ask for help from others during these stages. Even if we expect others to help us, we may not get their help. Some experiments are very rigorous. Because of the severity of those trials, relatives and friends will try to humiliate and hurt believers instead of helping them, thinking that God has abandoned and degraded them. Thus, even when storms come from all sides and the mountains fall and fall on us, we should not be discouraged and should only hope for His help by melting into God, ignoring all others. Heartaches should be told only to God. The Holy Qur'an testifies that the Prophets did so.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٩﴾

11: 89. He said, 'O my people, tell me if I stand on a clear evidence from my Lord, and He has provided for me from HimSELF with a handsome provision, what answer will you give Him? And I do not desire to do against you the very thing which I ask you not to do. I only desire to set things right as far as I can. I have no power to accomplish anything save through Allah. In Him do I put my trust and to Him do I turn.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٧﴾

12: 87. He replied, 'I only complain of my sorrow and my grief to Allah, and I know from Allah that which you know not,

God did not really put the trials to the test. It will be seen later that there are many benefits hidden in the experiments. God

intends to lighten the burdens of believers instead of giving them hardships.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا ﴿٣٨﴾
يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٣٩﴾

4: 28-29. And Allah wishes to turn to you in mercy, but those who follow their low desires wish that you should incline wholly towards evil. Allah desires to lighten your burden, for man has been created weak.

It has already been said that trials are not punishments. It is not God's intention to punish believers. He gives severe trials to those whom He loves most. It is for God to merge his servant into himself. GOD does not punish the believers. He is the One who saves them from their calamities.

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥١﴾

3:151. Nay, Allah is your Protector, and He is the Best of helpers.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٦﴾

4: 46. And Allah knows your enemies well. And sufficient is Allah as a Friend, and sufficient is Allah as a helper.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

8: 65. O Prophet, Allah is Sufficient for thee and those who follow thee of the believers.

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٦﴾

33: 26. And Allah turned back the disbelievers in their rage; they gained no good. And Allah sufficed the believers in their fight. Allah is Powerful, Mighty.

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٢٠﴾

45: 20. Allah is the friend of the righteous.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

72: 23. Say, 'Surely, none can protect me against the punishment of Allah, nor can I find any place of refuge beside Him.'

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٩﴾

22: 39. Surely, Allah defends those who believe. Surely, Allah loves not anyone who is perfidious, ungrateful.

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٨﴾

30: 48. And it was certainly incumbent upon US to help the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٨﴾

47: 8. O ye who believe ! if you help the cause of Allah, He will help you and will make your steps firm.

We have seen that God is a helper and savior of believers. And God is the giver of love to believers. God's love for believers is revealed in the following verses. ?-:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٣﴾

2:153. Therefore, remember ME and I will remember you; and be thankful to ME and do not be ungrateful to ME.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٢﴾

3: 32. Say 'If you love Allah, follow me; then will Allah love you

and forgive you your sins.' And Allah is Most Forgiving and Merciful.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٣٧٧﴾

3: 77. Nay, but whoso fulfils his pledge and fears Allah -verily, Allah loves those who fear Him.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٧﴾

19: 97. Those who believe and do good deeds - The Gracious God will create deep love for them.

No matter how difficult the crises facing the believers, no matter how severe the insults and insults they may inflict on others, God has promised to overthrow them and lead the believers to victory. This divine promise is seen by believers to be successful in their own lives and degrades their opponents, no matter how arrogant and superior they may be. Thus believers will move from victory to victory with the help of the invisible helping hands and unexpected ways of Almighty God, the All-Knowing. No force can stop this progress.

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤٢﴾

4:142. Allah will not grant the disbelievers a way to prevail against the believers.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ ءَامَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٧﴾

5: 57. And those who take Allah and His Messenger and the believers for friends should rest assured that it is the party of Allah that must triumph.

أَفَجَعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٦﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٧﴾

68: 36-37. Shall We, then, treat those who submit to US as We treat the guilty? What is the matter with you? How judge ye?

By showing patience with God's servants through the trials they face, they become worthy of the divine reward of high rank. The blind, who regard only material heights as a sign of superiority, lose the power to understand the mysterious works of God. Those who suffer forget that they are the most deserving of happiness. God promises his sublime reward to those who endure trials in God's way. He promises that they will be admitted to Paradise and that they will be given silk garments in Paradise as a result of their patience. The lives of those who experience the trials are best portrayed. Therefore, blessed are those who are able to bear patiently for God in trials.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ
صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

16: 97. That which you have shall pass away, but that which is with Allah is lasting. And We will certainly give those, who are steadfast, their reward according to the best of their works.

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٦﴾

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,

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٣﴾

76: 13. And He will reward them for their steadfastness, with a Garden and raiments of silk,

We must thank God that He has given us the opportunity to receive such blessings through trials, because God's reward for those who have had the opportunity to show patience through trials is so great. Those who do not show patience in temptation and turn away from God in anger are misinformed about the blessings of God. Their faith is also imperfect. Those who wish to

attain divine nearness through imperfect faith and even the slightest difficulty are deluded. True believers are those who are patient to the extreme and achieve love. They will find satisfaction in God and God will be pleased with them.

It has been said before that one should repent to God during trials. The Holy Qur'an says that all the prophets and believers repented to God. Repentance is not only for the forgiveness of sins, but God has created innumerable spiritual privileges one above the other. Repentance is for every human being to ascend from that spiritual position to the next. God forgives those who do wrong when they repent, and God exalts them spiritually when those who do not repent. Repentance with God brings simplicity to the mind, and through the tears that flow into it, feelings and thoughts become more tender and the heart more compassionate. In the Holy Qur'an, God has said that the dwellers of Paradise will repent to God, even in Paradise. Holy prophets and believers have always repented because of their ability to draw close to God through repentance. By following them, we too must repent to God. Through His Holy Word, we learn that the Prophets and the believers did not tire out or weaken in the trials they faced, and that they repented to God and that God accepted their prayers and gave them great positions in this world and in the Hereafter.

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ مَّا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا أَكْتَنُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ۝ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا
ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝
فَاتَّخَذَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

3:147-149. 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. 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. So Allah gave them the reward of this world, and also an excellent reward of the Hereafter; and Allah loves those who do good.

Allah has told the believers that they should always commit good deeds along with seeking Allah's forgiveness. Allah would then give them a place in paradise. Believers would continue seeking Allah's forgiveness even in Allah's paradise.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ
عَنكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَىٰ
اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ
رَبَّنَا اكْشِفْ عَنَّا غُطُوفَنَا وَتَبَا أَتَمِّمْنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

66: 9. 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 Holy Qur'an speaks of the blessings that come to this world through repentance to God:

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ

مَدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾

11: 53. 'And O my people, ask forgiveness of your Lord, then turn to Him, He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away from Him, being sinners.'

أَسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿٥٤﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مَدْرَارًا ﴿٥٥﴾

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿٥٦﴾

71: 11-13. And I said, 'Seek forgiveness of your Lord; for He is the Great Forgiver; 'He will send down rain for you in abundance, 'And He will grant you increase of wealth and children, and will cause gardens to grow for you and will cause rivers to flow for you.

But it goes on to say that those who forget God after receiving material blessings deserve punishment:

وَالْوِاسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿٥٧﴾

لَنَقْتَنَّهُمْ فِيهِ ^ج وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿٥٨﴾

72: 17-18. And if the Meccan disbelievers keep to the right path, We shall, certainly, provide them with abundant water to drink, That We may try them thereby. And whoso turns away from the remembrance of his Lord – He will drive him into an over-whelmingly severe punishment.

May Allah grant us all the good fortune to overcome His trials with patience and to receive His great rewards. Amen.

23. Sacrifices and its blessings

The Holy Qur'an refers to the sacrifices made in the way of God as the worship of God. Prayers and related rituals are only a part of this worship. God has glorified the efforts for the sacrifices in His way than the worship that is confined to the home. God requires that a believer be prepared to give up his life, wealth, shelter, and relatives if necessary in the path of God.

By His mercy, God in this world provides opportunities for a believer who is advancing in the path of true belief to make more and more sacrifices. Faith is only the first step to sacrifice. In the Qur'an, Allah describes the great sacrifices as abandoning one's home, native place, fighting for the protection of faith and spending in His way.

God is self-sufficient. He has prepared everything we need here before He created us. The advantages of the sacrifices made in the way of God are not for God, but for us. Sacrifices are made as a means of obtaining His rewards. It is a natural law that one has to pay more in order to achieve anything valuable in this world. In order to attain the most precious intimacy of God in this universe, one has to make unique sacrifices. Those who are unwilling to make great sacrifices will not be able to attain the nearness of God. Those who want to attain the nearness of God must be willing to make great sacrifices.

God has created mankind to attain His nearness by doing great sacrifices as mentioned in the Holy Qur'anas follows:

يٰۤاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلَىٰ رَبِّكَ كَدًّا فَمَلِّتْۤيْهِ ۚ

84: 7. Verily, thou, O man, art toiling along towards thy Lord, a hard toiling; until thou meet Him.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٧﴾

90: 5. We have, surely, created man to toil and struggle.

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿٥﴾ فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿٦﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿٧﴾ فَكُّ رَقَبَةٍ ﴿٨﴾

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿٩﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٠﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١١﴾

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٢﴾

90: 11-18. And We have pointed out to him the two highways of good and evil. But he attempted not the steep ascent; And what should make thee know what the steep ascent is? It is the freeing of a slave, Or, feeding on a day of hunger. An orphan near of kin, Or, a poor man lying in the dust. Then he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.

The true believers are those who sell their lives for His cause, seeking the pleasure of Allah. We will not be guided until we accept the pleasure of God as our own pleasure. Those who wish to follow the right path should accept the will of Allah as their own will.

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٨﴾

2:208. And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to His servants.

God tells believers that God's earth is vast and therefore they should not be afraid of others and should go ahead in His way by fearing Him.

قُلْ يَاعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ الَّذِينَ أَحْسَنُوا

فِي هَذِهِ الدُّنْيَا حَسَنَةً وَأَرْضُ اللَّهِ وَاسِعَةٌ

39: 11. Say, 'O ye MY servants who believe, fear your Lord. There is good for those who do good in this world. And Allah's earth is spacious...

God asks believers to ascend to heaven, which is as wide as the universe, by doing sacrifices in His way..

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

57: 22. Vie, then, with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth;

The Holy Qur'an describes sacrifices in the way of God as doing good deeds in order to attain God's pleasure by believing in Him. Great sacrifices are to leave one's home and native place for the sake of faith if required, to fight in the way of God for the protection of faith, and to spend one's wealth in the His way at the same time doing other acts of worship.

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

8: 75. And those who believed and left their homes and strove for the cause of Allah, and those who gave them shelter and help -these indeed are true believers.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ

وَأَنفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ

9: 20. Those who believed and left their homes for the sake of God and strove in the cause of Allah with their wealth and their

lives have the highest rank in the sight of Allah. And it is they who shall triumph.

The following verses of the Holy Qur'an give the good news that good deeds done in the way of God will be highly rewarded.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٩﴾

29: 8. And as to those who believe and do righteous deeds We shall surely, remove from them their evils, and We shall, surely, give them the best reward of their works.

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٩﴾

39:36. So that Allah will remove from them the evil consequences of what they did, and will give them their reward according to the best of their actions.

God has promised a great reward for those who have to leave their homes, work places and countries for the sake of protection of their faith. This promise is repeated many times in the Holy Qur'an.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٩﴾

2:219. Those who believe and those who emigrate and strive hard in the cause of Allah, it is these who hope for Allah's mercy; And Allah is Most forgiving Merciful.

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِ وَقَتَلُوا
وَقُتِلُوا أَلَا كَفَرَنَّا عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَنَّهُمْ جَنَّتِ تَجْرِي مِنْ

تَحْتَهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِندِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

3:196. ...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.

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا وَسَعَةً

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ

الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠١﴾

4:101. And whoso emigrates from his country in the way of Allah will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful,

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْنَهُمْ فِي الدُّنْيَا حَسَنَةً

16: 42. And as to those who leave their homes for the sake of Allah after they are wronged, We will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater; if they but knew.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ

اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٩﴾

22: 59. And those who leave their homes for the cause of Allah, and are then slain or die, Allah will, surely, provide for them a goodly provision. And, surely, Allah is the Best of providers.

This is how God has promised His reward for those who are killed while waging a war for the cause of God.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٨﴾

3:158. And if you are slain in the cause of Allah or you die, surely, forgiveness from Allah and mercy are better than what they hoard.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٥٩﴾ فَرِحِينَ بِمَا

ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ﴿١٦٠﴾ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٦١﴾

3:170-172. Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him; Jubilant because that which Allah has given them of His bounty; and rejoicing for the sake of those who have not yet joined them from behind them, because on them shall come no fear nor shall they grieve. They rejoice at the favour of Allah and His bounty, and at the fact that Allah suffers not the reward of the believers to be lost.

Those who simply sit at home and those who strive in the path of Allah are not equal. The reward for those who struggle in Allah's path is going to be greater when compared to those who simply sit at home and pray to Him .

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا

وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

4: 96. Those of the believers who sit at home, excepting the

disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each Allah has promised good. And Allah has exalted those who strive above those who sit at home, by a great reward -

God has promised many blessings to those who make sacrifices in His way. It has been revealed that Allah will replace the fears that arise in the life with security, give them the power to recognize the truth from falsehood and they will be provided with sustenance in an unexpected way. They have been promised that they will have no need to grieve or regret, and that He will join them with the righteous people. God will answer their prayers, give them the glad tidings of paradise in this world itself, and the angels will come down and give the glad news to them. GOD will humiliate those who humiliate them. God also promises to strengthen their religion as never before.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ
 أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

24: 56. Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship ME and they will not associate anything with ME. Then whoso disbelieves after that, they will be the rebellious.

Allah would grant victory to those who strive for the cause of Allah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ

الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

5: 36. O ye who believe! fear Allah and seek the means of approach unto Him and strive in His way that you may prosper.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَعْبُدُوا

رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٨﴾

22:78. O ye who believe! bow you down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

God will provide sustenance for believers who make sacrifices in an unexpected manner.

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥١﴾

22: 51. 'Those who believe and do good works, for them is forgiveness and an honourable provision;

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٦٥﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

65: 3-4 ... And he who fears Allah - He will make for him a way out; and will give sustenance without his expectations.

Allah would shower His mercy on those who strive in the cause of Allah.

فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ

فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٦﴾

4:176. Then, as for those who believe in Allah and hold fast to Him, He will surely admit them to His mercy and grace and will

guide them along a straight path leading to Himself.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

8: 30. O ye who believe! if you do your duty to Allah, He will grant you a distinction and will remove your evils from you and will forgive you; and Allah is the Lord of great bounty.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِي رَحْمَتِهِ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٤٥﴾

45: 31. As for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is the manifest achievement.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٢٩﴾

29: 10. And those who believe and do righteous deeds - them We shall, surely, admit into the company of the righteous.

In return for the damage and misfortune that befalls on those who make sacrifices, God will give them His blessings in such a way that they will forget all the hardships they faced entirely. God promises that believers will not have to grieve over the sufferings and betrayals they have suffered. In the same way, God will protect them from all troubles. Believers will have no fear of the future as God puts into action the promises He has made in their life in this world itself. Good deeds bring peace to the soul, and those who do not sin will have a lesser fear of divine punishment, and their souls will remain always happy.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

2:278. Surely, those, who believe and do good deeds, and observe Prayer and pay the Zakat, shall have their reward from their Lord, and no fear shall come on them, nor shall they grieve.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

10: 63. Behold ! the friends of Allah shall certainly have no fear nor shall they grieve.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٣﴾

20:113. But he who does good works, being a believer, shall apprehend neither injustice nor loss.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٤﴾

46: 14. Verily, those who say, 'Our Lord is Allah,' and then are steadfast - no fear shall come upon them, nor shall they grieve.

For those who make sacrifices, good things will come to them in this world itself.

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَّهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمَ دَرَجَةً

عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٢﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ

لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢٣﴾ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٤﴾

9: 20-22. Those who believed and left their homes for the sake of God and strove in the cause of Allah with their wealth and their lives have the highest rank in the sight of Allah. And it is they who shall triumph. Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and Gardens wherein there shall be lasting bliss for them; They will abide therein forever. Verily, with Allah there is a great reward.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾ الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٦٤﴾ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٥﴾

10: 63 - 65. Behold ! the friends of Allah shall certainly have no fear nor shall they grieve. Those who believe and were ever righteous - For them are glad tidings in the present life and also in the Hereafter - there is no changing the words of Allah - that indeed is the supreme achievement.

Allah would listen to the prayers of those who strive in the cause of Allah, and they would receive glad tidings from Allah and Allah would eliminate all their problems one after another.

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ
مِّن فَضْلِهِ ﴿٢٧﴾ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٨﴾

42: 27. And He accepts the prayers of those who believe and do good works, and gives them more than their due reward, out of His grace; and the disbelievers will have a severe punishment.

The greatest benefit for those who make sacrifices in this world is that they receive revelation from God. As a result, they are assured of their faith and the way they are in. Since the strong evidence about the existence of God is available only through divine revelations, those who do sacrifices get protected from sinful deeds. Only through such a conviction about the existence of God, can set a man free from doing sinful acts. The Holy Qur'an reveals that they will also receive the good news of Paradise in this world itself.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾

14: 28. Allah strengthens the believers with the word that is firmly established, both in the present life and in the Hereafter; and Allah lets the wrongdoers go astray. And Allah does what He wills.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٢٩﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٠﴾

41: 31-32. As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for -

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ

أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ

مِّنْهُ وَيَدْخِلُهُمْ الْجَنَّاتِ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ

وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٣١﴾

58: 23. Thou wilt not find any people who believe in Allah and the Last Day and yet they love those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with revelation from Himself. And He will admit them into Gardens through which streams flow. Therein they will abide; Allah is

well-pleased with them and they are well pleased with Him. They are Allah's party. Harken! it is Allah's party who are the successful.

They will also receive the good news of heaven at the time of death, same way they received the good news of heaven in this life. Thus their souls will leave this world in peace and happiness.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ

عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

16: 33. Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'

Allah would Himself say the following, addressing the believers who strived in the path of Allah -:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٣٤﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٣٥﴾

فَادْخُلِي فِي عِبَادِي ﴿٣٦﴾ وَادْخُلِي جَنَّتِي ﴿٣٧﴾

89: 28-31. O, thou soul at peace! Return to thy Lord, thou well-pleased with Him and He well-pleased with thee. So enter thou among MY chosen servants, And enter thou MY Garden.

Allah would grant paradise to those who bore various pains in Allah's cause, and to those who helped them during their problems and to their wives and children who supported them and followed them. It seems this reward could be enjoyed only by a few because there aren't many who strive so much in Allah's cause. Allah reveals about this immense reward given to those who strive in the Allah's cause in the following verse -:

وَالسَّابِقُونَ السَّابِقُونَ ﴿٣٨﴾ أُولَٰئِكَ الْمُقَرَّبُونَ ﴿٣٩﴾ أُولَٰئِكَ الَّذِينَ اتَّبَعُوهُمْ

بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

9:100. And as for the foremost among the believers, the first of the Emigrants and the Helpers, and those who followed them in the best possible manner, Allah is well-pleased with them and they are well-pleased with Him, and He has prepared for them Gardens underneath which streams flow. They will abide therein for ever. That is the supreme triumph.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتهمُ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٤﴾ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٥﴾

13: 24-25. Gardens of Eternity. They shall enter them and also those who are righteous from among their fathers, and their wives and their children. And the angels shall enter unto them from every gate, saying, 'Peace be unto you, because you were steadfast; behold, how excellent is the reward of the final abode!'

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

52: 22. And those who believe and whose children follow them in faith - with them will We join their children.

God proclaims those who believe and do great sacrifices in His way as the best of creatures.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٨﴾

98: 8. Verily, those who believe and do righteous deeds - they are the best of creatures.

God also warns that those who dare to degrade and humiliate such good servants of God, will get degraded and humiliated.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ
أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾

24: 20. Those, who love that indecency should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allah knows and you know not.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا
اَكْتَسَبُوا فَقَدْ أَحْمَلُوا بُهْتَنًا وَإِثْمًا مُّبِينًا ﴿٥٩﴾

33: 59. And those, who malign believing men and believing women for what they have not earned, shall bear the guilt of a calumny and a manifest sin.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١١﴾

85: 11. Those who persecute the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the torment of heart-burning.

May Allah help us all to make sacrifices in the way of God and thereby become the beloved servants of God. Ameen.

24. Spending in the path of God

Another sacrifice believers must make in the way of God is to spend their wealth and possessions in His way. The Holy Qur'an says that Allah took away from the believers their lives and property in exchange of Paradise (9:11). The Holy Book tells us that it is not virtuous to focus only on acts of worship without spending in the way of God, but the virtuousness is to spend in the way of God and at the same time perform acts of worship.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ

الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَى السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ

2:178. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives; and observes prayer and pays the Zakat;

Spending on Allah's path doesn't indicate just the giving of Zakath. In addition to Zakath, we should distribute our wealth, among our relatives, friends, wayfarers and orphans. This can be understood from the verse quoted above.

Through His Holy Verses in the Holy Qur'an, God requires that it is one of His attributes to accept alms from His servants, so that believers may spend in the way of God in order to receive divine reward through almsgiving. He warns that since this opportunity is open only to death, no one will be able to attain virtue by giving alms after death.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

9:104. Know they not that Allah is He Who accepts repentance from His servants and take alms, and that Allah is He Who is Oft-Returning with compassion, and is Merciful.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا

إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

9:121. And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, among their good works, that Allah may give them the best reward for what they did.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ ﴿٣٢﴾

14: 32. Say to My servants who believe that they should observe Prayer, and spend out of what We have given them, secretly and openly, before there comes a day where there will be neither bargaining nor friendship.

وَأَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا

أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصْدَقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١١﴾ وَلَن يُؤَخِّرَ اللَّهُ

نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾

63:11-12. And spend out of that which We have given you before death comes upon one of you and he says, 'My Lord! If only Thou wouldst respite me for a little while, then I would give alms

and be among the righteous.' And Allah will not grant respite to a soul when its appointed time has come; and Allah is Well-Aware of what you do.

Spending in the way of God leads to the washing away of sins. It purifies the soul.

وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ^{قُلْ}

2:272. If you give alms openly it is well and good; but if you hide them and give them to the poor, it is better for you, And He will remit from you many of your evil deeds. And Allah is Aware of what you do.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ^ج

2:273. And whatever of wealth you spend, it is for your souls.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

9:103. Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby.

In answer to the question of how much to spend, God says in the Holy Qur'an, to spend as much as one can. Because spiritual development takes place step by step. Allah advises us to make gradual sacrifices and gradually advance to do bigger sacrifices. God created man in such a way as to develop the capabilities of the soul by imposing small burdens rather than burdening the soul all at once.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ^{قُلْ} وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

2:216. They ask thee what they shall spend Say, 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And

whatever good you do, surely Allah knows it perfectly well.'

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ۖ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ
وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۖ

64:16-17. Verily, your wealth and your children are but a trial; but with Allah is an immense reward. So be mindful of your duty to Allah as best you can, and listen and obey, and spend in His cause, it will be good for yourselves. And whoso is rid of the covetousness of his own soul -it is they who shall succeed.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا

65: 8. Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allah has given him. Allah burdens not any soul beyond that which He has bestowed upon it.

The basic principle behind spending wealth on Allah's path is that whatever we spend should have been earned through lawful means. Allah has clearly said that if we spend wealth earned through unlawful means on Allah's path, Allah won't accept it from us. Allah is the owner of everything in this world and He is not dependent on anyone. Allah has asked us to spend our wealth on His path because it would help in purifying our souls. The matter used to purify another matter should also be pure. We can not purify something with an impure substance. Earning wealth through unlawful means without heeding Allah's words and thereby contaminating our souls and then spending this wealth on Allah's path thinking it would purify their souls are those who are living in the fool's paradise. It would never benefit them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا
الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝

2:268. O ye who believe ! spend of the good things you have earned, and from what We produce for you from the earth; and seek not what is bad that you may spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient, praiseworthy.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ ۚ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۚ

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝

2:273. And whatever of wealth you spend, the benefit will of it will be for yourselves, for, you spend not but to seek the favour of Allah. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

It is understood that what is spent from good earnings will be repaid and what is spent from bad earnings will not be repaid.

It is advisable to spend secretly and publicly in God's way. Spending in public should be done with good intentions. Don't be there to show people. But God tells us that it is better to spend in secret. It becomes a commendable act when we spend publicly to inspire others to follow the good example. But those who do a lot of charity will try to keep a part of their charity secret, in order to get rid of the feeling of wanting to show to people. The Prophet (peace and blessings of Allah be upon him) said left hand should not know what right hand gives.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۚ

2:272. If you give alms openly it is well and good; but if you hide them and give them to the poor, it is better for you.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً

14: 32. Say to My servants who believe that they should observe Prayer, and spend out of what We have given them, secretly and openly.

Do not do charity with insulting words. Do not demean those who have accepted it by calling out the charities that have been given to them in public. Doing so will nullify those charities.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ

2:264. A kind word and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Forbearing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

2:265. O ye who believe ! render not vain your alms by reproach and injury like him who spends his wealth to be seen by men, and he believes not in Allah and the Last Day.

We already know that money can be spent publicly. However, God has specifically warned us not to use it to gain fame from people. Although they may become famous for their charitable deeds, they may not receive any reward from God.

كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانَ عَلَيْهِ
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا

2:265. Render not vain your alms by reproach and injury like him who spends his wealth to be seen by men, and he believes not in

Allah and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare and hard, They shall not secure aught of what they earn.

It is allowed to spend our wealth on others openly, but Allah has specially reminded we should never spend our wealth openly in order to boast on to others. If we do so, then we would be famous among people but we would lose out on Allah's blessings. God says that those who spend money to show people are Satan's friends.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ
وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ وَكِيلًا فَكَفَىٰ لَنَا

4: 39. And as for those who spend their wealth in order to be seen of men, and believe not in Allah, nor the Last Day, they are the companions of Satan, and whoso has Satan for a companion, and evil companion is he.

As God commanded us not to spend money to show to people, He also commands us not to spend money seeking rewards from others. The purpose of charity should be to gain God's favour. The goal of true believers should be to spend money only for the pleasure of Allah.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

2:273. And whatever of wealth you spend, the benefit will of it will be for yourselves, for, you spend not but to seek the favour of Allah.

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

76: 9-10. And they feed, for love of Him, the poor, the orphan and

the prisoner; Assuring them: 'We feed you to win Allah's pleasure only. We desire no reward nor thanks from you.

God warns that it is evil to be niggardly as well as to squander wealth without spending it in the way of God. Those who are stingy without spending money will end up in misery.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا
بَخَلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٨١﴾

3:181. And let not those who are niggardly in spending what Allah has given them of His bounty, think that it is good for them; nay, it is bad for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is fully Aware of what you do.

هَآأَنْتُمْ هَآؤَآءِ تَدْعُونَ لِتُنْفَقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَن يَبْخُلُ وَمَن يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن
نَفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٤٧﴾

47: 39. Behold! You are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you who are needy. And if you turn your backs, He will bring in your place another people; then they will not be like you.

وَأَمَّا مَن بَخِلَ وَاسْتَغْنَىٰ ﴿٩٢﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩٣﴾ فَسَنُيَسِّرُهُ وَلِلْعُسْرَىٰ ﴿٩٤﴾

92: 9 – 11. But as for him who is niggardly and is disdainfully indifferent, And rejects what is right, We will make easy for him the path to distress.

Just as niggardliness leads to misery, so too does extravagance cause misery. The Holy Qur'an says that excessive spending is satanic. The true believer is the one who takes a middle way

between the two without being stingy or spending too much.

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

7: 32.eat and drink, but be not immoderate; surely, He does not love those who are immoderate.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٨﴾

17: 27-28. And give to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly. Verily, the squanderers are brothers of satans and Satan is ungrateful to his Lord.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٨﴾

25: 68. And those who, when they spend, are neither extravagant nor niggardly but adopt a moderate position in the middle;

Those who spend in the way of God should not pretend to be great or ridicule those who are incapable of doing so. Those who do so will be humiliated and will be punished.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ

إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

9: 79. These hypocrites are those who find fault with such of the believers as give freely in charity and with such as find nothing to give save the earnings of their toil. So they deride them. Allah shall punish them for their derision, and for them is a grievous punishment.

God advises believers to give respite to those to whom he has given money as a loan and if possible to leave it as Sadqa, if the borrower is in trouble and unable to repay the loan.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾

2:281. And if the debtor be in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if you only knew.

God considers spending for one's parents, wives, and next of kin as equal to spending in the way of God. But we must spend for others also as God commanded us. We are emotionally attached to parents and wives and so we will be easily motivated to spend for them. Non-believers and polytheists also spend their wealth on their relatives. But God tells that true believers spend for their parents and relatives as well as for others.

وَعَاتَىٰ الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

2:178.but truly righteous is he spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives;

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ

وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٦﴾

2:216. They ask thee what they shall spend. Say, 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it perfectly well.'

Those who spend in the way of God should seek out those who really need it and give it to those who deserve it. Most of us think that giving something to beggars is a big deal. But God teaches us to find out those who are suffering and then spend on them.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ
يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ
إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

2:274. Alms are for the poor who are detained in the way of Allah and are unable to move about in the land. The ignorant man imagines them to be free from want because of their abstaining from begging. Thou shalt know them by their appearance, they do not beg of men with importunity. And whatever of wealth you spend, Surely Allah has perfect knowledge thereof.

God has declared that those who ask for help and those who cannot ask have a right to the wealth of a believer. When a believer spends his wealth on others, he pays their dues. The believer fulfills his duty from what God has given him.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٥١﴾

51: 20. And in their wealth was a share for those who asked for help and for those who could not.

Spending for next of kin is considered a charity, but God commands that a certain percentage of his income be spent as a compulsory donation (Zakat). God does not include close relatives in this category. Those who are eligible for compulsory donations are as follows:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

9: 60. The alms are only for the poor and the needy, and for those employed in connections therewith, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in

debt, and for the cause of Allah, and for the wayfarer - an ordinance from Allah. And Allah is All knowing, Wise.

Those who do not spend in the way of God will not be able to become virtuous. Those who withhold their hands from spending will perish.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

3: 93. You cannot attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِكُمُ إِلَى

التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

2:196. And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely Allah loves those who do good.

God declares that those who spend in the way of God and who do worship only staying at home are not equal. God reveals that those who spend are superior in rank to those who do not spend.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا

وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ۝

4: 96. Those of the believers who sit at home, except the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each Allah has promised good. And Allah has exalted those who strive above those who sit at home, by a great

reward -

Similarly, those who spend before the victory of Islam and those who spend after its victory are not equal. Those who spend before victory are higher in rank and positions. This is because they had been persecuted and have to bear a lot of atrocities and difficulties.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ
لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيكَ أَعْظَمُ دَرَجَةً مَنِ
الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

57: 11. And why is it that you spend not in the way of Allah, while to Allah belongs the heritage of the heavens and the earth ? Those of you who spent and fought before the Victory are not equal to those who did so later. They are greater in rank than those who spent and fought afterwards. And to all has Allah promised good. And Allah is Well-Aware of what you do.

Those who spend on Allah's path are the true believers. They are the ones who would succeed both in this life and the hereafter. And they are the sincere ones.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۖ أُولَٰئِكَ هُمُ
الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

8: 4-5. Who observe Prayer and spend out of that which We have provided for them. These it is who are true believers. They have exalted grades of rank with their Lord, as well as forgiveness and an honourable provision.

لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

وَأُولَٰئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾

9: 88. But the Messenger and those who believe in him strive in the cause of Allah with their wealth and their persons, and it is they who shall have good things, and it is they who shall prosper.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا

بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

49: 16. The believers are only those who truly believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful.

Those who spend in the way of God will never suffer loss. God promises to increase their wealth seven hundred times and many more. They are likened to those who built gardens on a high ground. It will bear fruit even with a little rain. God will increase the wealth of those who spend in the way of God so that their wealth will not get perished but it will increase many fold.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ وَلَهُ ۖ

أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٦﴾

2:246. Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges. And to Him shall you be made to return.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي

كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ ۚ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٢﴾

2:262. The similitude of those who spend their wealth in the way of Allah is like the similitude of a grain of corn which grows

seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases and Allah is Bountiful, All-Knowing.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ
أَصَابَهَا وَابِلٌ فَأَتَتْ أَكْطَمًا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

2:266. And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.

The following verses make it clear that true believers are those who spend in affluence as well as during hard times.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا

رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تَجَارَةً لَّن تَبُورَ ﴿٣٠﴾

35: 30. Surely, only those who follow the Book of Allah and observe Prayer and spend out of what We have provided for them, secretly and in public, look for a bargain which will never fail;

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا

حَسَنًا يُضَاعَفْ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٩﴾

57: 19. Surely, the men who give alms and the women who give alms, and those who lend to Allah a goodly loan - it will be increased manifold for them, and theirs will also be a honorable reward.

إِن تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفْ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾

64: 18. If you lend to Allah a goodly loan, He will multiply it for

you, and will forgive you; and Allah is Most Appreciating, Forbearing;

God has promised to repay all that is spent in His way.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٣﴾

2:273. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٤٠﴾

34: 40. And whatever you spend, He will replace it; and He is the Best of providers.

God gives glad tidings that those who spend in the way of God will never have to grieve or regret, as Allah will make up for the sufferings and losses of those who spend in the way of God, same way as He said about other good deeds.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ

أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٥﴾

2:275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear nor shall they grieve.

Those who spend in the way of God ascend the high stairs and open their doors to heaven.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ

أُعِدَّتْ لِلْمُتَّقِينَ ﴿٢٧٦﴾ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ

الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٢٧٧﴾

3:134-135. And hasten towards forgiveness from your Lord, and the Paradise whose value is the heavens and the earth. It is prepared for the God-fearing. Those, who spends in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تَجَرَّةٍ تُنَجِّيْكُمْ مِّنْ عَذَابِ ٱلْأَلِيمِ ﴿١٣٤﴾
 تُوْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَاهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ
 خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٣٥﴾ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ
 تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِى جَنَّتٍ ءَدْنِ ذَٰلِكَ ٱلْفَوْزِ ٱلْعَظِيمِ ﴿١٣٦﴾

61: 11–13. O ye who believe! Shall I point out to you a commerce which will deliver you from a painful punishment? That you believe in Allah and His Messenger, and strive in the cause of Allah with your wealth and your persons. That is better for you, if you did but know. He will forgive you your sins, and admit you to Gardens through which streams flow, and to pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph,

It is clear from the above quoted verses that if we wish to succeed both in this life and the Hereafter, then the best way out for that is to spend in the way of Allah. May Allah bless us and give us the willingness and opportunities to do the same. Ameen.

25. Life of this world

Most of us have an attitude to run behind material pleasures. We have become free of guilt in stealing the wealth and rights of others through any form such as lying, deception and embezzlement. We do not show any laziness to honor such a person who has accumulated wealth by unlawful means. Thus we regard those who make money by fraudulent methods as great persons and we show no hesitation in bestowing upon them undeserved honours. We have begun to measure economic prosperity as the standard of all glory. The glory for human qualities such as honesty, patience, forbearance, mercy, kindness, gentleness, and compassion is being lost. The values of love and kindness are going down.

The goal of all is to amass wealth, whether illegally or illegally. It does not matter to us whether it is in a way that God forbids or in a way that God allows. We spend most of our lives thinking about making money and being great in front of others. We are happy to give up our dignity before God in order to gain the dignity of money. Thus we, knowingly or unknowingly, regard wealth as the sum of all glories. But we should know what is the value of wealth and material life in front of God. Man comes to this world with bare hands. He comes here without anything and returns from this world with nothing. Everything he receives after coming here is from God. If God gives wealth, status, education, or other abilities to a person, it is not the glory of that person, but the glory of God who gave it. Instead of finding the glory of God in the achievements of man in this world, our conclusions are getting distorted when we consider it, as the ability of man. Thus it would be a great foolishness to realize that he is such an acceptable person before God because of the material benefits he received from God's blessings. In the Holy Qur'an, God tells us that no one has got a special position before God just because he has more

wealth or has more children. Wealth is not given to man because he is acceptable to God. Wealth and other capabilities are given in order to achieve an acceptable position before God. Most people make the mistake of understanding this truth. The Holy Qur'an reveals that no one can attain nearness of God due to the abundance of wealth or children, but only those who spend those riches in a way as commanded by God. God say about attaining His nearness:

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا
فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ؕ

34: 38. And it is not your wealth, nor your children that will bring you near US in rank but those, who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure.

In fact, it is the good deeds of a man that bring him closer to God. The above verse makes us realize that those who gain wealth through evil deeds are turning away from God instead of drawing closer to Him.

God does not give wealth to a person to walk on earth with arrogance. Just as God has bestowed financial blessings on him, so he has to reciprocate his blessings by doing good to others.

وَابْتَغِ فِيمَا ءَاتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ
اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ؕ

28: 78. `And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; And seek not to create mischief in the land. Verily, Allah loves not those who

create mischief;'

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَنِينَ ۖ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

23: 56-57. Do they image that because We bestow upon them wealth and children, We hasten to do them good ? Nay, but they understand not.

Worldly life is given as a test to identify those who do good and those who do evil. It is for this same test that God gives riches and children.

وَأَعْلَمُوا أَنَّمَا آمَاكُم وَأَوْلَدُكُمْ فَتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٥٧﴾

8: 29. And know that your possessions and your children are but a trial and that it is Allah with Whom is a great reward.

وَلَا تَدْنِ عَيْنُكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةً

الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿٥٨﴾

20:132. And strain not thine eyes after what We have bestowed on some classes of them of the splendor of the present world that We may try them thereby. And the provision of thy Lord is better and more lasting.

إِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا

أُوتِيْتُهُ وَعَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٩﴾

39: 50. And when harm touches man, he cries unto US, but when We bestow on him a favour from US, he says, 'This has been given to me on account of my own knowledge.' Nay, it is only a trial; but most of them know not.

Wealth given to unbelievers is a test, same way as wealth given to believers is also a test.

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ۖ
لِنَقْتَنَّهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۖ

72: 17-18. And if the (Meccan disbelievers) keep to the right path, We shall, certainly, provide them with abundant water to drink, That We may try them thereby. And whoso turns away from the remembrance of his Lord – He will drive him into an over-whelmingly severe punishment.

Poverty is not part of neglect, just as wealth is not a part of acceptance. Both are part of the test. God also makes it clear that no one has to feel humiliated if God make a person poor, just as He makes it clear that God did not glorify anyone by giving abundance of wealth.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۖ
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ۖ كَلَّا ۖ

89: 16-18 As for man, when his Lord tries him and honours him and bestows favours on him, he says, 'My Lord has honoured me.' But when He tries and straitens for him his means of subsistence, he says, 'My Lord has disgraced me.' Nay.

The Holy Qur'an makes it clear that God gives more of the resources of this world to those who live a life by forgetting His teachings. Those riches are given not as a blessing, but as a punishment. The pain of punishment will be felt most severely by those who have experienced the great pleasure of affluence. When the God given treasures are taken away from the non believers, they experience the agony of divine punishment very severely. Thus, in the Holy Qur'an, God has revealed this secret, saying that He gives extraordinary wealth to those who disbelieve in order to suffer a severe punishment.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ
إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٦٥﴾

6: 45. When they forgot that with which they had been admonished, and We opened unto them the gates of all things, till, even as they were rejoicing in what they were given, We seized them suddenly, and lo! they were in utter despair.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَا
فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

9: 55. So let not their wealth nor their children excite thy wonder. Allah only intends to punish them therewith in the present life and that their souls may depart while they are disbelievers.

The Holy Qur'an says that if God had increased the wealth of all equally, mankind would have become a society of transgressors. That is why God, according to His law, gives a certain amount of riches based on His intentions to whomever He wills.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن
يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٨﴾

42: 28. And if Allah should greatly enlarge the provision for His servants, they would rebel in the earth; but He sends down according to a proper measure as He pleases. Indeed, He is All-Aware and All-Seeing of the condition of His servants.

The Holy Qur'an states that heaps of gold and silver have no value before God, and that God would have given palaces and thrones of silver and gold to the disbelievers lest the believers also should not adopt the ways of the disbelievers and become like them.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا
 مِن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٤﴾ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٥﴾
 وَزُخْرَفًا وَإِنَّ كُلَّ ذَلِكَ لَمَّا مَتَعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾

43: 34 - 36. And were it not that all mankind would have become one type of people, We would have given to those who disbelieve in the Gracious God, roofs of silver for their houses, and silver stairways by which they could ascend; And doors of silver to their houses, and couches of silver, on which they could recline, And even of gold, but all that is nothing but a temporary provision of the present life. And the comfort of the Hereafter with thy Lord is for the righteous.

God exhorts believers to give up material comforts and lead a simple life in order to gain divine nearness. God warns that those who seek worldly pleasures will not enjoy the pleasures of the Hereafter. He who abandons the remembrance of God and focuses on wealth and children will be doomed a spiritual ruin.

مَن كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ^ط وَمَن كَانَ يُرِيدُ
 حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِن نَّصِيبٍ ﴿٢١﴾

42: 21. Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him his portion thereof, but in the hereafter he will have no share.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ
 وَمَن يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٠﴾

63: 10. O ye who believe! let not your wealth and your children

divert you from the remembrance of Allah. And whoever does so - it is they who are the losers.

God has informed us, those who indulge in material pleasures are unbelievers, and that believers who love simplicity will be subject to their ridicule, but on the Day of Resurrection believers will have better ranks over unbelievers.

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٣﴾

2:213. The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the day of Resurrection; and Allah bestows His gifts on whomsoever He pleases without reckoning.

Believers are instructed to pray to God if they have material desires and thus to wait patiently until the time of God's blessing arrives.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾

4: 33. And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

وَلَا تُدْنِ عَيْنَيْكَ إِلَىٰ مَا مَتَّعَنَا بِهِ ۖ زُجَّاجًا مِنْهُمْ زَهْرَةً
الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣٢﴾

20:132. And strain not thine eyes after what We have bestowed on

some classes of them of the splendor of the present world that We may try them thereby. And the provision of thy Lord is better and more lasting. truth.

فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٥٣﴾

53: 30. So turn away from him who turns his back upon Our remembrance, and seeks nothing but the life of this world.

Another thing to understand about material life is that this life is very short in length and comfort compared to the life to come. The Holy Qur'an says that this life will be felt in the Hereafter only as an hour of a day. (23: 112). Leaving all that we have earned here and being separated from this world points to the insignificance of this life. Because this worldly life is temporary and perishable, the wise are those who prepare for the eternal life to come.

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٩﴾

9: 38. ... Are you contented with the present life in the preference to the Hereafter? But the enjoyment of the present life is but little compared to the Hereafter.

وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ ﴿١٣﴾

13: 27. ... And they rejoice in the present life, while the present life is but a temporary enjoyment as compared with the Hereafter.

يَقَوْمُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٤٠﴾

40: 40. 'O my people, this life of the world is but a temporary provision; and the Hereafter is certainly the permanent abode;

بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿٨٧﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿٨٨﴾

87: 17-18. But you prefer the life of this world, Whereas the Hereafter is better and more lasting.

The worldly life is like a game for merriment. Just as the satisfaction you get from playing games is temporary, so the satisfaction you get from this life is also temporary. Therefore, the true intellectuals are those who give up the material life of pleasures and give importance to the eternal satisfaction of the Hereafter.

زَيْنَ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ
الْمَكَابِ ۖ قُلْ أُوْنِبْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ ۚ لِّلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ۝

3: 15-16. 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. 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.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ الدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ۝

6: 33. And the life of this world is nothing but a sport and pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَتُ

الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ۝

18: 47. Wealth and children are ornaments of the life of this world. But enduring good works are better in the sight of thy Lord

in respect of immediate reward, and better in respect of future hope.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا
وَزِينُهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦١﴾

28: 61. And whatever of anything you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with Allah is better and more lasting. Will you not then understand?

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُؤْمِنُوا
وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٧﴾

47: 37. The life of this world is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards, and will not ask of you your wealth.

The Holy Qur'an likens material life to a mirage. It can be a fruitless crop. Those who sow the seed, rejoice to see it germinate and grow. But by the time they are ready to reap the fruits, they see that it has got ruined. Thus, those who amass material wealth are left with nothing but despair.

أَيُّدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ
فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ
فَأَحْرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾

2:267. Would any of you desire that there should be for him a garden of palm tress and vines with streams flowing beneath it, and with all kinds of fruit for him therein - while old age has stricken him and he has weak offspring - and that a fiery

whirlwind should smite it and it be all burnt? Thus does Allah makes His Signs clear to you that you may reflect.

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا
أَنْفُسَهُمْ فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٨﴾

3:118. The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold. It smites the harvest of a people who have wronged themselves and destroys it. And Allah wronged them not but they wronged themselves.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ
وُظْنَ أَهْلِهَا أَنْهُمْ قَدِرُونَ عَلَيْهَا أَتْنَهَا أَمْرًا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا
كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ ﴿٢٥﴾ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٦﴾

10: 25. Verily the likeness of the present life is as water which We sent down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till when the earth takes on its ornament and looks beautiful and its owners think that they have full power over it, there comes to it by Our command by night or by day and We render it like a mown down field, as if nothing existed there the day before. Thus do We expound the Signs for a people who reflect.

وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٦﴾

18: 46. And set forth for them the similitude of the life of this world. It is like water which We send down from the sky, and the

vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter, and Allah has full power over everything.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ وَيَدْبِيعُ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
أَلْوَانُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٣٩﴾

39: 22. Hast thou not seen that Allah sends down water from the sky, and causes it to flow in springs in the earth and then brings forth thereby herbage of diverse hues? Then it dries up and thou sees it turn to yellow; then He reduces it to broken straw. In that, verily, is a reminder for men of understanding.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلٍ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيْجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي
الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٥٧﴾

57: 21. Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. It is like the rain, the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes worthless stubble. And in the Hereafter there is severe punishment for the wicked and also forgiveness from Allah, and His pleasure for the righteous. And the life of this world is nothing but temporary enjoyment of delusive things.

When a prophet comes, the believers stand on one side and the disbelievers on the other side. The disbelievers are generally powerful and wealthy. Believers are generally weak and poor. They try to insult the believers by saying that they are strong and rich. God gives a warning that He Himself will destroy their wealth when the time of divine punishment comes.

وَأَضْرَبَ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ
وَجَعَلْنَا بَيْنَهُمَا زَرْعًا وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿١٨﴾

18: 33-44. And set forth for them the parable of two men - one of them We provided with two gardens of grapes and surrounded them with date-palms, and between the two We placed cornfields. Each of the gardens yielded its fruits in abundance and failed not the least therein. And in between the two We caused a stream to flow. And he had fruit in abundance. And he said to his companion boastfully, arguing with him, 'I am richer than thou in wealth and stronger in respect of men.' And he entered his garden while he was wronging his soul. He said, 'I do not think that this will ever perish; 'And I do not think the promised Hour will ever come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this.' His companion said to him while he was arguing with him, 'Dost thou not believe in Him who created thee first from dust, then fashioned thee into a perfect man? 'But as for me, I believe that Allah alone is my Lord, and I will not associate anyone with my Lord; 'And why didst thou not say when thou didst enter thy garden, 'Only that which Allah wills comes to pass. There is no power save in Allah,' if thou seest me as less than thyself in riches and offspring; 'It may be, my Lord will grant me something better than thy garden, and will send on thy garden a thunderbolt from heaven so that it will become bare slippery ground; 'Or its water will dry up so that thou wilt not be able to find it.' And his fruit was totally destroyed, and he began to wring his hands bewailing all that he had spent on it, and it had fallen down on its trellises. And he said, 'Would that I had not associated anyone with my Lord! And he had no party to help him against Allah, nor was he able to defend himself.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٩﴾

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۖ

18:104-105. Say, 'Shall We tell you of those who are the greatest losers in respect of their works.' 'Those whose labour is all lost in pursuit of the life of this world, and yet they imagine that they are doing good works.'

Another thing to remember about material life is that if we ask God for material blessings through prayer, it must also be accompanied by our willingness to make financial sacrifices in His way. The prayer of Jesus (a.s) and the answer given by God, make it clear that divine punishment is also hidden in material blessings.

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا
وَأَآخِرِنَا وَءَايَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ۖ قَالَ اللَّهُ إِنَّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ
يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ۝

5:115-116. 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.' Allah said, 'Surely I will send it down to you; but whosoever of you disbelieves afterwards - I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

The Qur'an warns in a very harsh and frightening way that those who love material life and disobey God's commandments and indulge in material pleasures will be doomed to hell in the Hereafter. Therefore, we as believers should learn from these warnings and renounce materialistic pursuits by accepting God's will. To get rid of material luxuries, we must first change our

circumstances. We must contemptuously reject the people, who are immersed in materialistic pursuits of this world, and should develop in our minds a sense of contempt for such ones. We must establish close relationships with those who give importance to human values such as love, compassion, and benevolence. We need to abandon the pleasure of materialism in order to preserve the tenderness of mind and remembrance of God in our hearts. Otherwise, we will be included in the punishment that is warned in the following verses.

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ ﴿٩٤﴾ يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ
هَذَا مَا كُنْتُمْ تَكْنِزُونَ ﴿٩٥﴾

9: 34-35. And those who hoard gold and silver and spend it not in the way of Allah - give to them the tidings of a painful punishment. On the day it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: 'This is what you hoarded for yourselves; so now taste what you hoard.'

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ
هُمْ عَنْ ءَايَاتِنَا غَافِلُونَ ﴿٩٦﴾ أُولَٰئِكَ مَأْوَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٧﴾

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.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ

نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٩﴾

17: 19. Whoso desires the present life, We hasten for him therein of its provision what We will – for such of them as We please; then We appoint Hell for him; he shall burn therein condemned and rejected.

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَمَةِ مِنَ الْمُحْضَرِينَ ﴿٦٢﴾

28: 62. Is he, then, to whom We have promised a goodly promise, the fulfilment of which he will meet, like him whom We have provided with the good things of this life only, and then on the Day of Resurrection he will be among those who are brought before God to give an account of their deeds?

فَأَمَّا مَنْ طَغَى ﴿٣٨﴾ وَءَاثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٩﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٤٠﴾

79: 38-40. Then, as for him who rebels, And prefers the life of this world, The Fire of Hell shall, surely, be his abode.

The Holy Qur'an makes it clear that those who do not really use the wisdom that God has given to them, will compete with one another to acquire material possessions until death makes them depart from this world, but those who think and comprehend will be able to understand the truth of the Hereafter in this world itself. The Holy book also makes it clear that man will be held accountable for all the blessings which he received from God during this worldly life.

أَلْهَنَكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾ ثُمَّ كَلَّا

سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾ ثُمَّ

لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۖ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۖ

102: 2-9. Mutual rivalry in seeking increase in worldly possessions diverts you from God, Till you reach the graves. Nay! you will soon come to know the Truth. Nay again! you will soon come to know. Nay! if you only knew with certain knowledge; You will surely see Hell in this very life. Aye, you will surely see it with the eye of certainty Hereafter. Then, on that day you shall be called to account for the favours bestowed upon you.

We will be able to succeed in this life, only if we are able to spend the wealth in the way of God. This has been further clarified by the following Quranic verses.

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۖ

59: 10. Whoso is rid of the covetousness of his own soul - it is these who will be successful;

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۚ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۚ ۖ كَلَّا لَيُنْبَذَنَّ

فِي الْحُطْمَةِ ۚ وَمَا أَدْرَاكَ مَا الْحُطْمَةُ ۚ نَارُ اللَّهِ الْمَوْقَدَةُ ۚ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۚ

104: 2-7. Woe to every backbiter, slanderer, Who amasses wealth and counts it over and over. He thinks that his wealth will make him immortal. Nay! he shall, surely, be cast into the crushing torment. And what should make thee know what the crushing torment is? It is Allah's kindled fire, which rises over the hearts.

May Allah help us in keeping ourselves away from the material competition and help us in spending our wealth on Allah's path. Ameen.

26. Divine commandments

The aim of the life of a believer is to gain the satisfaction of God by utilising the best of his God given abilities. This is the worship of God. Prayers are just one part of this worship. True worship of God involves obeying all the commandments of God, by training our soul to live according these commandments in our life, and advancing in good works. Thus we must dedicate our lives to the way God has shown us by understanding His commandments and instructions, and to practice them in our lives and present them in front of God.

Those who perform rituals of worships only and lead a life contrary to divine instructions will not be able to attain salvation in this life. Their prayers and the acts associated with it become mere physical and lip exercises without being able to create any motion in their souls. It is not possible to remember God or focus on God in such prayers. Unnecessary thoughts will enter his mind even while he is praying. However, the prayers of those who practice God's commandments in their lives and submit their lives to God are completely different from others. Their prayers are full of remembrance of God and their minds are immersed in remembrance of God during their prayers as well as at other times. Thus, the prayers and supplications of those who live according to God's commandments are worthy many times more than the prayers of those who perform it in a mere ritualistic manner. Those who live in disobedience to other commandments, focusing only on prayer, must be willing to correct their mistakes and try to follows God's commandments in their lives as best as they can.

The first and foremost of God's commandments is to worship Him only and to pray to Him alone for guidance, and not to imagine anyone else as equal to God or as God's associate

because there is no one else who shares in His authority.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٢﴾

2: 22. O ye men! worship your Lord WHO created you and those before you, that you may guard against evil.

يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٧﴾

29: 57. O MY servants who believe! verily, MY earth is vast; so worship ME alone.

The saying that the earth is vast here means that if there is any obstacle in worshipping the one God, one should travel from there and go to a place where there is freedom of worship. Those who go that way will receive better comforts as promised by God.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾

39: 12. Say, 'Verily, I am commanded to worship Allah with sincere devotion,

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ

وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٨﴾

41: 38. And of His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allah, Who created them, if it is Him Whom you really worship.

In addition to worshipping God, we should submit our needs to Him and keep on praying to Him. Because God accepts and answers our prayers, we can understand the existence of God through our prayer. The Qur'an makes it clear that those who do not pray to Him will not be worthy of His consideration.

قُلْ مَا يَعْْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ

25: 78. Say to the disbelievers, 'Without your prayer to Him my Lord would not care for you at all.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ

يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦١﴾

40: 61. And your Lord says, 'Pray unto ME; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'

While worshiping one God and praying to Him, we should not imagin another God, or someone else as God's helper and pray to him also.

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٤٠﴾

17: 40. And set not up with Allah any other god, lest thou be cast into Hell, condemned and rejected.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٤﴾

26:214. Call not, therefore, on any other god beside Allah, lest thou become one of those who are punished.

It is God's commandment to worship the one God and to fear Him. The fear of God frees man from sins and makes him worthy of God's mercy and forgiveness.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٣﴾

3:103. O ye who believe! Fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ
عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

8: 30. O ye who believe! If you do your duty to Allah, He will grant you a distinction and will remove your evils from you and will forgive you; and Allah is the Lord of great bounty.

We must repent to God in order to be free from our faults, guilt, and evil, and to move from our inferior spiritual state to a higher spiritual state. By repenting, we can gain the strength to soften our feelings and the ability to forgive the mistakes of others.

مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٥﴾

6: 55. ... Whoso among you does evil in ignorance and repents thereafter and reforms, then He is Most Forgiving and Merciful.'

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي
تُبْتُ الْكُنْ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٩﴾

4: 19. There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says, I do indeed repent now; nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧٢﴾

25: 72. And those who repent and do righteous deeds, indeed turn to Allah with true repentance;

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ
هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ﴿٧٢﴾

53: 33. Those who shun the grave sins and all indecencies except minor faults. Verily, thy Lord is Master of vast forgiveness. He knows you well from the time when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe not purity to yourselves. He knows him best who is truly righteous.

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

وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَىٰ

اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

66: 9. 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.'

Believers should keep their minds free by repenting to God and offering all their possessions to Him. We need to keep our minds free from worries, realizing that nothing will affect us except what He has decreed for us, that no one can stop the good that He desires for us, and that there is no one else but Him to change the hardship He intends for us.

قُلْ لَّن يُصِيبِنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾

9: 51. Say, 'Nothing shall befall us save that which Allah has ordained for us. HE is our Protector. And in Allah then should the believers put their trust.'

God is so Merciful. Even before we were born, He prepared the milk for us in our mother's breasts, arranged the food for us to eat in this world, He made for us the clothes, the shelter, and countless other blessings. It is only when our desires are exceeded that we experience difficulties. We are to blame for that. But not God. But if we endure the hardships of God's judgment, He has promised us rewards. So it is God's command that we should offer thanks to God for the blessings He has bestowed upon us.

أَنِ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

31: 13. ... 'Be grateful to Allah,' for, whoso is grateful, is grateful for the good of his own soul. And whoso is ungrateful, then, surely, Allah is Self- Sufficient, Praiseworthy.

Believers should give priority to the will of God. Whichever way is God's satisfaction we have to adapt that way. We must accept God's will for everything we intend to do, and we must not grieve even if things do not go according to our wish.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ إِلَّا أَن يَشَاءَ اللَّهُ وَاذْكُرْ

رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا

18: 24-25. And say not of anything, 'I shall do that tomorrow,' Unless Allah should will. And remember thy Lord when thou forget and say, 'I hope my Lord will guide me to what is even nearer than this to the right path.'

Since God is our object of worship and reverence, we must avoid the company of those who mock God and His messages. God has commanded us to refrain from those who speak in vain about divine signs.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَن إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ

بَهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۖ

4:141. And He has already revealed to you in the Book that when you hear the Signs of God being denied and mocked at, sit not with those who indulge in such talk until they engage in some other talk; for in that case you would be like them. Surely Allah will assemble the hypocrite and the disbelievers in Hell, all together.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ

وَمَا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ۖ

6: 69. And when thou seest those who engage in vain discourse concerning OUR Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan should cause thee to forget, then sit not, after recollection, with the unjust people.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا ۚ

6: 71. And leave alone those who take their religion to be a sport and a pastime, and whom worldly life has beguiled.

When we step into faith, we must remember the oath of allegiance we made with God for the rest of our lives. We have to prove ourselves strong being steadfast during all the difficult times and crises of our lives

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِى وَاثَقَكُمْ بِهِ ۚ إِذْ قُلْتُمْ

سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۖ

5: 8. And remember Allah's favour upon you and the covenant

which He made with you, when you said, 'We hear and we obey.' And fear Allah. Surely Allah knows well what is in your minds.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِنْ أَجْرٍ عَظِيمٍ ﴿١١﴾

48: 11. Verily, those who swear allegiance to thee, indeed, swear allegiance to Allah. The hand of Allah is over their hands. So whoever breaks his oath, breaks it to his own loss; and whoever fulfils the covenant that He has made with Allah, He will, surely, give him a great reward.

When a believer swears allegiance to God, he is stepping out of this world and putting his feet towards heaven. Yet his materialistic attachments try to draw him back into this world. Believers are asked to seek refuge in God in order to be saved from the demonic temptations that ensue.

وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾

7:201. And if an evil suggestion of Satan assail thee, then seek refuge in Allah; surely, He is All-Hearing, All-Knowing.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٨﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٩﴾

23: 98-99. And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones; 'And I seek refuge in Thee, my Lord, lest they should come near me.'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

24: 22. O ye who believe! Follow not the footsteps of Satan, and whoso follows the footsteps of satan should know that he, surely, enjoins indecency and manifest evil.

It is the duty of believers to find and believe in God, His angels, the scriptures, the prophets, and in the last day. Doing good deeds are possible only by finding evidence and believing in them. Those who do not consciously pay attention to the innate beliefs he received based on blind hearings and superstitions, will not be able to advance in good deeds or find God. The Holy Qur'an does not ask us to blindly believe what is said in the Holy Qur'an. But to understand and believe the truth by really using man's intellect. That is why God has provided proofs for everything in the Holy Qur'an. Since whatever God says is true in its essence, God does not need to list the evidences, but God has provided evidences for mankind, even for what he says, because no faith which is blindly accepted by the brain has the power to lead it to the right path. Beliefs can be accepted in two ways. By believing, one can find evidence or find evidence and believe. It is advisable to take the appropriate approach for each. Those who do not find the evidence by believing and those who do not find the evidence and believe will not be able to benefit in their lives. The following are the beliefs that are required to accept by finding evidences from this universe:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَالْكِتَابِ الَّذِى نَزَلَ عَلَى رَسُوْلِهِ
وَالْكِتَابِ الَّذِى اُنْزِلَ مِنْ قَبْلُ ؕ وَمَنْ يَكْفُرْ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ
وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ۝

4:137. O ye who believe! Believe in Allah and His Messenger and in the Book which He had revealed to His Messenger, and the Book which He revealed before it. And whoso disbelieves in Allah and His angels, and His Books and His Messengers and the Last Day, has surely strayed far away.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُوْلُ بِالْحَقِّ مِنْ رَبِّكُمْ فَءَامِنُوا خَيْرًا لَّكُمْ وَإِنْ

تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧١﴾

4:171. O mankind! The Messenger has indeed come to you with truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verily, to Allah belongs whatever is in the heavens and in the earth. And Allah is All-Knowing, Wise.

To believe in God and His Prophets means to find evidence that proves the existence of God and the truthfulness of the prophets and to live according to their teachings. It is the duty of the believers to obey the prophets completely, as they act by receiving instructions from God and there is all gooness in whatever they teach.

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٣﴾

3:133. And obey Allah and the Messenger that you may be shown mercy.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٥﴾

8: 25. O ye who believe! respond to Allah, and the Messenger when he calls you that he may give you life, and know that Allah comes in between a man and his heart, and that He it is unto Whom you will be gathered.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ

الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٧﴾

33: 37. And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should exercise their own choice in the matter concerning them. And whoso disobeys Allah and His Messenger, surely, strays away

in manifest error.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا ءَعْمَالَكُمْ ۖ

47: 34. O ye who believe! Obey Allah and obey the Messenger and make not your works vain.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ وَيَجْعَلْ

لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ۖ

57: 29. O ye who believe! Fear Allah and believe in His Messenger. He will give you a double portion of His Mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness - verily, Allah is Most Forgiving, Merciful.

We are commanded commanded to obey those in authority among us just as we are to obey God and His messengers. These authorities include our parents, siblings, employers, superiors etc. But this does not mean that we have to obey them against what the prophets of God told us to do. Also what they command us to do must be good, not evil and should not be contrary to the teachings of God and His prophets. If their commandments contradict what God and His Messenger (peace be upon him) said, then it is necessary to disobey their commandments and turn away from them. This also applies to parental orders.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنكُمْ ۖ

فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۖ

4: 60. O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything refer it to Allah and His Messenger, if you are believers

in Allah and the Last Day. That is best and most commendable in the end.

God has commanded the believers to live according to the commandments of the Prophet and to pray for blessings of God upon him. The purpose of praying for blessings is to make arrangements for the mission of the Holy Prophet to be successful in this world. Those who sincerely pray of the blessings on the Prophet (peace and blessings of Allah be upon him) will be those who wish to see that his mission get succeeded in this world and are ready to make sacrifices for it.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا
الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

33: 57. Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke His blessings on him and salute him with the salutation of peace.

After being told to obey God and the Prophet (peace and blessings of Allah be upon him), God commanded us that sub-ordinate prophets who will revive Islam may come from God at any time and that we should believe in them and support them.

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي
فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

7: 36. O children of Adam, If Messengers come to you from among yourselves, rehearsing MY Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا
(رواه أبو داود - رقمه ٤٢٩١)

Narrated by Abu Huraira, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: (Verily, God sends to this nation at the head of every hundred years someone who will renew its religion for it). Narrated by Abu Dawood (No. 4291).

These Muajddids are sub-ordinate prophets under the obedience of Holy Prophet (s.a.) as mentioned in the following verse:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿١٧٠﴾

4:170- And whoso obeys Allah and this Messenger shall be among those on whom Allah has bestowed HIS blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

After we are told to believe in God, His angels and His messengers by finding evidence in them, we are also told to believe in all the scriptures that he has revealed. We are also asked to follow the Holy Qur'an, which contains all the basic teachings revealed in other books of God.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾

4:175. O ye people, manifest proof has indeed come to you from your Lord, and We have sent down to you a clear Light.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا الْعَذَابَ تَرْحَمُونَ ﴿١٧٥﴾

6:156. And this is a Book which We have sent down; full of blessings. So follow it, and guard against evils that you may be shown mercy,

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

7:205. And when the Qur'an is recited, give ear to it and keep silence, that you may be shown mercy.

It is necessary to follow the Holy Qur'an by understanding its true meaning. God likens those who read it blindly and do not understand it or practice it to donkeys carrying books.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ

مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِبَايَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٦٢﴾

62: 6. The likeness of those who were charged with the Law of Torah, but did not carry out its commandments, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of Allah. And Allah guides not the wrongdoing people.

After asking us to believe in Allah, His Prophets and His Books, Allah ask us to worship Him alone and spend a part of the wealth bestowed on us, onto His path.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣٢﴾

14: 32. Say to My servants who believe that they should observe Prayer, and spend out of what We have given them, secretly and openly, before there comes a day where there will be neither bargaining nor friendship.

In addition to making prayer and spending in his way obligatory,

fasting in the month of Ramadan and performing Hajj are made obligatory.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ
مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ

2:186. The month of Ramadaan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, Allah desires ease for you and He desires not hardship for you, and He desires that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ
يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۖ

22: 27-28. And call to mind when We assigned to Abraham the site of the House and said, 'Associate not anything with ME and keep MY House clean for those who perform the circuits, and those who stand up and those who bow and prostrate themselves in Prayer; And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant, deep, track.

God created each one with different abilities. We have the disabled, the sick, the healthy, the poor and the rich. God requires each one to advance in His ways, to worship Him, and to carry out His commandments, only according to their abilities

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٧﴾

64: 17. So be mindful of your duty to Allah as best you can, and listen and obey, and spend in His cause, it will be good for yourselves. And whoso is rid of the covetousness of his own soul -it is they who shall succeed.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَّا آتَتْهَا^ج

65: 8. Allah burdens not any soul beyond that which He has bestowed upon it.

So far it has been mentioned about our obligations to God directly. But there are obligations to God's creatures as well. The most important of them is obligation to our parents. After parents comes close relatives, then distant relatives and it extends to all of God's creation beyond our reach. @@

Most of us have no clear idea how to obey our parents. Many people have come to realize that whatever their parents say, whether it is right or wrong, they must be obeyed. Many consider it a grave sin to disobey their commands, even if they are wrong. But it is God's clear command that no one in this world should be obeyed against God's commandments. God also says that we should not take parents who act contrary to God's commandments as guardians, nor should we give priority to our parents over God, and that those who do so are wrong people and will not receive right guidance

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا
الْكُفْرَ عَلَى الْإِيمَانِ^ج وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾

9:23 O ye who believe ! take not your fathers and brothers for

friends if they prefer disbelieve to faith. And whoso of you takes them for friends, such are the wrongdoers.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٩٠﴾

9: 24. Say, if your fathers and sons and your brethren and your wives and your kinsfolk and the wealth you have acquired and the trade whose dullness you fear and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His judgment; and Allah guides not the disobedient people.

The Holy Qur'an makes it clear that the true believers will not be in love with the parents who oppose the Prophet of Allah, and that only those who value God and His Prophet more than their parents will receive divine revelation.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَٰئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٩١﴾

58: 23. Thou wilt not find any people who believe in Allah and the Last Day and yet they love those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will admit them into Gardens

through which streams flow. Therein they will abide; Allah is well-pleased with them and they are well pleased with Him. They are Allah's party. Harken! it is Allah's party who are the successful.

God has commanded that the life of a believer should be based on justice and truth, and that they should fulfill justice even against their parents.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ
وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ

4:136. O ye who believe! Be strict in observing justice and be witnesses for Allah, even though it be against yourselves or against your parents or kindred.

It is God's commandment to cooperate with parents, to respect them, and to show them mercy in all matters which is not forbidden by God.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ
وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝

17: 24-25. 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. 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.'

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

29: 9. And We have enjoined on man kindness to his parents; but if they contend with thee to make thee associate that with ME of which thou hast no knowledge, then obey them not. Unto ME is your return, and I shall inform you of what you did.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُہُ فِي عَامَيْنِ أَنْ
أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿٣٠﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ
لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ
إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٣١﴾

31: 15-16. And we have enjoined on man to be good to his parents -his mother bears him in weakness upon weakness, and his weaning takes two years - and said, 'Give thanks to ME and thy parents. Unto ME is the final return; And if they contend with thee to make thee set up equals with ME concerning which thou hast no knowledge, obey them not, but be a kind companion to them in worldly affairs, and in spiritual matters follow the way of him who turns to ME. Then unto ME will be your return and I shall inform you of what you used to do;

Worshiping God means living according to God's commandments. The above verse makes it clear that if parents are persuaded to disobey any commandment of God, they should not be obeyed.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ
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 تُبْتُ إِلَيْكَ
وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٦﴾ أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ
سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٧﴾

46: 16-17. 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.' 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.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ
اللَّهَ وَيُبَلِّغَكُمَا إِلَهُكُمَا فَيَقُولُ مَا هَذَا إِلَّا سَطِيرُ الْأَوَّلِينَ ﴿١٨﴾ أُولَٰئِكَ الَّذِينَ حَقَّ
عَلَيْهِمُ الْقَوْلُ فِي أُمُورِهِمْ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٩﴾

46: 18-19. But the one who says to his parents, 'Fie on you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me?' And they both cry unto Allah for help and say to him. 'Woe unto thee! Believe, for the promise of Allah is true.' But he says, 'This is nothing but the fables of the ancients.' These are they against whom the sentence of punishment was fulfilled along with the communities of the jinn and men that had gone before them. Indeed, they were

the losers.

God commands to do good to parents and to extend it to other fellow human beings.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ
ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَى السَّبِيلِ وَالسَّالِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٨﴾

2:178. It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives; and observes prayer and pays the Zakat; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in the time of war; it is these who have proved truthful and it is these who are truly God- Fearing.

We know that God commands us to do good to our relatives and fellow human beings, even as he commanded us to do good to our own parents. Another important commandment is to maintain and strengthen relationships. God has sternly given warnings to those who seek to break the family ties.

وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢﴾

8: 2. ...So fear Allah, and set things right among yourselves, and

obey Allah and His Messenger, if you are believers.'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا

مَلَائِكَةٌ غُلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦٦﴾

66: 7. O ye who believe! Save yourselves and your families from a Fire whose fuel is men and stones over which are appointed angels, stern and severe, who disobey not Allah in what He commands them and do as they are commanded.

The most important of God's commandments are the commandments concerning the administration of justice. God has commanded believers to stand up for justice, to ensure equality in justice for all peoples regardless of their belief, color, caste, creed, wealth etc., and to ensure equal justice for all. In the Holy Qur'an, God has clearly stated that there should be no discrimination in the administration of justice. Justice is to be administered without any regard to parents or close relatives.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ

تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٩﴾

4: 59. Verily Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely, excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ

الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ

أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٦٠﴾

4:136. O ye who believe! Be strict in observing justice and be witnesses for Allah, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, Allah is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that Allah is Well-Aware of what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ

أَلَّا تَعْدِلُوا ۖ أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣٦﴾

5: 9. O ye who believe! Be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness. And fear Allah. Surely, Allah is Aware of what you do.

In the Holy Qur'an, God forbids the joining of secret groups and acts of terrorism to destroy other nations and tribes other than making peace among the people.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ

النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٥﴾

4:115. There is no good in many of their conferences except the conferences of such as enjoin charity, or goodness or the making of peace among men. And whoso does that, seeking the pleasure of Allah, We shall soon bestow on him a great reward.

The Qur'an commands that when dealing with others as part of justice, we should not diminish in weight and measurements or deceive, or give bad things in lieu of good things, or adulterate. Such people are warned that they will face loss in their life.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿١٧﴾

17: 36. And give full measure when you measure and weigh with a right balance; that is best and most commendable in the end.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨﴾ وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ﴿١٩﴾

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٢٠﴾

26:182-184. Give full measure, and be not of those who give less, 'And weigh with a true balance, 'And diminish not unto people their things, nor go about the earth, creating disorder;

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٢١﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٢٢﴾

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٢٣﴾

55: 8-10. And the heaven He has raised high and set up the measure, That you may not exceed the measure. So weigh all things with justice and fall not short of the measure.

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿٢٤﴾ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢٥﴾

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٢٦﴾

83: 2-4. Woe unto those who give short measure; Those who, when they take by measure from other people, take it full; But when they give by measure to others or weigh to them, they give them less.

God commands us to tell the truth, to stand up with those who say the truth, and not to tell lies, no matter what happens or what difficulties we face. God has warned that lying is tantamount to making partners with God and that such people will not be guided.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١٢٠﴾

9:120. O ye who believe ! fear Allah and be with the truthful.

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٤﴾

39: 4. Surely, Allah guides not him who is an ungrateful liar.

فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

22: 31. Shun, therefore, the abomination of idols, and shun all words of untruth,

God also commands us to speak in a dignified, non-misunderstanding manner, without degrading or blaming others.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ

بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٤﴾

17: 54. And say to MY servants that they should always speak what is best. Surely, Satan, stirs up discord among them. Surely, Satan is an open enemy to man.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧١﴾

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴿٧٢﴾

33:71-72. O ye who believe! Fear Allah and say the straightforward word. He will set right you actions for you and forgive you your sins. And whoso obeys Allah and His Messenger shall, surely, attain a supreme triumph.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٧٢﴾

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٦١﴾

61: 3-4. O ye who believe ! Why do you say what you do not? It is most hateful in the sight of Allah that you say what you do not.

Many misfortunes and troubles happen because we pursue speculation and hearing without proper scrutiny. God instructs us not to act on whatever we hear, but to understand its truth before going for action.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ

وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿١٧﴾

17: 37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart - all these shall be called to account.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ

تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٤٩﴾

49: 7. O ye who believe! If an unrighteous person brings you any news, investigate it fully, lest you harm a people in ignorance, and then you repent of what you did.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ

عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ

الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٢﴾

49: 12. O ye who believe! Let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame your people nor call one another by

nick-names. It is an evil thing to be called by bad name after having believed; and those who repent not, such are the wrongdoers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا
وَلَا يَغْتَبِ بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿٤٩﴾

49: 13. O ye who believe! Avoid much suspicion; for suspicion in some cases is a sin. And spy not on one another, neither back-bite one another. Would any of you like to eat the flesh of his dead brother? Certainly, you would loath it. And fear Allah, surely, Allah is oft-Returning with compassion and is Merciful.

Pride or arrogance is a great evil tendency which fetches the wrath of God. Since everyone is a creation of God, one person has no right to pretend to be superior to another. He who is rich is not better than he who is not rich. The wealth of the rich may be taken back by God and the poor may become rich. The ability of a person may be lost and the incapable may get strengthened by God.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٥٠﴾

17: 38. And walk not in the earth haughtily, for thou canst not thus rend the earth, nor canst thou reach the mountains in height.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٥١﴾

31: 19. `And turn not thy cheek away from men in scorn, nor walk in the earth haughtily; Surely, Allah loves not the arrogant boaster;

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٣١﴾

31: 20. 'And walk thou at a moderate pace, and lower thy voice; verily, the most hateful of voices is the braying of the ass.'

Next is the divine commandments that purify our souls which comes after the commandments that shape our character, that we should forgive the faults of others, we forebear our troubles, and should not despair of our sorrows. Since we as human beings are not completely free from wrongdoings, our forgiveness of the faults of others help us, God to forgive our faults. Our patience and forbearance in difficult situations become the cause God's mercy to fall on us. By saying that believers do not have to grieve or regret, God has promised to change our sorrows into happiness. We should not get despaired because of temporary sorrows.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿٢٠٠﴾

7:200. Do thou ever forebear, O Prophet ! and enjoin kindness, and turn away from the ignorant.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

16:127. And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤١﴾

42: 41. Remember that the recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about an improvement, his reward is with Allah. Surely, He loves not the wrongdoers.

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

45: 15. Tell those who believe, to forgive those who persecute them and fear not the Days of Allah, that He may requite a people

for what they earn.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٠١﴾

3:201. O ye who believe! Be steadfast and strive to excel in steadfastness and be on your guard and fear Allah, that you may prosper.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ج

16:128. Endure thou with patience; and verily thy patience is possible only with the help of Allah.

God commands us not to despair no matter what difficulties come in our way and find no solution to those problems. It is to elevate our mental strength in the way of God and to lead us to spiritual excellence. Those who despair are those who disobey God's command not to despair. Since nothing is impossible for God, it is certain that He will change our frustrations to success.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٤٠﴾

3:140. Slacken not nor grieve; and you shall certainly have the upper hand, if you are true believers.

يَبْنِي أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ ط

إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٨﴾

12: 88. 'O my sons, go ye and inquire about Joseph and his brother and despair not of the mercy of Allah; for none despairs of Allah's mercy save the disbelieving people.'

God commands that the food we eat should be available from clean and righteous earnings, just as He commanded us to keep our actions and thoughts pure and serene. God forbid overeating. Overeating causes laziness and cravings. Reduces the urge to

worship. Overeating can lead to illness and emotional distress.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا
وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٩﴾

2:169. O ye men ! eat of what is lawful and good in the earth; and follow not the footsteps of Satan, surely he is to you an open enemy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾

2:173. O ye who believe, eat of the good things We have provided for you, and render thanks to Allah, if it is He Whom you really worship.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

5: 88. O ye who believe! Make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely Allah loves not the transgressors.

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

7: 32. Eat and drink, but be not immoderate; surely, He does not love those who are immoderate.

It has been said that God created everything on earth for believers. Therefore, those who worship Him are promised good sustenance. Others in this world are also allowed to share the resources created for believers. But there is no guarantee that those who do not worship Him will always receive sustenance. Moreover, the resources that Allah created for the believers will

be only for them on the Day of Resurrection and it has been made clear that the unbelievers will not get anything out of it.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

7: 33. Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good things of His providing?' Say, 'They are for the believers in the present life and will be exclusively for them on the Day of Resurrection.' Thus do We explain the Signs for a people who have knowledge.

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥١﴾

7: 51. And the inmates of the Fire will call out to the inmates of Heaven. 'Pour out on us some water or some of that which Allah has provided for you.' They will say, 'Verily, Allah has forbidden them both to disbelievers.

The food items that are lawful for us are mentioned below -:

يَسْأَلُونَكَ مَاذَا أَحَلَّ لَهُمْ قُلْ أَحَلَّ لَكُمْ الطَّيِّبَاتُ
وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ
وَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

5: 5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you, and what you have taught the beasts and the birds of prey to catch for you, training them for hunting and teaching them of what Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of

Allah. And fear Allah, surely Allah is Quick in reckoning.'

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، مَتَعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

5: 97. The game of the sea and the eating thereof is made lawful for you as a provision for you and the travellers; but forbidden to you is the game of the land as long as you are in the state of Pilgrimage. And fear Allah to whom you shall be gathered.

Food items that are not allowed for believers are the following -:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ فَمن
أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٤﴾

2:174. He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allah has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allah is most Forgiving, Merciful.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُودَةُ
وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ
تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسْقُ

5: 4. Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of any other than Allah; and that which has been strangled; and that which has been beaten to death; and that which has been killed by a fall and that which has been gored to death; and that of which a wild animal has eaten, except that

which you have properly slaughtered; and that which has been slaughtered at an altar as an offering to idols. And forbidden is also this that you seek to know your lot by the divining arrows. That is an act of disobedience.

The purpose of banning the pork is to prevent human beings from getting to shamelessness and group sexual activities which are the characters of swines.

Marriage is made one of the most important social responsibilities of men. God hates those who are able to marry to remain unmarried and becoming monks.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

24: 33. And arrange marriages for widows from among you, and for your male slaves and female slaves who are fit for marriage. If they be poor, Allah will grant them means out of His bounty; and Allah is Bountiful, All-Knowing.

وَرَهَبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا

حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

57: 28. And monasticism they invented - We did not prescribe it for them - for the seeking of Allah's pleasure; but they observed it not as it should be observed. Yet We gave those of them, who believed, their due reward, but many of them are rebellious.

God forbid beauty pageants and dance performances that lead to sexual anarchy. At the same time, women and men are commanded to preserve their chastity. God forbid making financial gains by displaying God-given beauty to others.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

33: 34. And stay in your houses with dignity, and display not your beauty like the displaying of the former days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely, Allah desires to remove from you all uncleanness, O Members of the Household, and purify you completely.

These commandments apply to the wives of the Prophet as well as to other believers. Allah has portrayed the wives of the Prophet as the mothers of the believers.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ
بِمَا يَصْنَعُونَ ﴿٣٤﴾ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ﴿٣٥﴾

24: 31-32. Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is Well-Aware of what they do. And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms.

God clearly states that dances should not be performed.

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ﴿٣٦﴾

24: 32 That they strike not their feet so that what they hide of their ornaments may become known.

God inspires us to write down when we are doing financial transactions and to give the debtor relaxation if he is in financial troubles. In the same way, God commands us to return the deposits that others have entrusted to us and to fulfill our covenants and vows made with others.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ^ج

2:283. O ye who believe! When you borrow one from another for a fixed period, then write it down.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ^ح

2:281. And if the debtor be in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if you only knew.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

4: 59. Verily Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely, excellent is that with which Allah admonishes you.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ

وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ^ح

8: 28. O ye who believe! Prove not false to Allah and the Messenger, nor betray your trusts knowingly.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَقْضُوا الْآيْمَانَ بَعْدَ تَوْكِيدِهَا

وَقَدْ جَعَلْتُ اللَّهَ عَلَيْكُمْ كُفَيْلًا^ج إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ^ح

16: 92. And fulfil the covenant of Allah when you have made one, and break not your oaths after making them firm, while you have made Allah your surety. Certainly, Allah knows what you do.

We are asked to fulfill our vows just as we are asked to fulfill our covenants. But God commands that those vows should not be an obstacle to doing good deeds. Those who take false oaths and deviate from the genuine oaths they have taken, are warned of divine punishment.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

2:225. And make not Allah a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between men. And Allah is All-Hearing, All-Knowing.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ

5: 90. Allah will not take you to task for such of your oaths as are vain, but He will take you to task for breaking the oaths which you take in earnest.

If the reason behind breaking the oath is legitimate, then, we should seek Allah's forgiveness as mentioned by Allah in the Holy Quran as follows -:

فَكَفَّرْتُمُوهُوَ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ
رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

5: 90. Allah will not take you to task for such of your oaths as are

vain, but He will take you to task for breaking the oaths which you take in earnest. The expiation thereof, then, is the feeding of ten poor persons with such average food as you feed your families with, or the clothing of them or the freeing of a slave. But whoso finds not the means shall fast for three days. That is the expiation of your oaths when you have sworn. And keep your oaths. Thus does Allah explain to you His Signs that you may be grateful.

Since the source of all evil is the tide of materialism, God commands us to renounce material pleasures. The renunciation of material pleasures means the non-acquisition of wealth by disobeying divine commands in an unethical manner. God has also encouraged the pursuit of sustenance in ways that God has permitted.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ
ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

63: 10. O ye who believe! Let not your wealth and your children divert you from the remembrance of Allah. And whoever does so - it is they who are the losers.

God has commanded us to spend the money we earn in a just way, without being greedy or extravagant.

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْذِيرًا ﴿١٧﴾

17: 27. And give to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعَدَ مَلُومًا مَّحْسُورًا ﴿٣٠﴾

17: 30. And keep not thy hand chained to thy neck out of miserliness nor stretch it forth to its utmost limit out of extravagance, lest thou sit down blamed and exhausted.

When someone greets us, God commands us to greet him in

return, equally or better. This suggestion goes beyond cast and religion. Those who say that one should not say salaam to those who have differences of religious opinions should heed these commandments of God carefully. God warns anyone who greets you not to say to them that you are not a believer, even in times of war. Religious scholars who issue fatwas against each other in the name of religious differences are ignorant ones who don't know the essence of holy book.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ۝

4: 87. And when you are greeted with a greeting, greet ye with a better greeting or at least return it. Surely Allah takes account of all things.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ ءَلْقَىٰ

إِلَيْكُمُ السَّلَامَ لَسْتُ مُؤْمِنًا تَبْغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

4: 95. O ye who believe! When you go forth to fight in the cause of Allah, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allah are good things in plenty.

We must obey all of God's commandments, implement them in our lives, and become a model to others. At the same time, we must invite others towards the way of God. Only then can we attain perfection and enrich our lives. We must pass on the benefits of right path to others. Thus it is our responsibility to help others achieve the purpose of their life.

أَدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِ لَهُم بِالتِّي هِيَ

أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝

16:126. Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

The commandments of God described so far are incomplete. Not all the commandments of the Holy Qur'an are quoted here. In order to quote everything, one has to copy all the relevant parts of Holy Qur'an itself. Some of the commandments not described here are described in detail in the next chapter. Some other commandments not described here can be found in other chapters. Those who wish to attain perfection in divine knowledge must recite the Holy Qur'an over and over again and understand it.

May Allah enable us to lead a life according to the principles laid down by Him. Ameen.

27. Great sins and criminal acts

God has asked us to do good deeds. At the same time, He has asked us to abstain from evil deeds, sins and crimes. When every good deed is rewarded tenfold, the evil deed will be punished by equivalent to that sin only. The verses quoted below make it clear that each person will be punished only according to the sins he committed.

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿٦٢١﴾

6:121. And eschew open sins as well as secret ones. Surely those who earn sin will be rewarded for that which they have earned.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿٦١٦﴾

6:161- Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall be requited only with the like of it; and they shall not be wronged.

Since all creation is equal before God, God has warned that whoever does wrong will be punished without discrimination. There is no difference between believers and disbelievers. That is why God has especially warned believers not to do evil deeds.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم

مِّن دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

11:114. And incline not toward those who do wrong, lest the Fire touch you; and you will have no friend other than Allah, nor shall you be helped.

God teaches us that the goal of believers should be to invite others to good and to prevent evil and that only such a society will thrive in this world. God has indicated that the goal of people living in this world is different, but the goal of the believers should be to

advance in goodness.

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ

2:149. And everyone has a goal to which he turns his whole attention. Then vie with one another in good works.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

3:105. And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper.

Only those who are spiritually exalted can abstain fully from doing sins. Ordinary believers, however, must abstain from major sins. Such people can have the hope of forgiveness by God. The word of consolation is that God will blot out the evil deeds of those who abstain from major sins.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفِرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مَدْخَلًا كَرِيمًا

4: 32. If you keep away from the more grievous of the things which are forbidden to you, We will remove from you your minor evils and admit you to a place of great honour.

The following are the kind of sins that God has forbidden:-

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقَ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا

تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

6:152. Say, 'I will recite to you what your Lord has forbidden, that you associate not anything as partner with Him; and that you do good to parents, and that you slay not your children for fear of poverty - it is We who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which Allah has forbidden, save in accordance with the demands of justice. That is what He has enjoined upon you, that you may understand.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا بِالْكَيلِ
وَالْمِيزَانَ بِالْقِسْطِ ۖ لَا تَكْفِفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ
ذَا قُرْبَىٰ ۖ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَٰلِكُمْ وَصَلَّيْنَا بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

6:153. 'And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. We charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of Allah. That is what He enjoins upon you, that you may take care.'

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُوا
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٥٣﴾

7: 34. Say, 'My Lord has only forbidden indecencies, open or secret and sin and wrongful transgression and that you associate with Allah that for which He has sent down no authority, and that you say of Allah what you know not.'

Islam prohibits all those things that can encourage us to commit sins. That is why Allah told us to abstain from alcohol and gambling.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٠﴾

2:220. They ask thee concerning wine and games of chance. Say 'In both there is great sin and harm and also some advantages for men, but their sin and harm are greater than their advantage,'

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ
رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

5: 91. O ye who believe! wine and the game of chance and idols and divining arrows are only the abomination of Satan's handiwork. So shun each one of them that you may prosper.

One of the greatest punishments for man is to turn away from the remembrance of God because of alcohol and gambling. Alcohol and gambling will never be legally allowed under a true Islamic state. Authorities also have the right to punish alcohol-related offenses according to their extent.

Adultery is another act that God considers abominable. God has commanded us not only to commit adultery but also to abstain from all means that might lead to it.

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٣﴾

17: 33. And go not nigh unto adultery, surely, it is a manifest indecency and an evil way.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿١﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ
الْقِيَمَةِ وَيَخَلَدْ فِيهِ مُهَانًا ﴿٢﴾ إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا

فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

25: 69-71. And those who call not on any other god along with Allah, nor slay a person whose slaying Allah has forbidden except for a just cause, nor commit adultery - and he who does that shall meet the punishment of his sin; Doubled for him shall be the punishment on the Day of Resurrection, and he will abide therein disgraced - Except those who repent, and believe and do righteous deeds, for as to these, Allah will convert their evil deeds into good ones, and Allah is Most Forgiving, Merciful.

It is a great sin to accuse others of adultery, just as it is a great sin to commit adultery.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

لُعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

24: 24. Verily, those, who calumniate chaste, unwary, believing women, are cursed in this world and the hereafter. And for them is a grievous chastisement.

God, out of His eternal knowledge, has prescribed exemplary punishment for the sins as mentioned in the Holy Qur'an. The reason why the punishments are exemplary is that those who see the punishment of others should feel afraid of committing such crimes. However, the punishments prescribed by God are the maximum punishment that can be meted out for each crime. No one has the right to inflict a harsher punishment than the one prescribed by Allah. However, God has commanded that those who deserve forgiveness should have their punishment mitigated and, if necessary, fully forgiven to them. Those who criticize God's judgments as cruel are those who do not see, do not understand, or pretend not to see the human side of God's judgments. In Islam, punishment can be forgiven for not only theft and adultery but also for murder. For example, God says to

cut off the hands of those who steal, but He also asks that those who repent can be forgiven.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾
فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٤٠﴾

5: 39-40. And as for the man who steals and the woman who steals, cut of their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise. But whoso repents after his transgression and amends, then will Allah surely turn to him in mercy; verily, Allah is most Forgiving and Merciful.

The essence of these verses is not that if someone commits a small theft then he should be immediately taken away and his hands to be cut off and earnings of his life to be interrupted. The circumstances of the theft must be analyzed, and if it deserves humane consideration then he should be pardoned or released with light punishment. If the theft continues, the punishment should also to be increased. So if a person performs pick pocketing and housebreaking as his profession, then the authorities should cut off his hands as a last resort to protect the others from his evil deeds.

The same concept applies for murder and prostitution. Those who repent their sins and turn to Allah seeking His forgiveness, Allah will surely forgive them. (see 25:69-71 already quoted.)

These punishments are for those who continue in sin until the end of their life without repentance. Because it is said that God forgives those who repent and do good deeds.

The punishment prescribed for adultery in the Holy Qur'an, which is one hundred lashes, is not a punishment that can be carried out under normal circumstances. Because it requires four witnesses. Normally no one commits adultery in front of others. That too in front of four people. Everyone is trying to keep their affair secret.

Four witnesses can be produced against those who openly commit adultery in public places. Similarly, four witnesses can be produced against those who takes adultery as a profession and invite others into it en masse. Thus it is clear that these punishments that God has ordained are not for those who suddenly fall into error at a weak moment, but against the poisonous germs that take adultery as a profession and spread poison in the society causing the separation of the marital relationship and destroying family ties. Since they do the evil acts publicly their punishment also to be meted out in front of others.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٤﴾

24: 3. The adulteress and the adulterer - flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgment of Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.

It is as much a crime as to commit adultery in public so is to make defamatory statements on chaste woman. God considers it as a grave sin to make defamatory statements on the basis of mere hearsay and doubts. Those who make such statements must also produce four witnesses. Otherwise God condemns the accusers. From this it can be seen that God does not allow anyone to make an accusation (except in the case of husband and wife) unless there are four witnesses, even if somebody sees it with his own eyes. From this it can be seen that God does not judge anyone until the crime is publicly committed and reaches its climax, and that God has opened the door of repentance for those who commit sins secretly. Thus, God is giving opportunities to those who are doing wrong due to their weaknesses in a weak moment to correct themselves and improve themselves. God punishes only those who continue to commit crimes and seek financial gain without

being willing to repent and correct themselves, and thereby becoming a curse to society.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ
جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥﴾ إِلَّا الَّذِينَ
تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦﴾

24: 5-6. And those who culminate chaste woman but bring not four witnesses - flog them with eighty stripes, and do not admit their evidence ever after, for it is they that are the transgressors, except those who repent thereafter and make amends, for truly Allah is Most forgiving, Merciful.

Here again, it is to be noted that God says he forgives those who repent.

One of the most controversial issues today is murder and the death penalty. Opposition groups argue that the death penalty should not be upheld, while others argue that the death penalty should be carried out. Everyone has their own reasons. But those who commit atrocities and say that there should be no equivalent punishment are those who advocate for the perpetrators. Terrorism grows and the lives and property of innocents become insecure when it comes to not giving equal punishment for the crimes committed by criminals. It is similar to saying that the innocent will have to suffer death instead of the perpetrators going unpunished. Let us examine how God views murder. God says that if one person kills another, he is as if he had killed all mankind. It is said that if someone saves someone's life, he is like the one who saved the lives of all mankind. From this it is clear how God views murder and how glorious it is to preserve a life.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ

فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

5: 33. On account of this, We prescribed for the Children of Israel that whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind.

The above verse clarifies that death sentence can be given to those who kill another person or those who give orders to kill someone in order to create disorder in the land.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

6:152. ...and that you slay not the soul the slaying of which Allah has forbidden except for the execution of justice.

However, God does not insist that the death penalty should be given for each and every murder. Just as He gave a chance for repentance to those who committed the crimes described earlier, here too God is ready to give forgiveness to those who can give ransom to the relatives of the dead person, without carrying out the death penalty. The power to pardon the death penalty is not vested in the government. On the contrary, it is vested on the immediate heirs of those killed. However, God also forbids giving forgiveness in an appropriate way. God makes it clear that the protection of human life and property is only safeguarded through the administration of justice equally to all.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَالْعَبْدُ
بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدِّ
إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ أَعْتَدَىٰ بِكَ ذَلِكَ فَلَهُ

عَذَابُ أَلِيمٌ ۖ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَأُولُوا أَلَلْبَبِ لَعَلَّكُمْ تَتَّقُونَ ۝

2:179-180. O ye who believe! Equitable retaliation in the matter of the slain is prescribed for you; the free man for the free man, and the slave for the slave, and the female for the female. But for him who is granted any remission by his injured brother, pursuing the matter for the realization of the blood money shall be done with fairness, and the murderer shall pay him the blood-money in a handsome manner. This is alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment. And there is life for you in the law of retaliation, O men of understanding, that you may enjoy security.

وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ

جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ۝

17: 34. And slay not the soul, the slaying of which Allah has forbidden, save for a just cause. And whoso is slain wrongfully, We have surely given his heir authority to demand retribution but let him not exceed the prescribed bounds in slaying; for therein he will be supported by law.

Equal justice, as stated in the above verses, transcends all forms of social status, such as religion, politics, and tradition. God has not given anyone any authority to kill others on the basis of political, racial or religious differences.

In the Holy Qur'an, God commands that believers should not kill each other by fighting or creating riots, but that they should atone for the unintentional killings. If a believer accidentally kills another believer, a believing slave must be set free and atonement must be made. If the slain believer belongs to an enemy nation, it is enough to set the believing slave free. It is not ordered to pay compensation to the enemies. However, if one of those who is

having peace treaty with the Muslims is killed (whether he is a Muslim or a non-Muslim), he must first pay compensation and then release a believing slave. This is because God has commanded Muslims to strict to the covenants with utmost care. Those who are unable to free a slave or pay compensation must fast for two consecutive months. All this is about accidental killings during wartime.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

4: 93. It does not behove a believer to slay a believer unless it be by mistake. And he who slays a believer by mistake shall free a believing slave, and pay blood-money to be handed over to his heirs, unless they remit it as charity. But if the person slain be of a people hostile to you, and he is a believer, then the penalty is only the freeing of a believing slave, and if he be of a people between whom and you is a pact, then the penalty is blood-money to be handed over to his heirs, and the freeing of a believing slave. But whoso finds not one, then he shall fast for two consecutive months - a mercy from Allah. And Allah is All-Knowing, Wise.

God has not given anyone the authority to kill anyone in the name of religion. A believer should not be killing anyone. His mind does not allow even an ant to be hurt. But unbelievers will kill believers in the name of religion and apostasy. But God curses those who commit murders and warns them that they will go to

hell.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا
وَوَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

4: 94. And whoso slays a believer intentionally; his reward shall be Hell wherein he shall abide. And Allah shall be wroth with him and shall curse him and shall prepare for him a great punishment.

God has revealed to us that killing children in the name of poverty is as great a sin as any other murder.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣٢﴾

17: 32. And slay not your children for fear of poverty. It is We Who provide for them and for you. Surely, the slaying of them is a grievous sin.

God also included financial crimes in his list of great sins. God has laid down the punishment for financial crimes that can be detected and proven such as theft. But for other financial frauds which cannot be proven, the punishment has been kept with God himself.

In the Holy Qur'an, God warned us against consumption of usury, the grabbing of the properties of orphans and other people, and the failure to distribute inheritance to the children and to the close relatives in the manner prescribed by God. All these are considered as grave sins worthy of the punishment of hell.

Blessed are those who correct their mistakes in this life, in obedience to the divine warning.

وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٠٠﴾

2:276. And those who revert to it (usury) they are the inmates of the Fire; therein shall they abide.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ۖ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْنُوا فَلكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ۖ

2:279-280. O ye who believe! Fear Allah and give up what remains of interest, if you are truly believers. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your principal; thus you shall not wrong nor shall you be wronged.

The declaration of war by Allah and His Messenger means that those who consume usury will soon be fall into serious trouble in this world itself. Those countries that eat interest will also fall into waging wars.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۖ

4: 11. Surely they who devour the property of the orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۖ وَمَن يَفْعَلْ ذَٰلِكَ عُدُوْنَا وَظُلَمَآ فَنُصِِّلِهِ نَارًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۖ

4: 30-31. O ye who believe! Devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourself or your people. Surely, Allah is Merciful towards you. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that

is easy for Allah.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٥﴾

4: 15. And whoso disobeys Allah and His Messenger and transgresses His limits (of giving inheritance as prescribed by Allah); He will make him enter into the Fire; therein he shall abide; and he shall have an humiliating punishment.

The Qur'an also describes the sins that one commits to one's own soul as a grave sin such as associating partners with Allah. But hurting and persecuting others in the name of faith is a greater and graver sin than committing it against one's own soul. God has prepared hellfire for those who continue with sins and die without repenting.

مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٧٣﴾

5: 73.Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْنَنُوا بِهَا وَالَّذِينَ

هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٨﴾ أُولَٰئِكَ مَأْوَاهُمُ النَّارُ 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 يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ

أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾

24: 20. Those, who love that indecency, should spread among the believers, will have a painful punishment in this world and the

Hereafter. And Allah knows and you know not.

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿٨٥﴾

85: 11. Those who persecute the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the torment of heart-burning.

As mentioned before in 6:152, doing good to parents is one of the great obligation mentioned together with the worship of Allah.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

17:24 Your Lord has commanded that you worship none but HIM, and that you show kindness to parents.

Those who disobey the good advices of parents other than associating partners with Allah will also deserve the punishment of hell.

وَالَّذِي قَالَ لَوَالِدَيْهِ أَفِ لَكُمَا أَتَعِدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ
مِنْ قَبْلِي وَهُمَا يَسْتَفْغِيَانِ اللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ
مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٤٦﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٤٧﴾

46: 19. But the one who says to his parents, 'Fie on you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me ?' And they both cry unto Allah for help and say to him. 'Woe unto thee ! believe, for the promise of Allah is true.' But he says, 'This is nothing but the fables of the ancients.' These are they against whom the sentence of punishment was fulfilled along with the communities of the

jinn and men that had gone before them. Indeed, they were the losers.

Those who show gratitude for the favours of Allah obtained through the parents will enter heaven. So we need to be kind and grateful to our parents as well as praying for them.

قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٤٦﴾
أُولَٰئِكَ الَّذِينَ نَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٧﴾

46: 17-18. 'My Lord, grant me that I may be grateful for Your favour which You have 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.' 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.

Any serious sinner can escape God's punishment by repenting to God before his death comes and doing good deeds to cover their evil deeds. Since the door of repentance is closed with death, there is no other way to escape the punishment of God later.

May God help us to be saved from serious sins and to live a holy life. Ameen.



28. Acts of worships

Worship is a link to connect one's soul with God. Mere ritualistic acts without doing good deeds are irrelevant. That is why God asked us to worship him and at the same time to spend our wealth in his way. It is through the worship that we gain the motivation and the power to do good deeds. Just as sincere worship motivates one to do good deeds, same way good deeds motivate Him to worship the one true God. So worship and good deeds are two parts of the same emotion. That is why God requires us to worship Him and at the same time to spend in His way. The most important aspects of worship are prayer and spending in the way of Him.

The very purpose of creation is to worship God. The benefit of our worship is to our souls, not to increase the glory of God. The Prophet (peace and blessings of Allah be upon him) said that if all living beings in this universe praised or insulted Him, not even a fraction of the glory of God would rise or fall. Spending in God's way requires deliverance from financial difficulties. But as long as man is conscious, there is no inability to offer prayers to God. Depending on his state of health, he can pray while sitting, lying down or meditating in his mind. That is why God has commanded prayer to be a time-bound obligatory act that should not be left out in any situation unless one is unconscious. Following are the commandments of God in the Holy Qur'an to pray and to spend in His way.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٢٤٤﴾

2: 44. And observe Prayer and pay the Zakaat, and bow down with those who bow.

قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ

سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٌ ﴿٣٢﴾

14: 32. Say to My servants who believe that they should observe Prayer, and spend out of what We have given them, secretly and openly, before there comes a day where there will be neither bargaining nor friendship.

God has taken full responsibility of those who observe the Prescribed Prayers (Salat) and pay the obligatory charity (Zakat).

فَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٩﴾

22: 79. Therefore observe Prayer and pay the Zakaat, and hold fast to Allah. He is your Protector and an Excellent Protector and an Excellent Helper!

God has warned us in the Holy Book not to skip prayers by indulging in worldly amusements.

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦١﴾ وَأَنْتُمْ سَعِيدُونَ ﴿٦٢﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٣﴾

53: 61-63. And do you laugh and not weeping, While you make merry? So prostrate yourselves before Allah and worship Him.

God has revealed that true believers are those who guard their prayers regularly and spend in the way of God.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٦﴾

5: 56. Your friend is Allah and His Messenger and the believers who observe Prayer and pay the Zakaat and worship God alone.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٤﴾

8: 4. Who observe Prayer and spend out of that which We have provided for them.

True believers are those who pray regularly and those who don't get carried away by the worldly affairs. They are those who prepare themselves for the Day of Judgment.

رَجَالٌ لَا تُلِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٨﴾

24: 37-38. ... Men, whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer, and the giving of Zakat. They fear a day in which hearts and eyes will be in a state of agitation and anguish;

Allah clarifies that Prayer is obligatory for both men and women. Believing women are those who pray regularly just like believing men.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ﴿٩١﴾

9: 71. And the believers, men and women, are friends of another. They enjoin good and forbid evil and observe Prayer and pay the Zakaat and obey Allah and His Messenger.

It is not an easy task to perform the prayers on time throughout one's life. In addition to person's ability to pray, it also needs divine help. Therefore, God Himself has taught believers to ask for His help to remain steadfast in prayers forever.

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! may my prayer be accepted.

As we establish the prescribed Prayers ourselves, it is also our responsibility to make our family members steadfast in their

prayers because Allah is the one who gives us sustenance .

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ۝

20:133. And enjoin Prayer on thy people and be constant therein. We ask thee not for provision; it is We who provide for thee. And the good end is for those who guard against evil.

The Holy Quran reveals that Hadhrat Luqman (as) advised his son like this -:

يَبْنَىٰ أَقْرِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۝

31: 18. 'O my dear son, observe Prayer and enjoin good and forbid evil and endure patiently whatever may befall thee. Surely, this is of those matters which require high resolve;

While we pray, we should pray with the feeling that we see God. The Prophet (peace and blessings of Allah be upon him) advised us to pray, at least with the awareness that God sees us.

الَّذِي يَرْنِكَ حِينَ تَقُومُ ۝ وَتَقْلَبُكَ فِي السَّجْدِينَ ۝

26:219-220. Who sees thee when thou stands in Prayer, And Who sees thy movements among those who prostrate themselves before Allah.

The Holy Qur'an states that although at first we may not get complete concentration in our prayers, but a stage will come where we will become certain of the existence of God. Then we will get complete satisfaction in our prayers. After that, it will not be difficult for us to continue our prayers easily. Even if we are not satisfied, the prayer should be continued until that stage comes.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ۝ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۝

15: 99-100. But glorify the Lord praising Him, and be of those who prostrate themselves before Him. And continue worshipping thy Lord till certainty comes to thee.

We should not pray in such a way that we ourselves don't understand the meaning of whatever we are saying in Arabic. Likewise, one should not pray indifferently or carelessly. God warns that destruction will befall on those who pray indifferently.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

4: 44. O ye who believe! go not near Prayer when you are not in full possession of your senses, until you know what you are saying....

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۚ فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ ۖ وَلَا يَحِضُ

عَلَىٰ طَعَامِ الْمَسْكِينِ ۖ فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ

سَاهُونَ ۖ الَّذِينَ هُمْ رِءَاوُونَ ۖ وَيَمْنَعُونَ الْمَاعُونَ ۖ

107: 2. Hast thou seen him who denies the Judgment? That is he who drives away the orphan, And urges not the feeding of the poor. So woe to those who pray, But are unmindful of their Prayer. They like only to be seen of men, And withhold legal alms.

In many places today in the mosques of Allah, we see people calling on others such as prophets, Walis, as well as saints. This is an act contrary to the teaching of the Holy Qur'an

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۖ

72: 19. And all places of worship belong to Allah; so call not on anyone beside Allah.

God reveals that prayer and zakat were made obligatory not only on Muslims but also on previous religious communities. But their

form of prayer may not be the same as that of Muslims.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۖ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا
 اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۖ

98: 5-6. And those to whom the Book was given did not become divided until after clear evidence had come to them. And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer and pay the Zakat. And that is the right religion.

Those who are physically unclean should take bath and purify themselves before praying. Sexual intercourse with or without orgasm is commonly considered as a reason for physical cleansing. However, even if water is available for patients and travellers, Tayammum can be done instead of bathing. The last part of the sentence quoted below describes how to do Tayammum.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ... وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ
 كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
 مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۖ

4: 44. O ye who believe! go not near Prayer when you are not in full possession of your senses, until you know what you are saying, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or you are on a journey while unclean, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely Allah is the Effacer of sins, Forgiving,

Those who are unclean should wash their parts of their bodies

before praying (Ablution), just as those who are physically unclean should take bath and purify themselves. Even if water is available, patients and travellers can do Tayammum instead of ablution. The Holy Qur'an explains how to perform ablution as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ^ج

5: 7. O ye who believe! When you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads and your feet to the ankles.

It is God's command that all believers should turn and worship facings a central point. God has commanded us to turn our face and pray towards the Holy Ka'aba in Makkah, which is the first place of worship established for mankind.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ^ط
وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ^ق

2:150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And Allah is not unmindful of what you do.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ^ج
وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ^و

2:151. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it.

The total number of prayer is five times. Noon, evening, sunset, night and dawn. These five times are recorded in the Holy Qur'an

in several verses as follows:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

11:115. And observe Prayer at the two ends of the day, and in some hours of the night. Surely, good works drive away evil ones.

(These verses indicates Fajar, Asar and Maghrib prayers.)

أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ

الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

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.

(These verses indicates Zuhar, Asar, Maghrib, Isha'a, and Fajar prayers.)

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ

غُرُوبِهَا وَمِنْ ءَانَايِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

20:131. Bear patiently then what they say, and glorify thy Lord with His praise before the rising of the sun and before its setting; and glorify Him in the hours of the night and all parts of the day, that thou mayest find true happiness.

(These verses indicates Zuhar, Asar, Maghrib, Isha'a, and Fajar prayers.)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ

مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ وَمِنْ بَعْدِ

صَلَاةِ الْعِشَاءِ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

24: 59. O ye who believe! let those whom your right hand possess, and those of you, who have not reached puberty, ask leave of you at three times before coming into your private apartments -before the Morning Prayer, and when you lay aside your clothes at noon (in summer) and after the night Prayer. These are the three times of privacy for you. At other times there is no blame on you nor on them, for some of you have to attend upon others and to move about freely according to need. Thus does Allah make plain to you the Signs; for Allah is All-Knowing, Wise.

(These verses indicates Fajar, Zuhar, and Isha'a prayers.)

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

30: 18 - 19 So glorify Allah when you enter the evening and when you enter the morning. And to Him belongs all praise in the heavens and the earth - and glorify Him in the afternoon and when you enter upon the time of the decline of the sun.

(These verses indicates Maghrib, Fajar, Asar and Zuhar prayers.)

All the above quoted verse clarifies beyond doubt that obligatory prayers are five times.

The Qur'an only gives hints about the obligatory prayers as well as the manner how it is to be performed, and the length of the prayers etc. However, Allah asked us to perform the prayers as taught by the Prophet (peace and blessings of Allah be upon him), by telling us "Pray as God has taught us" (see verse 2:240 below).

فَإِنْ خِفْتُمْ فَرَجَالًا أَوْ رُكْبَانًا

فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٤٠﴾

2:240. If you are in a state of fear, then say your prayers on foot or riding, but when you are safe, remember Allah as He has taught you that which you did not know.

The length and frequency of prayers can be shortened during travelling. Prayers can be shortened again during times of war as well as during observation of enemies.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ﴿٢٤١﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَافِئَةً مِنْهُمْ مَعَكَ وَلِيَّا خُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلِتَأْتِ طَافِئَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَّا خُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٢٤٢﴾ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَأَذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٢٤٣﴾

4:102-104. And when you journey in the land, it shall be no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you trouble. Verily the disbelievers are an open enemy to you. And when thou art among them, and leads the Prayer for them, let a party of them stand with thee and let them

take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee, and let them take their means of defence and their arms. The disbelievers wish that you were neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin for you, because of the inconvenience caused by rain or because you are sick, that you lay aside your arms. But you should always take your precautions. Surely, Allah has prepared an humiliating punishment for the disbelievers.

Thus, it is obligatory upon the believers to perform the prayer at its appointed time even during traveling and at the time of war.

It is obligatory upon Muslims to abstain from worldly pursuits and to attend the Friday noon prayer. It is not forbidden to strive for material benefits before or after the prayer. But when the call is made for Friday prayer, we have to stop everything and attend the prayer.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٢﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٦٣﴾

62: 10-11. O ye who believe! When the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is best for you, if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much that you may prosper.

Tahajjud prayer is performed at the end of the night before the morning prayer. It is optional but a very important prayer. God has promised to raise such people to a glorious position. Tahajjud

prayers help to gain concentration in the prayer as well as for a more effective speech.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾

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.

Allah had entrusted the Prophet (peace and blessings of Allah be upon him) with the heaviest task in the world. God asked the Prophet (peace and blessings of Allah be upon him) to perform Tahajjud prayers in order to gain the strength to fulfill such a heavy responsibility.

يَا أَيُّهَا الْمَزْمُلُ ﴿٧٣﴾ قُمْ لَيْلٍ إِلَّا قَلِيلًا ﴿٧٤﴾ نِصْفَهُ أَوْ اتَّقِصْ مِنْهُ قَلِيلًا ﴿٧٥﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ

الْقُرْآنَ تَرْتِيلًا ﴿٧٦﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٧٧﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٧٨﴾

73: 2-7. O thou wrapped up in thy mantle, Stand up in Prayer at night except a small portion thereof - Half of it, or reduce from it a little, Or, add to it a little - and recite the Qur'an a good recital. Verily, We are about to charge thee with a weighty Word. Verily, getting up at night for Prayer is the most potent means of subduing the self and most effective in speech.

Allah Himself has testified in the Holy Qur'an that the Prophet (peace and blessings of Allah be upon him) and his followers used to perform Tahajjud prayers as directed by God. However, since there are people with different capabilities among the believers, it is advised to pray Tahajjud as much as one can, as it is not possible for everyone to perform Tahajjud intensively.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ﴿٧٩﴾

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ﴿٨٠﴾

عَلِمَ أَنَّ سَيَكُونُ مِنْكُمْ مَّرَضَىٰ ۖ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۚ
وَأَخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ

73: 21. Surely, thy Lord knows that thou standest up praying for nearly two-thirds of the night, and sometimes half or a third thereof and also a party of those who are with thee. And Allah determines the measure of the night and the day. He knows that you cannot calculate the time accurately, so He has turned to you in mercy. Recite, then, as much of the Qur'an as is easy for you. He knows that there will be some among you who may be sick, and others who may travel in the land, seeking Allah's bounty, and others who may fight in the cause of Allah. So recite of it that which is easy for you, and observe Prayer and pay the Zakat and lend to Allah a goodly loan. And whatever good you may send on before you for your souls, you will find it with Allah. It will be better and greater in reward. And seek forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful.

In the Qur'an, God describes getting up at night as one of the characteristics of the believers.

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝

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

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

32: 17. Their sides keep away from their beds; and they call on their Lord in fear and hope, and spend out of what We have bestowed on them.

In addition to performing prayer, another form of worship is to remember God by doing Dhikr. Prayer is a crucial arrangement for remembering God. But Dhikr, which is to be continued after

Prayers as well as in all other stages of life, is to remember or glorify God. God has told us that the most precious thing in this world is the remembrance of God and that only through remembrance of God one can find peace of mind and tranquility.

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

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.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ

وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

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;

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

4:104. And when you have finished the Prayer, remember Allah, standing and sitting, and laying on your sides.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ

مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

7:206. And remember thy Lord in thy mind humbly and fearing Him, and in a low voice in the mornings and evenings; and be not of the heedless.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

33: 42. O ye who believe ! remember Allah much;

The true contentment and peace of mind lies in the remembrance of God. By being able to truly know God, the mind is freed from the anxieties of this world and the fear of what will happen after death. Be aware, peace of mind is found only in the remembrance of God.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٩﴾

13: 29. 'Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye ! It is the remembrance of Allah that hearts can find comfort;

Since the most precious thing in this world is the remembrance of God, its obvious effect will be visible in the Hereafter. The Prophet (peace and blessings of Allah be upon him) said that the believers will grieve the most for the moments they left out without remembering God in this world.

وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٦﴾

29: 46. ... and the remembrance of Allah is the greatest virtue. And Allah knows what you do.

God has made it clear in the Holy Qur'an that the prayer is made compulsory for the remembrance of God.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٥﴾

20: 15. 'Verily, I am Allah; there is no god but I, so worship ME alone and observe Prayer for my remembrance;

Prayer has many benefits for our life and soul. The first of these is that those who pray and spend in the way of God will never have to grieve. This does not mean that they will not have difficulties in their life. But whatever loss they may incur, God will replace it for them, and God will give them better comforts than what they have lost.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ
لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

2:278. Surely, those, who believe and do good deeds, and observe Prayer and pay the Zakat, shall have their reward from their Lord, and no fear shall come on them, nor shall they grieve.

وَالَّذِينَ يُسْكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧١﴾

7:171. And as for those who hold fast by the Book and observe Prayer, surely, We suffer not the reward of the righteous to perish.

Prayers give the power to attain liberation from sins as it also erases the past sins..

وَأَقِمِ الصَّلَاةَ طَرَفَى النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٥﴾

11:115. And observe Prayer at the two ends of the day, and in some hours of the night. Surely, good works drive away evil ones. This is a reminder for those who would remember.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٦﴾

29: 46. Recite that which has been revealed of the Book and observe Prayer. Surely, Prayer restrains one from indecency and manifest evil; and the remembrance of Allah is the greatest virtue. And Allah knows what you do.

Another benefit of prayer is the satisfaction of the soul. God has said that the soul is satisfied through prayer. The Prophet (peace and blessings of Allah be upon him) said: It is in prayer that my

eyes get cooled.

فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا
وَمِنْ عَآئِنِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿٢٠﴾

20:131. Bear patiently then what they say, and glorify thy Lord with His praise before the rising of the sun and before its setting; and glorify Him in the hours of the night and all parts of the day, that thou mayest find true happiness.

Another benefit of prayer is the wide range of sustenance available to the worshipers. God has commanded us to pray without giving priority to seeking food. God has promised He will arrange sustenance himself for such people.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ
رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ﴿٢١﴾

20:133. And enjoin Prayer on Your people and be constant therein. We ask thee not for provision; it is We who provide for thee. And the good end is for those who guard against evil.

إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا
عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

29: 18. Those, whom you worship beside Allah, have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be Grateful to Him. Unto Him will you be brought back.'

God commands us to pray for the success of our life. Another benefit of prayer is success in life.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٢﴾

22: 78. O ye who believe! Bow you down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

Those who pray will receive God's mercy in a special way. God will bring them out of darkness into light. God will bless them and will nourish their soul stage by stage.

وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٤﴾

24: 57. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown Mercy.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٣٣﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٣٤﴾ هُوَ الَّذِي

يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٥﴾

33: 42-44. O ye who believe ! remember Allah much; And glorify Him morning and evening. He it is Who sends down His blessing on you, and His angels pray for you, that He may bring you forth from all kinds of darkness into light. And He is Merciful to the believers.

Another benefit of prayer is the great divine reward for those who pray.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ

تَجَرَّةً لَّن تَبُورَ ﴿٣٥﴾ لِيُؤْفِقَهُمْ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ﴿٣٦﴾ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٧﴾

35: 30-31. Surely, only those who recite the Book of Allah and observe Prayer and spend out of what We have provided for them, secretly and in public, look for a bargain which will never fail; In order that He may give them their full rewards, and even increase them out of His bounty. He is, surely, Most Forgiving, Most

Appreciating.

Those who pray will never be humiliated in life. Moreover, God Himself has warned that He will cut off those who try to insult those who worship Him.

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۖ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۖ

108: 2-4 Surely, We have bestowed upon thee an abundance of good; So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who shall be without issue.

The benefits of praying are not available to those who do not pray. The Holy Qur'an warns that they will face a great loss.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا ۖ

19: 60. Then there came after them an evil generation who neglected Prayer, and followed their evil desires. So they will meet destruction.

Those who live without worship and obedience to God are wasting their lives. God has decreed that such people will go to hell in disgrace. It is also futile to hope that those who do not pray will receive the same blessings as those who pray, as those who pray and those who do not are not equal in the sight of God.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ

عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۖ

40: 61. And your Lord says, 'Pray unto ME; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'

فِي جَنَّتٍ يَتَسَاءَلُونَ ۖ عَنِ الْمُجْرِمِينَ ۖ مَا سَلَكَكُمْ فِي سَقَرٍ ۖ

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۖ وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ۖ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۖ

74: 41-48. They will be in Gardens enquiring. From the guilty ones, 'What has brought you into Hell ?' They will say, 'We were not of those who offered Prayer, 'Nor did we feed the poor, 'And we indulged in idle talk with those who indulge therein.

Along with prayer, one should spend in the way of God. The Holy Qur'an (2: 177) makes it clear that there is no virtue in simply turning one's face to the east or west without spending in the way of God. Spending in the way of God is not described further here as it is specifically described in another chapter.

Fasting is another most important rituals in worship. It is clear from the Holy Qur'an that fasting, like prayer, was obligatory on the previous communities as well.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ

عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۖ

2:184. O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

Although the benefits of fasting are many, it can be understood from the Holy Qur'an that its main purpose is twofold. Taqwa or fear of God is the first of them. True fear of God comes from the wisdom of God. From this it can be understood that it is possible to attain Ma'rifat or divine wisdom by fasting. The most essential for Ma'rifat is divine revelation. From this it can be seen that those who fast will get signs of existence of God such as revelation, true dreams or true visions.

Another purpose of fasting is to offer gratitude to the Creator. It is

the duty of human beings to give thanks for His great blessings as God has guided mankind by revealing the Holy Qur'an. For this reason, the month of Ramadan, in which the revelation of the Holy Qur'an came to descend down, has been chosen for fasting. The following holy verses describe the commandments for fasting, its purpose, aim and the reason for choosing the month of Ramadan for it.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٨٦﴾

2:186. The month of Ramadaan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever is present in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, Allah desires ease for you and He desires not hardship for you, and He desires that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

In the Holy Qur'an, God says that there will be a great night in which the angels descend down with revelations from God. This night, which is more important than a thousand months, is described in the Holy Qur'an as Lailatul Qadr or the Night of Decree. The Prophet (peace and blessings of Allah be upon him) has said that this phenomenon, or Laylat al-Qadr, in which the angels descend down occurs during the odd nights of the last ten days of Ramadan. Therefore, those who sincerely fast during the month of Ramadan will receive signs from God in the form of revelations, dreams or visions. Thus Ma'rifat or divine knowledge get increased in them those who fast.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنْزِلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۖ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۖ

97: 2-6. Surely, We sent it down during the Night of Decree. And what shall make thee know what the Night of Decree is? The Night of Decree is better than a thousand months. Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning various matters.

From the statement that the revelation of the Holy Qur'an began in the month of Ramadan and that the angels descend on the night of decree, it can be understood that the night of decree is in the month of Ramadan. Lailatul Qadr is actually the phenomenon of darkness being wiped out and truth being established through divine revelations. It refers to a period of time that lasts longer than one night. That period refers to the time when the Prophets and Mujaddids (reformers) being appointed by Allah. A thousand months signifies a century, as well as a period of a human lifespan. Mujaddids appear at the beginning of every century. The reflection of Laylat al-Qadr is happening during every month of Ramadan in an individual way. The M'arifat thus obtained completely changes a person's life and submerges him in the ocean of love of God.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:

إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَىٰ رَأْسِ كُلِّ مِائَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

(رواه أبو داود - رقم ٤٢٩١)

Narrated by Abu Huraira, may God be pleased with him, on the authority of the Messenger of God, may God's prayers and peace be upon him, that he said: (Verily, God sends to this nation at the head of every hundred years someone who will renew its religion for it). Narrated by Abu Dawood (No. 4291).

Another benefit of fasting during Ramadan is that supplications are increasingly accepted during this month, so that those who are fasting can present their difficulties and hardships before God and get rid of it. God has informed us between the lines of describing the fasting during the month of Ramadan, he will answer the supplications of a supplicator as follows:

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.

The time of fasting is from dawn to dusk. In the night, we can eat and drink and also go to our wives. There is another form of worship that is optional. This act of remembering Allah by abstaining from all worldly things and dwelling in His Masjids exclusively for Him is called I'tikaf. Those who sit in I'tikaf can go home for their basic needs. They may eat at night like others, but are not allowed to have intercourse with their wives or stay with them.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لَبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ
فَالَّذِينَ بَشَرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَشِّرُوهُنَّ
وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا قَدْ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

2:188. It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black tread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the Mosques for devotion. These are the limits set by Allah, so approach them not. Thus does Allah make His commandments clear to men that they may become secure against evil.

Exemptions and easiness are granted to those who have difficulty in fasting, just as exemptions are granted in all of Allah's commandments, ordinances and punishments. Patients and travellers should abstain from fasting. But on other days the fast should be completed and those who are able to give ransom to the poor are encouraged to do that as atonement. God glorifies fasting rather than abstaining from it for no reason of avoiding it.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ
مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

2:186. The month of Ramadaan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, Allah desires ease for you and HE desires not hardship for you, and HE desires that you may complete the number, and that you may exalt Allah for HIS having guided you and that you may be grateful.

There are many spiritual benefits to fasting as well as physical benefits. During fasting, the body becomes healthier by utilizing the fat stored in the body. Toxins are expelled from the body and the efficiency of the body's digestive and circulatory functions is increased. It also kills cancerous cells.

After fasting in the holy month of Ramadan, the next act of worship is to go to the Holy Makkah and perform the Hajj. In the Holy Qur'an, God commands that it is an obligation on those who are able to perform it financially and physically.

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا
وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِيْنَ ﴿٩٨﴾

3: 98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, is safe. And pilgrimage to the House is a duty which men - those who can find a way thither - owe to Allah. And whoso disbelieves, let him remember that Allah is surely Independent of all creatures.

Ka'abah is the first place of worship built for mankind.

اِنَّ اَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِيْنَ ﴿٩٩﴾

3: 98. Surely the first House founded for all mankind is that at Becca, abounding in blessings and a guidance for all peoples. .

The holiness of Makkah is revealed by God in His words. The following verses testify to the fact that it is a holy land.

اِنَّمَا اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِيْ
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ﴿١٠٠﴾

27: 92. Say, 'I am commanded only to serve the Lord of this City

which He has made sacred, and to Him belongs all things; and I am commanded to be of those who submit to God,

وَلَمْ نُكِنِّ لَهُمْ حَرَمًا ءَامِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا
مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٨﴾

28: 58. ...'Have We not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from US ?' But most of them know not.

There is a story of sacrifice in going to Makkah for Hajj and turning towards the Ka'bah during prayers. By going to the Kaaba and performing Hajj and turning to it and offering worship, we show our commitment to make the same sacrifices for God. Through Hajj, we show our readiness to make such sacrifices for God, in remembrance of the great work of a sacrificial grandfather who had to leave his own son for the reconstruction of the Kaaba at a time when no one lived around it. This sacrifice made by Prophet Ibrahim (a) was tantamount to sacrificing his own son for God. It has been revealed in the Holy Qur'an about the sacrifice of his son, by Ibrahim (a), in a dream he saw as a command from God. Ibrahim (a) prayed for a pious son and God graciously gave him one. Let us read the relevant verses and the subsequent developments in the Holy Qur'an as follows:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿٥٩﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿٦٠﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَىٰ
إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ﴿٦١﴾ قَالَ يَتَابَتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن
شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿٦٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهِ لِلْجَبِينِ ﴿٦٣﴾ وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿٦٤﴾ قَدْ
صَدَقْتَ الرَّءْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٦٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿٦٦﴾ وَفَدَيْنَاهُ
بِذَبْحٍ عَظِيمٍ ﴿٦٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٦٨﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ كَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ۖ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۖ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ۖ

37:101-114. And he prayed, 'My Lord, grant me a righteous son. So We gave him the glad tidings of a forbearing son. And when he was old enough to work along 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.' And when they both submitted to the will of God, and Abraham had put him down on his forehead, We called to him, 'O Abraham, 'Thou hast, indeed, fulfilled the dream.' Thus, indeed, do We reward those who do good. That, surely, was a manifest trial. And We ransomed him with a mighty sacrifice. And We left for him a good name among the succeeding generations. Peace be upon Abraham! Thus do We reward those who do good. Surely, he was one of our believing servants. And We gave him the glad tidings of Isaac, a Prophet, and one of the righteous.

There is a controversay between Muslims, Jews and Christians about the son who was sacrificed. Bible says it was Isaac, the second son of Ibraheem(a). But the verse quoted above 37:114 'And We gave him the glad tidings of Isaac, a Prophet, and one of the righteous' makes it clear that Isaac was born after the incident of sacrifice. Also if Isaac was sacrificed, Jews and Christians should celebrate the day of sacrifice. But they do not. So it is clear that Ismaeel, the first son of Abraham was sacrificed

The dream of sacrificing Ishmael (a) did not occur as a child, as is commonly believed. It is clear from the above verses that the boy was of working age. The command to leave his wife and son in the desolate region for the reconstruction of the Ka'bah and its restoration was meant by sacrificing his own son in his dream. It is this sacrifice that the verse makes clear that we have made a great sacrifice in lieu of it. Otherwise, sacrificing a goat is not better sacrifice than sacrificing a son. The Holy Qur'an describes

the leaving Ishmael near the Ka'bah for this purpose:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٤﴾

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.

The Ka'bah was built by Prophet Ibrahim (a) and Prophet Ishmael (a). This is how God revealed their prayers at that time of its construction in the Holy Qur'an.

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;

It is clear from the following verses that the Hajj pilgrimage started after the re-construction of the Kaaba by Ibrahim (a) and Ishmael (a).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٧﴾ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ
يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٨﴾

22: 27-28. And call to mind when We assigned to Abraham the site of the House and said, 'Associate not anything with ME and keep MY House clean for those who perform the circuits, and those

who stand up and those who bow and prostrate themselves in Prayer; And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant, deep track.

The Holy Qur'an describes very briefly what Hajj is and how it should be performed:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ
الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ۖ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ ۚ ذَٰلِكَ وَمَنْ يُعْظَمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُۥ عِنْدَ رَبِّهِ ۖ وَأَحَلَّتْ لَكُمْ
الْأَنْعَامَ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ۚ

22: 29-31. 'That they may witness the benefits provided for them and may mention the name of Allah, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. So eat thereof and feed the distressed and the needy. 'Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.' That is Allah's commandment. And whoso honors the things declared sacred by Allah, it will be good for him with his Lord.

The actual Hajj is a fulfillment of a vow as stated in these verses. That is, the vow that, like Prophet Ibrahim (a), as he was willing to sacrifice even his own son in the way of God, we the believers are also ready to do such sacrifices for the sake of God. Allah accepts the Hajj of those who perform the Hajj sincerely with this vow and then Allah gives them opportunities to make sacrifices in the way of God in their lives and thus they become heirs of Paradise as a result of their sacrifices. Those who go on Hajj without being prepared to make such sacrifices may not get Paradise as the reward of Hajj. They may get rewarded for their journey.

God reminds the pilgrims that once they enter the acts of the Hajj, they should not indulge in foul talks or any crime or quarrels.

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٨﴾

2:198. The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allah knows it. And furnish yourselves with necessary provisions for your journey and surely, the best provision is righteousness. And fear ME alone, O men of understanding.

The Holy Qur'an speaks of certain things as symbols of God. The symbols are the Holy Kaaba, the hills of Safa and Marwa, the holy months, the sacrificial animals and the pilgrims. In the Holy Qur'an, God instructs us to respect and honour the symbols of God. From this it can be seen that disrespecting the symbols of God leads to the wrath of God.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامَ يَلْتَعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا

5: 3. O ye who believe! Profane not the Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars nor those repairing to the Sacred House, seeking grace from their Lord and His pleasure.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ

5: 98. Allah has made the Ka'bah the Sacred House, a means of support and uplift for mankind, as also the Sacred Month and the offerings and the animals with collars.

ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٣﴾

22: 33. The truth is that whoso honors the sacred Signs of Allah - that, indeed, proceeds from the righteousness of hearts.

During the Hajj months, as well as at other times, one can go to Makkah and circumambulate the Holy Ka'bah. This is called Umrah or Shorter Pilgrimage. For those performing Hajj and Umrah, walking between the hills of Safa Marwa is considered sacred. Those who go for Hajj can perform Hajj and Umrah together or separately.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾

2:159. Surely, Al-Safa and Al-Marwah are among the Signs of Allah. It is therefore no sin for him who is on Pilgrimage to the House, or performs Umrah, or go around the two. And whoso does good beyond what is obligatory, surely then, Allah is appreciative of good deeds, and All-Knowing.

The ninth day of the month of Dul Hijjah marks the beginning of the Hajj with a noon gathering in the valley of Arafah, about nine miles from Makkah. There the Hajj Qutba, the noon prayer and the evening prayer are performed together each in two rak'ahs and the pilgrims will leave for Musdalifah in the evening. There is a hilly area called Mash'arul Haram. The Prophet (peace and blessings of Allah be upon him) used to pray Maghrib and Isha together here and spend the night in prayer. After spending the night here and performing Fajr prayer, the pilgrims should leave silently to Mina with full devotion at the time of sunrise. Between Mashrul Haram and Mina is a valley called Batnumuhassar. Pilgrims should cross this valley hastily. After crossing this place, pilgrims should walk in silence and devotion towards Mina.

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَكُمْ وَإِنْ
 كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٢٠٠﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ
 غَفُورٌ رَحِيمٌ ﴿٢٠١﴾ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

2:199-201. ...But when you pour forth from Arafat, remember Allah at Mash'ar al-Haraam, and remember Him as He has guided you; although before this you were of those gone astray. Then pour forth from where the people pour forth, and seek forgiveness from Allah; surely Allah is most forgiving, Merciful. 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.

On the day of Eidul Adh-ha, the Feast of Sacrifice (Dhul Hijjah 10), the pilgrims should stone Jamrat al-Aqaba in Mina, and those who want to slaughter the animal of sacrifice should slaughter it and then do the cleansing (cutting off their hair and nails). Then they should come to Makkah and circumambulate the Ka'bah seven rounds and complete the hasty walk between the hills of Safa and Marwah also seven times.

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ
 مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٠٢﴾ ثُمَّ لِيَقْضُوا
 تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٠٣﴾

22: 29-31. 'That they may witness the benefits provided for them and may mention the name of Allah, during the appointed days, over the quadrupeds of the class of cattle that He has provided for them. So eat thereof and feed the distressed and the needy. 'Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.'

After that return to Mina and spend the night there. From the next day onwards for three days (Dul Hijjah 11,12,13) the three Jamras, Jamrat al-Ula, Jamrat al-Wusta, and Jamrat al-Aqaba, should be stoned. Instead of three days, the stoning can be finished within two days also. Thus, in four or five days, the main rituals of Hajj are completed. Those who want to know more should read books that specifically describe Hajj. We get only hints from the Holy Qur'an about Hajj.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ
فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ تُحْشَرُونَ ﴿٢٠٤﴾

2:204. And remember Allah during the appointed number of days, but whoso hastens to leave in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him either. This direction is for him who fears Allah. So fear Allah and know that you shall all be brought together before Him.

It has already been explained in 2: 197 that one should not engage in sexual acts, insults or abuses after entering acts of the Hajj. However, the pursuit of livelihood during Hajj is not forbidden.].

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ

2:199. It is no sin for you that you seek the bounty of your Lord.

Hunting on land during Hajj is not allowed. If hunting on land is done then the equivalent of an animal must be atoned for by sacrifice.

أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ
عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿٢٠٥﴾

5: 2. O ye who believe! Fulfill you compacts. Lawful are made to you quadrupeds of the class of cattle other than those which are

being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allah decrees what He wills.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمْ اللَّهُ بَشْيَءٍ مِّنَ الصَّيْدِ تَنَالُهُ وَأَيْدِيكُمْ وَرِمَاحُكُمْ
لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٥﴾

5: 95. O ye who believe! Allah will surely try you in a little matter: the game which your hands and lances can reach, so that Allah may cause to be known those who fear Him in secret. Whoso, therefore, will transgress after this, shall have a grievous punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِّنْكُمْ مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَاكَ
صِيَامًا لِّذُوقِ وَبَالَ أَمْرِهِ ۚ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَن عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٩٦﴾

5: 96. O ye who believe! Kill not game while you are in a state of Pilgrimage. And whoso among you kills it intentionally, its compensation is a quadruped like unto that which he has killed, as determined by two just men from among you, the same to be bought as an offering to the Ka'bah; or as an expiation he shall feed a number of poor persons, or fast an equivalent number of days, so that he may taste the penalty of his deed. As for the past, Allah forgives it; but whoso reverts to it, Allah will punish him for his offence. And Allah is the Lord of retribution.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ ۚ مَتَّعْنَا لَكُمْ فِي السَّيَاطَةِ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

5: 97. The game of the sea and the eating thereof is made lawful for you as a provision for you and the travelers; but forbidden to

you is the game of the land as long as you are in the state of Pilgrimage. And fear Allah to whom you shall be gathered.

The gathering in Arafah symbolizes the global victory of Islam, as well as the gathering of people together on the Day of Resurrection. The stoning of Jamras symbolize our vow that we are ready to cast out satanic impulses from our minds.

Sacrificing animal is not obligatory during Hajj, but those who perform Hajj and Umrah together must offer sacrifices. Similarly, sacrifices can be made even if one has to return from Hajj due to illness, war or other obstacles. Those who are unable to sacrifice are also required to fast and make atonement.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ
حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ
أَوْ صَدَقَةٍ أَوْ نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ
لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَٰلِكَ لِمَن لَّمْ
يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٩٧﴾

2:197. And complete the pilgrimage and the Umrah for the sake of Allah; but if you are kept back, then make whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, should make and expiation either by fasting or alms giving, or a sacrifice. But when you are safe, then he who would avail himself of the Umrah together with the Pilgrimage, should make whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the

Sacred Mosque. And fear Allah and know that Allah is severe in punishing.

Those who go out for Hajj but are unable to do so must return and make sacrifices. Those who perform Hajj and Umrah together must perform the sacrifice at Mina near Masjid al-Haram.

مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٤﴾

22: 34. ... their place of sacrifice is at the Ancient House.

In the Holy Qur'an, God has revealed that sacrifices were made obligatory not only for Muslims but also for other religious communities.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةٍ
الْأَنْعَامِ فَلِلَّهِكُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٥﴾

22: 35. And for every people We have appointed rites of Sacrifice, that they might mention the name of Allah over the quadrupeds of the class of cattle that He has provided for them. So your God is One God, therefore, submit ye all to Him. And give thou glad tidings to the humble,

It has already been explained that sacrificial animals are among the symbols of God. The lesson of sacrifice is that we must be willing to sacrifice our lives for the sake of God, just as the sacrificial animals sacrifice their lives for the sake of their master. The goal of sacrificial acts is to cultivate the spirit of sacrifice that the sacrificial animals display. The meat of the sacrificial animal can be eaten by the owner and also to be donated to others.

وَالْبَدَنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا

صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ
كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٧﴾

22: 37. And among the sacred Signs of Allah We have appointed for you the sacrificial camels. In them there is much good for you. So mention the name of Allah over them as they stand tied up in rows. And when they fall down dead on their sides, eat thereof and feed him who don't ask and him also who asks. Thus have We subjected them to you, that you may be grateful.

The Holy Qur'an states that neither the flesh nor the blood of sacrificial animals reaches God, but that the fear of God (Taqwa), which is the object of our sacrifice, and the inspiration we derive from it and from our good deeds, reach God, and that is the essence of sacrifice.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾

22: 38. Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus He has subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good.

Sacrifices are not meant to fill our stomachs. But we are ready to sacrifice our desires for the sake of God.

Inviting others to the way of God is an act that is said to be very important step in worship, but it is not possible for everyone except by those who have a lot of goodness in their mind. God instructs us to share the guidance we received with others, just as we received it from God. Inviting others to the path of God is

called Tabligh. The Holy Qur'an teaches us that religious preaching should be done in a very dignified manner. The purpose of preaching is not to force others to convert. It is to make God's message to reach out to others and make them understand it. Those who possess goodness in their minds will accept the divine message and those who do not have such goodness will reject it. We do not know who deserves to be guided. Our goal is to invite others to the message of God. God Himself will make those who deserve the message to be acceptable and will exclude those who do not deserve it. We should not get discouraged if others do not accept the message. Whether others accept the message or not, we will get rewarded for our good deeds. We are instructed to invite not only outsiders but also our next of kin and tribes to the way of God. The aim of the Tabligh is to spread the belief in one God and His commandments. Tabligh should not be performed for other purposes of worship or for worshiping others with God.

The following are some of the verses in the Holy Qur'an which suggest that the Tabligh should be carried out.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُمُ الْبَالِغَةَ هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

16:126. Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٥﴾ وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٦﴾

26:215-216. And warn thy nearest kinsmen. And lower thy wing of mercy to the believers who follow thee.

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

112: 2-5. 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.

The Holy Qur'an says that the best part of our speech is to call others to the path of God. But God has openly stated that this is not possible except for the patient and the fortunate. From this it can be understood that religious preaching is an area that requires a lot of patience and perseverance. The goal of preaching is to lead others to good and to establish peace and contentment. Those who preach hatred, conflict and violence in the name of religion are not really religious people. They are heretics.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٤١﴾
وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَليٌّ حَمِيمٌ ﴿٤٢﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٤٣﴾

41: 34-36. And who is better in speech than he who invites men to Allah and does righteous deeds and says, 'I am, surely, of those who submit?' And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

May God bless us all with the good habit to worship Allah with our full heart and to invite others to His path. Amen.

29. Characteristics of believers

Although we can see many in this world who claim to be true God-fearing people, Allah has described signs in the Holy Qur'an so that we can recognize them. Based on these qualities, we can identify the true believers. In the same way, those who want to become true believers need to adopt these qualities in their lives and show their way of life as a model to others.

Faith is not for those who take their life as a joke and enjoy it. It is for those who understand that life is very serious and that life is graciously given to accomplish a more serious purpose. Therefore, the plan of action given by Allah to the believers is effort oriented. Believers have to work hard. Many of the virtues of the believers are to be attained through hard work and endless efforts.

Although the beginning of faith is easy, its journey and goal depend on tireless efforts. In faith relevance is given to Allah and things related to Him. Everything else becomes irrelevant for a believer. Non-importance to worldly things also sets a believer apart from others.

One of the characteristics of believers is that they think about the creation of the universe and give thanks to God, and realize that the universe is not created in vain and without purpose. The Holy Qur'an describes this feature as follows:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٢﴾

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; As the believers remember Allah, so they find happiness in His re-

membrance. Only the remembrance of God can give them peace of mind.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٩﴾

13: 29. 'Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is the remembrance of Allah that hearts can find comfort;

It is through the fear of God that one can attain liberation from evil actions. Believers who have received the knowledge of God will have the fear of displeasure of God. It discourages them from doing more bad things. At the same time, the fear of losing the love of God, will cause to increase the fear of God in their lives.

Allah says about believers:

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٨﴾

23: 58. Verily, those who tremble with fear of their Lord,

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٩﴾

70: 28. And those who are fearful of the punishment of their Lord.

Believers worship only one God. They do feel that no one has got any power or ability other than one God. They know that God's will is hidden behind everything that happens in this world, and that no one else can hurt or harm them as long as God wills not. Therefore, believers will not fear anyone other than God, nor will they offer worship to such forces openly or hiddenly. GOD speaks of this quality of believers as follows:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٣﴾

6: 83. Those who belief and mix not up their belief with injustice - it is they who shall have peace, and who are rightly guided.

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٦٠﴾

23: 60. And those who ascribe not partners to their Lord,

God says about another virtue of believers as, whoever opposes Allah and His Prophet, no matter who they are, even if they are their own parents, will not be in love with them. This shows that only those who love God more than their own parents can become true believers. The Holy Qur'an clarifies this principle thus:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

58: 23. Thou wilt not find any people who believe in Allah and the Last Day and yet they love those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself.

Believers who value Allah above all can never give priority to worldly matters. Even though worldly matters are important, when it comes to obeying Allah's instructions, they give priority to Allah's will, abandoning materialism. In more detail, if material things prevent them from obeying Allah, then they will abandon materialism and cling to Allah's will instead.

The Holy Qu'ran describes this phenomenon as follows:

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٨﴾

24: 38. Men, whom neither merchandise nor traffic diverts from the remembrance of Allah and the observance of Prayer, and the giving of Zakat. They fear a day in which hearts and eyes will be

in a state of agitation and anguish;

The Holy Qur'an does not claim that believers are completely free from error. It is human nature to make mistakes and so believers will make mistakes. But believers will not remain in a state of error knowingly. When they do something bad, they remember GOD and ask for His forgiveness.

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا ذُنُوبَهُمْ
وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

3:136. And those who, when they commit a foul deed or wrong themselves, remember Allah and implore forgiveness for their sins - and who can forgive sins except Allah - and do not knowingly persist in what they do.

Just as believers seek forgiveness from Allah for their own mistakes, they forgive the mistakes of others as well. Thus, they will be rewarded by Allah for forgiving the mistakes of others.

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

45: 15. Tell those who believe to forgive those who persecute them and fear not the Days of Allah, that He may requite a people for what they earn.

Spending for others out of the resources they earn is a special virtue that sets believers apart from others. In fact, this quality is the origin of all other qualities. It also protects believers from all evils such as theft and deception. A believer who donates from his own wealth will never be tempted to take the wealth of others unjustly or to amass wealth in an unjust manner. Therefore, Allah has greatly praised and glorified the virtue of giving one's own wealth for the sake of others. The differences between the elephant and the ant can be seen by comparing the teachings of the Holy Qur'an with the teachings of other scriptures on this

subject.

Here are some verses that highlight the benefits of doing charitable work:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦١﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ
وَهُمْ لَهَا سَبِقُونَ ﴿٦٢﴾ وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۚ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٣﴾

23: 61-63. And those who give what they give while their hearts are full of fear that to their Lord they will return - These it is who hasten to do good works, and they are foremost in doing them. And We burden not any soul beyond its capacity, and with US is a Book that speaks the truth, and they will not be wronged.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٦٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٦٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٦٦﴾

70: 25-26. And those in whose wealth there is a known right - For those who ask for help and for those who do not ask.

Believers do charity without expecting anything in return from others. If we do something for others expecting a return from them then it cannot be called as charity. It's a trade. If there is profit or not. But the charity of the believers is only for the sake of Allah, without expecting any recompense from others.

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٦٧﴾
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٦٨﴾

76: 9-10. And they feed, for love of Him, the poor, the orphan and the prisoner; Assuring them: `We feed you to win Allah's pleasure only. We desire no reward nor thanks from you.

Believers not only spend their money during affluent times, but also spend in poverty and hardship.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظِ
وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

3:135. Those, who spends in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good;

The quality of controlling anger, which can be understood from the above verse, deserves much importance. The virtue of controlling one's anger is what makes his character formation possible. Another form of this is patience. Allah has mentioned this quality in the Holy Qur'an as follows:

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾

29: 60. Those who are steadfast, and put their trust in their Lord.

Believers seek refuge from the impulse of the satanic thoughts. The consciousness of existence of God saves them from the evil thoughts of their own minds and the impulses of others, and it helps believers to be rescued from the sins

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾

7:202. As to those who are righteous, when an evil suggestion from Satan assails them, they remember Allah and behold! They begin to see aright.

Allah has stated that it is an important virtue of the believers to give priority to the needs of those new converts from other religious faiths. Allah has pointed out that it is the duty of the believers to make sacrifices for the new believers, even if they themselves are poor. Allah gives the good news that those who make such sacrifices will be successful in freeing themselves from the greed of their own minds.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْآيَمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ
 فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ
 وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٩﴾

59: 10. And for those who had established their home in this City and had accepted the Faith before them. They love those who come to them for refuge, and find not in their breasts any desire for that which is given them (the Refugees), but give preference to the Refugees above themselves, even though poverty be their own lot. Whoso is rid of the covetousness of his own soul - it is these who will be successful;

GOD has repeatedly stated that one of the virtues of believers is to fulfill their covenants and promises. These agreements need to be fulfilled not only in writing, but in words as well. The Prophet (peace and blessings of Allah be upon him) is reported to have said that even the words that come out of the mouths of believers are promises.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿١٣﴾

13: 21. Those who fulfil Allah's pact, and break not the covenant;

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٢٣﴾

23: 9. And who are watchful of their trusts and their covenants,

Pride is an evil habit that prevents man from getting near to God. How can one who pretends to be great can see God, the Almighty, the Sovereign of the universe? Believers live a life of simplicity and modesty.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا

سَلَامًا ۝

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!'

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا

وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۝

32: 16. Only those really believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.

Another virtue of believers is the preservation of chastity. The Holy Qur'an states that believers, whether male or female, are not those who commit adultery.

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

23: 6. And who guard their chastity.

Faith is a plan that must be carried on diligently and continuously for the rest of one's life. Therefore, believers will not be able to spend time indulging in unnecessary talks or lazy activities. A change in the life of the believer is experienced in such a way that their mind gets tired from unnecessary activities and idle talks.

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝

23: 4. And who shun all that which is vain.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا

وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبَغِي الْجَاهِلِينَ ۝

28: 56. And when they hear idle talk, they turn away from it and

say, 'For us are our works and for you your works. Peace be upon you. We have no concern with the ignorant.'

Allah has said that maintaining family ties and friendly relationships is one of the virtues of the believers. This teaching pays special attention in a world where importance is not given to blood relationships. The peace and contentment that good relationships bring are unique. Therefore, Allah has commanded the believers to join family ties and to keep up the bondage of relationships.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ

رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢٢﴾

13: 22. And those who join what Allah has commanded to be joined, and fear their Lord, and dread the evil reckoning;

In the Holy Qur'an, Allah describes two kinds of duties for believers. One is the obligation to one's own Creator and the other is the obligation to one's co-creatures. The two are inextricably linked. Those who fulfill their duties to their co-creatures are those who fulfill their duties to the Creator. Similarly, those who perform duties to their Creator are those who fulfill duties to their co-creatures. So far, more has been said about the virtues that believers should display to their fellow creatures. Since virtues like humility, honesty, and sincerity are mentioned in other chapters, they are not mentioned here. Believers have a close relationship with God. A believer shows his love for God through acts of worship. Prayer is one of the most important acts of worship together with spending in the way of Allah. Prayer is a time-bound program and a compulsory practice that believers must maintain in all conditions for the rest of their lives.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٨﴾

8: 4. Who observe Prayer and spend out of that which We have

provided for them.

التَّائِبُونَ الْعَبِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ
بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ

9:112. Those who turn to Allah in repentance, who worship Him, who praise Him, who go about in the land serving Him, who bow down to Him, who prostrate themselves in Prayer, who enjoin good and forbid evil, and who observe the limits set by Allah.

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ
سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ

13: 23. And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ
مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

23: 2-6. Successful indeed are the believers, Who are humble in their Prayers, And who shun all that which is vain, And who are prompt and regular in paying the Zakat, And who guard their chastity.

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٦﴾ وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٧﴾
أُولَئِكَ هُمُ الْوَارِثُونَ ﴿٨﴾ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿٩﴾

23: 9-12. And who are watchful of their trusts and their covenants, And who are strict in the observance of their Prayers. These are

the heirs, Who will inherit Paradise. They will abide therein for ever.

Tahajjud prayer after midnight is one of the most important and praiseworthy acts of worship, though not as obligatory as the five daily prayers. Allah has described this prayer in the Holy Qur'an as a special quality of the believers.

وَالَّذِينَ يَبْتُغُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٥﴾

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

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥١﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٩﴾

51: 18-19. They slept but a little of the night; And at dawn they prayed for divine pardon;

GOD has bound the believers in brotherhood. In the Holy Qur'an, Allah describes praying for other believers who have passed away as a special quality of the true believers. At the same time, the believers are those who pray against hatred not to germinate in their mind for other believers.

يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ

فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١١﴾

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, You art, indeed, Compassionate, Merciful.

Another characteristic of believers which God says that they are not interested in entertainment. The Holy Qur'an describes it is the habit of unbelievers to indulge in entertainment and merry making. Therefore, believers will not have such qualities.

فَوَيْلٌ لِلْمُكَذِّبِينَ ۖ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝

52: 12-13. Then woe that day to those who reject the Truth, Who sportingly indulge in idle talk;

وَتَضْحَكُونَ وَلَا تَبْكُونَ ۖ وَأَنْتُمْ سَمِدُونَ ۝

53: 61-62. And do you laugh and weep not, While you make merry?

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۖ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ۖ وَكُنَّا نَخُوضُ

مَعَ الْخَائِضِينَ ۖ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۖ حَتَّىٰ أَتَانَا الْيَقِينُ ۝

74: 44-49. They (inmates of Hell) will say, 'We were not of those who offered Prayer, 'Nor did we feed the poor, 'And we indulged in idle talk with those who indulge therein. 'And we continued to deny the Day of Judgment, 'Until death overtook us.'

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

76: 28. Verily, these people love the present life, and they neglect a very hard day ahead.

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝

84: 14. Verily, before this he used to pass his time joyfully among his people.

May God help all of us to abandon all our bad habits and to purify ourselves and to attain the quality of believers. Ameen.

30. Characteristics of disbelievers

God is Bountiful and Most Merciful. His mercy extends to all things. He bestows His blessings on those who deserve it.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٦٢﴾

62: 5. That is Allah's grace; He bestows it on whom He pleases; and Allah is the Lord of immense grace.

However, all believers and their scholars have kept in mind that the blessings of Allah should be confined only to them and to the founders of their religions. They do not like anyone else to be worthy of God's spiritual blessings such as revelation and prophethood. This kind of belief causes their minds to become narrowed. When someone outside of their religious beliefs qualifies for God's blessing, their narrow minds gets filled with the poison of jealousy and leads them to the denial of truth. That is why every religious believer denies the revelations that come later. This is the reason why they disbelieve in the revelations that come at a later period. Those who are addicted to jealousy not only reject the prophets, but they are also drawn into the great sin of persecuting the prophets and their followers. Allah says in the Holy Qur'an:

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ

2: 91. Evil is that which they have sold their souls - that they should disbelieve in what Allah has revealed, grudging that Allah should send down His grace on whomsoever of His servants He pleases. So they have incurred wrath upon wrath;

Because of this jealousy their soul is defiled and their heart is surrounded by negative thoughts and their hearts get enveloped by disbelief. This is a law of the nature.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٨﴾

2: 8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement..

Thus their minds are enveloped in jealousy, so that even if they see divine signs, they will not be able to become believers, even if God's punishment comes upon them.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿٩﴾

لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ﴿١٠﴾

15: 15-16. And even if We open to them a gate in heaven, and they kept ascending through it, They would surely say, 'Only our eyes are dazed; rather we are a bewitched people'

They will not be able to believe even if they see supernatural signs. But they keep on asking for signs that do not occur in nature. The unbelievers of the time asked the Holy Prophet (peace and blessings of be upon him) to show them such miracles as follows:

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ

نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خَالِهَا تَفْجِيرًا ﴿٩٢﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ

تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٣﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ

لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ﴿٩٤﴾ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٥﴾

17: 91-94. And they say, 'We will not believe in thee until thou cause a spring to gush forth for us from the earth; 'Or, thou have a

garden of date-palms and vines and cause streams to gush forth in the midst thereof in abundance; 'Or, thou cause the heaven to fall upon us in pieces, as thou hast claimed, or, thou bring Allah and the angels before us face to face; 'Or, thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a Book that we can read.' Say, 'Holy is my Lord! I am but a mortal sent as a Messenger.'

They will not be able to believe even if they see supernatural signs. But they keep on asking for signs that do not occur in nature. The unbelievers of the time asked the Holy Prophet (peace and blessings of be upon him) to show them such miracles as follows:

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ
أَوْ نَرَىٰ رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِيْٓ اَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيْرًا ۝۲۵

25: 22. And those, who do not expect a meeting with US, say, 'Why are not angels sent down to us? Or, why do we not see our Lord?' Surely, they are too proud of themselves and have gone far in rebellion.

But the law of Allah works against the desires of the disbelievers. When the angels come down with glad tidings to those who believe and lead a righteous life, the unbelievers will only be able to see the angels at the time of their death or when the divine punishment comes to them.

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَمُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا يَخٰفُوْا وَلَا تَحْزَنُوْا
وَاَبْشُرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوعَدُوْنَ ۝۴۱ نَحْنُ اَوْلٰٓئَاكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ ۝۴۲
وَلَكُمْ فِيْهَا مَا تَشْتٰٓئِيْ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدْعُوْنَ ۝۴۳

41: 31-32. As for those who say, 'Our Lord is Allah;' and then

remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for.

The unbelievers can see the angels on two occasions only. The first is at the time when they are going to be punished and with that comes their death. It is recorded that the unbelievers said to the Holy Prophet (peace be upon him) as follows:

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٨﴾

15: 8. 'Why dost thou not bring angels to us, if thou art of the truthful?'

See what Allah says in answer to this question:

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٩﴾

15: 9. We do not send down angels but with the requirements of justice, and when We do send them, the disbelievers are not respited.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٩﴾

6: 9. And they say, 'Why has not an angel been sent down to him?' And if We had sent down an angel, the matter would have been decided, and then they would have been granted no respite.

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا ﴿٢٢﴾

25: 22. And those, who do not expect a meeting with US, say, 'Why are not angels sent down to us? Or, why do we not see our Lord?' Surely, they are too proud of themselves and have gone far in rebellion.

GOD tells us about the unbelievers seeing the angels at the time of their death:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ
 أَخْرَجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ
 عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٥﴾

6: 95. And now you come to US one by one even as We create you at first, and you have left behind your backs that which We bestowed upon you, and We do not see with you your intercessors of whom you asserted that they were partners with Allah in your affairs. Now you have been cut off from one another and that which you asserted has failed you.

GOD reveals the truth that unbelievers who do not understand God through miraculous signs that they see in nature will not be able to believe even if see they see more miraculous signs usually not found in nature.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥٢﴾

30: 52. And if We had sent a wind and they saw their harvest turn yellow, they would, certainly thereafter, begin to deny Our favors.

وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٥٢﴾

52: 45. And if they should see a fragment of the sky falling down, they would say, just clouds piled up.

Another characteristic of unbelievers is their distorted conception of God. Therefore, they are not able to properly understand the greatness of God. The main reason for this is their arrogance. Look at the way Pharaoh took to see God who is not a subject of physical eyes that can be seen:

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقَدْ لِي يَاهَمَنُ عَلَىٰ

الطِّينَ فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٩﴾

28: 39. And Pharaoh said, 'O chiefs, I know of no god for you other than myself; so burn me bricks of clay, O Haman, and build me a tower, that I may, by climbing it, have a look at the God of Moses, for I think that he is a liar.'

Allah says about Pharaoh -:

وَأَسْتَكْبَرُوا وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ ﴿٤٠﴾

28: 40. And he and his hosts behaved arrogantly in the land without justification. And they thought that they would never be brought back to us.

From the above it is clear that unbelievers are generally arrogant. Their arrogance will be discussed later.

Another example of unbelievers' misconceptions about God is that they do not consider that their God is all powerful. All religious followers claim their religions to be true and deny the later religions. If the God they believe in and their beliefs are true, why does their God not destroy the new religion that opposes their beliefs? Does not their God have power to do that? Their acts shows that God does not have such powers. This is proved by their actions that whenever the prophets came up with new ideas, they try to harm and destroy the prophets and their followers.

Another characteristic of unbelievers is that most of them hate the truth. Only what they imagine about God can happen on this earth. They become violent when they see things happening the way their minds do not wish to happen.

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٩﴾

43: 79. Allah will say, 'We, certainly, brought you the truth; but most of you were averse to the truth.'

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ

47: 4. That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allah set forth for men their lessons by similitude.

Unbelievers blindly imitate previous generations. It is because of this blindness that they despise the prophets who come to guide them to the right path. New messages, no matter how good they are, are ridiculed and rejected by them.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ

ءَابَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٣١﴾

31: 22. And when it is said to them, 'Follow that which Allah has revealed,' they say, 'Nay, we shall follow that which we found our fathers following.' What! Even though Satan was inviting them to the punishment of the burning fire?

Another characteristic of the unbelievers is that the Qur'an says that they mock and persecute Allah, His Prophets and the believers..

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٨٣﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٨٤﴾

83: 30-31. Those who were guilty used to laugh at those who believed, And when they passed by them, they winked at one another.

Unbelievers are arrogant and consider themselves as great people. They also think that no one has the freedom to give them any advise. They try to humiliate such people.

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ
يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٣١﴾

31: 8. And when Our Signs are recited to him, he turns away disdainfully, as though he heard them not, as if there were a heaviness in his ears. So announce to him a painful punishment.

The Holy Qur'an says that unbelievers are like animals. Their main purpose is to live like animals and to eat, drink, sleep, and to enjoy sex the way animals do. They do not feel to use their intellect beyond these activities. The Holy Qur'an makes it clear that unbelievers are like animals in one way or another:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٢٥﴾

25: 45. Dost thou think that most of them hear or understand? They are like cattle - nay, they are worst than cattle in their behavior.

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ

47: 13. While those who disbelieve enjoy themselves and eat even as the cattle eat;

Unbelievers give priority to entertainment and pastimes. So spiritually they are not able to think deeply. See what the Holy Qur'an says about this behavior of the unbelievers:

ذَٰلِكُمْ بِمَا كُنتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ﴿٤٠﴾

40: 76. That is because you exulted in the earth without justification, and because you behaved insolently.

الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ﴿٥٢﴾

52: 13. Who sportingly indulge in idle talk;

This is how the Qur'an describes the unbelievers in the Hereafter they way they will say about themselves.

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٧٤﴾

74: 46. 'And we indulged in idle talk with those who indulge therein.

Unbelievers are those who love the world and spend their time thinking that material riches are a great blessing. The Holy Qur'an states that unbelievers have spoken out the reason against accepting divine messages as follows:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٤﴾

34: 36. And they say, 'We have more wealth and children; and we shall not be punished.'

The Holy Quran further reveals about the limitless love that disbelievers have for this world -:

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٧٦﴾

76: 28. Verily, these people love the present life, and they neglect a very hard day ahead.

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٥٦﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٥٧﴾

56: 46-47. Before this they lived in a life of ease and plenty, And persisted in extreme sinfulness.

Disbelievers are those who doesn't spend their wealth in Allah's path and who doesn't help the poor and the needy.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا

أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٣٦﴾

36: 48. And when it is said to them, 'Spend out of that which Allah has given you,' those who disbelieve say to those who believe, 'Shall we feed him whom Allah would have fed, if He had so willed? You are but in manifest error.'

Because unbelievers deny God and His Prophets and give importance to this world, they lose the purpose of their creation, that is the spiritual blessing of worshipping Allah. Thus they become ungrateful to God and they do not give alms:

فَلَا صَدَقَ وَلَا صَلَّى ﴿٧٥﴾

75: 32. For, he neither accepted the Truth nor observed Prayer;

وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٧٧﴾ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٧٨﴾

77: 48-49. Woe on that day unto those who reject the Truth! And when it is said unto them, 'Bow down,' they bow not down.

The Holy Qur'an makes it clear that the unbelievers will not be able to prostrate themselves when all believers prostrate to God on the Day of Resurrection because they are not used to prostrate in this world:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٦٨﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلٌّ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٦٩﴾

68: 43-44. On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able to do so; Their eyes will be cast down, and humiliation will cover them; and they were, indeed, called upon to prostrate themselves when they were safe and sound, but they did not.

Since disbelievers arrogantly reject the truth and disbelieve in

Allah and His Messengers, they end up losing Allah's love and qualifying for Allah's curse. Since, we cannot be sure what will happen in the Hereafter, fear will distress their mind. This law of nature has been explained by Allah in the Holy Quran -:

إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٠﴾

30: 46. Surely, He loves not the disbelievers.

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ

33: 65. Allah has, surely, cursed the disbelievers, and has prepared for them a blazing fire,

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا

42: 23. Thou wilt see the wrongdoers in fear on account of that which they have earned.

Another characteristic of unbelievers is that they challenge God's messengers to bring down God's punishment and to hasten it, as if they can save themselves when God's punishment comes. Listen to the challenge of his people to Prophet Lot:

أَتَتْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾

29: 30. 'Bring upon us the punishment of Allah if thou speak the truth.'

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿٣٨﴾

38: 17. They say, 'O Lord, hasten to us our portion of the punishment before the Day of Reckoning.'

But when the merciful God tries to open their eyes by giving them small punishments in this world, they go back to pride and denial.

See what Pharaoh and his people asked Moses (a):

وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ ﴿٥٠﴾
فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥١﴾

43: 50-51. And each time they said, 'O thou sorcerer, pray for us to thy Lord, according to the promise He made with thee that if He avert this evil from us, then we will, surely, follow guidance.' But when We removed the punishment from them, behold ! they broke their pledge.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٣﴾

44: 13. On seeing it the people will cry, 'Our Lord, remove from us the torment; truly, we are believers.'

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٦﴾

44: 16. We shall remove the punishment for a little while, but you will certainly revert to mischief.

وَلَنَذِقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾

32: 22. And most surely We will make them taste of the lesser punishment before the greater punishment, that they may return to US with repentance.

We learn from the Holy Qur'an that unbelievers will not be able to become believers until they are greatly punished, no matter how much God, the Merciful, gives them opportunities to turn away from their sins by inflicting them minor punishments.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٧﴾
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٨﴾

10: 97-98. Surely, those against whom the decree of punishment of thy Lord has taken effect will not believe. Even if there come

to them every Sign till they see the grievous punishment.

What's more, God makes it clear to us through His knowledge of future that even on the Day of Resurrection, if the unbelievers are brought before Hell and thus see the punishment face to face they will not do any good deeds even if they are sent back to this world a second time.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نُكَذِّبُ بَيَّاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٦٨﴾
بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٦٩﴾

6: 28-29. And if thou couldst only see when they are made to stand before the Fire! They will say, 'Oh, would that we might be sent back! And then we would not treat the Signs of our Lord as lies and we would be of the believers.' Nay, that which they used to hide before has now become clear to them. And if they were sent back, they would surely return to that which they are forbidden. And they are certainly liars.

There is only one way to purify such individuals. That is to pass them through the way of nature made according to His law of justice.

وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بَيَّاتِنَا فَهُمْ يُوزَعُونَ ﴿٧٠﴾
حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بَيَّاتِي وَلَمْ تُحِطُوا بِهَا أَمْ أَذَا كُنْتُمْ تَعْمَلُونَ ﴿٧١﴾

27: 84-86. And remind them of the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be formed into separate groups. Till, when they come, He will say, 'Did you reject MY Signs while you had not full knowledge concerning them? Or, what was it that you were doing about them? And the sentence shall come to pass against them because they did wrong, and they will be speechless.

Again, what Allah says about the disbelievers is:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
 أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
 قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ۖ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ
 خَالِدِينَ فِيهَا ۖ فَبُئْسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ۖ

39: 72-73. And those who disbelieve will be driven to Hell in troops until, when they arrive there, its gates will be opened, and its Keepers will say to them, 'Did not the Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this day of yours?' They will say, 'Yea, but the word of the punishment was bound to be fulfilled in respect of the disbelievers.' It will be said, 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

From the explanation given so far, God punishes the unbelievers because they will not be cleansed unless they go through punishment of hell. Not because God is vengeful or cruel. See what God says about Himself:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ۖ

4: 41. Surely, Allah wrongs not anyone even so much as the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

اللَّهُ رَءُوفٌ بِالْعِبَادِ ۖ

3: 31.And Allah is Most Compassionate to His servants.

May God keep us all as believers and save us from His punishment of hell. Ameen.

31. Women, their rights and duties

Allah has described women in the Holy Qur'an with great mercy. God has ordained for men to treat them well, to protect them, and to spend for them. At the same time, he ordered men to pay the dowry and to give inheritance to women. In addition to the special graces that Allah has bestowed on women, He has also demanded some sacrifices from them. Obedience to her husband has been demanded as the greatest sacrifice. Men have been told to adopt certain methods of correcting them in the case of disobedience.

The Prophet (peace and blessings of Allah be upon him) made it clear that although men are allowed to divorce, such an action is the most hated thing of what is allowed in the sight of Allah. God has also given women the power to ask for a divorce in case if they do not like to continue with the marriage.

Although women have no obligation to spend for men or for their children, Allah has given women the right to own and maintain property; although the man inherits twice as much as the woman.

God also advises men to provide special protection for divorced women. Also it is advised to treat mothers and fathers equally. Both men and women are advised to preserve their chastity. Women also have the right to give testimony on equal footing with men and to rule a nation when the circumstance arises. Men and women are equal in the sight of God for His rewards and the right to get His Paradise, and for His punishment. Allah says He created man and woman from one soul. From this it can be understood that man and woman are equal in spiritual status. However, physically the roles and responsibilities of the two are different. Since man and woman are created from the same way, it is suggested that one should fear Allah in the relationship between

both of them and they should fear Allah in their mutual rights and obligations.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

4: 2. O ye people! Fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear him particularly respecting ties of kinship. Verily Allah watches over you.

God makes it clear that men and women should be the best half of each other and should support each other. Just as clothes hide the imperfections of the body, so both must conceal the imperfections of others.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لِهِنَّ

2:188.They are a garment for you and you are a garment for them.

God created man and woman to find mutual comfort each other. This is the true purpose of the marriage.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

7:190. He it is Who created you from a single soul and made there from its mate, that he might find comfort in her.

The Holy Qur'an describes the main duty of women is in the field of reproduction and the domestic matters related to it.

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنْي شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ

2:224. Your wives are a sort of tilth for you; so approach your tilth when and as you like and plan good for yourselves

Women can go out to perform their legitimate duties, but it is not advisable to display their beauties to others. This can be understood from the Quranic verse related to the wives of the Holy Prophet (peace and blessings of Allah be upon him). It is clear from this that women should give priority to the home and allied matters.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

33: 34. And stay in your houses with dignity, and display not your beauty like the displaying of the former days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely, Allah desires to remove from you all uncleanness, O Members of the Household, and purify you completely.

We can see from the verse that Allah said about Queen Bilkis that the He does not oppose women taking over the government and performing other similar duties. The Holy Qur'an opposes women only for displaying their beauty to others.

إِنِّي وَجَدْتُ أَمْرًا تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٤﴾

27: 24. 'I found a woman ruling over them, and she has been given every necessary thing and she has a mighty throne;

No matter how rich a woman is, God has given men the primary responsibility to protect their wives and children. Although women have the right to manage their property, God has given men the right to lead. The woman is commanded to obey her husband. For this reason, the Holy Qur'an makes it clear that men are one step ahead of women.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ﴿٣٥﴾

4: 35. Men are guardians over women because Allah has made some of them excel others, and because men spend on them of their wealth

The Holy Qur'an declares the following as the right of women from their father and husband.

1. Right of provision,
2. Consent for marriage
3. Right to demand Dower (Mahar)
4. Right to have good behaviour
5. Right of inheritance.
6. Right of provision at the time of divorce.

We have already seen that Allah has made it clear in the above verse that it is the duty of men to provide for women.

The following verse proves that marriage requires the consent of women.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا

4: 20. O ye who believe, it is not lawful for you to inherit women against their will

God has given women the right to demand the dowry as a guarantee that they will not be divorced after marriage for unnecessary reasons.

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيَّةً ﴿٥﴾

4: 5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

Allah further says that women should be treated well:.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ^ج

4: 20. ...and consort with them in kindness

Women, like men, are entitled to inherit the property left by their parents and close relatives.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ
الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا^{٥٠}

4: 8. For men is a share of that which parents leave and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much - a determined share.

God has made the inherited property by the women as half of the men, as He has given women many other special rights. Also because men have been given the responsibility to protect women. So Allah has doubled the inheritance to men. Instead of giving property rights equally, Allah has given priority to the protection of women. Thus the mental burden of women has been lightened. The protection that God has bestowed upon women is far greater than the deficit in property rights. This is something which can be very clearly understood without going for a deep thought.

Although divorce is the most hated thing that is allowed, Allah has given permission for divorce when there is no other option. At the same time, Allah has commanded men to provide for divorced women with provisions in a fair manner.

وَلِلْمُطَلَّقاتِ مَتَعٌ بِالْمَعْرُوفِ^ط حَقًّا عَلَى الْمُتَّقِينَ^{٥١}

2:242. And for the divorced women also there should be a provision according to what is fair – an obligation on the God-fearing.

So far we described the right of women. Regarding the obligations of women, Allah describes obedience to their husbands and protection of their chastity..

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

4: 35. So virtuous women are obedient, and guard the secrets of their husbands with Allah's protection.

Men have the primary responsibility to spend for women, but women must also spend for men when the need arises. God reveals that the believing men and women are guardians of one another;

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

9: 71. And the believers, men and women, are friends of another. They enjoined good and forbid evil and observe Prayer and pay the Zakaat and obey Allah and HIS Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty and Wise.

Although women can bear witness as like men, Allah commands that if a woman is a witness, then there must be another woman also to be present. Such an arrangement is made to remind the witnessing woman if she forgets, because women usually do not get too much involved in such matters.

وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِّن رِّجَالِكُمْ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ
مِنَ الشَّهَادَةِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ

2:283.And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you approve as witnesses, so that if either of the two women should forget, then one may remind the other.....

Many verses in the Qur'an make it clear that the reward for good deeds, as well as the punishment for evil deeds are the same for men and women. Some of the verses are as follows.

أَنِّي لَا أُضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ

3:196. 'I will suffer not the work of any worker from among you, whether male or female, to be lost. You are from one another.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ

فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

4:125. But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

9: 72. Allah has promised to believers, men and women, Gardens underneath which rivers flow, wherein they will abide

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَوةً

طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

16: 98. Whoso acts righteously, whether male or female and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ

وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ

وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ

وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

33: 36. Surely, men who submit themselves to GOD and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity and men who remember Allah much and women who remember Him - Allah has prepared for all of them forgiveness and a great reward.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ

وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤١﴾

40: 41. 'Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer - these will enter the Garden; they will be provided therein without measure;

God has made the punishment for criminal acts equal for men and women, as He said about good deeds and evil deeds. For example, the Qur'an describes the punishment for adultery as follows:

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٤﴾

24: 3. The adulteress and the adulterer - flog each one of them with a hundred stripes. And let not pity for the twain take hold of you in executing the judgment of Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.

The hijab, a form of dress worn by women in Islam, has been the subject of much criticism in modern times. This practice is being criticized for not understanding the significance of the hijab and thinking about it only superficially. God commands women not to show off their beauty in order to prevent the unholy tendencies that may take place in society by displaying their beauty and thereby to curb the evil thoughts that may arise in the human mind. So Allah has commanded women not to reveal their beauty to other men. In the same manner men are also commanded not to look at other women and to lower their gaze. So men, like women, are also commanded to live with restraint.

Guarding of chastity is understood by many to be a matter of women only. However, in the Holy Qur'an, Allah first commanded men to preserve chastity. After that, Allah has asked women to preserve chastity.

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَرَادَ اللَّهُ بِكُمُ الْخَيْرَ بَلَّغُوا

24: 31. Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, Allah is Well-Aware of what they do.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ

24: 32. And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms.

Preservation of chastity does not mean abstaining from sexual

intercourse only. By preserving chastity, God intends to prevent the spread of evil thoughts in the minds of others by stopping the display of beauty. Thus it is clear from the verses revealed by Allah about the greatness of Hadrat Maryam that only those who preserve chastity in a great manner will be entitled to receive divine revelations.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٢﴾

21: 92. And remember her who guarded her chastity, so We breathed into her of Our Word and We made her and her son a Sign for all peoples.

The figurative word "breathed" means to give divine revelations. In the Holy Qur'an, Allah gives example of Hadrat Maryam to the believers that what made her worthy of divine revelation was her tremendous protection of chastity as well as living her life in obedience to God's commandments:

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتِ

66: 13. And sets forth as an example Mary, the daughter of Imran, who guarded her chastity - so We breathed into her of Our Spirit -and she fulfilled the prophecy conveyed to her in the words of her Lord contained in His Books and she was one of the obedient.

Citing Hadrat Maryam as an example, Allah says that it was her quality of guarding her chastity that enabled her to receive divine revelations. Thus it is clear from this example that when ordinary believers follow the path of guarding their chastity, the blessing of divine revelation is bestowed upon them as well. That is why it is mentioned 'blew in him' instead of saying 'blew in her'.

The secret of the veil

Evil acts are made decorative in this modern world and the world of cinema which is a part of it, has become a model of fashion for others to follow where sexual parts are exhibited with dignity. When veil is introduced in such a society, waves of contempt can be seen on the faces of present society thinking that an old culture of veil is brought forward in this modern world.

The display of nudity is another facet of the the present world, where evils acts have become ornaments.

Women show off a lot of their self-revealing parts and non-revealing parts. The more nudity women exhibit, they are considered more forward. If we look at the history, we can see that this culture is centuries old. Before the advent of Islam, women used to walk around the Holy Ka'aba in naked form.

Before describing the merit of the veil, first let us understand that it is something that Allah has told the believers to observe. What is faith? Faith is a plan of action that one undertakes to fulfill one's obligation towards the Creator by realizing why he is created and for what purpose he is created and to live in harmony with the purpose of creation. Thus, the hijab is a form of dress prescribed by Allah for those who are ready to accept His commands. Therefore, only those who like to merge in the holiness of the Most Holy God can understand the merit of the veil.

So firstly, the hijab is a form of worship, when we realize that whatever Allah and His Prophet have commanded us is for our own good, even if we do not immediately realize the secret behind it. So when we show eagerness to adopt it, it becomes a form of worship.

Secondly, a believer does not want to be a nuisance to others, either internally or externally because of his presence or because of any of his other actions. A woman, without wearing a veil, draws people's attention to herself by displaying her beauty to others. Thus she causes unhealthy thoughts to be formed in the minds of others and becomes a nuisance in their psyche.

Thirdly, a woman does not earn her beauty as a result of her deeds. That is a form of trust given to her by God. When she uses it against the commandments of Allah, she becomes guilty of misusing that trust. Thus she becomes deserved for the punishment of Allah.

Fourthly, It is a part of woman's desire to show off herself and show off her jewelry to others. Islam restrains lusts of human beings and seeks to elevate them spiritually by providing them eternal happiness. Every woman who wants to show off her beauty without wearing a veil is born with a desire for new clothes and ornaments and tries to live for it. So spiritually she misses the opportunity for thinking and remembering God.

Fifthly, the quality of shyness is a part of women's beauty. The woman who walks without a veil loses her dignity as well as her femininity.

Just as a woman can not elevate herself spiritually as a believer without wearing a hijab, so a believing woman cannot live without wearing a veil.

In a spiritual society, the harm done by women who do not wear the hijab is not insignificant. Everyone agrees that a woman's beauty is man's attraction. This is the secret behind why people are running behind commercial films. This adversely affects students' education and their future careers.

From the serene and beautiful spirituality of Islam, it is necessary to remove the unwanted thoughts and disturbances in the human mind in order to merge with God and to maintain His remembrance. So it is necessary to get rid of excessive sexual thoughts provoked by female nudity which attracts the human mind to it. In this way, it is appropriate for a religion that exalts man spiritually and seeks to achieve great things by attaining nearness with Allah, to forbid its believing women not to display off their beauties and to cover it by wearing a veil.

Islamic teachings testify that those who do not wear the hijab will surely mourn when the glory of wearing the hijab will be clearly manifested in the life of Hereafter.

May God bless the mankind to live according to divine teachings. Ameen.

32. Marriage and divorce

The Holy Qur'an describes the creation of living beings in pairs as a sign to find God and a part of God's mercy. Marriage brings comfort to the loneliness and problems of life and gives a new dimension and purpose to it. Also the reproduction of living beings continues through the marriage.

Tribes and races continue their chain of existence by marriage, but the purpose of marriage is not only to create races and tribes. Allah says that races and tribes have no importance in front of him and the importance is only given to piety.

We are warned that marriage is a trial, just as all incidents of life are given as a test, and that it should not cause us to forget God in the material satisfaction we derive from marriage.

God considers adultery to be a vicious act. While God considers monogamy to be glorious, God also permits polygamy as a sacrifice. Polygamy is mentioned in the Holy Qur'an with the intention of protecting the children and widows who are orphaned by the death of their fathers and husbands.

The following are some passages that describe marriage and all that is associated with it as a divine arrangement, a sign of His mercy and a sign to find Him:

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ

وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿١٦﴾

16: 73. And Allah has made for you mates from among yourselves, and has made for you, from your mates, sons and

grandsons, and has provided you with good things. Will they then believe in that which perishes and deny the favor of Allah?

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا

25: 55. And He it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

42: 12. He has made for you pairs of you own selves, and of the cattle also He has made pairs. He multiplies you therein. There is nothing whatever like unto Him, and He is the All-Hearing, the All-Seeing.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى اللَّهَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

49: 14. O mankind, We have created you from a male and a female; And We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

The Holy Qur'an states that the purpose of marriage is the comfort, satisfaction of life, the love and compassion that we get through our spouse.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

30: 22. And of His Signs is that He has created wives for you

from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect.

It can be understood from the following sentence that another purpose of marriage is reproduction and the consequent increase of population

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ
وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلَقَّوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٤﴾

2:224. Your wives are a sort of tilth for you; so approach your tilth when and as you like and send ahead some good for yourselves; and fear Allah and know that you shall meet Him; and bear good tidings to those who believe.

It is God who created women and gave them their beauty. Therefore, God's permission is needed to enjoy the beauty and to associate with them. This permission is allowed through marriage. God portrays extramarital affairs and other acts of love and illicit relations as abominable, vile, and sinful.

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٣﴾

17: 33. And go not nigh unto adultery, surely, it is a manifest indecency and an evil way.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٣٤﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٣٥﴾ إِلَّا مَنْ تَابَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٦﴾

25: 69-71. And those who call not on any other god along with

Allah, nor slay a person whose slaying Allah has forbidden except for a just cause, nor commit adultery - and he who does that shall meet the punishment of his sin; Doubled for him shall be the punishment on the Day of Resurrection, and he will abide therein disgraced. Except those who repent, and believe and do righteous deeds, for as to these, Allah will convert their evil deeds into good ones, and Allah is Most Forgiving, Merciful.

It is not permissible for believers to marry a man when he finds out that he is an adulterer or an adulteress.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا
إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٢٤﴾

24: 4. The adulterer cannot have sexual intercourse but with an adulteress or an idolatrous woman, and an adulteress - none can have sexual intercourse with her but an adulterer or an idolatrous man. That indeed is forbidden to the believers.

Just as adultery is forbidden, so also God forbade keeping secret concubines.

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ
إِذَا أَتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

5: 6. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication, nor taking secret paramours. And whoever rejects the faith, his work indeed is vain, and in the Hereafter he will be among the losers.

At the time of advent of Islam, there were no systems of prison as

in the modern times. During wars, the winning party would take the losers as prisoners and distribute them among the winners. These prisoners of war were at times exchanged for money. By saying “what your right hands possess”, Allah points to these prisoners of war. Allah tells us that we have no right to use them as secret paramours, or to force them for prostitution or adultery.

فَأَنكِحُواْ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرِ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ

4: 26. So marry them with the leave of their masters and give them their dowries, according to what is fair, they being chaste, not committing fornication, nor taking secret paramours.

God has forbidden other immoral acts, in addition to adultery. God says that sexual acts between man and man, and woman and woman should be punished. In the case of women, four eyewitnesses are required. There is no such condition in the case of men.

وَالَّتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِّسَائِكُمْ فَاسْتَشْهِدُواْ عَلَيْهِنَّ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُواْ
فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

4: 16. And such of your women who are guilty of any flagrant impropriety - call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtakes them or Allah opens for them some other way.

The immoral act mentioned in the above is something other than adultery. These include love between women and women, men and men, and contacts with other men. Such people should be kept at home and not allowed to go out. The word death does not mean here as physical death. But until they forget it. Because the word death is mentioned first before Allah shows some other way.

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٧﴾

4: 17. And if two from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely Allah is Oft-Returning with compassion and is ever Merciful.

In order to get married, a man must have the financial capacity to pay the dowry to the bride. The dowry should be given to free women as well as women prisoners of war.

فَأَنْكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ

4: 26. So marry them with the leave of their masters and give them their dowries, according to what is fair.

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَفِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ

5: 6. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage...

وَءَاتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٥﴾

4: 5 And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

The following verse proves that the dowry should be paid by men to women and that to demand dowry from the relatives of women is not allowed.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٦﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا

وَزُلْظُمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

4: 30-31. O ye who believe! Devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not your people. Surely, Allah is Merciful towards you. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy for Allah.

Although God has commanded in the Holy Qur'an to take the dowry from man, the moral virtues should be given priority over the financial capacity of the person. Such people if they are poor, Allah has promised that He will enrich them from His bounty:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۝

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

24: 33. And arrange marriages for widows from among you, and for your male slaves and female slaves who are fit for marriage. If they be poor, Allah will grant them means out of His bounty; and Allah is Bountiful, All-Knowing.

Allah asked those who could not afford to marry to exercise restraint. The Prophet (peace and blessings of Allah be upon him) reported to have said to fast until Allah made them rich. For those who cannot marry free women, they are asked to marry slave women if they feared they would be thrown into adultery.

لَيْسَتَعَفِيفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

24: 34. And let those who find no means of marriage keep themselves chaste, until Allah grants them means out of His bounty.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّن

فَتَيِّتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّنْ بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ
أُجُورَهُنَّ... ذَٰلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

4: 26. And whoso of you cannot afford to marry free believing women, let him marry what your right hands possess, namely your believing hand-maids. And Allah knows your faith best; you are all one from another; so marry them with the leave of their masters and give them their dowries, according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribe for free married women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful.

Women should not be taken into marriage without their consent. Consent of guardian of free women is required to marry her. In the case of women prisoners of war, the consent of their masters is sufficient.

وَأِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ
قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتَانًا وَإِثْمًا مُّبِينًا

4: 21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught there from. Will you take it by false accusations and manifest sinfulness?

فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ

4: 26. so marry them with the leave of their masters and give them their dowries.

Like the prisoners of war, for unbelieving women, the consent of their parents not required to marry them (even if they are married) when they convert to Islam. Similarly, it is not permissible to keep

unbelieving women (when they leave Islam) in marriage. For women prisoners of war, the consent of their guardians are not required to marry them, even if they are married. They can be married with the consent of their masters. They will not adjust for marriage if they are willing to return to their own husband. Such women can write release agreement and by this way they can become free women and go to their own husband. We have already seen God's command that they should not be forced into adultery. (24:33)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِهْجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا مِنْ حِلٍّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا
أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ
وَسْئَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ذَٰلِكُمْ ۚ اللَّهُ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

60: 11. O ye who believe! When believing women come to you as refugees, examine them. Allah knows best their faith. Then if you find them true believers, send them not back to the disbelievers. These women are not lawful for them, nor are they lawful for these women. But give their disbelieving husbands what they have spent on them. Thereafter it is no sin for you to marry them, when you have given them their dowries. And hold not to your matrimonial ties of the disbelieving women, but should they join the disbelievers, and then demand the return of that which you have spent; and let the disbelieving husbands of believing women demand that which they have spent. That is the judgment of Allah. He judges between you. And Allah is All-Knowing, Wise.

Although it is forbidden to marry unbelieving women, it is permissible to marry non-polytheists from the people of books who are not hostile to Muslims and the Prophet (peace be upon him).

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ
مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ

5: 6. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage.

It has already been explained that it is forbidden to marry adulteresses or polytheists. (26:03)

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُوْمِنَ وَلَا مَؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبَتْكُمْ وَلَا
تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُوْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ
إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

2:222. And marry not idolatrous women until they believe; even a believing bond woman is better than an idolatress, although she may please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may please you. These call to Fire, but Allah calls to Heaven and to forgiveness by His will. And He makes His Signs clear to the people that they may remember.

In addition to these, the following women are also mentioned in the Holy Qur'an as forbidden for marriage:

لَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ
سَلَفَ إِنَّهُ كَانَ فَحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٣﴾

4: 23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبنَاتُ الْأَخِ
وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ وَأُمَّهُتُ
نِسَائِكُمْ وَرَبِّبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا
دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ
الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾

4: 24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters and your mothers' sisters and brother's daughters, and sister's daughters, and your foster mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards being born of your wives to whom you have gone in - but if you have not gone in unto them, there is no blame on you - and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely Allah is Most Forgiving Merciful.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

4: 25. And forbidden to you are married women, except such as your right hands possess. This has Allah enjoined on you.....

Husbands and wives need to be supportive each other. God has commanded men to treat their wives in good manner, to speak kind words to one another, and to spend for them..

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴿٢٠﴾

4: 20. and consort with them in kindness,

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ

بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ۖ

17: 54. And say to MY servants that they should always speak what is best. Surely, Satan, stirs up discord among them. Surely, Satan is an open enemy to man.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ

33: 71. O ye who believe! Fear Allah and say the straightforward word.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ ۚ

4: 35. Men are guardians over women because Allah has made some of them excel others, and because men spend on them of their wealth.

Allah has commanded us to spend according to one's own ability. No one should be pushed beyond his capability. @@@

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِّرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ ۚ

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۖ

65: 8. Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allah has given him. Allah burdens not any soul beyond that which He has bestowed upon it. Allah will soon bring about ease after hardship.

Men have the responsibility to spend for women, but women can also spend for men in times of crisis. God tells us that believing men and women are guardians of one another

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ

الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۖ

9: 71. And the believers, men and women, are guardians of another. They enjoined good and forbid evil and observe Prayer and pay the Zakaat and obey Allah and HIS Messenger. It is these on whom Allah will have mercy. Surely, Allah is Mighty and Wise. God has commanded women to obey their husbands and to preserve their chastity.

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

4: 35. Virtuous women are obedient, and guard the secrets of their husbands with Allah's protection.

God has given men the permission to punish women for disobedience as a last option. However, the Prophet (peace and blessings of Allah be upon him) said not to beat them in an injurious way.

وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيًّا كَبِيرًا

4: 35. And as for those on whose part you fear disobedience, admonish them and keep away from them in their beds and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High and Great.

Husbands and wives should always be in love with each other. We must keep on praying to get the delight of our eyes from our spouse and children

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.'

Make us a model means, we live in a way being a model to them, seeing our behaviour and character, our wife and children follow

us and to become good human beings.

Married women should give priority to home and related matters. At the same time, it is commanded to keep up prescribed prayer and to recite the Holy Qur'an. We can learn from the teachings of the Holy Qur'an that marriage is a trial and that there is a possibility of wife and children later becoming enemies, and therefore we should not show excessive interest in wife and children in such a way as to forget God.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ
 اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

33: 34. And stay in your houses with dignity, and display not your beauty like the displaying of the former days of ignorance, and observe Prayer, and pay the Zakat, and obey Allah and His Messenger. Surely, Allah desires to remove from you all uncleanness, O Members of the Household, and purify you completely.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَأَحْذَرُوهُمْ
 وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٤﴾

64: 15. O ye who believe! Surely, among your wives and your children are some who are your enemies, so beware of them. And if you overlook and forgive and pardon, then, surely, Allah is Most Forgiving, ever Merciful.

Wives and children should be treated with a compromising attitude. Otherwise they are more likely to become enemies.

During menstruation, it is not allowed to have intercourse. We are commanded to take bath and purify ourselves after having

intercourse.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَ
فَإِذَا طَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

2:223. And they ask thee concerning menstruation. Say, 'It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allah has commanded you. Allah loves those who keep themselves clean.'

لَا تَقْرَبُوا الصَّلَاةَ.... وَلَا جُنُبًا..... حَتَّى تَغْتَسِلُوا

4: 44.Go not near Prayer when you are unclean.....

Where we are asked to show mercy to the parents, Allah speaks of the services of mother more than that of father. We are commanded to show mercy to her in the same way how she suffered as a pregnant woman carrying us in the womb and breastfeeding us. Thus all human society has been brought under the feet of the mother. The Prophet (peace and blessings of Allah be upon him) also glorified women in the highest way, saying that heaven is situated at the feet of the mother. In this sense, the status of women as mothers is paramount in Islam. The Holy Qur'an promises that Allah will grant Paradise to those who treat their parent with compassion and pray for them.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُ اللَّهِ

فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿٣١﴾

31: 15. And we have enjoined on man to be good to his parents -his mother bears him in weakness upon weakness, and his weaning takes two years - and said, 'Give thanks to ME and thy parents. Unto ME is the final return.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا
وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

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.

The above verse goes on to say that those who truly deserve heaven are those who honor their parents and pray for them:

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 تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

46: 16.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 favor 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.'

It has been further stated that Allah will admit those who pray in this way and do good deeds to paradise.

أُولَٰئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ
فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

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.

Elsewhere in the Holy Qur'an, Allah reminds us to pray for our parents as follows:

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.'

Problems can arise between parents and newly wed couples after marriage. In such a case, the husband as a son and the wife as a daughter will have doubts as to whose side they need to support. In society, there are men and women who ignore their spouses and join their parents. But Allah has said in the Holy Qur'an that whoever is on the side of justice, they should join their side. God has decreed that the maintenance of justice is above parents and others. It is not permissible to do injustice to the wife on behalf of the parents or to do injustice to the parents on behalf of the wife.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ
وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۚ وَإِن تَلَوُّا أَوْ

تُعَرِّضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

4:136. O ye who believe! Be strict in observing justice and be witnesses for Allah, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, Allah is more regardful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that Allah is Well-Aware of what you do.

Parents should not quarrel with the newly married couples or cause them to separate, creating misunderstandings between them. Such parents are guilty in front of God.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِۦ

أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

2: 28. Who breaks the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers.

Married and non-married women should protect their chastity and should not display their beauty. Women should wear headscarves and pull it down over the breasts. Islam also forbids women from dancing by showing off their beauty.

Women have to hide their beauty, in front of everyone except their near relatives mentioned below. Another interpretation of the hijab is that the body parts that are exposed in front of close relatives should not be exposed in front of others. The Holy Qur'an describes the near relatives in front of whom wearing of hijab is not required as follows:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ^ص..... وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ^ص
مِنْ زِينَتِهِنَّ^ج وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾

24: 32. And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty or their embellishment save to their husbands, or to their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male attendants as have

no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allah all together, O believers, that you may prosper.

Older people can take off their clothes. But God says it is better not to do so:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

24: 61. Such elderly women as are past the age of marriage -there is no blame on them if they lay aside their outer clothing without displaying their beauty. But to abstain even from that is better for them. And Allah is All-Hearing, All-Knowing.

Pregnancy and childcare begin after the honeymoon period of marriage. Breastfeeding for two years is highly recommended. Although abstinence from breastfeeding for two years is not a criminal offense, but scientific experiments have shown that it is undesirable to do so for health reasons of the new born. Mothers who stop breastfeeding fearing it will affect their complexion are actually cruel to their children. Short-term breastfeeding also weakens the baby's immune system

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ
لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةُ بَوْلِدِهَا وَلَا
مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ
فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا

ءَاتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٤﴾

2:234. And mothers shall give suck to their children for two whole years; this is for those who desire to complete the period of suckling. And the man to whom the child belongs shall be responsible for their (the mothers') maintenance and clothing according to usage. No soul is burdened beyond its capacity. Neither shall a mother be made to suffer on account of her child, nor shall he to whom the child belongs be made to suffer on account of his child and the same is incumbent on the father's heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay in a fair manner. And fear Allah and know that Allah sees what you do.

Babies should be called together with their father's name. The practice of adding mother's family name in North Malabar of Kerala, India is un-Islamic. The Holy Qur'an reveals that even adopted sons should be called with their father's name:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ

عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٣٣﴾

33: 6. Call them after their fathers. That is more equitable in the sight of Allah. But if you know not their fathers, then they are your brothers in Faith and your friends. And there is no blame on you in respect of any mistake you may unintentionally make in this matter; but you will be called to account for that which your hearts purpose. And Allah is Most Forgiving, Ever Merciful.

Parents should bring up their children in a disciplined and cultured manner. Children need to be taught social etiquette at an early age. As a prelude to this, Allah has commanded in the Holy Qur'an that in some cases children should ask permission to enter

the parents' room. This is to prevent the children from seeing their parents without proper clothes.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَعِذَّكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

24: 59. O ye who believe! let those whom your right hand possess, and those of you, who have not reached puberty, ask leave of you at three times before coming into your private apartments - before the Morning Prayer, and when you lay aside your clothes at noon (in summer) and after the night Prayer. These are the three times of privacy for you. At other times there is no blame on you nor on them, for some of you have to attend upon others and to move about freely according to need. Thus does Allah make plain to you the Signs; for Allah is All-Knowing, Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَعِذُّوْا كَمَا اسْتَعِذْنَ الَّذِينَ مِن قَبْلِهِمْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

24: 60. And when the children among you reach puberty, they too should ask leave, even as their elders before them asked leave. Thus does Allah make plain to you His commandments; And Allah is All-Knowing, Wise.

It can be understood from the above verse that after a certain age, grown up children should not sleep with their parents

In the Holy Qur'an, Allah encourages us to interact socially, keep up relationships, and to maintain it (by accepting their invitations)

and going to the homes of friends and relatives and eating with them. God has warned those who, instead of keeping relationships, break it by telling sanders.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ
أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
مَفَاتِحُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى
أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٢﴾

24: 62. There is no harm for the blind, and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or the houses of which the keys are in your possession, or from the house of a friend of yours. Nor is there any harm whether you eat together or separately. But when you enter houses, salute your people with the greeting of peace - a greeting from your Lord, full of blessing and purity. Thus does Allah expound to you the commandments, that you may understand.

Although family planning is not forbidden for health reasons, God forbade it for fear of poverty. God has revealed that He is the Provider of sustenance for all of His creatures, even to the earth's insects, and that He has provided provision in the earth with abundant food for man and for all other creatures that man even does not feed on. It says that the fear of poverty is satanic and that God gives the good news of prosperity. Poverty in the Third World is the result of the distorted economic policies of ignorant

political leaders and their inability to exploit the nature. According to the teachings of the Holy Qur'an, poverty is not a permanent situation. It has been said that poverty, like wealth, is a trial and that God will test everyone with prosperity and poverty. History has shown that prosperity and famine existed in ancient times when there was no population growth. God says that although the earth has the capacity to feed all of God's creatures, the earth's resources are created for the true believers. Others are allowed to share in His mercy, until the day of resurrection. A true believer who believes that God is his protector and that God will protect him from all of his sufferings will never be afraid of poverty. And God promises to protect true believers from all kinds of hardships. In this way, it can be seen that the fear of poverty originates in the minds of atheists. That is why the Qur'an says that the fear of poverty is satanic. The only way to get out of the fear of poverty is to seek refuge in God and live a pure life. For the nominal believers who are doing what God has forbidden and simply claiming to be a believer in Him, poverty may not get removed for such people. Only the true pious believers are promised divine protection in an excellent way.

The following holy verses prove that Allah has arranged the earth in such a way that it provides food in abundance for all living beings on it:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿٢٠﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢١﴾

15: 20 - 21. And the earth have We spread out, and set therein firm mountains and cause every thing to grow therein in proper proportion. And We have made for you therein means of livelihood and also for all those for whom you do not provide.

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢﴾

29: 61. And how many an animal there is that carries not its sustenance! Allah provides for it and for you. And He is the All-Hearing, the All-Knowing.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا

أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿٦١﴾

41: 11. He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers.

It is clear from the following verse that the other gods worshiped by human beings besides the true God are incapable of giving sustenance and therefore those who really want prosperity should pray only to the true God and such people will get prosperity in abundance.

إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا

يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٨﴾

29: 18. 'You only worship idols beside Allah, and you invent a lie. Those, whom you worship beside Allah, have no power to provide sustenance for you. Then seek sustenance from Allah, and worship Him, and be Grateful to Him. Unto Him will you be brought back.'

In the same way, the worship of God (by taking prescribed prayers) also leads to prosperity.

Giving girls in marriage to the virtuous people also leads to prosperity.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

24: 33. And arrange marriages for widows from among you, and for your male slaves and female slaves who are fit for marriage. If they be poor, Allah will grant them means out of His bounty; and Allah is Bountiful, All-Knowing.

Although Islam forbids birth control due to fear of poverty, it does not mean that children should be raised in the wild without proper education and discipline. It is up to them to decide how many children they want based on their individual circumstances. It is enough that we should not be afraid of poverty. It is also un-Islamic to conceive every year and give birth to unhealthy children without giving due consideration to breastfeeding the first child. The Prophet (peace and blessings of Allaah be upon him) discouraged such tendencies.

In the Holy Qur'an, God warns that killing children for fear of poverty is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتُمْ كَانَ خَطِئًا كَبِيرًا ﴿٣٢﴾

17: 32. And slay not your children for fear of poverty. It is We Who provide for them and for you. Surely, the slaying of them is a grievous sin.

God has also pointed out that polytheists are at the forefront of killing children out of fear of poverty.

Polygamy has been the subject of much criticism in modern times. This is because nominal believers have abused polygamy. Although it is permissible in the Holy Qur'an to marry up to four wives, at the same time, it does allow anybody to marry as he likes without taking into consideration of one's capability. The

Holy Qur'an glorifies monogamy and Allah has said that monogamy is better not to deviate from justice. However, polygamy is sometimes required as a sacrifice. The goal of polygamy is for the good of society. As the number of widows and orphans increases due to riots and wars in the country, God has given permission for multiple marriages to protect them. The goal of polygamy is not to keep more than one woman to satisfy the thirst of one's flesh. Those who marry more than one wife are taking the responsibility of protecting the women and their children. Those who struggle to protect their single wife and children after marriage can understand that this is a very heavy responsibility. On the other hand, it is necessary to confront the culprits legally, who bring tears to the eyes of women by having multiple marriages solely for the sake of fulfilling their lust. In short, polygamy, which Allah has permitted in the Holy Qur'an, is a very burdensome arrangement that can only be undertaken by those who are self-sacrificing.

It is when referring to the orphans, Allah gave permission for multiple marriages. Polygamy is permissible only if one is sure that all wives will be treated equally. Allah also says that monogamous marriage is better than polygamous marriage to avoid injustice.

وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ
فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ﴿٤﴾

4: 4. And if you fear that you will not be just in dealing with the orphans, then marry from the women as may be pleasing to you, two, or three, or four; and if you fear you will not be able to do justice, then marry only one or marry what your right hand possess. Thus it is more likely that you will not do injustice.

Here by orphans, Allah turns our attention to those who come

under responsibility after loosing their father. In that case, we should marry their mother and if the orphaned children doesn't have mother, then we should marry them or else get them married off to someone else. But the motto of such marriages should never be to take away or to control their property. We should not get too involved when we get married to such women (i.e those who are orphaned or widowed) that we forget our first wife. Allah has said that we should be just to all our wives and treat all of them fairly and equally. If the orphaned are rich then they should be married off to suitable men. No matter what social conditions each of our wife belongs to, we should ensure that we treat all the four equally and fairly. If you are afraid that you will not be able to do justice to the orphans, refer to the orphans who are left without a care taker due to the death of their fathers. To protect them, their mother can be married. If they don't have mothers, the orphans can be married off or taken in marriage. But the purpose of marriage should not be to exploit their wealth. Orphans who are not financially secure can also be taken in marriage. However, wives are not to be biased, looking at their financial or family status, and need to be treated everyone equally. If the orphans are rich, they should be provided with suitable marriage. The point is that not to marry them on the intention of exploiting their wealth. In the following verses we are commanded to treat the wives justly.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَىٰ

النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنْ

الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٨﴾

4:128. And they seek of thee the decision of the law concerning marriage with more women than one. Say, Allah gives you His decision concerning them. And that which is recited to you

elsewhere in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you desire to marry, and also concerns the weak among children. And He enjoins you to deal equitably with the orphans. And whatever good you do, surely Allah knows it well.

Equal justice means equal food, clothing, shelter and living together. This includes emotional intimacy but it also depends on the qualities of each wife. If it is not possible to treat everyone mentally in the same way however, Allah has warned us not to act in such a way as to neglect one wife and entirely lean towards the other one.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٣٠﴾

4:130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly to one so that you leave the other like a thing suspended. And if you are reconciled and act righteously, surely Allah is Most Forgiving, and Merciful.

Now let us look at divorce and what Allah has commanded us about it. Allah has commanded us not to rush into divorce due to sudden anger or any other silly reasons. As we cannot see it is good or evil what we are going to receive from our wife, so we should not succumb to the sudden outburst of our emotion and treat our wives unjustly.

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾

4: 20. And consort with them in kindness, and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.

In the event of matters getting worse and reaching to the brink of

divorce, Allah has called for the reconciliation of marriage by appointing mediators from the couple's family. Such an agreement can also be made by a wife who expects her husband will misbehave with her.

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا
 إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٦﴾

4: 36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allah will affect it between them. Surely, Allah is All-Knowing, All-Aware.

A compromise like this can be made between husband and wife.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا
 أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ
 وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٩﴾

4:129. And if a women fears ill treatment or indifference from her husband, it shall be no sin that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. And if you do good and are righteous, surely Allah is aware of what you do.

A compromise like this can be made between husband and wife. Arbitrators should try their best to reach a settlement. God has cursed those who sever ties through slander, injustice, and untruth.

وَالَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُصَلَّوْا فَيُفْسِدُونَ

فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۖ

13: 26. And those who break the covenant of Allah, after having established it and cut asunder what Allah has commanded to be joined, and act corruptly in the earth, on them is the curse of Allah and they shall have a grievous abode.

In the early days of Islam, it was the custom among the Arabs to swear to abstain from their wives by telling their wives are like their mothers and to keep them away indefinitely without having any kind of relationship with them. Those who vow to stay away can only do it for a maximum of four months. Within that period, a decision must be made either to retain them or to be divorced.

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۖ

2:227. For those who vow abstinence from their wives, the maximum period of waiting is four months. Then if they go back to their normal relationship, surely Allah is Most forgiving, Merciful.

Allah has pointed out the meaninglessness of such an oath that the wife is like her own mother, is just a word of mouth and it is untrue:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمْ أَلْفًا تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا

جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۖ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۖ

33: 5. Allah has not made for any man two hearts in his breast; nor has He made those of your wives from whom you keep away by calling them mothers, your mothers in fact, nor has He made those whom you adopt as sons, your sons in fact. These are merely the words of your mouths; but Allah declares the truth, and He guides to the right path.

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَائِهِم مَّا هُنَّ أُمَّهَاتُهُمْ ۖ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ

لَيَقُولَنَّ مُنْكَرًا مِّنَ الْقَوْلِ زُورًا وَإِنَّ اللَّهَ لَعَفُوءٌ غَفُورٌ ﴿٥٨﴾

58: 3. Those among you who put away their wives by calling them mothers - they do not thereby become their mothers; their mothers are only those who gave them birth. They certainly utter words that are manifestly evil and untrue; but, surely, Allah is the Effacer of sins, Most Forgiving.

Those who swear that their wives are like their mothers must make atonement before they can have intercourse with each other. The atonement they are to make is stated in the following holy verse:

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ
بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٥٩﴾ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِّن قَبْلِ أَن يَتَمَاسَا ۖ فَمَن لَّمْ يَسْتَطِعْ
فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٦٠﴾

58: 4-5. Those who put away their wives by calling them mothers, and then would go back on what they have said, must free a slave before they touch one another. This is what you are admonished with. And Allah is Well-Aware of what you do. But he who does not find a slave, he must fast for two consecutive months, before they touch one another. And he who is not able to do so shall feed sixty poor people. This is enjoined on you so that you may have faith in Allah and His Messenger. And these are the limits prescribed by Allah; and for the disbelievers is a painful punishment.

In Islam, divorce is allowed three times in total. Twice of it can be revoked if the wife agrees. For the third time to be revoked, the wife must have been married by someone else and divorced. Divorced women are not allowed to remarry immediately. They have to wait a certain amount of time. Just as men can do a divorce, women can have a divorce as well through a judge by

returning the dowry she received.

الطَّلَقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

2:230. Such divorce may be pronounced twice; then either retain them in a good manner or send them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribe by Allah. But if you fear that they cannot observe the limits prescribed by Allah, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by Allah, so transgress them not; and whoso transgresses the limits prescribed by Allah, it is they that are the wrongdoers.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

2:231. And if he divorces her the third time, then she is not lawful for him thereafter, until she marries another husband; and, if he also divorces her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits prescribed by Allah. And these are the limits prescribed by Allah which He makes clear to the people who have knowledge.

Divorce and taking back is regulated twice so that it does not continue indefinitely as a joke. Only the most shameless would want to take back a wife who has been divorced a third time. That is why he is destined for another shameful path. Divorced women should not be evicted from their husbands' homes immediately. She needs to stay at her husband's house until their waiting time.

The waiting time is until the third menstrual period.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

2:229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a degree of advantage above them. And Allah is Mighty and Wise.

After this period is over, she must be either taken back or released. Do not hold her back for the purpose hurting her.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا
تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا عَآيَاتِ اللَّهِ
هُزُوًا ۚ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ
يُعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ ۚ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

2:232. And when you divorce women and they approach the end of their appointed period, then either retain them in a becoming manner or send them away in a becoming manner; but retain them not wrongfully so that you may transgress against them. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allah, and remember the favor of Allah upon you and the book and the Wisdom which He has sent

down to you, whereby He exhorts you. And fear Allah and know that Allah knows all things well.

Even if she is released, and she did not remarry, she can be taken back with her consent. The woman can also get remarried if she wants.

إِذَا طَلَقْتُمُ النِّسَاءَ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُم بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

2:233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This an admonition for him among you who believes in Allah and the Last Day. It is more blessed for you and purer; and Allah knows but you know not.

The following verse makes it clear that wives should not be expelled from their husbands' homes during the waiting period. She is not supposed to go out as well.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿٦٥﴾

65: 2. O Prophet! When you divorce women, divorce them for the prescribed period, and thereafter reckon the period; and fear Allah, your Lord. Turn them not out of their houses, nor should they themselves leave unless they commit manifest indecency. These are the limits set by Allah; and whoso transgresses the limits of Allah, he, indeed, wrongs his own soul. Thou knows not; it may be that thereafter Allah will bring something new to pass.

By mentioning “divorce them for the prescribed period” Allah refers to the time that has been allowed for a divorce. The time

between two menstrual cycles without any sexual relationship between the husband and the wife. By the words, “thereafter Allah will bring something new to pass” Allah means that if Allah wills, the husband and wife may get back together and may change their mind regarding divorce.

When their waiting period is over, there must be two witnesses before the wife is sent back.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ
مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُعْطَىٰ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

65: 3. Then, when they are about to reach the limit of their prescribed term, retain them with kindness, or part with them in a suitable manner, and call to witness two just persons from among you; and bear true witness for Allah. Thus is admonished he who believes in Allah and the Last Day. And he who fears Allah - He will make for him a way out;

God has promised prosperity to those who get divorced, just as He has promised prosperity to those who get married. Women who believe in God and have trust in Him can certainly rejoice in the promise of Allah. It is usually women who are most saddened by divorce.

وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِن حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ
عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

65: 3-4. And he who fears Allah - He will make for him a way out; And will provide for him from whence he expects not. And he who puts his trust in Allah - He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣١﴾

4:131. And if they separate, Allah will make both independent out of His abundance, and Allah is Bountiful, Wise.

God describes the waiting period for divorced wife in three ways. About those who do not have sex after marriage, about menopausal women and non-menopausal women. Those who do not have sex after Nikah do not need to count Iddah.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ

فَمَالَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا ﴿٥٠﴾

33: 50. O ye who believe! When you marry believing women and then divorce them before you have touched them, then you have no right to reckon the period of waiting with regard to them. So make some provision for them and send them away in a handsome manner.

If the husband and wife are sexually active, they have to wait up to three menstrual periods.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۚ

2:229. And the divorced women shall wait concerning themselves for three courses.

Menopausal and postmenopausal women (postpartum breastfeeding mothers, etc.) have to wait up to three months. If they are pregnant they have to wait until she gives birth.

وَالَّذِي يَسْنَن مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ

وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٥١﴾

65: 5. And if you are in doubt as to the prescribed period for such of your women as have despaired of monthly courses, then know

that the prescribed period for them is three months, and also for such as do not have their monthly courses yet. And as for those who are with child, their period shall be until they are delivered of their burden. And whoso fears Allah, He will provide easiness for him in his affair.

The dowry fixed for them or the dowry given to them should not be taken back at the time of divorce. If the divorce is taken place before sexual intercourse then half of the dowry can be reimbursed if the woman or her family compromises. But it is better not to take back.

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنَصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا
الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٨﴾

2:238. And if you divorce them before you have touched them, but have settled upon them a dowry, then half of what you have settled shall be due from you, unless they remit, or he, in whose hands is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely Allah sees what you do.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ
بِهْتِنَاءٍ وَإِنَّمَا مِيثَاقُكُمْ عَلَيْهِمْ ﴿٢١﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنِ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢٢﴾

4: 21-22. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught there from. Will you take it by false accusations and manifest sinfulness? And how can you take it when one of you may have consorted with the other, and they (the women) have taken from you a strong covenant?

Allah has stated that it is the duty of those who fear God to provide for the livelihood of divorced women. This does not mean that they have to spend until they remarry or die. However, according to the financial capabilities of each individual,

arrangements must be made for them to continue their life without difficulties.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى
الْمُوسَعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَّعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٧﴾

2:237. It shall be no sin for you if you divorce women while you have not touched them, nor settle for them a dowry. But provide for them - the rich man according to his means and the poor man according to his need - a provision in a becoming manner. This is an obligation upon the virtuous.

After marriage, if the women are divorced even before sexual intercourse, they should be provided sustenance.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا
لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّحُوهُنَّ سَرَاحًا جَمِيلًا ﴿٥٠﴾

33: 50. O ye who believe! When you marry believing women and then divorce them before you have touched them, then you have no right to reckon the period of waiting with regard to them. So make some provision for them and send them away in a handsome manner.

وَالْمُطَلَّاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤٢﴾

2:242. And for the divorce women also there should be a provision according to what is fair – an obligation on the God-fearing.

In case of the death of the husband, a will to be made so that the wife can stay in the house of husband for one year without leaving the house. But if the wife goes voluntarily, there is no need to stop her. In addition to one year's living allowance, she also has got inheritance in her husband's property.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَّتَعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ
فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ

2:241. And those of you who die and leave behind wives shall bequeath to their wives provision for a year without being turned out. But if they themselves go out, then there shall be no blame upon you in regard to any proper thing which they do concerning themselves. And Allah is Mighty and Wise.

Wives who become widows due to the death of their husbands have to wait for four months and ten days. They can then remarry according to their wishes.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ
أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

2:235. And as for those of you who die and leave wives behind, these (wives) shall wait concerning themselves for four months and ten days. And when they have reached the end of their period, no blame shall be attached to you concerning anything that they do with regard to themselves in a decent manner. And Allah is Aware of what you do.

Marriage proposal can be made to women who observe Iddah after the death of their husbands, but no promise should be made and no date can be fixed for the marriage.

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ
سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

2:236. And their shall be no blame on you in throwing out a hint regarding proposal of marriage to these women or in keeping the

desire hidden in your minds. Allah knows that you will think of them in this connection. But make not a contract with them in secret, except that you say a fair word. And resolve not on marriage tie until the prescribed period reaches its end. And know that Allah knows what is in your minds; so beware of Him. And know that Allah is Most Forgiving, Forbearing.

In the Holy Qur'an, Allah exemplifies the wives of the Prophet (peace be upon him), the wife of Pharaoh, and Hadrat Maryam as examples of good women. The Prophet (peace and blessings of Allaah be upon him) is referred as the father of the believers, so that his wives are the mothers of the believers. It is through this spiritual heritage that the universal brotherhood of Islam is established.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٣٣﴾

33: 7. The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them. And blood-relations are nearer to one another, according to the Book of Allah, than other believers from among the Helpers and the Emigrants except that you show kindness to your friends. This is also written down in the Book.

Allah has revealed in the Holy Qur'an that Pharaoh was the worst enemy of Prophet Musa (a) and the leader of the unbelievers. But Allah has set a good example for the believers, the wife of Pharaoh whose virtues can be understood from her prayers as follows:

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي

عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٦٦﴾

66: 12. And Allah holds forth as an example, for those who

believe, the wife of Pharaoh when she said, 'My Lord! Build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;

Allah has also exemplified Hadrath Maryam as the crowning example of female gems. Allah choose her because she preserved her chastity in the greatest possible way and lived according to the commandments of God. So Allah blessed her with His revelations and made her the mother of the last prophet in the community of Israel.

مَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَنَاتِينَ ۝

66: 13. And sets forth as an example Mary, the daughter of Imran, who guarded her chastity - so We breathed into him of Our Spirit -and she fulfilled the words of her Lord contained in His Books and she was one of the obedient.

The wives of Noah and Lot (a) were fortunate enough to be the wives of the prophets but unlucky to become believers. These miscreants acted against the will of God and thus became the inheritors of Hell.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا

صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاهِلِينَ ۝

66: 11. Allah sets forth an example for those who disbelieve, the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted treacherously to them. So they availed them naught against Allah, and it was said to them, 'Enter the Fire, ye twain, along with those who enter it.'

The Holy Qur'an reveals that spreading slander against chaste

women is a great sin which is subject to the curse of God. Those who make accusations and then fail to bring four witnesses are ordered to be beaten eighty times.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٧﴾

24: 5-6. And those who culminate chaste woman but bring not four witnesses - flog them with eighty stripes, and do not admit their evidence ever after, for it is they that are the transgressors, Except those who repent thereafter and amends, for truly Allah is Most forgiving, Merciful.

In addition to the punishment of this world, they will also receive their due reward (punishment) on the Day of Resurrection in the Hereafter.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٥٨﴾ يَوْمَ تُشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٥٩﴾ يَوْمَئِذٍ يُوفِّيهِمْ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٦٠﴾

24: 24-26. Verily, those, who calumniate chaste, unwary believing women, are cursed in this world and the hereafter. And for them is a grievous chastisement, On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do; On that day will Allah will pay them in full their just due, and they will know that Allah alone is the Manifest Truth.

If there are no witnesses in the case of husband and wife for the illicit or extra-marital relationship, then each one should swear four times before Allah. If one party is telling a lie, then other party can swear against it. The full form is shown in the verse described below.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ
 شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٧﴾ وَالْخَمِيسَةُ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنْ
 الْكَاذِبِينَ ﴿٨﴾ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
 الْكَاذِبِينَ ﴿٩﴾ وَالْخَمِيسَةُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿١٠﴾

24: 7-10. And as for those who charge their wives with adultery and have no witnesses except themselves - the evidence of anyone of such people shall suffice if he bears witness four times in the name of Allah solemnly affirming that he is of those who speak the truth; And the fifth time that Allah's curse be upon him if he be of the liars. But it shall avert the punishment from her if she bears witness four times in the name of Allah that he is of the liars; And the fifth time that the wrath of Allah be upon her if he has spoken the truth.

If a man rapes a woman and there are no witnesses, the action mentioned in the above verse can be taken. The Qur'an does not tell us to produce four witnesses in the case of rape. Punishment can be given based on available scientific or circumstantial evidences.

All the holy verses quoted so far prove that Allah has revealed the laws of marriage as well as the laws of divorce in Islam in a beautiful way beyond the imagination of mankind. May God bless us all to live as good husbands and wives. Ameen.

33. Law of inheritance

Most of the people exploit their own blood relatives as they are not willing to give the rights as prescribed by Allah. Human beings must show the greatest morality in giving the rights to others. But it is here that they become the greatest transgressors.

In the eyes of some, first born child is preferred. In the eyes of others, it may be the youngest child. Some people give more importance to boys than girls. There are also parents who consider it as an unnecessary burden to give something for the girls after their marriage because they go and join another family. When such a situation arises in the society where the girl cannot expect anything other than what she gets at the time of marriage, it leads to social evils like dowry; asking for money, gold, properties etc from the girl's parents. Girls are the one who get most exploited in the economic rights. In the case of orphans, girls are the most vulnerable. If the parents die, the family property will be taken care of by the sons. Instead of giving their sisters the rights they deserve, they will gradually try to make it as their own property. It can be seen that many outwardly pious people become great exploiters in such matters. That is why we are always reminded in Friday's sermons to give the rights of others.

In the Holy Qur'an, Allah says that stealing other people's property, even if it belongs to one's own blood relatives, is an unforgivable sin. Hell has been promised to such people.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ

لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٩﴾

2:189. And do not devour your property among yourselves by false means and offer it not as bribe to the authorities that you

may devour a part of the wealth of other people wrongfully while you know.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۖ وَمَنْ يَفْعَلْ ذَلِكَ
عُدُونَا وَظَلَمًا فَسَوْفَ نُنْصِلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

4: 30-31. O ye who believe! Devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not your people. Surely, Allah is Merciful towards you. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy for Allah.

Orphaned children are another group that is subjected to economic exploitation. Young children are orphaned by the death of their father or by the death of both parents. If the father was a financially capable man, the brothers would have the good fortune to oversee that wealth. Most of these brothers are trying to usurp the rights of their sisters. There are also grandchildren who are orphaned due to the death of their father who may be the eldest son of his parents. Such fathers try to usurp the right of the eldest son without giving it to his grandchildren (children of eldest son). The Holy Qur'an has given stern warning to the social miscreants who steal the wealth of the orphans. Hell has been promised to such people.

وَعَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا
أَمْوَالَهُم إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

4: 3. And give to the orphans their property and exchange not the bad for the good, and devour not their property by mixing it with

your own. Surely, it is a great sin.

Those who look after the property of orphans should give back all such properties when the orphaned children attains the age of maturity or age of marriage. The one who looks after the properties of orphans, is entitled to a small share in the property as a reward for his service. But in case, the one who looks after the property is a rich person, then, he is asked to abstain from taking such a share.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا
فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٧﴾

4: 7. And test the understanding of orphans until they attain the age of marriage, then, if you perceive in them mature judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and who so is poor let him eat thereof with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner.

Those who eat off the orphans properties i.e. those who doesn't heed the above mentioned conditions, would find themselves in Hell.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١١﴾

4: 11. Surely they who devour the property of the orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٥﴾

17: 35. And come not near the property of the orphan, except in the best way, until he attains his maturity and fulfill the covenant;

for the covenant shall be questioned about.

Islam also includes acquiring usury or interest in unjust wealth. This, too, has been equated with the unjust consumption of other people's property. Interest taken for the production of goods is included in the cost of production and is ultimately charged from the end user. This causes the price of manufactured goods to increase by one-fifth to one-fourth. The interest thus charged to the common man is such that it reaches the pockets of a few wealthy people. Through this system, inflation increases and the poor gets poorer and the rich gets richer. A large part of the economy of the nations is used for paying the interest. About a quarter. It is not difficult to see from these statistics that interest is an evil that is draining the blood of the common man. No other scripture, like the Qur'an, warns the society about this danger. Thus, the Holy Qur'an declares that wealth should not be a commodity transferred only among the rich people.

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

59: 8. In order that it (the wealth) may not circulate only among those of you who are rich.

Interest does not actually increase the economy. Interest is devaluating the currency and increases the price of goods. Inflation in a year may get higher than the interest rate in that year. In His Book, Allah explains the secret that wealth does not increase with usury:

وَمَا آتَيْتُمْ مِنْ رَبٍّ لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ

مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٠﴾

30: 40. Whatever you lay out at interest that it may increase the wealth of the people, it does not increase in the sight of Allah; but whatever you give in Zakat, seeking the pleasure of Allah - it is these who will increase their wealth manifold.

From the dawn of Islam until the end of Muslim domination, an interest-free economy existed in the world. However, over time, the Muslims lost their power and had to live in subjugation to the Western economy. But as the time passes, people will become aware of the dangers of usury, and a time will come when interest will be wiped off the face of the earth. In the Holy Qur'an, Allah has promised that usury will get abolished from the earth once and for all.

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

2:277. Allah will blot out interest and will cause charity to increase. And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner.

Interest and all other activities related to the interest have been prohibited by Allah for the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾

2:279. O ye who believe! Fear Allah and give up what remains of interest, if you are truly believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ﴿١٣٢﴾

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣١﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٢﴾

3:131-132. O ye who believe! Devour not interest involving multiple additions, and fear Allah that you may prosper. And fear the Fire which has been prepared for the disbelievers.

The Holy Qur'an envisages trade without barriers. The economic theory known in the modern world as the Free Market Economy is part of this. The Holy Qur'an upholds the freedom to trade internationally beyond geographical borders. From this it can be inferred that any country that harms this freedom will be pushed to the brink of starvation.

Those who are financially capable should use their wealth for productive purposes instead of using it for charging interest. As a result, the productivity of the society will increase and many people will get employment opportunities. Those who spent their wealth for productive purpose will receive divine blessings both spiritually and physically. Otherwise, God warns that those who return to usury will inherit the punishment of hell.

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ
إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

2:276. ...whereas Allah has made trade lawful and has made interest unlawful. So he to whom an admonition comes from his Lord and he desist, then will that which he received in the past be his; and his affair rests with Allah. And those who revert to it they are the inmates of the Fire; therein shall they abide.

In order for a person to leave inheritance for his relatives, he must have wealth at the time of his death. But Islam does not teach that one should make money through unholy means and leave it for one's relatives. Islam teaches that the way and the goal must be pure. Therefore the money he earns must also should be pure. Pure wealth should be acquired without grasping of other people's money and without taking interest. To make this truth prominent, other aspects of acquiring wealth and interests are explained before the laws of inheritance explained.

In the Holy Qur'an, shares are fixed only for the close relatives. They are parents, husband, wife, children and in some cases siblings. In addition to these, there may be other family members who are indebted to one another. At the same time, there may be other things that are necessary for the betterment of society. For this, Allah has commanded that those who are about to die (eg, those who are critically ill) should make a will to divide their wealth after their demise as per the commandments of Allah.

The Prophet (peace and blessings of Allah be upon him) allowed us to do Wasiyat up to one-third of the total wealth. More than one-third of the properties should not be made as Wasiyath. Two-thirds should be distributed to the heirs as mentioned in the Holy Qur'an.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٨١﴾

2:181. It is prescribed for you, when death comes to any one of you, if he leaves wealth that he make a will to parents and near relatives to act with fairness. This is an obligation on those who fear Allah.

Two witnesses must be present at the time of making the will. Normally they should be Muslims. Non-Muslim friends can also be made witnesses if the death is imminent such as during a journey.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا
عَدْلٍ مِّنْكُمْ أَوْ ءَاخِرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصْلَبْكُمْ مُّصِيبَةُ الْمَوْتِ

5:107. O ye who believe! The right evidence among you, when death comes to one of you, at the time of making a will, is of two just men from among you; or of two others not from among you, in case you be journeying in the land and the calamity of death befalls you.

If the Wasiyat (Will) has been changed by those who heard the proclamation of Wasiyat, they will have to bear the sin of it.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٨٢﴾

2:182. And he who alters it after he has heard it, the sin thereof

shall surely lie on those who alter it. Surely Allah is All-Hearing and All-Knowing.

However, if someone makes a will unjustly, its heirs have the right to prevent it and justify the will. .

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٣﴾

2:183. But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, Allah is most Forgiving and Merciful.

If there is any suspicion that to whom the treasure was handed over by a person at the time of his death from a distant land or during a journey has failed to deliver it to the heirs, then who have been given the treasure may be summoned and questioned and an appropriate action is to be taken. It is recorded that such an incident took place during the time of the Prophet (peace be upon him). The Holy Qur'an sheds light on the action to be taken in such cases as follows:

تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ
ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْنُ شُهَدَاءَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثَمِينَ ﴿١٠٧﴾

5:107. ...You shall detain them both after Prayer for giving evidence; and if you have doubt concerning their evidence, they shall both swear by Allah, saying, 'We will not take for this any price, even though the person affected thereby be a near relation, nor will we hide the testimony enjoined by Allah; surely in that case we shall be among the sinners.'

In the following verse, Allah clarifies the rationale behind testifying in front of others after the prayer:

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَآخِرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَا لِيَن

فَيَقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٨﴾

5:108. But if it be discovered that the two witnesses are guilty of sin, then two others shall take their place from amongst those against whom the former two witnesses - who were in a better position to give true evidence - had deposed, and the two latter witnesses shall swear by Allah, saying, 'Surely our testimony is truer than the testimony of the former two, and we have not been unfair in any way; for then, indeed, we should be of the unjust.'

Allah has explained the logic behind the swearing, that is made before others after prayers in the following verse -:

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهٍ أَوْ يَخَافُوا
أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا ۚ

5:109. Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allah and hearken.

Islam was the first religion to give women the right to inherit. When Islam granted this right 1400 years ago, it was only a few decades ago in the last century that Western nations gave such rights to women through legislation. Islam does not give women equal rights with men. Women get only half the share of men. At first glance this may seem like a discrimination, but on closer looks it becomes clear that this is not at all a discrimination as we think. The reason why a man is given a double share is because he is responsible for looking after his family members. Women have no responsibility to spend for their family members. Allah has given priority to the protection of women than giving women the same property rights equal to men. Thus men are given the responsibility to protect women and so the right to inherit property is doubled to him. Thus the mental burden on the woman was lightened. God created both of them and God knows the best

way how the property is to be divided. Therefore, we must submit to the will and wisdom of Allah.

Nevertheless, during the lifetime of the parents, they should treat the boys and girls equally and spend for them equally. No one should be given more consideration than others.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ فَلِلْأَبَائِكُمْ وَلِلْأُمَّاتِ الشُّدُسُ مِمَّا تَرَكَ إِنْ كُنْتُمْ أَقْرَبَ لَكُمْ نَفْعًا فَرِيضَةً مِّنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١٢﴾

4: 12. Allah commands you concerning your children; a male shall have as much as the share of two females; but if their be females only, numbering more than two, then they shall have two-thirds of what the deceased leave; and if there be one, she shall have the half. And his parents each of them a sixth of the inheritance, if he have a child, but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debts. Your fathers and your children; you know not which of them is more beneficent to you. This fixing of portions is from Allah. Surely, Allah is All-Knowing, Wise.

Just as the sons get twice as much share of the daughters among the children, so the father gets more share among the parents. If the deceased has no children or siblings, one-third to the mother and the rest to the father (two-thirds). If the deceased has siblings

and is childless, the mother owes one-sixth and the rest (five-sixths) to the father. Brothers have no rights but to inherit from their father. Because it is the father's responsibility to protect his children. If there are no parents or children, then the brothers get twice that of sister who are from the same father.

The meaning of the saying 'you know not which of them is more beneficent to you' is that we should not give more importance to our children neglecting our parents and vice versa. In the same way, we should not give more importance to any one among our children and relatives. Those who cross the line of equal treatment will eventually suffer later on in their life.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرَّبْعُ مِمَّا تَرَكَنَّ
مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرَّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ
وَلَدٌ فَلَهُنَّ الثُّلُثُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوَصُّونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ
أَمْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٣﴾

4: 13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or of debts. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother and a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in onethird, after the payment of any

bequests which may have been bequeathed or of debt. And all this shall be without intent to cause injury to anyone. This is an injunction from Allah and Allah is Wise, Forbearing.

The word Kalalah here means one who has no parents and no children. The shares of those who died without children but the parent are alive, are already described. The brothers and sisters mentioned here are considered from mother's side and they get equal shares. Brothers don't get double share of the sister. If there are two or more such sisters or brothers, they will share one third of the property equally. If the wife is alive then she will get 1/4th. If the wife is the deceased person and husband is alive then husband will get 1/2 of the portion. Balance share can be distributed in the same proportion among them or given to other relatives from father's or mother's side as deemed appropriate.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ
نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

4: 14-15. These are the limits set by Allah; and whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph. And whoso disobeys Allah and His Messenger and transgresses His limits. He will make Him enter into the Fire; therein he shall abide; and he shall have an humiliating punishment.

This is a rebuke from Allah, means that the shares ordained by Allah should not be taken lightly. Those who transgress have been warned with the punishment of Hell.

There is another heirs of Kalalah mentioned in the Holy Qur'an as follows:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرُوهُ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٧﴾

4:177. They ask thee for a decision. Say, 'Allah gives His decision concerning 'Kalalah. If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and (if the wife dies) he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if the heirs be siblings - both men and women - then the male shall have as much as the portion of two females. Allah explains this to you lest you go astray and Allah knows all things well.'

Here the heirs of Kalalah who has no children, usually considered as real sisters or half-sisters from fathers side, then they shall get two thirds of the property left by the Kalalah. The remaining one third will be given to Asbat (relatives from father's side), if any, and in the absence of Asbat this one third will also be given to the sisters and the shares will be distributed among themselves equally. If there are combination of brothers and sisters (either real or from fathers side only), then the whole property, after legacy and debts, shall be distributed between them on the principle that every brother will get double the share of the sister.

'But if their be females only, numbering more than two, then they shall have two-thirds of what the deceased leave (4:12)', there can be a doubt that what about if there are only two females? from the above verse (4:177), it can be understood that even if there are two girls as the heirs, two-third is the shares for them. Because that is what Allah has declared in the case of Kalala.

All of the above shares are partial. The correct shares should be calculated after calculating the shares of each person and putting them all together. Consider the following examples:

For example, if the father, mother and three daughters are heirs and the value of the property after the Wasiyath and loan is six hundred thousand (any currency), then four hundred thousand for three daughters ($\frac{2}{3} = \frac{4}{6}$), one hundred thousand for father ($\frac{1}{6}$), and one hundred thousand for mother ($\frac{1}{6}$)

But if the deceased's wife is also alive, she should get $\frac{1}{8}$ th. Then the amount will be reduced proportionately for everyone.

Three daughters $\frac{2}{3} = \frac{16}{24}$, Father $\frac{1}{6} = \frac{4}{24}$, Mother $\frac{1}{6} = \frac{4}{24}$, Wife $\frac{1}{8} = \frac{3}{24}$. Total shares 27.

Then the total property will be divided into 27 shares and the three daughters will get $\frac{16}{27}$ (355,555) and the father $\frac{4}{27}$ (88,888) and the mother $\frac{4}{27}$ (88,888) and the wife $\frac{3}{27}$ (66,666).

If a daughter, mother and father become heirs:

Half $\frac{1}{2} = \frac{3}{6}$ for daughter – $\frac{1}{6}$ for mother, $\frac{1}{6}$ for father. So Total shares will be divided into 5 equal parts of 120,000 and the daughter will get three shares equal to $\frac{3}{5}$ (360,000), father will get $\frac{1}{5}$ (120,000) and the mother will get $\frac{1}{5}$ (120,000). Total 600,000.

If a daughter, mother, father and wife become heirs:

Half for daughter $\frac{1}{2} = \frac{12}{24}$, for mother $\frac{1}{6} = \frac{4}{24}$, for father $\frac{1}{6} = \frac{4}{24}$, for wife $\frac{1}{8} = \frac{3}{24}$. Total shares 23.

The daughter gets $12/23$ (313,043), the mother $4/23$ (104,347), the father $4/23$ (104,347), and the wife $3/23$ (78,260).

If a son and a daughter, mother, father and wife become heirs:

For mother $1/6=4/24$ (100,000), for father $1/6=4/24$ (100,000), for wife $1/8=3/24$ (75,000). The balance amount of 325,000 will be divided $2/3$ (216,666) to the son (double of daughter) and $1/3$ (108,333) will go to the daughter.

If five sons and three daughters, mother, father and wife become heirs:

For mother $1/6=4/24$ (100,000), for father $1/6=4/24$ (100,000), for wife $1/8=3/24$ (75,000). The balance amount of 325,000 will be divided into 13 shares, each son will get $2/13$ (50,000) (double that of daughter) and $1/13$ (25,000) will go to each daughter. Five sons $5 \times 2 = 10$ shares, three daughters $3 \times 1 = 3$ shares. Total shares 13.

In the examples above, the fractional decimal amount is omitted which can be given as alms. Those who want to know more should refer to Sharia law books.

An Islamic Inheritance Calculator App is available on Google Play Store. Those who are interested can download it from there or from the following link.

<https://play.google.com/store/apps/details?id=kamran.com.inheritance>

Islam is the only divine religion that has rightfully declared the rights of heirs. May Allah bless us all with the privilege of giving rights as Allah has commanded. Aameen.

34. Blessings of God

By remembering the blessings of God which He has graciously bestowed upon us and at the same time giving thanks to Him then only we can get closer and closer to God. We live under His immense blessings which is impossible to count. It is beyond our imagination to estimate the elements necessary for our survival in this world. A lot we can count and quantify what we have experienced, but we also know that there are so many other elements, counting of which is impossible. But ungrateful man, without expressing gratitude and without trying to understand the blessings of God, arrogantly live a life of negativity. But, those who deny the grace of God lose everything, his life and himself. This universe and everything in it, God created for man and He has subdued it for him. Before the creation of man He made everything necessary for his survival on the earth.

Before the human baby is born, He prepared milk in the breasts of the mother and in that milk he made all the components needed for the life of the infant to flourish. He made eyes to see and ears to hear, brain to think, and spouse to become the comfort of the life and created different kind of activities to make his life happier. Also provided self-motivation in order to acquire heavenly happiness and feelings.

He gave the life as a gift and made opportunities to experience the different kind of pleasures in that life. How unlucky is that man who denies such a God in his life! The ungratefulness he expresses becomes his heartache and in the final stage it turns into a fire in his heart and makes him to burn in that fire. It is infinitely infinite to count the blessings of Allah as told in the Holy Qur'an:

وَعَاتِكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٥﴾

14: 35. And He gives you all that you ask of Him, and if you try to count the favors of Allah, you will not be able to number them. Verily man is very unjust, very ungrateful.

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٩﴾

16: 19. And if you try to count the favors of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Merciful.

Why it is said to fear God, is not to spend the life as a nightmare. It is for receiving the full benefits of material and spiritual blessings of God and to acquire His heavenly pleasures.

وَآخُشُونِي وَلَا تُرَنِعْ عَلَيَّ عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥١﴾

2:151. ... fear ME - and that I may perfect MY favor upon you, and that you may be rightly guided.

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٦﴾

53: 56. Which, then, O man, of the bounties of thy Lord wilt thou dispute?

يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٨﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

82: 7-8. O man! What has deceived thee concerning thy Gracious Lord. Who created thee, then perfected thee, then proportioned thee aright?

One of God's great blessings is that He created this universe based on truth and justice. When all the anti-devine forces try to exploit men, His system of justice come into action, the wicked ones perish, and the good ones flourish. If His law of absolute justice don't come into action in the world, a few human beings will exploit and enslave those who are less powerful than them. When the wicked in this world tries to bring the world under their

control then Divine justice comes into action and the injustice fails.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۖ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝

55: 8-9. And the heaven He has raised high and set up the scale, That you may not exceed the scale.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ط

57: 26. Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice.

From the God's blessings for man, very few are described in the Holy Qur'an. When it is said that the whole universe is created for mankind, all the blessings of God is contained in that single sentence. However, a few things are said in more detail. The heavens and the earth are of His grace, as well as the stars, the sun and the moon. Also all things that are upon the earth.

He created the human beings in the most beautiful way and He gave them hearing and seeing. God created spouses and established marital relationships for their own comforts. He made fruits, vegetables, grains and meats for them to eat. God made cattles and riding animals. Also created milk and honey. Shade and cave were made to protect them from the sun. Ships and other facilities were made available for human beings to travel. The sea was subdued for them. He is the Healer, Remover of hardships, the Forgiver, the Teacher who taught writing, reading and speaking. It is God who has made us aware of good and evil. He is the One who sends the prophets to guide, the One who judges righteously, the One who gives the Book, and the One who gives wealth and children. Above all, he gives heavenly blessings. Let us recite some of his blessings one by one through his holy verses:

Creator of the Heavens and the earth for mankind.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهَرَ وَبَاطِنًا

31: 21. Do you not see that Allah has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favors on you, both visible and invisible?

إِنَّ اللَّهَ يُسَبِّحُ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ

أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

35: 42. Surely, Allah holds the heavens and the earth lest they deviate from their positions. And if they did deviate, none can hold them back but He. Verily, He is Forbearing, Most Forgiving.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ

وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

40: 65. Allah is He who has made for you the earth a resting-place and the heaven a structure for protection, and has given you shapes and made your shapes perfect, and has provided you with pure things. Such is Allah, your Lord. So blessed is Allah, the Lord of the worlds.

وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ

45: 14. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth....

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا

أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

65: 13. Allah is He who created seven heavens, and of the earth the like thereof. The Divine command comes down in their midst,

that you may know that Allah has power over all things, and that Allah encompasses all things in His knowledge.

The stars, the sun and the moon are created for man.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ

6: 98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the darkness of the land and the sea.

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ
وَالْحِسَابَ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٠﴾

10: 6. He it is WHO made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it proper stages, that you might know the count of years and the reckoning of time. Allah has not created this system but in accordance with the requirements of truth. He details the signs for a people who possess knowledge.

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ ۖ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿١٤﴾

14: 34. And He has also subjected to you the sun and the moon, both performing their functions constantly. And He has subjected to you the night as well as the day.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۚ

16: 13. And He pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who use their understanding.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦٢﴾

25: 62. Blessed is He Who has made in the heaven mansions of stars and has placed therein a Lamp producing light and a moon that reflects light.

All that on earth is for Men

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾

2: 30. He it is WHO created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He has perfect knowledge of all things.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ

22: 66. Seest thou not that Allah has subjected to you whatever is in the earth, and the ships that sail through the sea by His command?

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٤﴾ فِيهَا فَكِكُهُ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١٣﴾ وَالْحَبُّ ذُو

الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١١﴾

55: 11-14. And He has set the earth for His creatures; Therein are all kinds of fruit and palm-tree with sheaths, And grain with its husk and fragrant plants. Which, then, of the favours of your Lord will ye twain, O men and jinn, deny?

Day and Night are Allah's Blessing

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿٢﴾

6: 2. All praise belongs to Allah Who created the heavens and the earth and brought into being darkness and light; yet those who

disbelieve set up equals to their Lord.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٢٥﴾

25: 48. And He it is Who has made the night a covering for you, and Who has made sleep for rest, and He has made the day to rise up and work.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٢٦﴾
قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٢٧﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٨﴾

28: 72-74. Say, 'Tell me, if Allah should make the night to continue perpetually over you till the Day of Resurrection, what god is there other than Allah who could bring you light? Will you not then hearken?' Say, 'Tell me, if Allah should make the day to continue perpetually over you till the Day of Resurrection, what god is there other than Allah who could bring you night wherein you could rest? Will you not then see?' And of His mercy He has made for you the night and the day, that you may rest therein and that you may seek of His bounty, and that you may be grateful.

Rain and other Related Blessings

وَهُوَ الَّذِي يُرْسِلُ الرِّيْحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتْ سَحَابًا ثِقَالًا
سُقْنَهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ﴿٥٨﴾

7: 58. And He it is Who sends the winds as glad tidings before His mercy till, when they bear a heavy cloud, We drive it to a dead land; then We send down water there from and We bring forth fruits of every kind. In like manner do We bring forth the dead that you may remember.

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٥٩﴾

67: 31. Say, 'Tell me, if all your water were to disappear in the depths of the earth, who then, will bring you pure running water?'

Creation of Men as a Blessing of Allah

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ ۖ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ۖ
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظًا فَكَسَوْنَا الْعِظَ لَحْمًا ۖ ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۖ

23: 13-15. Verily, We created man from an extract of clay; Then We placed him as a drop of sperm in a safe depository; Then We fashioned the sperm into a foetus; then We fashioned the foetus into a shapeless lump; then We fashioned bones out of this shapeless lump; Then We clothed the bones with flesh; Then We developed it into another creation. So blessed be Allah, the Best of creators.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ ۖ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۖ ثُمَّ جَعَلَ نَسْلَهُ
مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۖ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۖ

32: 8-10. Who has made perfect everything He has created. And He began the creation of man from clay; Then He made his progeny from an extract of an insignificant fluid; Then He endowed him with perfect faculties and breathed into him of His spirit. And He has given you ears, and eyes, and hearts. But little thanks do you give!

Giver of Eyesight and Hearing

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ
لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾

16: 79. And Allah has brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you may be grateful.

Created Partners and Established Marriage

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٩٠﴾
فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩١﴾

7:190-191. He it is Who created you from a single soul and made there from its mate, that he might find comfort in her. And when he knows her, she bears a light burden and goes about with it. And when she grows heavy, they both pray to Allah, their Lord, saying, 'If thou gives us a good child, we will surely be of the thankful.' But when He gives them a good child, they associate with Him partners in respect of that which He has given them. But exalted is Allah far above what they associate with Him.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٣﴾

16: 73. And Allah has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then

believe in that which perishes and deny the favor of Allah?

Provider of Livelihood

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿٢٠﴾

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُ لَهُمْ بِرَازِقِينَ ﴿٢١﴾

15: 20-21. And the earth have We spread out, and set therein firm mountains and cause every thing to grow therein in proper proportion. And We have made for you therein means of livelihood and also for all those for whom you do not provide.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ

الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧١﴾

17: 71. Indeed, We have honored the children of Adam, and We carry them by land and sea, and provide them with good things and have exalted them far above many of those whom We have created.

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

29: 61. And how many an animal there is that carries not its sustenance! Allah provides for it and for you. And He is the All-Hearing, the All-Knowing.

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ﴿٤﴾

35: 4. O ye men, remember the favor of Allah that He has bestowed upon you. Is there any creator other than Allah who provides for you from the heaven and the earth?

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءِ اللَّسَائِلِينَ ﴿١١﴾

41: 11. He placed therein firm mountains rising above its surface,

and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers.

Fruits and Vegetables

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى^ط

6: 96. Verily, it is Allah Who causes the grain and the date-stones to sprout.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أُكْلُهُ وَالزَّيْتُونَ وَالرَّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ^ج

6:142. And He it is Who produces gardens, trellised and untrellised, and the date-palm and the cornfields whose fruits vary in taste, and the olive and the pomegranate, similar and dissimilar.

Livestock , Riding animals, Vehicles etc.

وَالْأَنْعَمَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٦﴾ وَلَكُمْ فِيهَا جَمَالٌ حِينَ
تُرِيحُونَ وَحِينَ تَسْرَحُونَ ﴿٧﴾ وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلَاغِيهِ إِلَّا بَشِقَ الْأَنْفُسِ إِنَّ
رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ ﴿٨﴾ وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٩﴾

16: 6-9. And the cattle too He has created; and you find in them warmth and other uses; and of the flesh of some of them you eat. And in them there is ornament and dignity for you when you bring them home in the evening and when you drive them forth to pasture in the morning. And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is compassionate, Merciful. And He has created horses and mules and asses that you may ride them, and as a source of beauty. And He will create what you do not yet know.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ
ظَعْنُكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَثًا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٨١﴾

16: 81. And Allah has made for you, in your houses, a place of rest and has also made for you, of the skins of cattle, abodes which you find light at the time when you travel and useful at the time when you halt; and of their wool and their furs and their hair He has supplied you with household goods and articles of use for a time.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ
كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٨٢﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٣﴾

23: 22-23. And in the cattle also there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many other benefits, and of the flesh of some of them you also eat; And on them and on ships you are borne.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧٢﴾ وَذَلَّلْنَاهَا لَهُمْ
فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٣﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٤﴾

36: 72-74. Do they not see that, among the things which Our hands have wrought, We have created for them cattle of which they are masters? And We have subjected the same to them, so that some of them they use for riding, and of the flesh of some they eat. And in them they have other uses, and also drinks. Will they not, then, be grateful?

Provider of Milk, Honey, Shade, Caves etc.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ

مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٧﴾

16: 67. And surely in the cattle too there is a lesson for you. We provide for you drink out of that which is in their bellies -from betwixt the faeces and the blood - milk pure and pleasant for those who drink it.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٩﴾ ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ﴿٧٠﴾

16: 69-70. And thy Lord revealed to the bee : 'Make thou houses in the hills and in the trees and in the trellises which they build, 'Then eat all manner of fruits, and follow the ways taught to thee by thy Lord and which have been made easy for thee.' There comes from their bellies a drink of varying hues. Therein is a healing for mankind. Surely, in that is Sign for a people who reflect..."

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَائِيقَكُمْ الْحَرَّ وَسَرَائِيلَ تَقِيكُمْ بِأَسْكُمْ كَذَلِكَ يَتِمُّ نِعْمَتُهُ عَلَيْكُمْ لَعَلَّكُمْ تَسْلُمُونَ ﴿٨٢﴾

16: 82. And Allah has made for you of that which He has created, many things affording shade; and He has made for you in the mountains places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favours upon you, that you may submit wholly to Him.

الَّذِي جَعَلَ لَكُم مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨١﴾

36: 81. He Who produces for you fire out of the green tree, and behold, you kindle from it.

Sea Voyage and Blessings

أَلَمْ تَرَ أَنَّ الْفُلُكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ
مِّنْ ءَايَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

31: 32. Dost thou not see that the ships sail on the sea by the favor of Allah, that He may show you of His Signs? Therein, surely, are Signs for every patient and grateful person.

The Healer of illness

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٨٠﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨١﴾

26: 80-81. 'And Who gives me food and gives me drink; 'And when I fall ill, it is He who restores me to health;

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٩﴾

53: 49. And that it is He Who enriches and gives contentment;

Savior from distress

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَيْنَا مِنْ هَٰذِهِ

لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٤﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُّشْرِكُونَ ﴿٦٥﴾

6: 64-65. Say, 'Who delivers you from the calamities of the land and the sea, when you call upon Him in humility and in secret, saying, 'If He deliver us from this, we will surely be of those who are grateful.' Say, 'Allah delivers you from them and from every distress, yet you associate partners with Him.'

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا

فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ^ج

10: 13. And when trouble befalls a man, he calls on Us, lying on his side, or sitting or standing, but when We have removed his trouble from him, he goes his way as though he had never called on Us for the removal of the trouble that befell him. Thus it is that the doings of the extravagant are made to seem fair in their eyes.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ^ط فَلَمَّا

نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا^ج

17: 68. And when harm touches you on the sea, all of those whom you call upon, except Him, are lost to you. But when He brings you safe to land, you turn aside; and man is very ungrateful.

Gives Respite for Punishment

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى^ط

16: 62. And if Allah were to punish men for their wrongdoing, He would not leave on the earth a living creature, but He gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead of it.

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ^ج إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ^ط إِذْ

أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ^ط فَلَا تَزْكُوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى^ج

53: 33. Those who shun the grave sins and all indecencies except minor faults. Verily, thy Lord is Master of vast forgiveness. He knows you well from the time when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe not purity to yourselves. He knows him best who is truly righteous.

Taught us to Read, Write and Speak.

أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

96: 4-6. Proclaim! And thy Lord is the Most Bounteous; Who taught by the pen, Taught man what he knew not.

خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝

55: 4-5. He created man, And taught him plain speech.

ആത്മീയാനുഗ്രഹങ്ങൾ-മരണവും ജീവിതവും

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝

67: 3. Who has created death and life that He might try you -which of you is best in deeds; and He is the Mighty, the Most Forgiving;

Taught us about Good and Evil

وَنَفْسٍ وَمَا سَوَّاهَا ۝ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۝ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝

91: 8-11. And by the soul and its perfection - And He revealed to it the ways of evil and the ways of righteousness - He, indeed, prospers who purifies it, And he is ruined who corrupts it.

Sender of Messengers

وَلَا تَرِنَعْتِي عَلَيْهِمْ وَلَعَلَّكُمْ تَهْتَدُونَ ۝ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ

ءَايَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۝

2:151-152. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust - so fear them not, but fear ME - and

that I may perfect MY favour upon you, and that you may be rightly guided. Even as We have sent to you a Messenger from among yourselves who recites OUR Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you knew not.

Guids to the Right Path

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٦﴾

10: 26. And Allah calls to the abode of peace, and guides whom He pleases to the straight path.

Revealed the Holy Quran

الرَّحْمَنُ ﴿٥٥﴾ عَلَّمَ الْقُرْآنَ ﴿٥٤﴾ خَلَقَ الْإِنْسَانَ ﴿٥٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٥٢﴾

55: 2-5. The Gracious God. He taught the Qur'an. He created man, And taught him plain speech.

Special Blessings for the Believers

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ

38: 29. Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall We treat the righteous like the wicked?

أَمْ حَسِبَ الَّذِينَ أَجْرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

سَوَاءٌ مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢٢﴾

45: 22. Do those who commit evil deeds imagine that We shall make them like those who believe and do righteous deeds, so that their life and their death shall be equal ? Evil, indeed, is what they judge.

Special provisions of food for believers

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

7: 33. Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good things of His providing?' Say, 'They are for the believers in the present life and will be exclusively for them on the Day of Resurrection.' Thus do We explain the Signs for a people who have knowledge.

Unexpected Livelihood for the believers

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ

65: 3-4. Then, when they are about to reach the limit of their prescribed term, retain them with kindness, or part with them in a suitable manner, and call to witness two just persons from among you; and bear true witness for Allah. Thus is admonished he who believes in Allah and the Last Day. And he who fears Allah - He will make for him a way out; And will provide for him from whence he expects not. And he who puts his trust in Allah - He is sufficient for him. Verily, Allah will accomplish His purpose. For everything has Allah appointed a measure.

وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ۖ

لَنَقْتَنَّهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ۖ

72: 17-18. And if the Meccan disbelievers keep to the right path, We shall, certainly, provide them with abundant water to drink, That We may try them thereby. And whoso turns away from the remembrance of his Lord - He will drive him into an over-whelmingly severe punishment.

أَسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۖ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۖ وَيُمْدِدْكُمْ بِأَمْوَالٍ

وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝

71: 11-13. And I said, 'Seek forgiveness of your Lord; for He is the Great Forgiver; 'He will send down rain for you in abundance, 'And He will grant you increase of wealth and children, and will cause gardens to grow for you and will cause rivers to flow for you.

Promise of Khilafat only for Believers

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ

24: 56. Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship ME and they will not associate anything with ME. Then whoso disbelieves after that, they will be the rebellious.

Answerer of Prayers of Believers

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ
مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ۝

42: 27. And He accepts the prayers of those who believe and do good works, and gives them more than their due reward, out of His grace; and the disbelievers will have a severe punishment.

Offers Blessings for Believers

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ
الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝

33: 44. He it is Who sends down His blessing on you, and His angels pray for you, that He may bring you forth from all kinds of darkness into light. And He is Merciful to the believers.

Blessings of Paradise for Believers

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ ذَوَاتَا أَفْنَانٍ ۝ فَبِأَيِّ
آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ فِيهِمَا عَيْنَانِ تَجْرِيَانِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ فِيهِمَا
مِنْ كُلِّ فَكْهَةٍ زَوْجَانِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ مُتَّكِعِينَ عَلَى فُرُشٍ
بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝ فِيهِمَا
قَصِيرَاتُ الْطَّرَفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝
كَانَهُنَّ أَلْيَاقُوتٌ وَالْمَرْجَانُ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

55: 47-60. And for him who fears to stand before his Lord there are two gardens - Which, then, of the favours of your Lord will ye twain, deny? Having many varieties of trees. Which, then, of the favours of your Lord will ye twain, deny? In each of them there are two fountains flowing freely. Which, then, of the favours of your Lord will ye twain, deny? Therein will be every kind of fruit in pairs. Which, then, of the favours of your Lord will ye twain, deny? The inmates thereof will recline on couches over carpets, the linings of which will be of thick brocade. And the fruit of the two Gardens will be within their easy reach. Which, then, of the favours of your Lord will ye twain, deny? Therein will also be

chaste maidens restraining their glances, whom neither man nor jinn will have touched before them - Which, then, of the favours of your Lord will ye twain, deny? As if they were rubies and small pearls; Which, then, of the favours of your Lord will ye twain, deny?

وَمِنْ دُونِهِمَا جَنَّاتٌ ۖ فِيْهَا ۤءَالَاءُ رَبِّكُمَا تُكْذِبَانِ ۖ مُدْهَامَتَانِ ۖ فِيْهَا ۤءَالَاءُ
 رَبِّكُمَا تُكْذِبَانِ ۖ فِيْهِمَا عَيْنَانِ نَضَّاخَتَانِ ۖ فِيْهَا ۤءَالَاءُ رَبِّكُمَا تُكْذِبَانِ ۖ فِيْهِمَا
 فَلَكِهُتٌ وَنَخْلٌ وَرُمَّانٌ ۖ فِيْهَا ۤءَالَاءُ رَبِّكُمَا تُكْذِبَانِ ۖ فِيْهِنَّ خَيْرَاتٌ حِسَانٌ ۖ فِيْهَا ۤءَالَاءُ
 رَبِّكُمَا تُكْذِبَانِ ۖ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ۖ فِيْهَا ۤءَالَاءُ رَبِّكُمَا تُكْذِبَانِ ۖ
 لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ۖ فِيْهَا ۤءَالَاءُ رَبِّكُمَا تُكْذِبَانِ ۖ مُتَكِينٌ عَلَى
 رَفْرَفٍ خُضْرٍ وَعَبَقَرٍ حِسَانٍ ۖ فِيْهَا ۤءَالَاءُ رَبِّكُمَا تُكْذِبَانِ ۖ تَبْرَكَ اَسْمُ رَبِّكَ
 ذِي الْجَلَالِ وَالْاِكْرَامِ ۖ

55: 63-79. And besides these two, there are two other gardens - Which, then, of the favours of your Lord will ye twain, deny? Dark green with foliage - Which, then, of the favours of your Lord will ye twain, deny? Therein also will be two springs, gushing forth with water. Which, then, of the favours of your Lord will ye twain, deny? In both of them there will be all kinds of fruit, and dates and pomegranates. Which, then, of the favours of your Lord will ye twain, deny? Therein will be maidens, good and beautiful. - Which, then, of the favours of your Lord will ye twain, deny? Fair maidens with lovely black eyes, guarded in pavilions - Which, then, of the favours of your Lord will ye twain, deny? Whom neither man nor jinn will have touched before them - Which, then, of the favours of your Lord will ye twain, deny? Reclining on green cushions and beautiful carpets. Which, then,

of the favours of your Lord will ye twain, deny? Blessed is the name of thy Lord, Master of Glory and Honour.

35. Divine punishment and its causes

God's purpose is hidden in all the events that take place in this world. It is said in the Holy Qur'an that not a leaf falls (6:60) without the knowledge of Allah. No matter how trivial man may feel, God's will is hidden behind all the events happening here. But within the limits of God given freedom, man is responsible for what he does. For every action of a human being, there will be a counter action from God. When man does good deeds, he receives rewards for it. When man does evil, he also gets the punishment from Him.

God is merciful. He is not unjust to the creatures. He wishes good for everyone. But human beings arrogantly try to turn away from God without realizing and ignoring the blessings, which God has given them. As God bestows more blessings on a person, he tries to deviate from the path of God. Then suddenly calamities start to befall on him. Then man starts to turn to God and make supplications to Him. When God reverses the situation, he becomes ungrateful again. Thus man, who continues to be ungrateful and rebellious, eventually becomes the object of God's wrath from which he cannot have any escape because of his actions. The only way to get saved from God's wrath is to understand God's will and live according to it.

To lead such a life, he needs to find the right way, by doing good works which may please to God. For those who are not ready to lead such a life, they will get such an opportunity only after experiencing the divine punishments. But they will have to pay a heavy price for it. True intellectuals are those who live their lives according to God's will and get saved from the wrath of God.

God says that calamities come because of the evil deeds of human

beings. Merciful God forgives many things. Those who keep silent to the evil deeds of others, and those who do not prevent it when they are able to do so or those who do not hate such evil deeds in their hearts are guilty ones. They cannot argue that they were innocent when God punishes them. When those around you are immersed in evil, those who want to be saved must abstain from such evils and make others to know that they are following a evil path. When the divine punishment comes they will also become a part of it. God speaks of the calamity caused by the evil deeds of men as follows:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۝

42: 31. And whatever misfortune befalls you is the consequence of what your own hands have wrought. And He forgives many of your sins.

The Holy Quran tells us that disasters take place with the will of Allah and it is decreed beforehand.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ

مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝

57: 23. There befalls not any calamity either in the earth or in your own persons, but it is recorded in a Book before We bring it into being - surely, that is easy for Allah.

Allah also reveals that a village or a town will not be struck with a punishment while its dwellers are doers of good works.

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ .

11:118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

It is a strange truth that most human beings become arrogant

when they receive more blessings from God.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَا بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥٢﴾

41: 52. And when We bestow a favour on man, he goes away, turning aside; but when evil touches him, lo! he starts offering long prayers.

God does not in the first place punish man so severely that he will get perished. God first gives only small punishments in order to become aware of his mistakes and get a lesson from it. But those who continue in arrogance without learning the lessons from the smaller punishments will get severe punishment later on. Then man cannot see any other way of escape except to go through it.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ

يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿٥٣﴾

10: 13. And when trouble befalls a man, he calls on Us, lying on his side, or sitting or standing, but when We have removed his trouble from him, he goes his way as though he had never called on Us for the removal of the trouble that befell him. Thus it is that the doings of the extravagant are made to seem fair in their eyes.

God will remove calamities when we pray to him. This can happen more than once. But if we continue in arrogance, then we will be subjected to severe punishment with no means of escape. It has been said that the whole world will be full of troubles and corruptions if God does not stop them by giving His punishment.

وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ

فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٥٤﴾ أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرْجَاهُ رَبُّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٥﴾

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ

لَنَكْبُونَ ۖ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُؤَ فِي طُغْيَانِهِمْ يَعْمَهُونَ ۖ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا رَبَّهُمْ وَمَا يَتَضَرَّعُونَ ۖ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ۖ

23: 72-78. And if the truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they now turn aside. Or, dost thou ask of them any reward? But the reward of thy Lord is Best; and He is the Best of providers. And, most surely, thou invites them to a right path. And those who believe not in the Hereafter, are indeed deviating from that path. And if We had mercy on them and relieved them of their affliction, they would persist in their transgression, wandering blindly. We had already seized them with punishment, but they humbled not themselves before their Lord, nor they would supplicate in lowliness; until, when We open on them a door of severe punishment, lo! They are in despair thereat.

GOD warns us that those who deserve GOD's retribution will be the wrongdoers, the arrogant, the transgressors and the disbelievers.

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلَكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ۖ

6: 48. Say, 'Will you tell me, if the punishment of Allah come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَسْتَهْزِهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ۖ

6: 50. And those who reject our Signs, punishment will touch them, because they disobeyed.

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾

10: 14. And We destroyed many generations before you when they did wrong; and there came to them Messengers with clear Signs, but they would not believe. Thus do We requite the guilty people.

Ignoring the guidance received from God is another reason for the punishment.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ أَلَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٦﴾

18: 56. And nothing hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that they wait for the fate of the ancients to overtake them or that punishment should come upon them face to face.

There are many ways in which punishment can come. Some will be direct and some will be indirect. The Holy Qur'an says that excessive materialism as an indirect punishment for getting destroyed..

مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٩﴾

25: 19. ... Thou didst bestow on them and their fathers the good things of this life until they forgot Thy admonition and became a ruined people.'

Most of the time, we are unwilling to change our attitude and continue with injustice. This is another reason for Allah's punishments.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٢٠﴾

27: 86. And the sentence shall come to pass against them because they did wrong, and they will be speechless.

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٨٦﴾

29: 35. And 'We are, surely, going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'

It has already been said that punishment comes directly and indirectly. Another reason why God punishes is that they do not become conscious unless they are severely punished.

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٣٥﴾ فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٣٦﴾

26:202-203. They will not believe in it until they see the grievous punishment. Which will come upon them suddenly, while they are not aware of it.

Punishments that could be seen and felt come onto us at an unexpected time in an unexpected way. Allah says in the Holy Quran that breaking off into different sects and creeds is also a form of His punishment.

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِّن تَحْتَ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ

شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٦٦﴾

6: 66. Say, 'He has the power to send punishment upon you from above you or from beneath your feet, or to confound you by splitting you into sects and make you taste the violence of one another. See how We expound the Signs in various ways that they may understand!

God says that human beings are guilty of dividing themselves into different parties and religions. God created human beings as one community and later sent prophets to unite them when differences arose. However, they did not want to become a united community

again and remained in different sections.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٣﴾

23: 53. And know that this community of yours is one community, and I am your Lord. So take ME as your Protector.

There are so many communities in this world which have been transgressed and have been subjected to divine punishment, such as the people of Prophet Noah and the people of Prophet Lot. Sabahites, Aad, Thamud, and Madyan tribes etc. But God has also made it a part of His great mercy to send prophets to instruct and guide them before destruction comes to them.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٧﴾

17: 17. And when We intend to destroy a township, We command its people who live in comfort to adopt the way of righteousness but they transgress therein, so the sentence of punishment becomes due against it, so We destroy it with utter destruction.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا

كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٩﴾

17: 59. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in a Book.

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١٨﴾

فَلَمَّا أَحْسَوْا بِأَسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٩﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ

وَمَسَكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿٢٠﴾ قَالُوا يَبُولْنَا إِنْ أَرَادْنَا أَنْ نَخْلُصَ مِنْهَا ﴿٢١﴾ فَمَا زَالَتْ تِلْكَ

دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خِلْمِينَ ﴿٢٢﴾

21: 13-17. And when they perceived OUR punishment, lo! They began to flee from it. Thereupon We said, 'Flee not, but return to the luxuries in which you exulted, and to your dwellings that you might be questioned about your conduct.' They said, 'Alas for us, we were indeed wrongdoers!' And this ceased not to be their cry till We made them like a mown down field, extinct.

Allah destroyed the township of Prophet Lot (a.s.) by sending down the punishment from Heaven.

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٢١﴾

29: 35. And 'We are, surely, going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'

The people of Sabah were punished by the flood of their own dam.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِّن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿٣٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ

جَنَّتَيْنِ ذَوَاتِ أَكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ﴿٣٦﴾

ذَٰلِكَ جَزَيْنَاهُم بِمَا كَفَرُوا ۚ وَهَلْ نُجَازِي إِلَّا الْكَافِرَ ﴿٣٧﴾

34: 16-18. There was, indeed, a Sign for Saba in their homeland -two gardens, one on the right hand and one on the left; and We said to them, 'Eat of the provision of your Lord and give thanks to Him. Your town is a beautiful town and your Lord Most Forgiving' But they turned away; so We sent against them a devastating flood. And We gave them, in place of their two excellent gardens, two gardens bearing bitter fruit and containing tamarisk and a few lote-trees. Thus We requited them because of their ingratitude; and it is only the ungrateful that We requite in

this manner.

The people of Prophet Noah (a) were also destroyed by the flood itself.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۖ وَكَذَلِكَ
حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۖ

40: 6-7. Before them the people of Noah and other groups after them rejected Our Signs and every nation strove to seize their Messenger, and disputed by means of false arguments that they might rebut the truth thereby. Then I seized them, and how terrible was MY retribution! And thus was the word of thy Lord fulfilled against the disbelievers, that they are the inmates of the Fire.

Allah destroyed the township of Ad by sending a cyclone towards them.

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ۖ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ
لِنَنْذِرَهُمْ عَذَابَ الْآخِرَةِ ۖ وَالْعَذَابُ الْأَخِرُ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ۖ

41: 16-17. As for Ad, they behaved arrogantly in the earth without justification and said, 'Who is mightier than we in power?' Do they not see that Allah, Who created them, is mightier than they in power? Still they continued to deny Our Signs. So We sent upon them a furious wind for several ominous days, that We might make them taste the punishment of humiliation in this life. And the punishment of the Hereafter will, surely, be more humiliating, and they will not be helped.

Similar punishment was sent to the tribe of Thamud.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿٤١﴾

41: 18. And as for Thamud, We guided them, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

It is astonishing to us that there were people in previous generations who were far more powerful and superior in power and knowledge than the next generation. All the powerful societies of their time thought that there was no one more powerful than themselves. The Holy Qur'an warns us that no matter how powerful a community is, it will not be able to escape God's punishment.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ

قُوَّةً وَءَاثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٤٢﴾ ذَلِكَ بِأَنَّهُمْ

كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٤٣﴾

40: 22-23. Have they not travelled in the earth that they could see what was the end of those before them? They were mightier than these in power and they left firmer marks in the earth. But Allah seized them for their sins, and they had no one to protect them from Allah. That was because their Messengers came to them with manifest Signs but they disbelieved; So Allah seized them. Surely, He is Powerful, Severe in punishment.

So far it has been said about the direct punishment which has been received from God in this world. But the punishment for certain sins are not received in this world itself. God has kept such punishments such punishments with himself. This kind of torment begins in this world with a certain kind of fear they will experience here, and after death it is experienced virtually as in a dream, and manifests itself in the form of real torment of hell on the Day of Resurrection. The most important of these sins are as

mentioned down. Not all of the following sins directly deserve the punishment of hell. Such people get misguided because of committing certain kind of sins and the subsequent misguidance leads them to Hell. Because the door to repentance remains open until death, no matter how sinful one may be, one can get repented of his sins before dying and do good deeds to erase such sins. Only those who are worthy of it will get such good opportunities. Those who get the punishment of Hell are those who will be committing the following sins:

- 01 Polytheism
- 02 The theory of trinity
- 03 Disbelief
- 04 Atheism
- 05 Hypocrisy
- 06 Abandonment of Islam
- 07 Denial the Holy Quran
- 08 Hiding the truths of the Holy Books
- 09 Persecution of Prophets
- 10 Persecution of Believers
- 11 Spreading slander about believers
- 12 Denial of the Hereafter
- 13 Declaring oneself to be God
- 14 Declaring oneself as Prophet
- 15 Declaring Allah will not send someone again
- 16 Abandoning five daily prayers
- 17 Arrogance
- 18 Preferring this world over the Hereafter
- 19 Driving out people from mosque
- 20 Blindly following ancestors
- 21 Blindly imitating scholars
- 22 Murdering one's own children
- 23 Acquisition of other's wealth
- 24 Suicide

25 Interest

26 Murder and adultery

1. Polytheism

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ

سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥٢﴾

3:152. And We shall cast terror into the hearts of those who disbelieved because they associate partners with Allah, for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٩﴾

4: 49. Surely, Allah will not forgive that a partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allah has indeed devised a very great sin.

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ

حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوْنَهُمْ قَالُوا أَبْنَاءُ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ

أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٥٠﴾ قَالَ ادْخُلُوا فِي أَمْرٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجَنِّ وَالْإِنسِ فِي النَّارِ

كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولِهِمْ رَبَّنَا هَٰؤُلَاءِ

أَضَلُّونَا فَآتَاهُمُ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٥١﴾

7: 38-39. Who is, then, more unjust than he who forges a lie against Allah or gives the lie to His Signs? It is these who shall have their lot as ordained till when OUR Messengers shall visit

them to take away their souls, they shall say, 'Where is that which you used to call upon besides Allah?' they will answer, 'We cannot find them;' and they will bear witness against themselves that they were disbelievers. He will say, 'Enter ye into the Fire among the nations of jinn and men who passed away before you.' Everytime a nation enters, it shall curse its sister nation until, when they have all successively arrived therein, the last of them will say with regard to the first of them, 'Our Lord, these lead us astray, so give them a double punishment, but you do not know.'

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعْنَا عِنْدَ اللَّهِ قُلْ أَتَدْعُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٩﴾

10: 19. And they worship, instead of Allah, that which neither harms them nor profits them; and they say, These are our intercessors with Allah. Say, 'Do you presume to inform Allah what He knows not in the heavens or in the earth? Glory be to Him! High be He exalted above all that which they associate with Him.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ﴿١٠٠﴾
لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

21: 99-100. It will be said to them, 'Surely, you and that which you worship beside Allah are the fuel of Hell. To it you will all come. If these, as you allege, had been gods, they would not have entered it; and all will abide therein.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ ﴿١٢﴾

31: 12. This is the creation of Allah. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ
إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣٩﴾

39: 4. Remember, it is to Allah alone that sincere obedience is due. And those who take as protectors others beside Him, say, 'We serve them only that they may bring us near to Allah in station.' Surely, Allah will judge between them concerning that wherein they differ. Surely, Allah guides not him who is an ungrateful liar.

2. Doctrine of Trinity

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۖ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ ﴿١١٧﴾

2:117. And they say, 'Allah has taken to Himself a son.' Holy is He ! Nay, everything in the Heavens and the earth belongs to Him. To Him are all obedient.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ اتَّبِعُوا خَيْرَ لَكُمْ إِنَّمَا اللَّهُ إِلَهُ
وَاحِدٌ سُبْحَنَهُ ۚ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

4:172. O People of the Book! Exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah, and a fulfillment of His word which He has sent down to Mary, and a mercy from Him. So believe in Allah and His Messengers, and say not, 'They are three.' Desist, it will be better for you. Verily, Allah is the only One God. Holy is He, far above having a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a guardian.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ

أَنْ يَهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمُّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٨﴾

5: 18. They indeed have disbelieved who say, 'Surely Allah - He is the Messiah, son of Mary.' Say, 'Who then has any power against Allah, if He desired to destroy the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allah belongs the Kingdom of the heavens and the earth and what is between them. He creates what He pleases and Allah has power over all things.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٥٩﴾
لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْهَهُوا عَمَّا يَقُولُونَ
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٦٠﴾ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦١﴾
مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ
انْظُرْ كَيْفَ بُنَيْنُ لَهُمُ الْآيَاتِ ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٦٢﴾

5: 73-76. Indeed, they are disbelievers who say, 'Allah, He is the Messiah, son of Mary,' whereas the Messiah himself said, 'O Children of Israel, worship Allah Who is my Lord and your Lord.' Surely, whoso associates partners with Allah, him has Allah forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers. They surely disbelieve who say, 'Allah is the third of three;' there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. Will they not then turn to Allah and ask His forgiveness, while Allah is Most Forgiving and Merciful? The Messiah, son of Mary, was

only a Messenger; surely Messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِّنْ
سُلْطٰنٍ بِهٰذَا تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۖ قُلْ إِنَّا الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ ۖ مَتَّعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُنْذِرُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ۖ

10: 69-71. They say, 'Allah has taken unto Him a son,' Holy is He! He is Self-Sufficient. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. What! Do you say concerning Allah what you know not? Say, 'Those who invent a lie against Allah shall not prosper.' They will have some enjoyment in this world. Then to US is their return. Then We shall make them taste a severe torment, because they continued to disbelieve.

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۖ

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبِرَتْ كَلِمَةٌ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ۖ

18: 5-6. And that it may warn those who say, 'Allah has taken unto Himself a son.' No knowledge have they thereof, nor had their fathers. Monstrous is the word that comes out of their mouths. They speak naught but a lie.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ وَكُنْ فَيَكُونُ ۖ

19: 36. It does not befit the Majesty of Allah to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be, and it comes into being.'

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۖ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۖ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۖ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۖ وَمَا يَنْبَغِي لِلرَّحْمَنِ
أَنْ يَتَّخِذَ وَلَدًا ۖ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۖ

19: 89-94. And they say, 'The Gracious God has taken unto Himself a son.' Assuredly, you have indeed uttered a most hideous thing. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces. Because they ascribe a son to the Gracious God. It becomes not the Gracious God that He should take unto Himself a son. There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا الذَّهَبَ كُلُّ إِلَهٍ
بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ۖ

23: 92. Allah has not taken unto Himself any son, nor is there any other god along with Him; in that case each god would have taken away what he had created, and some of them would, surely, have sought domination over others. Glorified be Allah far above that which they allege;

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبْدِينَ ۖ سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ
الْعَرْشِ عَمَّا يَصِفُونَ ۖ فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ۖ

43: 82-84. Say, 'If the Gracious God had a son, I would have been the first of worshippers.' Holy is Allah, the Lord of the heavens and the earth, the Lord of the Throne, far above that which they attribute to Him. So leave them alone to indulge in vain discourse and to amuse themselves until they meet that Day of theirs which they have been promised.

3. Disbelief

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٣﴾

2:162-163. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allah and of the angels and of men all together. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ
حَسْرَةً ثُمَّ يُغْلَبُونَ ﴿٣٧﴾ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٨﴾

8: 37. Surely, those who disbelieve, spend their wealth to turn people away from the way of Allah. They will surely continue to spend it; but then shall it become a source of regret for them, and then shall they be overcome. And the disbelievers shall be gathered unto Hell;

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٦﴾

8: 56. Surely, the worst of beasts in the sight of Allah are the disbelievers, who will not believe.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٩﴾

16: 89. As for those who disbelieve and turn men away from the way of Allah, We will add punishment to their punishment because they made mischief.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٥﴾

16:105. As to those who do not believe in the Signs of Allah, surely, Allah will not guide them, and they shall have a grievous

punishment.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٤﴾

24: 40. And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one imagines it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allah near him, WHO then pays him his account in full; And Allah is swift in reckoning.

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٣٣﴾ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٣٤﴾

33: 65-66. Allah has, surely, cursed the disbelievers, and has prepared for them a blazing fire, Wherein they will abide forever. They will find therein no friend, nor helper.

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَىٰ

الْإِيمَانِ فَتَكْفُرُونَ ﴿٤٠﴾

40: 11. It will be announced to those who disbelieve: 'Greater was the abhorrence of Allah, when you were called to the faith and you disbelieved, than your own abhorrence of yourselves today.'

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ

أَمْوَالَكُمْ ﴿٤٧﴾

47: 37. The life of this world is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards, and will not ask of you your wealth.

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٤٨﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٤٩﴾

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٥٠﴾

50: 25-27. We shall say to his two companions, cast ye twain into Hell every disbelieving enemy of truth, Hinderer of good, transgressor, doubter; 'Who sets up another god beside Allah, so do, ye twain, cast him into the severe torment.'

4. Atheism

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٤٥﴾

45:25. And they say, 'There is nothing for us but this our present life; we die and we live; and nothing but time destroys us.' But they have no real knowledge of it; they do nothing but conjecture.

وَقَالُوا إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٤٦﴾ وَلَوْ تَرَىٰ إِذْ يُوقَفُوا عَلَىٰ رَبِّهِمْ قَالَ

الَّذِينَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبَّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٤٧﴾

6: 30-31. And they say, 'There is nothing except this our present life, and we shall not be raised again.' And if thou couldst only see when they are made to stand before their Lord, He will say, 'Is not this second life the truth ? They will say, 'Yea, by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ

لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٤﴾

14: 19. The case of those who disbelieve in their Lord is that their works are like ashes, on which wind blows violently on a stormy day. They shall have no power over what they earn. That, indeed, is utter ruin.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بَيِّنَاتٍ مِنْ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٣٢﴾

32: 23. And who is more unjust than he who is reminded of the Signs of his Lord and then turns away from them? We will, surely, exact retribution from the guilty.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿٣٣﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿٣٤﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٥﴾

Witness.

4:168-170. Those who disbelieve and hinder others from the way of Allah, have certainly strayed far away. Surely, those who have disbelieved and have acted unjustly, Allah will not forgive them, nor will He show them any way. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allah.

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿٣٦﴾

34: 6. But as to those who strive against Our Signs, seeking to frustrate Our plans, it is they for whom there will be the torment of a painful punishment.

5. Hypocrisy

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٩﴾

4:139. Give to the hypocrites the tidings that for them is a grievous punishment;

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ

يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝

4:143. The hypocrites seek to deceive Allah, but He will punish them for their deception. And when they stand up for Prayer, they stand up lazily and to be seen of men, and they remember Allah but little.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِّنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ۝ وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ۝

9: 68-69. Allah promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them. And Allah has cursed them. And they shall have a lasting punishment. Even as those before you - they were mighty than you in power and had more wealth and children. They enjoyed their lot for a time, so have you enjoyed your lot as those before you enjoyed their lot. And you indulge in idle talk. It is they whose works shall be of no avail in this world and the Hereafter. And it is they who are the losers.

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَّتَّ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۚ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۚ وَمَاتُوا وَهُمْ فَاسِقُونَ ۝

9: 85. And let not their riches and their children excite thy wonder; Allah only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۝

4:146. The hypocrite shall surely be in the lowest depths of the Fire; and thou shalt find no helper for them.

6. Abandoning Islam

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٨﴾

2:218. And whoso from among you turns back from his Faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and in the next. These are the inmates of the Fire and therein shall they abide.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَّنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٢١٩﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَن يَاقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ اقْتَدَىٰ

بِهِ أَؤُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٢٢٠﴾

3: 91-92. Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray. As for those who have disbelieved, and die while they are disbelievers, there shall not be accepted from anyone of them even the earth-full of gold though he offer it as ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

Those who accept Islam but then later turn back after realizing and understanding the truth of Islam, would be subjected to Allah's punishments. Similarly, those who do not accept Islam, even after receiving the required proofs that it is the true religion, will also be subjected to Allah's punishments. Allah says that such people would be destroyed from the very face of the earth because only then will the upcoming generations be able to accept the faith of Islam.

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٢١٦﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿٢١٧﴾ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا

أَمْتًا ﴿٢١٨﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُمْ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿٢١٩﴾

20:106-109. And they ask thee concerning the mountains. Say, 'My Lord will break them into pieces and scatter them as dust;

`And He will leave them a barren level plain; `Wherein thou wilt see no depression or elevation. On that day they will follow the Caller in whose teaching is no crookedness; and all voices shall be hushed before the Gracious God and thou shalt not hear but a subdued murmur.

7. Denial of the Holy Qur'an

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

2: 24-25. And if you are in doubt as to what We have sent down to OUR servant, then produce a chapter like it, and call upon your helpers besides Allah, if you are truthful. But if you do it not - and never shall you do it - then guard against the Fire, whose fuel is men and stones, which is prepared for the disbelievers.

8. Hiding the truths of the Holy Books

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

2:175-176. Those who hide that which Allah has sent down of the Book and take in exchange for it a paltry price, they fill their bellies with nothing but fire. Allah will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment. It is they who have bought error for guidance and punishment for forgiveness. How great is their endurance of the Fire!

9. Persecution of Prophets

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾

9: 63. Do they not know that whoso opposes Allah and HIS Messenger, for him is the fire of Hell, wherein he shall abide ? That is a great humiliation.

10. Persecution of Believers

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿٨٥﴾

85: 10-11. Those who persecute the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the torment of heart-burning.

11. Spreading slander about believers

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ

أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾

24: 20. Those, who love that indecency should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allah knows and you know not.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

24: 24. Verily, those, who calumniate chaste, unwary, believing women, are cursed in this world and the hereafter. And for them is a grievous chastisement,

12. Denial of the Hereafter

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ﴿١٠٠﴾

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخِسُونَ ﴿١٠١﴾

27: 5-6. As to those who believe not in the Hereafter, We have made their deeds appear beautiful to them, so they wander blindly. It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the hereafter.

13. Declaring oneself as God

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّمَّنْ دُونِهِ فَذَالِكَ نَجْزِيهِ جَهَنَّمَ كَذَالِكَ نَجْزِي الظَّالِمِينَ ﴿٣٠﴾

21: 30. And whosoever of them should say, 'I am a god beside Him,' him shall We requite with Hell. Thus do We requite the wrongdoers.

14. Declaring oneself as Prophet

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمْ ۚ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾

6: 94. And who is more unjust than he who forges a lie against Allah, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will sent down the like of that which Allah has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls. This day shall you be awarded the punishment of disgrace because of that which you spoke against Allah falsely and because you turned away from His Signs with disdain.'

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿١﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٢﴾

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٣﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤﴾

69: 45-48. And if he had forged and attributed any sayings to US, We would, surely, have seized him by the right hand, And then, surely, We would have cut his life-vein, And not one of you could have held Our punishment off from him.

15. Thinking Allah will not send someone again

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلِ الْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ۝

40: 35. And Joseph, indeed, came to you before with clear proofs, but you ceased not to be in doubt concerning that which he came to you till, when he died, you said, 'Allah will never raise a Messenger after him.' Thus does Allah adjudge as having gone astray every transgressor, doubter.

16. Abandoning five daily prayers

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ۝

19: 60. Then there came after them an evil generation who neglected Prayer, and followed their evil desires. So they will meet destruction.

17. Arrogance

الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝

7: 37. But those who reject OUR Signs and turn away from them with disdain, - these are the inmates of the Fire; they shall abide therein.

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تَفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ۝ لَهُمْ مِنْ جَهَنَّمَ

مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٤﴾

7: 41-42. Those who reject OUR Signs and turn away from them with disdain, the gates of spiritual firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle. And thus do We requite the offenders. They shall have a bed of Hell and over them coverings of the same. And thus do We requite the unjust.

18. Preferring this world over the Hereafter

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ ۖ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ
ثُمَّ جَعَلْنَا لَهُ ۖ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ﴿١٩﴾

17: 19. Whoso desires the present life, We hasten for him therein of its provision what We will – for such of them as We please; then We appoint Hell for him; he shall burn therein condemned and rejected.

19. Driving out people from mosque

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَمَا عَلَيْكَ مِنْ حِسَابِهِمْ
مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٣﴾

6: 53. And drive not away those who call upon their Lord morning and evening, seeking His pleasure. Thou art not at all accountable for them nor are they accountable for thee. So if thou shouldst drive them away thou wilt be of the unjust.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ ۖ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا
كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

2:115. And who is more unjust than he who prohibits the name of

Allah being glorified in Allah's temples and strives to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

20. Blindly following ancestors

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

31: 22. And when it is said to them, 'Follow that which Allah has revealed,' they say, 'Nay, we shall follow that which we found our fathers following.' What! Even though Satan was inviting them to the punishment of the burning fire?

21. Blindly imitating scholars

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ

وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ يَوْمَ يُخْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ

وَأُظْهِرَهُمْ هَذَا مَا كَانُوا لَا يَفْقَهُونَ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

9: 35-36. O ye who believe ! surely, many of the priest and the monks devour the wealth of men by false means and turn men away from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give to them the tidings of a painful punishment. On the day it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: 'This is what you hoarded for yourselves; so now taste what you hoard.'

22. Murdering one's own children

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا
مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤١﴾

6:141. Losers indeed are they who slay their children foolishly for lack of knowledge, and make unlawful what Allah has provided for them, forging a lie against Allah. They have indeed gone astray and are not rightly guided.

23. Acquisition of other's wealth

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾ وَمَنْ يَفْعَلْ ذَلِكَ
عُدُوْنَا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

4: 30-31. O ye who believe! Devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not your people. Surely, Allah is Merciful towards you. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy for Allah.

24. Suicide

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً
عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٣٠﴾
وَمَنْ يَفْعَلْ ذَلِكَ عُدُوْنَا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

4: 30-31. O ye who believe! devour not your property among yourselves by unlawful means, except that you earn by trade with

mutual consent. And kill not yourselves. Surely, Allah is Merciful towards you. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy for Allah.

25. Interest

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَآنتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ

فِيهَا خَالِدُونَ ﴿٢٧٦﴾

2:276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say, 'Trade also is like interest;' whereas Allah has made trade lawful and has made interest unlawful. So he to whom an admonition comes from his Lord and he desist, then will that which he received in the pass be his; and his affair rests with Allah. And those who revert to it they are the inmates of the Fire; therein shall they abide.

26. Murder and adultery

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا
يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٧٠﴾

25: 69-70. And those who call not on any other god along with Allah, nor slay a person whose slaying Allah has forbidden except for a just cause, nor commit adultery - and he who does that shall meet the punishment of his sin; Doubled for him shall

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be the punishment on the Day of Resurrection, and he will abide therein disgraced.

May Allah bless us all so that we can live and die as His true servants and may Allah forgive us our sins and save us from His punishments. Ameen.

36. The Death and the Barzakh

Since no one can do research and discover the life after death or can come back into this world after death and describe the situation of life there, it is only possible for us to understand it through divine revelations and spiritual visions. God reveals to the righteous people through divine visions what is said about the life after death in the Holy Qur'an. However, for ordinary people who have not experienced divine visions, the only way to know about the life after death is to understand what God has said about it in the Holy Qur'an, by living a life of righteousness and attaining spiritual enlightenments so that the divine vision can be experienced. Another way for those who are not fortunate enough to have divine visions is to find evidence that the Holy Qur'an is the Word of God and to know that what is said in it about death and life after death are true descriptions from God.

The fact that all those who have committed sins and transgressions do not receive their due punishment that they deserve in this world points to the truth that there is another life after death. Likewise, those who do good deeds do not receive their full rewards of their deeds in this world. The worldly life is set aside for doing good deeds and the life after death is to experience the full reward of those deeds, whether good or bad. Death is the gateway to the next life from the dimensions of this life.

Death is a transformation. God makes it clear that death is destined for creating us in another form that we do not know. Just as we come to the earth from the womb of our mother, we go to another world of different dimensions which is a part of this world itself.

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿١٠﴾

عَلَى أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٥٦﴾

56: 61-62. We have ordained death for all of you; and We cannot be overtaken, for changing your forms, and creating you into a form which you know not.

GOD has pointed out the state of sleep to know about death. Sleep is like death. In sleep, Allah holds the soul temporarily and then sends it back. However, it has been made clear that at the time of death, the soul is held by God without sending it back to this world.

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ

لِيُقَضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٥٧﴾

6: 61. And He it is who takes your soul by night and knows what you do by day, then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيم_Sِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ

وَيُرْسِلُ الْأَخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٥٨﴾

39: 43. Allah takes away the souls of men at the time of their death; and of those also that are not yet dead, during their sleep. Then He withholds those against which He has decreed death, and sends back the others till an appointed term. In that, surely, are Signs for a people who reflect.

It has been said that death is God's decree and that no one can overcome it. Death cannot be eliminated by research or by new inventions.

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ

3:146. And no soul can die except by Allah's leave.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

3:186. Every soul will taste the death.

أَيُّنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

4: 79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers.

It is also useless to have an eternal life in this world by overcoming death. People who reach to very old age eventually reach to a state of understanding nothing.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَوَفِّكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لَكُمْ

لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

16:71. And Allah creates you, then HE causes you to die; and there are some among you who are driven to the worst state of life with the result that they know nothing after having had knowledge. Surely, Allah is All-Knowing, Powerful.

Those who do evil deeds are actually afraid of death. For those who do good deeds, they receive the good news of heaven in this world, and being able to see the the hereafter through divine visions, their uncertainty about death will be removed and the minds of the righteous will be at peace. But the wicked ones will fear death and will wish that death would not have come to them.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

2: 95-96. Say 'If the abode of the Hereafter with Allah is solely for you to the exclusion of all other people, then wish for death if

you are truthful.' But never shall they wish for it, because of what their own hands have sent on before them; and Allah knows the wrongdoers well.

God has given us this worldly life as a gift in order to receive rewards from God for doing good deeds. His creatures must understand this truth and live accordingly. The opportunities for this are open till death overtakes us. Those who do wrong must repent before the end of their lives and do good deeds in such a way as to erase their bad deeds. If one continues to err throughout his life and dares to repent at the end of the life, that repentance will not be accepted by God. It does not matter also because there is no time left to do good deeds to erase the bad deeds.

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ

الْأَنِّ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

4: 19. There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says, I do indeed repent now; nor for those who die as disbelievers. It is these for whom We have prepared a painful punishment.

Therefore, Allah has exhorted the believers not to die in a state other than obeying God and fearful to Him.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝

39: 55. `And turn to your Lord, and submit yourselves to Him, before there comes unto you the punishment; for then you shall not be helped.

Some peoples still blindly believe that there are peoples who live forever without being dead. Some individuals are believed to return to this world whether they are dead or alive. However, the Holy Qur'an reveals that all such beliefs are false, all human beings will die and those who are dead will never return to this

world.

وَلَيْنَ مُتَمَّرٌ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٩﴾

3:159. And if you die or be slain, surely unto Allah shall you be gathered together.

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٦﴾

21: 96. And it is an inviolable law for a township which We have destroyed that they shall not return.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا

إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

23:100-101. Until, when death comes to one of them, he says entreating repeatedly, 'My Lord send me back, That I may do righteous deeds in the life that I have left behind.' That cannot be! It is only a word that he utters. And behind them is a barrier until the day when they shall be raised again.

In addition to physical death and life, there is another death in this world. The Holy Qur'an tells us that those who live without understanding God and by forgetting their own souls are spiritually dead. Thus unbelievers die twice in this world. First Spiritually and then physically. But believers get resurrected spiritually in this world and finally die in this world only physically. Thus believers die only once.

قَالُوا رَبَّنَا آمَنَّا أَثْنَيْنِ وَأُحْيَيْنَا أَثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ﴿١٢﴾

40: 12. They (the disbelievers) will say, 'Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice and now we confess our sins. Is, then, there a way out?'

Allah says again about the dwellers of Paradise:

أَفَمَا نَحْنُ بِمَيِّتِينَ ۖ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۖ

37: 59-60. 'Tell me, is it not so that we are not going to suffer death again? 'Save our first death, and that we are not to be punished?

Allah again tells us about the dwellers of Paradise

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّاهُمْ عَذَابَ الْجَحِيمِ ۖ

44: 57. They will not taste death therein, save the first death; and God will save them from the punishment of the blazing Fire,

Although at first everyone did not know about God, God reveals His existence through divine revelations. Thus God Himself gives spiritual life to men. So how it is possible to deny such a God who gives life to men spiritually?

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ۖ

2: 29. How can you disbelieve in Allah? You were without life and He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

Allah gives us life twice in this world. First, when we are in our mother's wombs and the second in this world. The spiritual life given to us in this world is the most exalted one among the two.

Allah tells us about the life given to us when we are in our mother's womb:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ۖ

32:10. Then HE endowed him with perfect faculties and breathed into him of HIS spirit. And HE has given you ears, and eyes, and hearts. But little thanks do you give !

Secondly, the spiritual life in this world is obtained through revelation. Through Revelation, man truly becomes a servant of God and willing to make sacrifices in His way.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩٢﴾

21: 92. And remember her who guarded her chastity, so We breathed into her of Our Word and We made her and her son a Sign for all peoples.

This is the giving of second life. This is not only for the prophets, but also for the believers who are steadfast in the way of God.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ

أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ

مِّنْهُ وَيَدْخُلُهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ

وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٩٣﴾

58: 23. Thou wilt not find any people who believe in Allah and the Last Day and yet they love those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with revelation from Himself. And He will admit them into Gardens through which streams flow. Therein they will abide; Allah is well-pleased with them and they are well pleased with Him. They are Allah's party. Harken! it is Allah's party who are the successful.

The physical body we develop in the womb depends on the amount of nutrients we receive from the womb of our mother. In the same way, the body we receive in the next world will depend

on the nutrients we acquire in this world, and those nutrients are the good deeds we do here.

Spiritual life is also given by God by sending prophets. Allah says about the mission of the Holy Prophet (peace be upon him):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٨٠﴾

8: 25. O ye who believe! Respond to Allah, and the Messenger when he calls you that he may give you life, and know that Allah comes in between a man and his heart, and that He it is unto Whom you will be gathered.

But God reveals that even the prophets could not bring back to life those who are spiritually dead. Thus God has revealed that those who live in a state of spiritual death, being deaf to spiritual hearings and being blind to spiritual visions, will turn away from listening to the calls of the prophets.

إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٨١﴾

27: 81. Verily, thou cannot make the dead to hear, nor can thou make the deaf to hear the call, when they retreat turning their backs.

فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٣﴾

30: 53. And thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they retreat turning their backs.

The dead in these verses are meant to be spiritually dead. Physically dead people cannot turn backs.

It is said like this because they blindly follow the actions of their ancestors without trying to find and understand God by doing good deeds, they live for just eating, drinking, sleeping and enjoying sex like animals.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٢٥﴾

25: 45. Dost thou think that most of them hear or understand? They are like cattle - nay, they are worst than cattle in their behavior.

Thus God reveals that blindness will affect the minds of those who live emotionally without giving importance to intellect and wisdom, they will become unable to comprehend spiritual matters. It is said in the Holy Qur'an that such people are spiritually dead ones.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى
الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٢٢﴾

22: 47. Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? For, surely, it is not the eyes that are blind, but blind are the hearts which are in the breasts.

Thus, the Holy Qur'an describes those who have become spiritually blind as not living (dead) and they are equal to those who are buried in the grave.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ ﴿٣٥﴾

35: 23. Nor alike are the living and the dead. Surely, Allah causes him to hear whom He pleases; and thou canst not make those hear who are in the graves.

Those who live in such a way that without using their intellect and giving importance to their emotions will inherit hell

according to God's law of nature and will go there so that they get revived to lead a spiritual life.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١٠﴾

10: 45. Certainly, Allah wrongs not men at all; it is they who wrong their own souls.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿٣٢﴾

32: 14. And if We had enforced Our will, We could have given every soul its appropriate guidance, but the word from ME has come true that I will fill Hell with jinn and men all together.

This is because of the freedom He gave to men and not compelling them to do good or bad by enforcing His will.

After saying this much about death, let us see what Allah says about the life after death. We already knew that God likens death to the state of sleep. With death we enter into a kind of sleeping. The time of waking up from this sleep is called the day of resurrection. This sleep begins with death and lasts until the day of resurrection. What our soul is able to see, hear and feel in a dream while we sleep is also possible even after death. This condition is referred to in the Holy Qur'an as Barzakh (barrier from this world). In the dream that we see in our sleep, we can walk, see others, talk to them, laugh and cry. We know that the soul can experience pleasures, sorrows and anxieties in its sleep, even though it is unable to do any physical activity. The same thing is possible also in Barzakh. Believers are given the good news of heaven in this life and at the time of their death and they live happily ever after that. Their souls will have this state of blissfulness because they see in Barzakh the scenes of the good life that is going to come to them in the life after resurrection.

Evil souls will receive the sad news of their punishment at the time of their death. They will spend the rest of their lives

worrying about this punishment. They see the signals of punishments as if in a dream. Because of this, their life after death becomes miserable. On the Day of Resurrection, they will be awakened from their slumber and they will see their real miserable life in front of their eyes.

GOD punishes evil people at the time of their death and in Barzakh. This is called the punishment of the grave. But it is not the grave where the dead are buried in the earth, but the punishment is inflicted in that grave where the soul is kept by Allah because those whose dead bodies are cremated don't have a physical grave.

As an explanation of the above, the following verse are repeated again.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣٩﴾

39: 43. Allah takes away the souls of men at the time of their death; and of those also that are not yet dead, during their sleep. Then He withholds those against which He has decreed death, and sends back the others till an appointed term. In that, surely, are Signs for a people who reflect.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا ۚ
إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

23:100-101. Until, when death comes to one of them, he says entreating repeatedly, 'My Lord send me back, That I may do righteous deeds in the life that I have left behind.' That cannot be! It is only a word that he utters. And behind them is a barrier until the day when they shall be raised again.

This interval is like a sleep. That is what the dead will say on the day of resurrection

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٣٦﴾

36: 53. They will say to one another, 'O woe to us! Who has raised us from our place of sleep? This is what the Gracious God had promised, and the Messengers, indeed, spoke the truth.'

The following verses make it clear that the divine punishment for evil people begins with death:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٢١٦﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿٢١٧﴾

2:162-163. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allah and of the angels and of men all together. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

4: 98. Verily, those whom the angels cause to die while they are wronging their own souls, the angels will say to them: 'What were you after?' They will say: 'We were treated as weak in the land.' The angels will say, 'Was not Allah's earth spacious enough so that you could have emigrated therein?' It is these whose abode shall be Hell, and an evil destination it is.

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٢٠٠﴾

6: 94. ...' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls. This day shall you be awarded the punishment of disgrace because of that which you spoke against Allah falsely and because you turned away from His Signs with disdain.'

The passage in the above verse which states that you are awarded the punishment of disgrace on this day clearly states that the punishment begins with death.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَ هُمْ وَذُوقُوا عَذَابَ
الْحَرِيقِ ۖ ذَٰلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ۝

8: 51-52. And if thou couldst see when the angels take away the souls of those who disbelieve, smiting their faces and their backs and saying: 'Taste ye the punishment of burning. 'This torment is because of that which your hands have sent on before and know that Allah is not at all unjust to His servants.'

It is clear from the above verses that their punishment begins before the soul leaves away from their body.

الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ
بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

16: 29-30. Those on whom the angels cause to die while they are wronging their souls, will offer submission pleading, 'We use not to do any evil.' It will be said to them, 'Nay, surely, Allah knows well what you used to do, 'So enter the gates of Hell, to abide therein. Evil indeed is the abode of the arrogant.'

There is evidence in the Holy Qur'an that the punishment that begins with death for evil people continues in the Barzakh. This fact can be deduced from the verses about Pharaoh who mocked

the commandments of God by disobeying the Prophet Moses (a.s.).

فَوَقَّهٖ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ۝ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۝

40: 46. So Allah preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh - The Fire. They are exposed to it morning and evening. And on the day when the appointed Hour is come, it will be said to the angels, 'Cast Pharaoh's people into the severest punishment.'

The morning and evening before the resurrection mentioned here refer to the life after death. After they die, they have no morning or evening of this world.

The Holy ones receive the good news of heaven in their worldly life. They need not have to wait until their death.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا ۖ وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ۝

41: 31-32. As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for.

The glad tidings of heaven, which were received in the worldly

life, will continue to be received at the time of death also.

الَّذِينَ تَوْفَّيْهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٣﴾

16: 33. Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'

As the righteous ones receive the glad tidings of heaven in this life, their sorrows and anxieties will get erased and their minds will be filled with joy. This is where the liberation from all human sufferings begins. This condition continues until death and beyond it. The verses that Allah has revealed to us about those who have died in the way of God and those who have been killed in His way are proofs that the righteous ones can continue to rejoice life after their death.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٥﴾

2:155. And say not of those who are slain in the way of Allah that they are dead; nay they are living, only you perceive not.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٥٦﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ

مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٥٧﴾

3:170-171. Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, and are granted provisions from Him; Jubilant because that which Allah has given them of His bounty; and rejoicing for the sake of those who have not yet joined them from behind them, because on them shall come no fear nor shall they grieve.

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ ﴿٥٩﴾

22: 59. And those who leave their homes for the cause of Allah, and are then slain or die, Allah will, surely, provide for them a goodly provision. And, surely, Allah is the Best of providers.

The same thing is said in the above verse about those who are killed and those who die in the way of Allah that they are the living and they are provided with a good provision from Allah.

From the above verses it is clear that souls who die sacrificing their life in the way of God will be happy and joyful and will be nourished by Allah. The food mentioned here is not that food we eat in this world. We need to experience and understand what it is.

May God bless us all so that the death may overtake us in a state of being obedient to Him. Ameen.

37. The Day of resurrection

The Day of Resurrection is set aside for the fulfillment of the purpose of life of this world. Life is given as a gift by God for the purpose of finding Him, knowing Him and for doing good deeds to attain the peace and joy of the soul in this life. But those who are enslaved to emotions without the use of intellect seem to think that they are going to live forever here in this world and they want to appear great in front of the other people and to gain popularity which is only temporary by misusing the gift of God and going behind unnecessary things and false satisfactions. But the real intelligentsia finds the purpose of this life and really uses it. The Day of Resurrection is set for them to be rewarded for their good works they did for the sake of God, as well as to suffer the punishments for the atrocities committed by the criminals. Also to be rewarded according to the measure of the good deeds done by each and every one of them without any injustice done to them. For those who deny God, God has chosen the Day of Judgment by His eternal knowledge to reveal that He is an undeniable truth. It is a very scary day, but it's also a day when the pious people will be happy and the criminals will be sad and their faces darkened. The resurrection day is also to prove that God, the Creator, who has the power to create also has the power to destroy and recreate His creation.

Allah says in the Holy Qur'an as the purpose of the Day of Resurrection:

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾

14: 52. This will be so that Allah may requite each soul for what it has wrought. Surely, Allah is swift at reckoning.

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾

40: 18. This day will every soul be requited for that which it has earned. No injustice this day! Surely, Allah is Swift at reckoning.

The Holy Qur'an does not require us to believe in anything without proof. It shows examples from nature for all the theories it put forward. Similarly, the Holy Qur'an gives many examples from nature that the Day of Resurrection is certain, some of them are as follows:

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ
ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَتُقَرَّرُ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ
نُخْرِجُكُمْ طِفْلًا ثُمَّ لَتَبَلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لَكُمْ
يَعْلَمُ مَن بَعْدَ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأُنَبِّتُ مِّن
كُلِّ زَوْجٍ بَّهِيجٍ ۚ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ وَأَنَّ
السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ۚ

22:6-7. O people, if you are in doubt concerning the Resurrection, then consider that We have indeed created you from dust, then from a sperm drop, then from zygote, then from a lump of flesh, partly formed and partly unformed, in order that We make Our power manifest to you. And We cause what We will to remain in the wombs for an appointed term; then We bring you forth as babes; then We rear you that you may attain to your age of full strength. And there are some of you who are caused to die in the normal course, and there are others among you are kept back till the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when We send down water thereon it stirs and swells and grows every kind of beautiful vegetation. That is because Allah is Self-Subsisting and All-Sustaining, and that it is He Who brings

the dead to life, and that He has power over all things.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

29: 20-21. See they not how Allah originates creation, then repeats it? That, surely, is easy for Allah. Say, 'Travel in the earth, and see how He originated the creation. Then will Allah create the second creation. Surely, Allah has power over all things;

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿٢٠﴾

30: 20. He brings forth the living from the dead, and He brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth.

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى

الْوَدْقَ يَخْرُجُ مِنْ خَلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٢١﴾

وَأِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنْزَلَ عَلَيْهِمْ مِّنْ قَبْلِهِ لَمُبْلِسِينَ ﴿٢٢﴾ فَانْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ

كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٣﴾

30: 49-51. It is Allah Who sends the winds so that they raise the vapors in the form of a cloud. Then He spreads it in the sky as He pleases, and then He spreads it into fragments, and thou seest the rain issuing forth from its midst. And when He causes it to fall on whom He pleases of His servants, behold! They rejoice; Though before that - before it was sent down upon them -they were in despair. Observe, then, the marks of Allah's mercy; how He quickens the earth after its death. Verily, it is He Who quickens the dead; for He has power over all things.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ۖ أَوَلَيْسَ الَّذِي
خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝

36: 81-82. He Who produces for you fire out of the green tree, and behold, you kindle from it. Has not He who created the heavens and the earth the power to create the like of them? Yea and He is, indeed, the Supreme Creator, the All-Knowing.

وَمِنْ ءَايَاتِهِ أَن تَرَىٰ الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ
الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

41: 40. And of His signs is that thou seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely, He, Who quickened it, can quicken the dead also. Verily, He has power over all things.

أَوْ لَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيَ بِخَلْقِهِنَّ
بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

46: 34. Do they not realize that Allah, Who created the heavens and the earth and was not wearied by their creation, has the power to bring the dead to life? Yea, verily, He has the power over all things.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُم كَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ۝

45: 22. Do those who commit evil deeds imagine that We shall make them like those who believe and do righteous deeds, so that their life and their death shall be equal? Evil, indeed, is what they judge.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ۖ أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُنْفَى ۖ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ۖ
فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۖ أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَى ۖ

75: 37-41. Does man think that he is to be left alone without purpose? Was he not a drop of fluid, emitted forth? Then he became a zygote, and then Allah gave him shape and perfected him. Then He made of him a pair; the male and female. Has not such a one the power to raise the dead to life?

God has repeatedly said that the day of resurrection is God's promise and that it will not be unfulfilled in any way.

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

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.'

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا ۖ

4: 88. Allah is He besides Whom there is none worthy of worship. He will certainly continue to assemble you till the Day of Resurrection about which there is no doubt. And who is more truthful in his word than Allah?

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ

بَلَىٰ وَعَدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۖ

16: 39. And they swear by Allah their strongest oaths, that Allah will not raise up those who die. Nay, He will certainly raise them up. This is a true promise the fulfilment of which is binding on Him but most men know not.

وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَوْنَا لِمَبْعُوثُونَ خَلْقًا جَدِيدًا ۖ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ۖ

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ

17: 50-52. And they say, 'What ! when we shall have become bones and broken particles, shall we be really raised up again as a new creation ?' Say, 'Be ye stones or Iron, 'Or created matter of any kind which appears hardest in your minds, even then shall you be raised up.' Then will they ask, 'Who shall restore us to life?' Say, 'He who created you the first time.'....

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ۖ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ

قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۖ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۖ

36: 78-80. Does not man see that We have created him from a mere sperm-drop? Then lo! He is an open quarreller! And he coins similitudes for US and forgets his own creation. He says, 'Who can quicken the bones when they are decayed?' Say, 'He, Who created them the first time, will quicken them; and He knows well the condition of every created thing.

The resurrection will be on this earth itself is a wonderful statement in the Holy Qur'an. But it was also said that God would change the earth to a land that is different from what it is today.

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ۖ

7: 26. He said, 'Therein shall you live and therein shall you die and there from shall you be brought forth.'

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۖ

14: 49. On the day when this earth will be changed into another earth, and the heavens too; and they will appear before Allah, the One, the Most Supreme.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ۖ

20: 56. From the earth have We have created you, and into it shall

We cause you to return, and from it shall We bring you forth a second time.

وَاللَّهُ أَنْبَتُكُمْ مِنَ الْأَرْضِ نَبَاتًا ۖ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۖ

71: 18-19. 'And Allah has caused you to grow out of the earth as a good growth. 'Then He will cause you to return thereto, and He will bring you forth a new bringing forth.

It is said that every day belongs to God, but the day of resurrection belongs exclusively to God. Because of that, the freedom of command that God gave to others would be ceased and only God's commandments would be in action.

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ

22: 57. The Kingdom on that day shall be Allah's. He will judge between them. So those who believe and do righteous deed will be in Gardens of Bliss;

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ۖ

25: 27. The true Kingdom on that day shall belong to the Gracious, God; and it shall be a hard day for the disbelievers.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ

وَالسَّمَوَاتُ مَطْوِيَّتٌ بِيَمِينِهِ ۚ سُبْحَٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

39: 68. And they have not formed a true concept of the attributes of Allah. And the entire earth will be under His complete control on the Day of Resurrection, and the heavens rolled up in His right hand. Glory be to Him and exalted is He above that which they associate with Him.

It is figuratively said that the whole earth will fall under his control and that the heavens will be rolled up in his right hand. Otherwise, it is foolish to think that God has hands like ours. The

earth also a part of the heavens. If we go and live in another planet, the earth will be a part of our sky.

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

82: 20. The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allah's.

The Qur'an speaks figuratively of what will happen on the Day of Resurrection. When the time of God's commandment comes, it will happen suddenly. It has two stages. Those who are dead will wake up as if they were asleep and secondly after they woke up, they will be brought to judgement.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ
أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

16: 78. And to Allah belongs the knowledge of the unseen in the heavens and the earth; and the matter of the coming of the promised Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allah has full power over all things.

وَنُفِخَ فِي الصُّورِ ۚ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝
قَالُوا أَيَوِّلُنَا مِن بَعْثِنَا مِن مَّرْقَدِنَا ۚ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ۝
إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝

36: 52-54. And the trumpet shall be blown, and lo! From the graves they will hasten on to their Lord. They will say to one another, 'O woe to us! Who has raised us from our place of sleep? This is what the Gracious God had promised, and the Messengers, indeed, spoke the truth.' It will be one blast and lo! They will all be brought before US.

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ
إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾

39: 69. And the trumpet will be blown, and all who are in the heavens and all who are in the earth will fall down in a swoon, except those whom Allah will be pleased to spare. Then it will be blown a second time, and lo! They will be standing, awaiting judgment.

God has kept it as a secret when the resurrection will take place. It has not been disclosed to anyone. Even the Holy Prophet (peace and blessings of Allah be upon him) did not get information about it. However, there are some hadiths quoted by the Holy Prophet (peace and blessings of Allah be upon him) as signs of the day of resurrection getting near. We all have seen the news that some people have predicted that the last day is going to happen on such and such date and many people also committed suicide out of fear of that day, but, nothing happened, because God has kept that hour a secret without telling anyone.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿٢٠﴾

20: 16. Surely, the Hour is coming and I am going to keep it secret, that every soul may be recompensed for its labors;

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ
ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسُئَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٨﴾

7:188. They ask thee about the Hour; 'When it will come to pass?' Say, 'The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and

the earth. It shall not come upon you but of a sudden.' They ask thee as if thou were well-acquainted therewith. Say, 'The knowledge thereof is only with Allah; but most men do not know.'

The Holy Qur'an describes the resurrection in such a way as to make the soul tremble. On that day, one will worry only about one's own deeds and in that anxiety all other relationships and obligations will be forgotten by him. Breastfeeding mothers will forget their babies, pregnant women will give sudden birth and even young children will go gray due to the worries of that day. The Holy Qur'an has called on all castes and religions to submit to God and make their status better, before the dreadful day comes when man will have to answer for his deeds, forgetting all worldly relationships.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ

مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٩﴾

2: 49. And guard yourselves against the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it, nor shall ransom be taken from it, nor shall they be helped.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ

لَيَقْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

5: 37. Surely, if those who disbelieve had all that is in the earth and as much over again to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَّا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ﴿٣٨﴾

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ﴿١٠﴾

10: 55. And if every soul that does wrong possessed all that is in the earth, it would surely offer to ransom itself therewith. And they will conceal their remorse, when they see the punishment. And judgment shall be passed between them with equity and they shall not be wronged.

يَوْمَ تَرَوُنَّهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢٢﴾

22: 3. On the day when you see it, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and thou shalt see men as they were drunken while they will not be drunken, but severe will indeed be the chastisement of Allah.”

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠٢﴾

23:102. And when the trumpet is blown, there will be no ties of relationship any more between them on that day, nor will they ask after one another.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَلِّيتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾

25: 28. On that day the wrongdoer will bite his hands and will say, 'O, would that I had taken a way along with the Messenger!

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٩﴾

26: 89. 'The day when wealth and sons shall not avail;

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٣﴾

30: 13. And on the day when the Hour will arrive the guilty shall be seized with despair.

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعَذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٠﴾

30: 58. So on that day their excuses will not avail the wrongdoers; nor will they be allowed to make amends.

وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا

31: 34. O men, seek protection with your Lord and fear the day when the father will not be of any avail to his child, nor will the child at all be of any avail to his father.

وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣١﴾

34: 34. And they will conceal their remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

وَأَنْذَرُهُمْ يَوْمَ الْأَرْزَاقِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ

مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿٣٢﴾

40: 19. And warn them of the day that is fast approaching, when the hearts will reach up to the throats, full of suppressed grief. The wrongdoers will have no warm friend, nor any intercessor whose intercession would be accepted.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

42: 19. Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is bound to come.

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٢﴾

44: 42. The day when a friend shall not avail a friend at all, nor shall they be helped,

وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ ﴿٦٠﴾

45: 28. ... and on the day when the Hour shall come, on that day those who follow falsehood shall be the losers.

وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعْدِ ﴿٦١﴾

50: 21. And the trumpet shall be blown. That will be the Day of Promise.

يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِّ ﴿٦٢﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٦٣﴾ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿٦٤﴾

يَبْصُرُونَهُمْ يَوْمَئِذٍ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ ﴿٦٥﴾ وَصَحْبَتَهُ وَأَخِيهِ ﴿٦٦﴾

وَفَصِيلَتِهِ الَّتِي تُسْوِيهِ ﴿٦٧﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ﴿٦٨﴾

70: 9-15. The day when the heaven will become like molten copper, And the mountains will become like flakes of wool, And a friend will not inquire after a friend, Though they will be placed in sight of one another. The guilty one would fain ransom himself from the punishment of that day by offering his children, And his wife and his brother, And his kinsfolk who gave him shelter, And by offering all those who are on the earth, if only thus he might save himself.

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿٦٩﴾

73: 18. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?

At a young age we may have a feeling that worldly life is too long but as we grow older we experience this life as a short period of time that we cannot achieve what we wanted. In the Holy Qur'an, Allah has revealed that this life is trivial compared to the Hereafter. No matter how trivial it is, it's as if we have not stayed here for more than a fraction of an hour. Life here is so trivial and

fleeting that Allah considers the transgressors as ignorant persons who want to gather everything here. Man can understand this fact if he is ready to sit for a while and evaluate the life of this world. At the end of our life from this world, we have to leave everything and go from here, it does not require any extraordinary intelligence to understand the truth of God's teaching that those who have lived here through aristocracies will eventually become miserable and despairing. Even if God does not punish them, this despair will turn into a heart burn.

فَمَا مَتَعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

9: 38. But the enjoyment of the present life is but little compared to the Hereafter.

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ﴿٤٦﴾

قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٤٦﴾

10: 46. And on the day when He will gather them together, it will appear to them as though they had not tarried in the world save for an hour of a day. They will recognize one another. Losers indeed are those who deny the meeting with Allah and would not follow guidance.

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾

17: 53. 'It will be on the day when He will call you; Then you will respond praising Him and you will think that you have tarried in the world but a little while.'

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٤﴾

وَقَالَ الَّذِينَ أَوْتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ ﴿٥٤﴾

فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٣٠﴾

30: 56-57. And on the day when the appointed Hour shall arrive, the guilty will swear that they tarried not save a brief period - thus are they turned away from the right path. But those, who are given knowledge and faith, will say, 'You have indeed tarried according to the Book of Allah, till the Day of Resurrection. And this indeed is the Day of Resurrection, but you did not care to know.

In the Holy Qur'an, God has revealed that the angels record everything that man does here. A book thus written will be presented to everyone on the Day of Resurrection. That book or inscription does not have to be a book like the one we see in this world. Even we cannot imagine what kind of book it will be as of now. That book presents the deeds of each one. The criminals will be terrified when the book is given to them in their left hand. The book of the pious ones will be given to them in their right hand, and they will gladly show it to others.

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٧﴾
 أَقْرَأُ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٨﴾

17: 14-15. And every man's work have We fasten to his neck; and on the Day of Resurrection We shall bring out for him a book which he will find wide open. It will be said to him, 'Read thy book. Sufficient is thy own soul as a reckoner against thee this day.'

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَّتِهِمْ ۖ فَمَنْ أُوْتِيَ كِتَابَهُ وَبِئَمِينِهِ ۖ
 فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿١٧﴾

17: 72. Call to mind the day when We shall summon every people

with their Leader. Then whoso shall be given his Book in his right hand - such will read their book eagerly and they will not be wronged a whit.

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَلَّيْتَنَا مَا لِ هَذَا الْكِتَابِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝

18: 50. And the Book of their deeds will be placed before them, and thou wilt see the guilty ones fearful at what is therein; and they will say, 'O woe to us! What kind of Book is this! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting them, and Thy Lord does not wrong anyone.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ۝

36: 13. Surely, We alone give life to the dead, and We write down that which they send forward and that which they leave behind; and all things We have recorded in a clear Book.

وَتَرَىٰ كُلَّ أُمَّةٍ جَائِيَةٍ كُلِّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ۝

45: 29-30. And thou wilt see every people on their knees. Every people will be summoned to its Book, and it shall be said to them, 'This day shall you be requited for that which you did. This is Our Book; it speaks against you with truth. We caused all that you did to be fully recorded.'

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِيمِينِهِ ۖ فَيَقُولُ هَآؤُمُ اقْرَءُوا كِتَابِيهِ ۝

69: 20. Then, as for him who is given his book in his right hand, he will say, 'Come, read my book.'

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَبِشِمَالِهِ ۖ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝

وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۖ

84: 8-10. Then as for him who is given his book in his right hand, He will, surely, have an easy reckoning, And he will return to his family, rejoicing.

In the Holy Qur'an, God has told us that every organ of man will bear witness according to his deeds, just as the book given on the Day of Resurrection has recorded the deeds of each and every one. Testifying of hands and feet does not mean they will speak as we speak with our mouths. It is beyond our imagination how they will bear witness, we can only perceive them empirically when we see that.

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۖ

24: 25. On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do;

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۖ

36: 66. This day we shall put a seal on their mouths, and their hands will speak to US, and their feet will bear witness to what they had earned.

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۖ

41: 21. Till when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.

وَقَالُوا الْجُلُودُ دِهْمٌ لَّمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي

أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ۖ

41: 22. And they will say to their skins, 'Why have you borne witness against us?' They will say, 'Allah has made us speak as

He has made everything else speak. And He it is Who created you the first time, and unto Him have you been brought back.

Another purpose of the Day of Resurrection is, God will judge among all the different parties, communities and religions, on their differences of opinion. This verdict will be in a way that will not cause any harm or injustice to anyone at all. On that day it will become manifest that the disbelievers were liars in this world..

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٤﴾

2:114. ... But Allah shall judge between them on the Day of Resurrection concerning that wherein they disagree.

لِيَبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿١١٥﴾

16: 40. He will surely raise them up that He may make clear to them that wherein they differed, and that those who disbelieved may realize that they were liars.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴿١١٦﴾

21: 48. And We shall set up just balances on the Day of Resurrection, so that no soul will be wronged in the least. And even if it be the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

وَلِيَحْمِلْنَ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١١٧﴾

29: 14. But they shall, surely, bear their own burdens, and other burdens along with their own burdens. And they will, surely, be questioned on the Day of Resurrection concerning that which they fabricated.

As a feature of the Day of Resurrection, it has been said before

that the reward for one's deeds, whether good or evil, will be given on that day. Allah has said that life is given in anticipation of this day. Those who ignore this day and live selfishly here will have to grieve on that day and will not be able to get rid of the pain they are experiencing with any kind of atonement.

The day of resurrection may seem far away, but God sees it very closely. From this it can be understood that time is a creation and a human feeling.

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۖ وَنَزَلَهُ قَرِيبًا ۖ

70: 7-8. They see it to be far off, But We see it to be nigh.

Although the door to repentance is closed by death, the chance to salvation through intercession is still available on the Day of Resurrection. However, this is only possible with the permission of Allah for the intercessor and for the person being intercessed.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ۖ

11:106. On the day it comes, no soul shall speak except by His permission; then some of them will be unfortunate and other fortunate.

لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۖ

19: 88. None will have the power of intercession save he who has received a promise from the Gracious God.

It will be the happiest day for the believers. Although Allah has created everything in this world for the believers, He has allowed the non-believers to share it. But on the Day of Resurrection, it will be exclusively for the believers.

وَقُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي

الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۖ

7: 33. Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good things of His providing?' Say, 'They are for the believers in the present life and will be exclusively for them on the Day of Resurrection.' Thus do We explain the Signs for a people who have knowledge.

Believers would be happy on this day and they would be given an exalted position.

زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٣﴾

2:213. The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the day of Resurrection; and Allah bestows His provisions on whomsoever He pleases without reckoning.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٢١٣﴾

5:120. Allah will say, 'This is a day when only the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide forever. Allah is well pleased with them, and they are well pleased with Him; that indeed is the supreme achievement.'

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلِآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿١٢٠﴾

17: 22. Behold, how We have exalted some of them over others in the present life; and surely the Hereafter shall be greater in degrees of rank and greater in excellence.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٢١﴾

21:104. The Great Terror will not grieve them, and the angels will meet them, saying, 'This is your day which you were promised;

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

57: 13. And think of the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, and angels will say to them, 'Glad tidings for you this day of Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'

Unbelievers will be resurrected in a state opposite to that of believers. As they lived in this world being blind, deaf and dumb to God's signs, they will be resurrected in the same way as they lived in this world, blind, deaf and dumb again.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿١٧﴾

17: 73. But whoso is blind in this world shall be blind in the Hereafter, and even more astray from the way.

وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ ﴿٩٨﴾

17: 98. And on the Day of Resurrection We shall gather them together on their faces blind, dumb and deaf.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿٢٠﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿٢١﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿٢٢﴾

20:125-127. 'But whosoever will turn away from MY remembrance, his will be a straitened life, and on the Day of Resurrection We shall raise him up blind.' He will say, 'My Lord, why hast Thou raised me up blind, while I possessed sight before?' God will say, 'Thus did OUR Signs come to thee and thou didst ignore them and in like manner wilt thou be ignored this day.'

Allah reveals in the Holy Quran though non believers would be raised as blind, deaf and dumb, they would be able to understand all that is happening during the Day of Resurrection.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُوتُنَّا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿١٢٧﴾

19: 39. How will they hear and see on the day when they will come to US! But today the wrongdoers are in manifest error.

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٣﴾

50: 23. Then We shall say, 'Thou wast heedless of this; now We have removed from thee thy veil, and keen is thy sight this day.'

Unbelievers will be miserable, depressed, and covered with shame. They will be bound in chains. This chain does not have to be like the chain we see here.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٥٠﴾

14: 50. And thou wilt see the guilty on that day bound in chains.

سَرَابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ﴿٥١﴾

14: 51. Their garments will be, as if, of pitch and the fire shall envelop their faces.

Because unbelievers disobey God and were not ready to prostrate themselves for Him in this world, on the Day of Resurrection, when God appears before His servants, the unbelievers will not be able to do so when the believers prostrate before God and thus the

unbelievers will get humiliated. It is understandable that this is the peak of the humiliation that unbelievers have to endure.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ۖ خَاشِعَةً أَبْصَارُهُمْ

تَرَاهُمْ ذُلًّا ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ۖ

68: 43-44. On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able to do so; Their eyes will be cast down, and humiliation will cover them; and they were, indeed, called upon to prostrate themselves when they were safe and sound, but they did not.

May God save us all from that day of pain and agony and raise us up with a book in our right hand. Ameen.

38. Heavens and its dwellers

Heaven is the home of peace. With the blissfulness of peace acquired by the soul in this world, the feeling of heaven begins to resonate in the minds of the righteous people here itself. With the removal of all human worries, the soul begins to experience the bliss of peace and its fulfillment. This ecstasy is felt by man when he experiences that God has taken away all his sorrows and that God Himself will save him from any adversity. Good deeds are essential for this experience. God can be found only through good deeds. Thus through good deeds, he receives true dreams, visions and revelations from God when he begins to be acceptable in front of Him. This acceptance goes on and on, and when his deeds reach a certain point, God informs about the gardens that God has prepared for him.

Thus from this moment his soul is filled with an eternal happiness and he is taken to a supernatural bliss. Thus those who did not experience this kind of spiritual bliss, will not be able to recognize what the people of heaven enjoys in this world. After death they see the heaven that God has prepared for them and enter into it. Spiritual happiness acquired through good deeds marks the beginning of heavenly bliss. Its pleasure is not available to those who do not do such deeds. God has given man his life as a gift with good intentions. God has called all mankind together to ascend to the gardens of heaven, keeping this gift of life pristine pure. Words cannot describe how sublime and merciful God's purpose behind life is. Woe to those who arrogantly turn away from God without realizing this purpose, we can only worry about such people how foolish they are.

It has been revealed in the Holy Qur'an that Allah has given life to each one of us so that we may enjoy Paradise. GOD invites all to

His Paradise. This paradise is wider than the heavens and the earth.

وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

2:222. Allah calls to Heaven and to forgiveness by His will. And He makes His Signs clear to the people that they may remember.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾

3:134. And hasten towards forgiveness from your Lord, and the Paradise whose width is the heavens and the earth. It is prepared for the God-fearing.

Life is given as a gift to enjoy heavenly bliss. But heaven is not given as a gift. For that, human beings must be willing to make sacrifices. Thus, God has declared that everyone will be entitled to enter Paradise as a result of doing good deeds and sacrifices.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٨﴾

6:128. For them is the abode of peace with their Lord, and He is their Friend because of their works.

وَنُودُوا أَن تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٤﴾

7: 44. ... And it shall be proclaimed unto them, 'This is the heaven to which you have been made heirs as a reward for what you did.'

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ

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.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿١٠﴾ جَنَّاتُ

عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى ۖ

20: 76-77. But he who comes to him as a believer, having done good deeds, for such are the highest ranks - Gardens of Eternity, beneath which streams flow; they will abide therein for ever. And that is the recompense of those who keep themselves pure.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ۖ

32: 20. As for those who believe and do good works, they will have Gardens of Eternal Abode as an entertainment in return for what they used to do.

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ۖ

46: 15. These are the dwellers of the Garden; they shall abide therein - a recompense for what they did.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۖ

69: 25. It will be said to him, 'Eat and drink joyfully because of the good deeds you did in the days gone by.'

Without the blessing of God, great things cannot be achieved by the effort of man alone. Therefore, one should keep on praying to God for getting the blessings of heaven.

The door to heaven is opened by realizing the truth that God is one and there is no god but He. When man begins to realize this fact, he is given the opportunity to do all kinds of good deeds for the sake of God. Thus he receives the blessings of heaven.

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ۖ

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۖ

14: 25-26. Dost thou not see how Allah sets forth a parable of a

good word? It is like a good tree, whose root is firm and whose branches reach into heaven? It brings forth its fruit at all times by the command of its Lord. And Allah sets forth parables for men that they may be reminded.

Those who truly obey God cannot disobey the prophets sent by God. It is through the prophets that the divine light shines on this earth. Therefore, those who disobey the prophets will not be able to enter Paradise.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ

4: 14... and whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; Therein shall they abide; and that is a great triumph.

Those who do not receive the light of faith are skeptical about the life to come after death. The inappropriateness of suffering for a paradise for which there is no guarantee will not motivate them to do good deeds. But for attaining the paradise that God has revealed in the Holy Qur'an there is no need to wait till next world to enjoy its pleasures. In this world itself we can experience it by doing good deeds. When we begin to do so, we will begin to experience the cold shade of heavenly bliss. The undeniable teaching of the Holy Qur'an is that we will begin to attain heavenly bliss in this world itself.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
كَلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

2: 26. And give glad tidings to those who believe and do good

works, that for them are gardens beneath which flow streams. Whenever they are given a portion of fruit there from, they will say, 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein pure mates, and therein will they abide.

يُكْثِرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٩﴾

9: 21. Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and Gardens wherein there shall be lasting bliss for them;

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

16: 33. Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا
وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٤١﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٤١﴾

41: 31-32. As for those who say, 'Our Lord is Allah;' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised; 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for.

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ ﴿٥٥﴾

55: 47. And for him who fears to stand before his Lord there are two gardens.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝

76: 6-7. But the virtuous shall drink of a cup, tempered with camphor - From a spring wherefrom the servants of Allah will drink - they make it gush forth – a forceful gushing forth.

Allah has explained in the Holy Qur'an about the blessings of Paradise at many places. Many things are described in a way that is understandable to human concepts. For example, when we find that heaven is decorated with pure gold, silk, cassava, coral, pearls, fruits, flesh, drinks, streams and shadows etc, it does not mean that things are similar to what we see in this world. It's stupidity to think like that. That is why Allah Himself has said in the Holy Qur'an that no one has seen any of its blessings. However, in order to give an idea to the human mind, here are some of the things mentioned in the Holy Qur'an about Paradise.

All humans desire a state in which all his wishes are fulfilled. If such a life is not attainable, God would not have given such a desire to mankind. GOD has informed us that all such desires will be fulfilled in the Paradise.

لَهُمْ فِيهَا مَا يَشَاءُونَ^ج

16: 32. ... They will have therein what they wish for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ ۝

36: 58. They will have fruits therein, and they will have whatever they call for.

لَهُمْ مَّا يَشَاءُونَ عِنْدَ رَبِّهِمْ^ج

42: 23. They shall have with their Lord whatever they will desire.

The inhabitants of heaven will wear silk and cassava and will be

adorned with jewels of pure gold, coral and pearls.

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ
مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نَعَمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ۖ

18: 32. It is these who will have Gardens of Eternity underneath which streams shall flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein upon raised couches. How good the reward and how excellent the place of rest!

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۖ

22: 24. They will be adorned therein with bracelets of gold and with pearls; and their raiment therein will be of silk.

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۖ

44: 54. They will be dressed in fine silk and heavy brocade, and will be facing one another.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۖ

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ۖ

43: 72. There will be passed around to them dishes of gold and cups, and therein will be all that the souls desire and in which the eyes delight. And therein you will dwell forever.

Allah says that the food of the dwellers of Paradise is fruits, meat of birds and non-alcoholic beverages.

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ۖ

56: 22. And flesh of birds as they may desire.

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٤﴾

43: 74. 'Therein for you is fruit in abundance, of which you will eat.'

The specialty of the drink in Paradise which Allah has described is that those who drink it will not get intoxicated or get tired.

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ﴿٧٥﴾ بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٧٦﴾

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٧٧﴾

37: 46-48. They will be served round with a cup from a flowing fountain, Sparkling white, delicious to the drinkers; Wherein there will be no intoxication, nor will they be exhausted thereby.

If the spouse and children of the dwellers of Paradise are on the right path, they will also join with them. For those who have not, there will be other heavenly spouses. Allah has said that the greatest sign of the beauties of the ladies of Paradise is that they are of the same age.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ ﴿٧٨﴾

38: 53. And with them will be chaste women with their eyes downcast, companions of equal age.

وَزَوْجَانَهُمْ بِحُورٍ عِينٍ ﴿٧٩﴾

44: 55. ... And We shall give them as companions fair maidens, having large, black eyes.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٨٠﴾ كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٨١﴾

37: 49-50. And with them will be chaste women, with restrained looks and large beautiful eyes; As though they were sheltered eggs.

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٢﴾

52: 21. On that day they will be reclining on couches arranged in rows. And We shall give them as companions fair maidens, having wide, beautiful eyes.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٥٥﴾

52: 25. And there will wait upon them youths of their own, pure as though they were pearls well preserved.

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ... كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٥﴾

55: 57-59. Therein will also be chaste maidens restraining their glances, whom neither man nor jinn will have touched before them ... As if they were rubies and pearls.

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً ﴿٥٦﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٥٧﴾ عُرُبًا أَتْرَابًا ﴿٥٨﴾

56: 36-37. Verily, We have created them a good creation, And made them virgins. Loving, of equal age

The dwellers of Paradise will recline on couches arranged in rows. And there will be Gardens beneath which rivers flow.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ﴿٣١٩٩﴾

3:199. But those who fear their Lord shall have gardens through which streams flow; therein shall they abide.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿٤٠٨﴾

خَالِدِينَ فِيهَا أَبَدًا لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٤٠٩﴾

4: 58. And those who believe and do good works. We shall make them enter Gardens through which streams flow, to abide therein for ever; therein shall they have pure spouses, and We shall admit

them to a place of plenteous shade.

The other blessings that Allah has arranged for the dwellers of Paradise are mentioned below -:

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ

47: 16. A description of the Garden promised to the righteous: Therein are streams of water which corrupts not; and streams of milk of which the taste changes not; and streams of wine, a delight to those who drink; and streams of clarified honey. And in it they will have all kinds of fruit, and forgiveness from their Lord...

عَلَى سُرُرٍ مَّوْضُونَةٍ ۖ مُّتَكِينِينَ ۖ عَلَيْهَا ثَلَاثِينَ نَجْمًا ۖ يَطُوفُ عَلَيْهَا خَلَائِدُونَ ۖ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ۖ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ۖ وَفَكَهَاتُ مِمَّا يَتَخَيَّرُونَ ۖ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۖ وَحُورٌ عِينٌ ۖ كَأَمْثَلِ اللَّوْلُؤِ الْمَكُونِ ۖ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۖ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۖ إِلَّا قِيلًا سَلَامًا سَلَامًا ۖ وَأَصْحَابُ الْيَمِينِ ۖ مَا أَصْحَابُ الْيَمِينِ ۖ فِي سِدْرٍ مَّخْضُودٍ ۖ وَطَلْحٍ مَّنْضُودٍ ۖ وَظِلٍّ مَّمْدُودٍ ۖ وَمَاءٍ مَّسْكُوبٍ ۖ وَفَكَهَاتُ كَثِيرَةٍ ۖ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۖ وَفُرُشٌ مَّرْفُوعَةٍ ۖ إِنَّا أَنْشَأْنَاهُنَّ إِنِشَاءً ۖ فَجَعَلْنَاهُنَّ أَبْكَارًا ۖ غُرْبًا أَتْرَابًا ۖ لِأَصْحَابِ الْيَمِينِ ۖ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۖ وَثَلَاثَةٌ مِّنَ الْآخِرِينَ ۖ

56: 16-41. Seated on couches inwrought with gold and jewels, Reclining thereon, facing each other. There will wait on them youths who will not age, Carrying goblets and ewers and cups filled out of a flowing spring - No headache will they get there from, nor will they be intoxicated - And carrying such fruits as they choose, And flesh of birds as they may desire. And there will be fair maidens with wide, lovely eyes, like pearls well-preserved, as a reward for what they did. They will not hear therein any vain or sinful talk, Except only the word of salutation - 'Peace, peace.' Those on the right hand - how lucky are those on the right hand! - They will be amidst thorn less lote-trees, And clustered bananas, And extended shade, And flowing water, And abundant fruit, Neither failing, nor forbidden. And they will have noble spouses. Verily, We have created them a special creation, And made them virgins. Loving, of equal age; for those on the right hand. A large party from among the first believers. And a large party from among the later ones.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ عَلَى الْأَرَائِكِ يَنْظُرُونَ ۖ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۖ
يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۖ خَتَمُهُ مِسْكٌ ۚ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ۖ
وَمِزَاجُهُ مِنَ تَسْنِيمٍ ۖ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۖ

83: 23-29. Surely, the righteous will be in bliss, Seated on couches, looking at everything. Thou wilt find in their faces the freshness of bliss. They will be given to drink of a pure beverage, sealed. The sealing of it will be with musk - for this let the aspirants aspire - And it will be tempered with the water of Tasnim, A spring of which the chosen ones will drink.

The heavenly sensations described above are beyond the comprehension of human minds. But all of this is very different from what we see in this world. The Holy Qur'an also tells us that we can not understand the reality of it in this world.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾

32: 18. And no soul knows what joy of the eyes is kept hidden for them, as a reward for the good they used to do.

Heavenly life is a continuation of another level of this life. They will continue to work in heaven as well. Life without actions is boring and tiresome. In the Holy Qur'an, God has told us that the dwellers of Paradise will eat, drink, meet and greet each other.

دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ

وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٣﴾

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

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿٦٣﴾

19: 63. They will not hear therein anything vain but only greetings of peace; they will have their sustenance therein, morning and evening.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٦﴾

36: 56. Verily, the inmates of heaven will, on that day, be happy in their occupation.

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٩﴾

36: 59. They will be greeted with Peace - a word of greeting from the Merciful Lord.

Heaven has many levels. The heavenly life that one receives depends on one's own deeds. However, after entering Paradise, the journey to a higher level of paradise continues. Thus the

inhabitants of heaven continue their journey indefinitely to the boundless and infinite spiritual experiences. The prayer for the journey from the present spiritual state to a higher spiritual state is called Istighfar or asking forgiveness of Allah by which Allah will raise him from the present level to a higher level. Believers will perform Istighfar in heaven just as believers do Istighfar here on earth.

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَنِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦٦﴾

66:09. ... Their light (in the heaven) will run in front of them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely, You have power over all things.'

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَنِهِمْ بُشْرُكُمْ أَلْيَوْمَ

جَنَّتْ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾

57: 13. And think of the day when thou wilt see the believing men and the believing women, their light running in front of them and on their right hands, and angels will say to them, 'Glad tidings for you this day of Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'

All human beings take care of their own children. This sentimental behavior can be seen among all communities irrespective of their religions. In order for the believers to be rewarded by God for all their good deeds, believers must show their own uniqueness in raising children as opposed to unbelievers. The atheists also provide food, clothing, and education for their children. If believers raise their children in the same way, what reward will believers receive from God differently from others? In order to qualify for God's special reward, we must mould our children to attain nearness to God. Only such offsprings will be with us together in heaven. If we raise them giving them food and clothes without giving religious

knowledge, we will lose those children. It is the duty of believers to raise their children in such a way that will make them worthy of entering heaven. Then God will gather the parents and their children together in Paradise.

Husbands or wives who want to be with their spouse in heaven should do the same. The wife should persuade the husband to do good deeds and vice versa. God will bring the righteous parents and husbands together in Paradise. This is a great blessing that can be enjoyed by believers as opposed to unbelievers. Let all the believers take note of these blessings. They must come and raise their children in such a way as to inherit heaven.

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ

13: 24. Gardens of Eternity. They shall enter them and also those who are righteous from among their fathers, and their wives and their children.

الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٧٠﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧١﴾

43: 70-71. 'You who believed in Our Signs and submitted, 'Enter ye the Garden, you and your wives, honored and happy.'

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

52: 22. And those who believe and whose children follow them in faith - with them will We join their children.

We have already learned about the specialties of heaven and the happiness that come with it. The wave of these sensations will radiate on the faces of the people of Paradise. By these signs, the inhabitants of heaven can be identified in this world and in the Hereafter. God will protect them from the humiliation of this world and will remove hatred and sorrow from their hearts. This promise will begin in this world and will get fulfilled in heaven.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

3:108. And as for those whose faces will be white, they will be in the mercy of Allah; therein will they abide.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ

7: 44. And We shall remove whatever rancor may be in their hearts.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ

الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٩﴾

10: 27. For those who do good deeds, there shall be the best reward and yet more blessings. And neither darkness nor humiliation shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿١١٠﴾

15: 48. And We shall remove whatever of rancor may be in their breasts so that they will be as brothers seated on thrones, facing one another;

Heaven is an eternal blessing. It will never be taken away from those who have been the recipients of that blessing. It is an everlasting blessing. Therefore, those who enter Paradise will never be expelled. The notion that Prophet Adam (a) was first in Paradise and expelled from there is a distorted thinking. The belief that the devil came to Paradise and misled Adam (a) from there is also equally distorted.

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتْ

السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَّجْدُودٍ ﴿١١١﴾

11:109. But as for the fortunate, they shall be in Heaven, abiding therein as long as the heavens and the earth endure save as thy Lord may wish - a gift that shall not be cut off.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلُّهَا دَائِمٌ وَظِلُّهَا

13: 36. The similitude of the Garden promised to the God-fearing is that through it flow streams; its fruit is everlasting, and so is its shade.

وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ

15: 49. Nor shall they ever be ejected there from.

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ

38: 55. Verily, this is Our provision which will never be exhausted.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ

44: 57. They will not taste death therein, save the first death; and God will save them from the punishment of the blazing Fire,

Although heaven and hell will be on this earth, there will be a barrier between between the two groups. God is the One who will separate the dwellers of Paradise so that they will not hear the sobbing and sigh of the people of Hell.

وَبَيْنَهُمَا حِجَابٌ

7: 47. And between the two there shall be a partition.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ

21:102-103. But as for those for whom the promise of a good reward has already gone forth from US, these will be removed far

from it. They will not hear the slightest sound thereof, and they shall abide in the state which their souls desire.

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ

قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿٥٧﴾

57: 14. That is the day when the hypocritical men and the hypocritical women will say to those who believe, 'Wait for us a while that we may borrow some of your light,' it will be said to them, 'Go back if you can, and seek for light.' Then there will be set up between them a wall with a door in it. The inside of it will be all mercy and outside of it, in front, will be torment.

May God make us all inheritors of His Paradise. Ameen.

39. Hell and its dwellers

Hell is described in the Holy Qur'an as a terrible destination, but it is an hidden mercy of God. When it is said as a mercy, people may take it lightly. Therefore we can say hell is a painful mercy of God. If we become ill and have to undergo tearing of our body for surgery, we will have to endure the pain of it. No matter how severe the pain is, we cannot blame the doctor who does it. One does not become an inmate of hell by being unjustly cast into it by God. On the contrary, he lived selfishly in this world without realizing the purpose for which God created him and instead acted according to his own will. God, by His mercy, sent prophets to enlighten human minds about good and bad, and to give glad tidings to those who do good deeds, and to warn those who do evil deeds. There is no reason to deny the Prophets except out of hatred, jealousy and pride in one's own mind. They exhort men to do good and to shun evil. Why should mankind reject those who give good advice? So the reasons for denying the Prophets are none other than the above. Thus irrational negativity drives the unbelievers for doing more and more evil actions and thus they are cast into hell due to their own bad deeds. God has created hell as a place for the deliverance of the human soul from their evil habits.

There are malicious people in our society who after reading the horrible warnings about hell in the Holy Qur'an, make a question why God is so cruel. If we listen to their questions, it will seem that God unjustly punishes those who did not do anything wrong. That is why it has been repeatedly stated in the Holy Qur'an that God does not punish anyone who do nothing wrong and that He will not do any injustice to His creation at all. When we are told that God will reward ten times as much for a good deed but He will give only an equivalent punishment for a wrong doing. Here we can see the great mercy of God. The essence is that if one

makes ten mistakes and does one good deed equivalent to it, his mistakes will get vanished. God calculates the good deeds of a person in this way and punishes those whose evil deeds still remain after that. The punishment for each one will be equal to the evil deeds committed by that person. The horrible situation that the Qur'an explains about hell are for those who have committed such horrible atrocities. Those who have committed trivial offenses should fear only trivial punishments. Hell is portrayed in a terrifying way so that mankind may turn away from evil deeds, knowing the severity of its punishment. It is not to show that God is a cruel being.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۝

4: 41. Surely, Allah wrongs not anyone even so much as the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ۝

6:161. Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall be requited only with the like of it; and they shall not be wronged.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۝

وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ۝

21: 48. And We shall set up just balances on the Day of Resurrection, so that no soul will be wronged in the least. And even if it be the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

The Holy Qur'an states that those who are doomed to Hell will admit their wrongdoings:

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٠٧﴾

23:107. They will say, 'Our Lord, our ill fortune overwhelmed us, and we were an erring people.

People are subjected to the punishment of Hell because they don't use the intelligence given to them by Allah and spent their life arrogantly rejecting Allah's commandments. Thus, they get punishments which is equal to their wrong deeds.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا
أَغْشَيْتْ وُجُوهَهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

10: 28. And as for those who do evil deeds, the punishment of an evil deed shall be the like thereof, and ignominy shall cover them. They shall have none to protect them from Allah. And they shall look as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide.

God sends prophets in this world to turn the sinners away from their evil deeds, and to teach the people the good and the bad. But man disobeys the prophets who come with the doctrine of goodness and tries to destroy them. No matter how many divine signs they show, the rebels persist in their cruelty, refusing to pay attention to their teaching. God created hell because there is no other way to remove the stains of the sins of those who continue to live in error without listening to their teachings against evil. GOD reveals that they will continue to err, even if they are sent back to the earth unpunished, even after showing the punishment of hell in front of them.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَّا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٩﴾

بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِن قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١١٠﴾

6: 28-29. And if thou couldst only see when they are made to stand before the Fire! They will say, 'Oh, would that we might be sent back! And then we would not treat the Signs of our Lord as lies and we would be of the believers.' Nay, that which they used to hide before has now become clear to them. And if they were sent back, they would surely return to that which they are forbidden. And they are certainly liars.

The above verse makes it clear that even if one sees the punishment of Hell face to face without being punished, the temptation to do evil will not go away from the evil persons. The essence is that they will not get purified, even if they are kept in front of it without suffering its punishment.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٦٠﴾
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٦١﴾

10: 97-98. Surely, those against whom the decree of punishment of thy Lord has taken effect will not believe. Even if there come to them every Sign till they see the grievous punishment.

If we want to know heavenly bliss, we have to know what hell is, as it is said that we only know the value of peace if we experience war. Therefore, God creates in this world a situation similar to hell, even if only temporarily, through the trials we face in our lives and the hardships we face from others. In the Hereafter, too, believers will experience its nearness. As it was done in this world, the believers will be saved from its torment and will be taken to heaven.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧٢﴾
ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٣﴾

19: 72-73. And there is not one of you but will come to it. This is

an absolute decree of thy Lord. And We shall save the righteous, and shall leave the wrongdoers therein, on their knees.

It has already been mentioned that Hell is a mercy from Allah. Allah says about Hell in the following verses -:

فَأُمَّهُرَهَاوِيَّةٌ ۝

101: 10. Hell will be a nursing mother to him.

The purpose of saying that hell will be a mother here is because sinners will be cleansed from their sins and will come out of hell in a purified condition, just as infants come out from their mother's womb.

GOD has designed Hell according to the evil deeds of each individual. Not everyone will go the same hell.

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ۝

15: 45. It has seven gates, and each gate has a portion of them allotted to it.

It is Allah's revelation in the Holy Qur'an that this world is more fleeting than the Hereafter. Life here is like part of an hour there. Here death brings an end to the bad deeds of those who lead a life of endless evils. If they had lived here for ages without being overtaken by death, they would have lived on in evil for ages. For this reason, they deserve the punishment that will last for ages. In the Holy Qur'an, Allah says that the life of Hell will last for ages. For this, we do not need to understand that all hells will last for ages. At the end of each person's sentence they will be saved from Hell. Those who deserve to be punished for a long time will abide in Hell for a long period as well.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ۝

5: 38. They would wish to come out of the Fire, but they will not

be able to come out of it and they shall have a lasting punishment.

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۖ لِلطَّاغِينَ مَأْبَا ۖ وَلَبِثِينَ فِيهَا أَحْقَابًا ۖ

78: 22-24. Surely, Hell lies in ambush, A resort for the rebellious, Who will tarry therein for ages.

Thus, those who serve the most severe punishment will be delivered from Hell at the end of their term, and a time will come when there will be no one left in the Hell. With that, the hell will come to an end and its inmates will be brought into the circle of God's mercy and blessings. With this the purified ones will be admitted into the heaven and will become enjoyers of heavenly bliss.

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۚ

وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْنَا ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ۖ

7: 47. And between the two there shall be a partition, and on the Elevated Places in Heaven there shall be men who will know all by their marks. And they will call out to the people of Heaven, 'Peace be on you.' These will not have yet entered it although they will be hoping to do so.

The above verse refers to those who will enter heaven at a later stage.

فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ۖ خَالِدِينَ فِيهَا

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ۖ

11:107-108. As to the unfortunate, they shall be in the Fire, wherein there will be for them sighing and sobbing, Abiding therein, so long as the heavens and the earth endure, except as thy Lord may will. Surely, thy Lord does what He pleases.

Notice what is said here, except as your Lord wills. This makes it clear that the inhabitants of Hell will be freed from the there when their term is finished and begin to enter Paradise.

Hellish torment, like heavenly bliss, begins in this world itself. In the Holy Qur'an, Allah has revealed that as a result of disbelief, fear arises in their minds. Moreover, disbelievers engage in many things that are contrary to God's will and are bound in activities that cause them to lose their peace of mind. Thus, as a result of the evil and sinful life they lead, the depravity of their minds will gradually increase and it will take the form of fire in their souls. Thus it is this fire which burns in the soul that gradually becomes hell later and it becomes a form of divine punishment after death. God does not approve of their claims that they were powerless in this world, incapable of doing good, or being persecuted so that they were not able to live according to God's commandments. God's answer is that such people should have left their homeland and gone to live in another place.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الظَّالِمِينَ أَنْفُسُهُمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ
قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٨﴾

4: 98. Verily, those whom the angels cause to die while they are wronging their own souls, the angels will say to them: 'What were you after?' They will say: 'We were treated as weak in the land.' The angels will say, 'Was not Allah's earth spacious enough so that you could have emigrated therein?' It is these whose abode shall be Hell, and an evil destination it is.

Thus the spiritual anguish that begins in this world itself takes another form with death and will be fully experienced on the Day of Resurrection as a punishment of hell.

لَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ

تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٤﴾

6: 94. And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls. This day shall you be awarded the punishment of disgrace because of that which you spoke against Allah falsely and because you turned away from His Signs with disdain.'

The punishments of hell that begin with death are not further explained here, as they are already mentioned in the chapter 'The Death and the Barzakh'

Hell is described in the Holy Qur'an as more horrible than we can imagine. In the same way, some of the worst crimes, deceptions and sins that are committed by cruel persons in this society are also beyond our imaginations. It reinforces our notion that some individuals will be committing such horrific atrocities which make them liable for such horrible punishments as God has portrayed about the hell in His Holy Book.

Allah says that one can hear the roar of Hell from a far distance:

إِذَا رَأَتْهُمْ مِنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيْظًا وَزَفِيرًا ﴿١٣﴾

25: 13. When it sees them from a place far-off, they will hear its raging and roaring.

This is how God describes the garments of the dwellers of Hell.

سَرَابِيلُهُمْ مِنْ قَطْرِانٍ وَتَغْشَى وُجُوهُهُمُ النَّارُ ﴿٥١﴾

14: 51. Their garments will be, as if, of pitch and the fire shall envelop their faces.

قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٠﴾

22: 20. As for those who disbelieve, garments of fire will be cut

out for them; and boiling water will be poured down over their heads.

The fire would be so severe that the skins would melt away due to its heat.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا

4: 57. As often as their skins are burnt up, We shall give them in exchange other skins that they may continue to taste the punishment.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

22: 21. Whereby that which is in their bellies, and their skins too, will be melted;

God has said that the punishment of hell is like a prison sentence. The criminals will be bound in chains for their sins, and they will be flogged with iron rods.

وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا

34: 34. We shall put chains round the necks of those who disbelieved.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا

76: 5. Verily, We have prepared for the disbelievers chains and iron-collars and blazing Fire.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

69: 33. 'Then bind him with a chain, the length of which is seventy cubits.

وَالَهُمْ مَقْلَعٌ مِنْ حَدِيدٍ

22: 22. And for their further punishment there will be maces of

iron.

The drink of the dwellers of Hell will be boiling water and molten metal. The same can be said of cold drinks that have an intense chill effect.

وَيُسْقَى مِنْ مَّاءٍ صَدِيدٍ ۖ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ۖ

14: 17-18. He shall be made to drink boiling water. He shall sip it in and shall not be able to swallow it easily. And death shall come to him from every quarter, yet he shall not die. And besides that there shall be for him a severe chastisement.

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ۖ

38: 58. So let them taste it - a boiling fluid, and an intensely cold and stinking drink.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ؕ ۖ

55: 45. 'Between it and the fierce boiling water will they go round.'

Man will wish to die naturally in such a horrible and painful situation. But the inhabitants of Hell will not be able to die or live.

كَلَّمَآ أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ۖ

22: 23. Whenever in their anguish they will seek to get out of it, they will be driven back into it; and it will be said to them, taste ye the torment of burning !'

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ۖ

25: 14. And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

وَلَمْ أَدْرِمَا حِسَابِيهِ ۖ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۖ
مَا أَغْنَىٰ عَنِّي مَالِيهِ ۖ هَلَكَ عَنِّي سُلْطَانِيهِ ۖ

69: 27-29. 'Nor known what my reckoning was! 'O, would that death had made an end of me! 'My wealth has been of no avail to me!

لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۖ

20: 75. He shall neither die therein nor live.

From this world, those who disobeyed God until their death will be thrown into Hell. As soon as they will experience the punishment of hell, repentance will start to take place in their minds. Yet God will keep them in hell until their term is completed, regardless of their outward repentance.

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ۖ

33: 67. On the day when their faces are turned over into the fire they will say, 'O, would that we had obeyed Allah and obeyed the Messenger!'

وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نُعَمِّرْكُم مَّا

يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ۖ

35: 38. And they will cry for help therein: 'Our Lord, take us out, we will do righteous deeds other than those we used to do.' Allah will say to them, 'Did We not give you a life long enough so that he, who would take heed, could take heed therein? And there came unto you a Warner too. So taste ye the punishment; for the wrongdoers have no helper.'

In the Holy Qur'an, Allah describes the tree that the dwellers of Hell will eat from. When sinners will eat it, it boils in their

stomachs like the molten brass. It sprouts from the bottom of hellfire. Allah has described that tree in many places in the Holy Qur'an:

أَذَلِكَ خَيْرٌ لَّأَمْ شَجَرَةُ الزَّقُّومِ ۖ إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۖ إِنَّهَا شَجَرَةٌ تَخْرُجُ
فِي أَصْلِ الْجَحِيمِ ۖ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ۖ فَإِنَّهُمْ لَا كِلُونَ مِنْهَا فَمَالِئُونَ
مِنْهَا الْبُطُونَ ۖ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ۖ

37: 63-69. Is that better as an entertainment, or the tree of Zaqqum?' Verily, We have made it a trial for the wrongdoers. It is a tree that springs forth in the bottom of Hell; The fruit thereof is as though it were the heads of devils. And they shall eat of it and fill their bellies therewith. Then will they have in addition to it a mixture of boiling water to drink.

إِنَّ شَجَرَةَ الزَّقُّومِ ۖ طَعَامُ الْأَثِيمِ ۖ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۖ كَغَلْيِ الْحَمِيمِ ۖ
خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ۖ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۖ ذُوقْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۖ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۖ

44: 44-51. Verily, the tree of Zaqqum. Will be the food of the sinful; Like molten copper it will boil in their bellies, As the boiling of scalding water. We shall command the angels: 'Seize him and drag him into the midst of the blazing Fire; 'Then pour upon his head the torment of boiling water.' And shall say to him, 'Taste it. Thou didst consider thyself the mighty, the honourable one; 'This, indeed, is what you doubted.'

لَا كِلُونَ مِنْ شَجَرٍ مِّنْ زَقُّومٍ ۖ فَمَالِئُونَ مِنْهَا الْبُطُونَ ۖ فَشَرِبُونَ عَلَيْهِ مِنْ
الْحَمِيمِ ۖ فَشَرِبُونَ شُرْبَ الْهَيْمِ ۖ هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ۖ

56: 53-57. 'You will, surely, eat of the tree of Zaqqèm, And will fill your bellies therewith, 'And will drink boiling water, on top of that, 'Drinking as the insatiable thirsty camels drink.' This will be their entertainment on the Day of Judgment.

It has been said from the beginning that it is not the innocent who will suffer the torment of Hell. The Holy Qur'an makes it very clear who the dwellers of Hell are are those who are gone astray. They are the evil doers, the transgressors, the proud and the unjust.

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

27: 91. And those who do evil, shall be thrown down on their faces into the Fire; and it will be said to them, 'Are you not rewarded for what you have been doing?'

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ﴿٩١﴾

32: 21. And as for those who are disobedient, their abode will be the Fire.

فَأَمَّا مَنْ طَغَى ﴿٣٨﴾ وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٩﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٤٠﴾

79: 38-40. Then, as for him who rebels, And prefers the life of this world, The Fire of Hell shall, surely, be his abode.

Who they are, is described in detail in the chapters on Divine Punishment and Causes, Great Sins and Crimes.

May Allah save us from the punishment of Hell. Ameen.

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05. The verse of throne.
06. Prayer for asking forgiveness of God.
07. Prayer to keep us always on the right path without deviation.
08. Prayer for the protection from the punishment of hell.
09. Prayer for an independent life.
10. Prayer of mother of Mary.
11. Prayer of Prophet Zachariya (A.S.) for a pious child.
12. Prayer of the followers of Prophet Jesus (A.S.).
13. Prayer of the God-fearing people.
14. Prayer of the intelligent people.
15. Prayer of those powerless and oppressed people.
16. Prayer of Jesus Christ (A.S.) for food for his followers.
17. Prayer of Prophet Adam (A.S.) and his wife.
18. Prayer of Prophet Shu'aib (A.S.) and his followers.
19. Prayer of Prophet Moses (A.S.) and his followers.
20. Prayer of Prophet Moses (A.S.) - 2
21. Prayer of Prophet Moses (A.S.) - 3
22. Prayers of the dwellers of heaven.
23. Prayer of the followers of Moses.
24. Prayer of Prophet Joseph (A.S.)
25. Prayer of Prophet Abraham (A.S.).
26. Prayer for the parents.
27. Prayer of the Holy Prophet (S.A.)
28. Prayer of the dwellers of cave.
29. Prayer of Holy Prophet (S.A.) for the increase of knowledge.
30. Prayer of Prophet Job (A.S.)

31. Prayer of Prophet Jonah (A.S.)
32. Prayer of Prophet Zachariah (A.S.)
33. Prayer for divine judgment
34. Prayer of Prophet Noah (A.S.)
35. Prayer for the protection from divine punishment.
36. Prayer for the protection from satanic suggestions.
37. Prayer of believers - 1
38. Prayer of believers - 2
39. Prayer of believers for the protection of hell fire.
40. Prayers to get delightfulness from those who are around us.
41. Prayer of Prophet Abraham (A.S.).
42. Prayer of Prophet Noah (A.S.)
43. Prayer of Prophet Solomon for parents.
44. Prayer of Prophet Moses (A.S.)
45. Prayer of the people of heaven.
46. Prayer of Prophet Abraham (A.S.) to have progeny.
47. Prayer of the believers.
48. Praise of God by the people of heaven.
49. Prayer of Angels for the believers.
50. Prayer to be recited while entering a vehicle.
51. Prayers for Parents.
52. Prayer of believers for the believers.
53. The God who is Most High.
54. Prayer of Prophet Abraham (A.S.).
55. Prayer of believers from the heaven.
56. Prayer of Noah (A.S.) against his people.
57. The Unity of God.
58. Refuge to the Lord of dawn.
59. Refuge to the Lord of people.

40. Hymens and prayers

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 ﴿٢٨٧﴾

2:187. And when MY servants ask thee about ME, say 'I am near. I answer the prayer of the suppliant 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 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 ۝ اهْدِنَا 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 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.

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 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 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

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ

إِمَامًا قَالَ 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 أَنْ 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.'

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنْ

الشَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا

ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبُئْسَ 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 ۝

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.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

2:130. 'And, Our Lord, raise up among them a Messenger from among themselves who may recite to them THY Signs and teach them the Book and Wisdom and may purify them; surely Thou art the Mighty the Wise.

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

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 مُلَاقُوا اللَّهِ كَرِهَ مَنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ

وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٢﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٣﴾

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 ﴿٢٥٤﴾

2:250-252 And when Talut (Prophet David) 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 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
 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 wearies 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 تُبْدُوا مَا فِي

أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ

وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٥﴾

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

ءَاَمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللَّهِ

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرَّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ 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 ﴿٢٨٧﴾

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 وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٨﴾

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 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 وَأُخَرُ 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 يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣٨﴾

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 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 ﴿٣٩﴾

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 ﴿٤٠﴾

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 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 الْمَاٰبِ ﴿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 أُو۟نِبِّئُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ ۖ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ 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 إِنَّنَا أَعْمَانَا 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; 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 aquire qualities such as patience, truthfulness,

obedience to God, spending in the way of Allah etc.

9. Prayer for an independent life.

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿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 وَتُولِجُ 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. 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 قَالَتِ 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 أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا 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 يَمْرِئُ أُنْثَىٰ لَكَ هَذَا قَالَ 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 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 ^{صَلَّى} 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 بِيَحْيَى

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

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ

أَيَّامٍ إِلَّا رَمَزًا وَادَّكُرَّ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ۖ

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 فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۖ

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

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ
نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٥٣﴾

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 ﴿٥٤﴾

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.

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ وَرِثِيُونَ 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 قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا

فِي أَمْرِنَا وَتَثَبَّتْ أَقْدَامُنَا 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 وَحُسْنَ ثَوَابِ الْآخِرَةِ 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 لَآيَاتٍ 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 ﴿٣١٩٢﴾

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 تَدْخِلُ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٣١٩٣﴾

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 فَءَامَنَّا

رَبَّنَا فَاعْفُ رُفْنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿٣١٩٤﴾

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 وَعَآتِنَا مَا وَعَدْتِنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿٣١٩٥﴾

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 أَضِيعُ عَمَلٌ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ نُسِيٍّ بَعْضُكُمْ مِّنْ بَعْضٍ فَالَّذِينَ

هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

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

يُقْتَلُ فِي سَبِيلِ اللَّهِ فَيَقْتُلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝

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.

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 ۝

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 فَاقْتُلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۝

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 الْحَوَارِيُّونَ يَٰعِيسَىٰ ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ 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 صَدَقْتَ ۖ 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 عِيسَىٰ ابْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لِلأَوَّلِينَ وَالْآخِرِينَ وَآيَةً مِنْكَ وَارْزُقْنَا 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 مُنْزِلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي
أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ 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 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 أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٧٢٤﴾

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 أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٧٢٥﴾

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 time.'

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٧٢٦﴾

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

ءَامِنُوا مَعَكَ مِنْ قَرِيْنَتِنَا أَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارْهِِيْنَ ﴿٧٨٩﴾

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 أَفْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِيْ مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا وَمَا يَكُوْنُ لَنَا أَنْ نَعُوْدَ فِيْهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا

رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِيْنَ ﴿٧٩٠﴾

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 الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهِ لِبَنِ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَسِرُوْنَ ﴿٧٩١﴾

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 فِيْ دَارِهِمْ جَاشِمِيْنَ ﴿٧٩٢﴾

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

الَّذِيْنَ كَذَّبُوا شُعَيْبًا كَأَنْ لَّمْ يَغْنَوْا فِيْهَا الَّذِيْنَ كَذَّبُوا شُعَيْبًا كَأَنْ لَّمْ يَغْنَوْا فِيْهَا الَّذِيْنَ كَذَّبُوا شُعَيْبًا كَأَنْ لَّمْ يَغْنَوْا فِيْهَا ﴿٧٩٣﴾

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.

19. Prayer of Prophet Moses and his followers.

قَالَ فِرْعَوْنُ ءَاْمَنْتُمْ بِهِ قَبْلَ اَنْ ءَاْذَنَ لَكُمْ اِنَّ هَٰذَا لَمَكْرٌ
مَّكْرُتُوْهُ فِى الْمَدِيْنَةِ لِيُخْرِجُوْا مِنْهَا اَهْلَهَا فَسَوْفَ تَعْلَمُوْنَ ۝

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;

لَا تُقَطِّعْنَ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خَلْفٍ ثُمَّ لَا صَلِّبَنَّكُمْ اَجْمَعِيْنَ ۝

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.'

قَالُوْٓا۟ اِنَّا اِلَىٰ رَبِّنَا مُنْقَلِبُوْنَ ۝

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

وَمَا تَنْقِمُ مِنَّا اِلَّا اَنْ ءَاْمَنَّا بِبَايَتِ رَبِّنَا لَمَّا جَاءَتْنَاۙ

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿٧١٢﴾

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. 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 غَضْبَنَ أَسَفًا قَالَ بِسْمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَحَ وَآخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي
وَكَادُوا يَقْتُلُونِي فَلَا تَشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٧١١﴾

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

وَذِلَّةٌ 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 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

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ

رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ

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

أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٤﴾

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^ج

قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا

لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

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 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 النَّارُ 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 رَبُّهُمْ بِإِيمَانِهِمْ

تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

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

وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

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 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 persuit of this world, they loose the chance of remembering God. We can understand the uselessness of this world without much efforts 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 يٰقَوْمِ اِنْ كُنْتُمْ ءَامِنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا اِنْ كُنْتُمْ مُّسْلِمِينَ ﴿٨٥﴾

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 عَلَىٰ اللّٰهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِينَ ﴿٨٦﴾

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 مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾

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 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 يٰأَبَتِ هٰذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ

جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِّنَ الْبَدْوِ مِنۢ بَعْدِ أَنْ

نَزَعَ الشَّيْطٰنُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَآءُ 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 ءَاتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ

فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيٌّ لِي فِي الدُّنْيَا وَالْآخِرَةِ

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

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 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 أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ
مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿١٤٣٧﴾

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 أَصْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِيقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَأَرْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿١٤٣٨﴾

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.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نَعْلِنُ وَمَا يَخْفَى عَلَى
اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿١٤٣٩﴾

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 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 آفٌ وَلَا تَنْهَرْهُمَا 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 understand what will be our reward according to this prayer.

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

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ
الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ۝

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 لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾

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 مِّنْ لَّدُنكَ سُلْطَانًا نَّصِيرًا ﴿٨١﴾

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.'

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٢﴾

17: 82. And proclaim: 'Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٣﴾

17: 83. And WE gradually reveal of the Qur'an that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.

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 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 ﴿٢٨﴾

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 ﴿٢٩﴾

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 ﴿٣٠﴾

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 intermittently. 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 a life of aloofness being separated from other communities 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.

فَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ

رَبِّ زِدْنِي عِلْمًا ﴿١١٥﴾

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 ﴿٨٤﴾

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.'

فَاسْتَجَبْنَا لَهُ وَفَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِندِنَا

وَذِكْرَىٰ 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 إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَن لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن

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.'

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي 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 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 نَادَىٰ 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.'

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ الْيَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسْرِعُونَ

فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَشِيعِينَ ﴿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 ﴿٢١١١﴾

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

وَأِنْ أَدْرَىٰ لَعَلَّاهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٢١١٢﴾

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

قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿٢١١٣﴾

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 أَنْصُرْنِي بِمَا كَذَّبُونِ ﴿٢٧﴾

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

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
فَأَسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ
وَلَا تَخَاطَبْنِي 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 أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ 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 فَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٢٣٩٣﴾

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 ﴿٢٣٩٤﴾

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

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٢٣٩٥﴾

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

Whatever we utter against God within the four walls 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 expel 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.

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٢٩٧﴾

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

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٢٩٨﴾

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

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٢٩٩﴾

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 ءَامِنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿٢٣١١٠﴾

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 ﴿٢٣١١١﴾

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;

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ ﴿٢٣١١٢﴾

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 ﴿٣١١٧﴾

3:117 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 ﴿٢٣:١١٨﴾

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 ﴿٢٣:١١٩﴾

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 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 ﴿٢٥:٦٤﴾

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 سُجَّدًا وَقِيَامًا ۝

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 ۝

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 ۝

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 وَيُلْقَوْنَ 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 حَسُنَتْ 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 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 extend. 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 ۝

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

وَأَجْعَلْ لِّي 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 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 لَئِنْ لَمْ تَنْتَهِ يَنُوحُ 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 ﴿٢٦﴾

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 وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿٢٧﴾

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

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتِ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَكِنَكُمْ

لَا يَحِطُمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿٢٨﴾

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 مِّنْ قَوْلِهَا وَقَالَ

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ

أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿٢٩﴾

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.

44. The prayer of Prophet Moses

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ
وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِّنْ شِيعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى
فَقَضَىٰ عَلَيْهِ قَالِ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿٤٤﴾

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 فَغَفَرَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٢٨﴾

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 ﴿٢٩﴾

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.

45. Prayer of the people of heaven

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ

مِنْ ذَهَبٍ وَلُؤْلُؤًا 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 الْغُوبُ ﴿٣٦﴾

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.

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 يَبْنَىٰٓ إِنِّيٓ أَرَىٰ فِي الْمَنَامِ أَنِيٓ أَذْبَحُكَ فَانْظُرْ

مَاذَا تَرَىٰٓ قَالَ يَتَأَبَّتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِيٓ إِن شَاءَ اللَّهُ مِنَ الصَّٰدِقِينَ ﴿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.

47. Prayer of the believers

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا ۖ لِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٣٩﴾

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 ﴿٤٠﴾

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 السَّمَوَاتِ وَالْأَرْضِ عَلِمِ الْغَيْبِ وَالشَّهَادَةِ

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٣٩﴾

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.

48. Praise of God by the people of heaven

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ

أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٣٩﴾

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 ﴿٤٠﴾

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 ﴿٣٩﴾

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 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 رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا

سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٤٠﴾

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 وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٤٠﴾

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 ﴿٤١﴾

وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٤٢﴾

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.'

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,

لِتَسْتَوُوا عَلَى 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 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 تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٤٦﴾

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.'

أُولَٰئِكَ الَّذِينَ نَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي
 أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٧﴾

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 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 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

قُلُوبَنَا غَلًّا 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.

52. The God who is the Most High.

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٥٩﴾

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 أَنزَلْنَاهُذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٥٩﴾

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

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

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.

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا

فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

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 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 ۝

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 وَاعْفِرْ لَنَا

رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

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.

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 مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَى

اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٥﴾

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.

56. Prayer of Noah against his people.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۝

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 ۝

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 ۝

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.

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.

58. Refuge to the Lord of dawn.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

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.

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.

وَعَاخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

