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BODY AND SOUL

BODY & SOUL

One of the secrets of happiness in one's life is to succeed in uniting the two rivals, the body and the soul.

When the sun sets and the darkness slowly begins to draw a curtain and the moon slowly rises behind the clouds, you can see the gradual disappearance of day light and the night sets in. When you look at this beautiful phenomenon as the gradual union of body and soul of a person, then you will find peace, tranquility, love and inner happiness. But if you look at the same scene as a deviating person, you will feel inside you depression, tension, hatred and nervousness; you are before a world which has nothing for you but vengeance, jealousy and hatred. You are another Hitler; you become vindictive; you are living with turbulent emotions inside you and you very much wish to put your feelings into practice; until you do it, you will not be at peace with yourself.

The real happiness and peace of mind will be attained only if you can unite yourself (between your

body and your soul) between your internal and external self, between other persons and yourself, between your Creator and yourself, thereby all becomes one and one becomes all.

But those people who are only after the comforts of this life and are deeply involved in alcohol, women and drugs, feel that what they get is the real happiness. That is not true. Theirs is a miserable picture. They have no control over their inner self and therefore become a slave of their desires which cannot under any circumstances, be satisfied. They are forever running to fulfil their desires, thereby making themselves slaves. This applies to those also who compete with each other for top positions, accumulating wealth and property etc. by any means.

Real happiness can never be achieved by money, position or power but you gain these by the way you put to use your money, position and power. The happiness is not in well-furnished house with persian carpet, chandler etc. but by the soul which lives within that body. The external material will never bring happiness to the internal soul.

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There is a short story told by Mr. Tolstoy: He was very rich and owned a vast estate. One morning, he told one of his farmers, "I would like to give you a piece of my land as a gift; you can have one acre, two acres or a hundred acres, as much as you wish; however, there is one condition. You are to run from now in a circle and return before the sun sets and you will then get all the land you covered in the circle. But make sure you return before the sun-set; if you fail to return before sun-set, you will not get any land. The greedy farmer started running fast, trying to make as big a circle as possible so that he could get a large piece of land. However, in his extreme greed, he made such a big circle that he failed to return before sunset and was running very fast with the result that he died of exhaustion on the way. Thus the only piece of land the farmer got after all that running, was 1m x 1m in which he was buried.

The greedy farmer was hoping to receive all the estate and so he was making a bigger and bigger circle, but what was the result of all that effort? Human beings require not more than a small piece of land 1m x 1m size, but they forget this and run

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after estates and properties which brings about all sorts of miseries and ultimate death. Mr. Tolstoy realised this fact and so he distributed all his land and other properties to poor farmers. He left his beautiful house and lived in a small hut with the poor and unfortunate people.

Mahatma Gandhi of India preached and practiced similar ideals. He gave up luxurious life and lived a very simple life. He wore cheap cloths woven by himself and asked others to do the same. Jesus Christ did the same; he lived a simple life and did not possess a house, a wife or child; all he owned was his dress.

Those were the people who were really great and found happiness and contentment in their lives. They tried to show the human beings what is real happiness and how to achieve it.

Buddha said happiness can be achieved only when you can release your soul from the prison of your body by suppressing your desires and subjugate yourself.

It is not for you to fulfil all the desires that forms

in your mind, but to control them, and suppress them beneath the soul to reach perfection. The body is always against acceptance of the soul when you try to suppress it. By suppressing your desires and subjugating yourself, your soul is thereby released from the clutches of your body and gains its freedom once again and return to its owner, to where it belongs, to Heaven, to the Kingdom of Almighty God. That is the real happiness, the ultimate bliss. But if your material body wins over your soul, then you ultimately drop from your honourable self to the bottom of your desires which cannot be fulfilled and thus, you will burn yourself in it, endlessly for ever.

The freedom of a person is to free his soul from the body. From the time one is born, he fights within himself to release his soul from the body; sometimes he is in the clutches of the body; sometimes he forces himself out; sometimes he obeys the body and sometimes he disobeys; he is thus at war always within himself, his body craving for material things and the soul wanting to fly back to its owner. The body keeps telling him, "Feed me, give me what I want now," while the soul says, "Don't touch, it is meant only for a test." You do

not know who to believe, what you can see with your own eyes or Almighty God whom you have not seen.

You must, however, understand one thing: you cannot release your soul from the material body unless you tie a knot and imprison your desires for ever. A person who is capable of controlling and suppressing his desires, is a complete person in every sense; in his eyes, material desires are worth nothing at all because he has reached a much higher spiritual level. He enjoys and feels which he will never exchange for material desires.

Holy Koran teaches us to be just. Islam is known as a religion of the center, between squanderer and a miser, the straight path is a center path, that is what Islam thrives on. I would like to quote a few surahs from Koran in support of this article:

SURAH AL FAJR

In the name of Allah, Most Gracious, Most Merciful
By the break of day, nights twice five,
Even and odd contrasted

And by the Night when it passeth away,
Is there (not) in these an adjuration (or evidence) for
Those who understood ?
Seest thou not how thy Lord dealt with the Aad
(people)
Of the (city) of Iram with lofty pillars
The like of which were not produced in (all) the land?
And with the Thamud (people) who cut out
(Huge) rocks in the valley ?
And with Pharaoh, Lord of Stakes ?
(All these) transgressed beyond bounds in the lands,
And heaped therein mischief (on mischief)
Therefore did thy lord pour on them a scourage
Of diverse chastisement.
For thy lord is (as a Guardian) on a watch tower
Now, as for man, when his Lord trieth him
Giving him honour and gifts.
Then saith he (puffed up)
"My Lord hath honoured me".
But when He trieth him restricting his subsistence
For him, then saith he (in despair)
My Lord hath humiliated me !
Nay, Nay ! But ye honour not the orphans
Nor do ye encourage one another to feed the poor.
And ye devour inheritance all with greed

And ye love wealth with inordinate love!
Nay, when the earth is pounded to powder
And thy Lord cometh and His Angels rank upon rank
And Hell, that Day is brought (face to face)
On that Day will man remember, but how will
That remembrance profit him?
He will say: Ah! Would that I had sent forth (good
deeds)
For (this) my (future) life.
For that day, His chastisement will be such as none
(else)
Can inflict and His bonds will be such as none other
can find
To the righteous soul will be said:
"O (thou) soul, In (complete) rest and satisfaction!
Come back thou to the Lord, well pleased (thyself)
And well pleasing unto Him!
Enter thou then, among My Devotees!
Yea, enter thou My Heaven!"

Then do ye remember Me: I will remember you.
Be grateful to Me and reject not faith.
O ye who believe! seek help with patient perseverance.
And prayer: for Allah is with those who patiently
persevere.

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And (say not) of those who are slain in the way
of Allah
They are dead, Nay, they are living, though ye
perceive it not.
Be sure We shall test you with something of fear
and hunger,
Some loss in goods or lives or the fruits (of your toil)
But give glad tidings to those who patiently
persevere,
Who say, when affected with calamity: To Allah We
belong
And to Him is our return.
They are those on whom (descend) blessings from
Allah
And Mercy, and they are the ones that receive guidance.
When it is said to them:
Follow what Allah hath revealed, they say
"Nay! We shall follow the ways of our fathers."
What! Even though their fathers were void of
wisdom and guidance?
Yet there are men who take (for worship) others
besides
Allah as equal (with Allah)

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They love them as they should love Allah.
But those of faith are overflowing in their love for
Allah
If only the unrighteous could see, behold,
They would see the penalty, that to Allah belongs
All power and Allah will strongly enforce the penalty.

It is not righteousness that ye turn your faces
towards
East or West: But it is righteousness to believe in
Allah
And the last day and the Angels and the Book and
Messengers.
To spend of your substance, out of love for Him
For your kin, for orphans, for the needy
For the wayfarer, for those who ask
And for the ransom of slaves
To be steadfast in Prayer,
And practise regular charity, to fulfil the contracts
which ye have made.
And to be firm and patient in pain (for suffering)
And adversity and throughout all periods of panic,
Such are the people of truth, the God fearing.
When My servants ask thee concerning Me, I am
indeed

Close (to them):
Listen to the prayer of every suppliant when he
called on me
Let them also, with a will, listen to My call
And believe in Me,
That they may walk in the right way.

The prohibited month for the prohibited month,
And so for all things prohibited,
There is the law of equality.
If then anyone transgresses the prohibition against
you.
Transgress ye likewise against him.
But fear Allah, and know that Allah is with those
Who restrain themselves.

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ALMIGHTY'S REPRESENTATIVE

ALMIGHTY'S REPRESENTATIVE

"Behold", the Lord said to the Angels. "I am about to create man from clay and they are going to represent me in the world."

Yes indeed, Almighty God created human beings to represent Him and we are supposed to be His representatives in this world. But are we truly representing Him? Ask yourself this question and if you can earnestly reply, "Yes, I am", then you are one of those lucky ones. If, however, you are not, then this is the time for you to think and act. Now is the time for you to change the course of your life before you are doomed for ever. Wake up before it is too late and live like a true representative of Almighty God.

Almighty God sent his instructions to you through 124000 prophets (Teachers) to guide you how to represent Him in this world. Have you honestly learnt anything at all? Yes, some of you have learnt how to pray five times a day, fast during the month of Ramzan and all that. Beyond this, what have you learnt from those great teachers and their books?

Are we then any better than the animals? I can assure you that the animals fulfil their duties towards the Almighty God whereas we who are supposed to be His representatives, are much worse than the animals. For instance, two male animals do not perform sexual act, but some men do it.

Animals perform their duties much better than some human beings. We cannot make this out because we are not capable of understanding their language or knowing their behaviour. I shall discuss in another meeting, more about the animal behaviour, how they live and obey and worship Almighty God. There is not a thing in this world that does not admire and worship Almighty God.

Let us examine if we human beings, the so called representatives of God Almighty in this world, obey the orders of our Master. Most of us do not. We are always worried about ourselves for one reason or another; we are not contented for one thing or the other. So, we do not find time to listen to His advices or orders. To be able to represent Almighty God, one must be contented with himself, no matter in what condition he is, rich,

poor, healthy or sick. If you can bring yourself to become contented under any circumstances, then you can take up the role of representing God.

Before starting to represent Almighty God, there are a few things a true believer has to practice in his day-to-day life. He has to make himself completely dependent on Almighty God, put his entire trust in Him and be always grateful and thankful to Him. In every step of your life, ask for His help, protection and guidance. When your child grows up, you expect him to turn to you for help and guidance and if he does not ask you, you feel hurt. The same thing applies to the One who created you. He brought you into this world as a free person, to do exactly what you wish to do; however, because of His love for you, He expects you to ask for His guidance and help. He has mentioned in Holy Koran 25 times: "If you want me to guide you, then ask me and put your trust in me." The following are the surhas from Holy Koran:

"For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts and when they hear His signs rehearsed, find their faith strengthened and put (all) their trust in their Lord".

"Trust in Allah; Allah is exalted in Might, Wise".

"Say: Nothing will happen to us except what Allah has decreed for us: He is our protector and on Allah let the Believers put their trust."

"But if they turn away, Say: Allah sufficeth me; there is no God but He; On Him is my trust — He the Lord of the Throne (of Glory) Supreme."

"Moses said, 'O! My people! If you do (really) believe in Allah then, in Him put your Trust if ye submit (your will to His) !

They said: 'In Allah do we put our trust. Our Lord! Make us not a trial for those who practice oppression."

"I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its forelock. Verily, it is my Lord that is on a straight path."

"And my success can only come from Allah; in Him I trust and unto Him I took."

"To Allah do belong the unseen (secrets) of the Heavens and the earth, and to Him goeth back every affair (for decision). Then worship Him and put thy trust in Him and thy Lord is not unmindful of aught that ye do."

"I can profit you aught against Allah (with my advice) None can command except Allah, on Him do I put my trust and let all that trust put their trust on Him."

"Their apostles said to them, 'True, we are human like yourselves but Allah doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as Allah permits and on Allah let all men of faith put their trust. No reason have we why we should not put our trust on Allah. Indeed He has guided us to the ways we (follow); we shall certainly bear with patience all the hurt you may cause us; for those who put their trust should put their trust on Allah."

"Thus have we sent thee amongst a people before whom (long since) have (other) peoples (gone and) passed away. In order that thou mightest

rehearse unto them what we send down unto thee by inspiration; Yet do they reject (Him) The Most Gracious! Say, He is my Lord! There is no God but He! On Him is my trust and to Him do I turn."

"(They are) those who persevere in patience and put their trust on their Lord."

"No authority has he over those who believe and put their trust in their Lord."

"And put thy trust in Him who lives and dies not and celebrate His praise and enough is He to be acquainted with the faults of His servants."

"My Lord is with me, ! Soon will He guide me."

"Who created me and it is He who guides me."

"Who gives me food and drink."

"And when I am ill, it is He who cures me."

"Who will cause me to die and then to live (again)."

"And who, I hope will forgive me my faults on the day of Judgement."

"O! my Lord! bestow wisdom on me and join me with the righteous."

"And put thy trust on the exalted in Might, the Merciful who seeth thee standing forth (in prayer)."

"Or who listens to the (soul) distressed when it calls on Him, and who relieves its suffering and makes you (mankind) inheritors of the earth (can there be another) God besides Allah? Little it is that ye heed."

"So put the trust in Allah; for thou art on (the path of) Truth."

"Those who persevere in patience and put their trust in their Lord and cherisher."

"And put thy trust in Allah and enough is Allah as a disposer of affairs."

"Say: Sufficient is Allah for me. In Him trust those who put their trust."

"And your Lord says: Call on Me; I will answer your (prayer)."

"Such is Allah my Lord in Him I trust and to Him I turn."

"Whatever ye are given (here) is (but) a convenience of this life; but that which is with Allah is better and more lasting; (it is) for those who believe and put their trust in their Lord."

"Our Lord, in thee do we trust and to thee do we turn in repentance; to these is (our) final goal."

"Allah! There is no God but He and on Allah therefore let the believers put their trust."

"And if anyone put his trust in Allah, sufficient is (Allah for him. For, Allah will surely accomplish His purpose. Verily for all things has Allah appointed a due proportion."

"Then, when thou hast taken a decision, put thy trust in Allah, for Allah loves those who put their trust (in Him)."

Surah - Al Mu-minum XX111

1. The Believers must (eventually) win through
2. Those who humble themselves in their prayers;
3. Who avoid vain talk;
4. Who are active in deeds of charity;
5. Who abstain from sex;
6. Except with those joined to them in the marriage bond or (the captives) whom their right hands possess, for (in their case) they are free from blame;
7. But those whose desires exceed those limits are transgressors;
8. Those who faithfully observe their trust and their covenants,
9. and who (strictly) guard their prayers;
10. Those will be the heirs

11. Who will inherit Paradise; They will dwell therein (forever).
12. Man we did create from a quintessence (of clay),
13. Then we placed him, as (a drop of) sperm, in a place of rest firmly fixed;
14. Then we made the sperm into a clot of congealed blood; then of that clot we made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature; So blessed be Allah, The Best Create!
15. After that, at length, ye will die.
16. Again, on the day of Judgement, will ye be raised up.
17. And We have made, above you, Seven tracts; and We are never unmindful of (Our) Creation.
18. And We send down water from the sky according to (due) measure and We cause it to soak

in the soil; and We certainly are able to drain it off (with ease).

19. With it We grow for you gardens of date-palms and vines; in them have Ye abundant fruits; and of them ye eat (and have enjoyment).
20. Also a tree springing out of Mount Sinai, which produces oil and relish for those who use it for food.
21. And in cattle (too) ye have an instructive example; from within their bodies, We produce (milk) for you, to drink; there are in them, (Besides) numerous (other) benefits for you; and of their (meat) ye eat.
22. And on them, as well as in ships ye ride.
23. Further, we sent a long line of prophets for your instruction. We sent Noah to his people; he said, "O my people! worship Allah, Ye have no other god but Him : will ye not fear (Him)?"

24. The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves, his wish is to assert his superiority over you; if Allah had wished (to send messengers) He could have sent down Angels; never did we hear such a thing (as he says) among our ancestors of old."
25. (And some said.) "He is only a man possessed: wait (and have patience) with him for a time."
26. (Noah said): "O my Lord! Help me, for that they accuse me of falsehood!"
27. So We inspired him (with this message): Construct the Ark within our sight and under our guidance; then when comes our Command, and the fountains of the earth gush forth, take Thou on board pairs of every species, male and female, and thy family — except those of them against who the word has already gone forth; and address Me not in favour of the wrongdoers; for they shall be drowned (in the flood).
28. And when thou hast embarked on the Ark — thou and those with thee — say: "Praise be

to Allah, who has saved us from the people who do wrong."

29. And say: "O my Lord! Enable me to disembark with Thy blessing: for Thou art the Best to enable (us) to disembark."
30. Verily in this there are signs (for men to understand): (thus) do We try (men).
31. Then We raised after them another generation;
32. And We sent to them an apostle from among themselves, (saying) "Worship Allah! Ye have no other god but Him. Will ye not fear (Him)?"
33. And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves; he eats of that of which ye eat and drinks of what ye drink.
34. "If ye obey a man like yourselves, behold, it is certain ye will be lost.

35. Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?
36. "Far, very far is that which ye are promised!
37. "There is nothing but our life in this world ! We shall die and we live! But we shall never be raised up again!
38. He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
39. (The Prophet said): "O my Lord: Help me, for that they accuse me of falsehood."
40. (Allah) said: "In but a little while, they are sure to be sorry!"
41. Then the Blast overtook them with justice and We made them as rubbish of dead leaves (floating on the stream of Time)!
42. Then We raised after them other generations.

43. No people can hasten their term, nor can they Delay (it).
44. Then sent We our apstoles in succession: every time there came to a people their apostle, they accused him of falsehood; so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe.
45. Then we sent Moses and His brother Aron with our signs and Authority manifest;
46. To Pharaoh and his chief; But these behaved insolently; They were arrogant people.
47. They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
48. So they accused them of falsehood and they became of those who were destroyed.
49. And we gave Moses the Book in order that they might receive guidance.

50. And We made the son of Mary and his mother as a sign, We gave them both shelter on high ground affording rest and security and furnished with springs.
51. O ye Apostles! enjoy (all) things good and pure and work righteousness: for I am well acquainted with (all) that ye do;
52. And verily this brother-hood of yours is a single brotherhood and I am your Lord and cherisher; therefore fear me (and no other).
53. But people have cut off their affair (of unity) between them into sects; each party rejoices in that which is with itself.
54. But leave them in their confused ignorance for a time.
55. Do they think that because we have granted them abundance of wealth and sons,
56. We would hasten them on in every good? Nay, they do not understand.

57. Verily, those who live in awe for fear of their Lord,
58. Those who believe in the signs of their Lord,
59. Those who join not (in worship) partners with their Lord
60. And those who dispense their charity with their hearts full of fear because they will return to their Lord.
61. It is these who hasten in every good work and these who are foremost in them.
62. On no soul do we place a burden greater than it can bear; before Us is a record which clearly shows the truth; They will never be wronged.
63. But their hearts are in confused ignorance of this and there are, besides that, deeds of theirs which they will (continue) to do.
64. Until, when We seize in punishment those of them who received the good things of this world; behold they will groan in supplication.

65. (It will be said) "Groan not in supplication this day, for ye shall certainly not be helped by us.
66. "My signs used to be rehearsed to you but ye used to turn back on your heels;
67. "In arrogance: talking nonsense about the (Quran) like one telling fables by night.
68. Do they not ponder over the word (of Allah) or has anything (new) come to them that did not come to their fathers of old?
69. Or do they not recognise their apostles, that they deny him?
70. Or do they say, "He is possessed?" Nay, he has brought them the Truth, but most of them hate the truth.
71. If the truth has been in accord with their desires, Truly the heavens and the earth and all the being therein would have been in confusion and corruption! Nay, we have sent them their

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admonition but they turn away from their admonition.

72. Or is it that thou askest them for some recompense? But the recompense of thy Lord is best, He is the best of those who give sustenance.
73. But verily, thou callest them to the straight way;
74. And verily those who believe not in the hereafter are deviating that way;
75. If we had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
76. We inflicted punishment on them but they humbled not themselves to their Lord. Nor do they submissively entreat (Him).
77. Until we open on them a gate leading to a sever punishment; then Lo, they will be plunged in despair therein!

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78. It is He who has created for you (the faculties of) hearing, sight, feeling and understanding; little thanks it is ye give.
79. And He has multiplied you through the earth and to Him shall ye be gathered back.
80. It is He who gives life and death and to Him (is due) the alternation of Night and Day; will ye not then understand?
81. On the contrary, they say things similar to what the ancients said.
82. They say, "What! when we die and become dust and bones, could we really be raised up again?"
83. "Such things have been promised to us and to our fathers before! They are nothing but tales of the ancients!"
84. Say, "To whom belong the earth and all beings therein? (Say) if you know!"

85. They will say, "To Allah! Say, "Yet will ye not receive admonition?"
86. Say, "Who is the lord of the seven heavens and the lord of the Throne (of Glory) Supreme?"
87. They will say, "(They belong) to Allah." Say, "Will ye not then be filled with awe?"
88. Say, "Who is it in whose hands is the governance of all things — who protects (all) but is not protected (of any)? (Say) if ye know."
89. They will say, "(It belongs to Allah)." Say, "Then how are you deluded?"
90. We have sent them the Truth; but they indeed practice falsehood!
91. No son did Allah beget, nor is there any god alongwith Him; (if there were many gods) behold each god would have taken away what he had created. And some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

92. He knows what is hidden and what is open; too high is He for the partners they attribute to Him!
93. Say, "O my Lord! If thou wilt show me (in my lifetime) that which they are warned against,
94. "Then O my Lord! Put me not amongst the people who do wrong!"
95. And we are certainly able to show thee (in fulfilment) that against which they are warned.
96. Repel evil with that which is best; we are well acquainted with the things they say.
97. And say, "O my Lord! I seek refuge with Thee from the suggestions of the evil ones;
98. And I seek refuge with Thee O my Lord! Lest they should come near me."
99. In falsehood will they be united; when death comes to one of them he says; O my Lord! send me back (to life).

100. "In order that I may work righteousness in the things I neglected" — "But no means! It is but a word he says" — Before them is a partition till the day they are raised up.
101. Then when the trumpet is blown, there will be no more relationships between them that day nor will one ask after another!
102. Then those whose balance (of good deeds) is heavy, they will attain salvation.
103. But those whose balance is light, will be those who have lost their souls. In Hell will they abide.
104. The fire will burn faces and they will therein grin with their lips displaced.
105. "Were not my signs rehearsed to you and ye did but treat them as falsehood?"
106. They will say, "Our Lord! Our misfortune overwhelmed us and we became a people astray!

107. Our Lord! bring us out of this; if ever we return (to evil) then shall we be wrongdoers indeed.
108. He will say; "Be ye driven into it (with ignominy)! And speak ye not to Me!
109. "A party of my servants there was, who used to pray "Our Lord! We believe; then do Thou forgive us and have mercy upon us; for Thou are the Best of those who show mercy!
110. "But ye treated them with ridicule, so much so that (ridicule) of them made you forget My message while ye were laughing at them!
111. "I have rewarded them this day for their patience and constancy; they are indeed the ones that have achieved bliss."
112. He will say, "What number of years did ye stay on earth?"
113. They will say, "We stayed a day or part of a day, but ask those who keep account."

114. He will say, "Ye stayed not but a little — if ye had only known!
115. "Did ye then think that we had created you in just and that ye would not be brought back to us (for account)?"
116. Therefore axalted be Allah, the King, the Reality. There is no god but He, the Lord of the Throne of Honour!
117. If anyone invokes, besides Allah, any other God he has no authority therefor; and his reckoning will be only with his Lord! And verily the unbelievers will fail to win through.
118. So say: "O my Lord! Grant Thou forgiveness and mercy for Thou art the Best of those who show mercy."

As you can see for yourself, Almighty God has repeatedly asked us to seek His guidance and protection at all times; but how many of us do ask Him? How many of us thank Him properly for His favours? This is because we do not put our trust in Almighty

God. Many of us have it on the tip of our tongue to say "Thank God"; this is more a figure of speech because most of us do not mean it.

Would you really call these as good manners? No. Why not therefore, learn to practice some good manners, to be polite, to appreciate the kind favours of Almighty God in some nice words at least? By doing so, you are not loosing anything but your gains are very big.'

Here are a few tips for observing good manners in your day-to-day life:

When you wake up in the morning, say: "With your name I died and with your name, I am alive. Thank you for giving me my life, after you took it away from me."

Before leaving your house, ask Almighty God to guide you and to protect you. Once you ask Him to guide you, then whatever happens to you, do not ask any questions because He knows what you do not know; you are living in time and He is above time; He was there when you were not and He will

remain when you are gone; He can see and you cannot. You only request Him and it is for Him to grant it or not. If whatever you ask is good for you, He will give it, provided you have patience and if it is bad for you, He will not give it. It is just like what you do to your own children: You will not give them what is bad for them, as a good father, no matter what they do.

Do not leave your house without asking Almighty God to guide you in every step that you take. Tell Him, "Please do not let me depend on myself; I depend fully on you; I know not what is in store for me, but you are the all-knowing."

Thank Him all the time, no matter what happens to you, good or bad. Just say, "Thank you" honestly and sincerely, from your heart and mean what you say.

Make it a practice to say grace before you start eating your meal as well as after finishing it. Thank Almighty God for whatever you have received from Him even if it is a dry piece of bread. He says in Koran :

"If you thank me for what I have given you, I shall give you more."

Do not retire to bed without cleaning yourself. Make yourself Tahir (Clean) by doing 'wozoo' and make your bed as your mosque. In case you forget to do 'wozoo' you can do 'Tayamom' in bed. Once on the bed, lie down on your right shoulder and say the following, to Almighty God:

"I retire and submit my soul to you;
"I retire and submit my body to you;
"I retire and submit my authority to you;
"I retire and submit myself to you and
"I retire and put my trust in you."

It is but polite and nice on your part to say a few beautiful words; you do not lose anything by being polite and it does not take any time. Instead you will gain a lot.

Submit yourself fully to Almighty God and I can assure you, your life will change for better.

It is not enough just praying five times a day.

You must remember Almighty God at all times and be grateful to him for all that He gives to you. His name must be on the tip of your tongue at all times.

If you want to represent Him properly, then do it the right way. I am not saying that you must pray all the twentyfour hours of the day; all I am saying is that you mention His name at all times, in every step that you take; seek His guidance in every matter; ask for His protection; express your gratitude and thanks to Him for everything irrespective of whether you gain or lose, in health or in sickness, in calamity or in peace, in abundance or in poverty. Ask Him for bestowing on you the greatest gift, that is to be in His company in the next life; you can get this only if He puts you on the right path. Almighty God alone can give that gift. He is the one who chooses His company; you cannot and no one can. It is the greatest honour to be accepted in the company of Almighty God. What greater gift can you expect than this?

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BELIEVER AND NON-BELIEVER

BELIEVER AND NON-BELIEVER

The way of life of a non-believer is entirely different from that of a believer. Their philosophy, outlook, behaviour manners and the way of thinking are all very much different from each other. A non-believer lives for this world while a believer lives for the next world and that is the basic difference. Non-believer wants to enjoy this life and its comforts and pleasures. He tries to get whatever he can without interfering with his fellowmen; he minds own business and if he wants, he helps others. His only aim in life is to enjoy this life by acquiring wealth, women and position. If possible, he will try and acquire these lawfully, but he would not hesitate to use unlawful means if required, for these purposes.

The believer, however, looks at life differently; he knows why he is here in this world; what his duties are. He lives for the next world; he has no charm for anything in this world. He realises that this place is only a transit point, his permanent place is the next world. As a faithful Muslim, he suppresses his ambitions, controls his desires and subjugates his own self. He tries hard to become a good

representative of Almighty God in the world so that he can achieve a great place in the next world, by the side of our Creator. He cannot become a good representative of Almighty God unless he succeeds in controlling his inner self.

The above mentioned qualities are characteristics of individual believers; however, a society consisting of all such people is bound to create love, peace and tranquility in this world. Men of these qualities can release themselves from the body i.e. to detach themselves from the materialistic world and they can look forward to be in the company of Almighty God.

Beliver's vision is not blinded by material things and he can see the objects in their clear perspective and in actual sizes. This is possible only because he can release himself from the clutches of the worldly desires.

You will find lots of differences between the two people. The believer lives for ever controlling his desires and subjugating his self and never submitting to temptations, whereas the non-believer always runs after his desires and ambitions. He does not

believe in the life after death. For him, this life is important and he feels death is the end of everything. So, he has no fear of hell and does anything to enjoy this temporary pleasures. He is living for NOW and holds on to this MOMENT, but what he does not realise is that the moments are passing away and grief is following him in every step. The more he satisfies his desires, the more hungry he becomes.

He lives a restless life, his mind is always confused and disturbed. He does not feel secure and tranquility has no place in his life. The fear of death always haunts him. Minor things upset him and small things make him panicky.

The believer, on the other hand, is entirely different. He feels secure and protected. He is always sober and takes everything the way it comes. He puts his trust in Almighty God and accepts his destiny whole-heartedly. He realises that the worldly pleasures are not lasting and they are meant to be for testing a person. If you pass the test, it will take you to a better place than this. He knows that he is only passing through this world and his ultimate

destination is by the side of his Maker. He has no interest in this world and what it offers; his ambition is very high — to be in the company of Almighty God. His faith is strong and even if the whole world tries to harm him, he will not be harmed unless Almighty God has destined it. He firmly believes that Almighty God's will prevails over everything and none can alter or stop it. For this reason, he does not get disappointed if he loses and he is not overjoyous if he gains; problems or troubles do not panic him and happiness and joy do not blind him. He is always at ease and sings:

"It is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. But Allah knoweth, and you know not."
(Surah Al Baqara 216)

Believer is aware that Almighty God is merciful judge and whatever He does, is for his benefit and good, and for him to learn. He is also aware that Almighty God's judgements are always just and His actions rewarding. Believer fights for Almighty God's sake, while saying to himself:

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"Wherever you are, Death will find you out, even if you are in towers built up strong and high."
(Nisaa No. 78)

"Say, the Death from which ye flee will truly overtake you."
(Juma No. 8)

"Nor can a soul die except by Allah's leave."
,Al-i-Imran — 145)

"Let not the strutting about of the unbelievers through the land deceive thee.

Little is it for enjoyment: their ultimate abode is Hell; what an evil bed (to lie on)"
(Al-i-Imran 196-197)

"Do they think that because We have granted them abundance of wealth and sons, we would hasten them on in every good? Nay, they do not understand."
(Mu-mineen No. 55-56)

"Let not the unbelievers think that our respite to them is good for themselves; We grant them

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respite that they may grow in their inequity; But they will have a shameful punishment."

(Al-i-Imran 178)

"No misfortune can happen on earth or in your souls. But it is recorded in a decree before We bring it into existence. That is truly easy for Allah. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you; for Allah loveth not any vainglorious boaster."

(Hadid — 22-23)

"Say, nothing will happen to us except what Allah has decreed for us: He is our Protector. And on Allah let the believers put their trust." (Tauba 51)

Believer's faith in Almighty God and trust in His mercy and justice, replaces fear and grief with peace and tranquility of mind. He gains self confidence to face any eventuality in this life. He substitutes the worldly desires with spiritual desires, thus to get himself released from the bodily chains. He stops running after chairs and positions and is ultimately able to stay next to Almighty God, the owner of all chairs and positions.

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One of the many qualities of the believer is hard work and obedience towards Almighty God and he performs his duty without feeling tired or depending on anyone else. He does not expect to receive any monetary benefits but looks forward to the ultimate reward, to see the face of his Creator. His efforts to achieve this goal, is not attached with any worldly strings and so fear, fatigue, worry etc. have no place in him. He is a hard worker and is in love with only one thing; that is his duty towards Almighty God. He is always happy and contented.

You will never find him in a bad mood or disappointed; you will never find him complaining about anything or anybody, no matter what may happen to him. He takes everything with calm and constantly says, thank God.

His faith in Almighty as the one and only Creator of the entire universe and his faith in his revelation of Koran, makes him a rare person.

His belief in unity of Almighty God enables him to unite his body with his soul unlike the person who believes in trinity or various gods in which case, he is required to distribute his loyalty and faith as

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well as his feelings to different gods. As a result, he becomes a disturbed person. For believers, it is worshipping and obeying only one God as taught by Koran.

The difference between the two people, believer and non-believer, is vast; the believer's religion is entirely different from the non-believer's. You will find the believer to be kind, understanding, helpful, generous, patient, affectionate and merciful whereas the non-believer's attitude is live and let live. Various qualities of a believer are enumerated in the following few pages which will give you a clearer idea as to who a true believer is.

I would like to mention that religion not only teaches us to believe and have faith in Almighty God, but also guides us to lead a peaceful and comfortable life in this world. It teaches us to subjugate ourselves and to control our desires. It helps us to realise our own faults and to repent and ask for forgiveness. Once you realise your mistake, you will be careful in future and as far as possible avoid committing the same mistake again. If, on the other hand, you do not know your mistake, then you

cannot repent and you might repeat the mistake in future.

Non-believers are such that they always live in sins and do a great deal of harm to others without realising what they doing. They are arrogant and foolish and ignorant. They think whatever they do is right and others are wrong.

We are all nothing but slaves of Almighty God, so why not behave like slaves. Why can't we obey the orders of our commander with pleasure? Why do we have to disobey when we know that we cannot get away with it. If anyone thinks he can escape punishment for disobedience, he is absolutely wrong. Does anyone really believe Almighty God created you so that you can play around and have fun in this world?

If you just think for a little while, you will understand that nothing was made on its own; that someone must have created all these things with some purpose and that someone is Almighty God. He certainly did not mean this to be a place for fun. God save you, slave, when you are courtmartialled for disobedience, what a doomsday it will be for you!

DO YOU KNOW WHO A BELIEVER IS ?

The believer is from whom people feel safety about their life, wealth and dignity.

About faith, he is fairly strong and very eager to understand the facts of religion.

In pursuing his aims, he has the best endurance and perseverance by mixing endurance to wisdom.

When he is rich, he does not forget moderation and when he is poor, bears without giving up his dignity.

When he is strong, he forgives easily. He is generous in suitable and appropriate ways.

In all his asking and inquiries, he seeks to increase knowledge and his studies are for understanding.

He is soft and mild in behaviour. His actions and his walking show modesty.

He faces adversities with patience and he is never panic struck.

People enjoy his affection and calmness and he is ready to bear pain for the comfort of others.

In friendship he is pure and is reliable when he promises.

He may occasionally be reproached without having any fault, but he never scolds anybody unreasonably.

In his judgements, he does not oppress or take the part of anybody.

He helps the oppressed persons and he is nonchalant about the deprived ones; he does not abandon anybody in distress. He always thinks about relieving them from burdens.

He is anxious to purify and clear the source of his earnings.

He behaves with justice when he is oppressed. He is a help for religion.

In his treaties, he is firm and stable and in his contact, he is faithful and avoids meddling.

He respects the right of people in their absence. He accepts the excuse of the faulty.

He is generous, without prodigality and wasting.

He is kind and compassionate to the poor and weak persons, and anyone could expect his help in the difficulties.

If any person does good to him, he remembers and he is grateful to the doer.

He guides those who consult him to get advise.

He helps those who have helped him.

He does not divulge the secret of others. He does not inquire into the secret affairs which does not concern him. He is honest and is trustworthy.

He avoids coercion, ignorance, lies and keeps always away himself from evils.

He asks everybody to increase his knowledge and keeps silent to avoid mistakes.

He mixes conscience with patience in his behaviour. He communicates with people in order to increase his knowledge.

He earns his livelihood in an honorable manner.

He is good tempered and treats people well and kindly. He deals affectionately with everybody. He is conscious and affable.

He tries not to hurt or to vex anybody. He deals fairly with all. People are safe of any evil from him.

He respects justice in his actions towards others and does unto other what he likes to be done to him.

For all who are dealing with him, he is a friend and helper. To the orphans, he is like a father.

He is not cruel and rude towards his inferiors. He is far from being an idle man.

He follows the path of his predecessors' good leadership.

He is, as well, a good leader for his successors.

The believer does not perform good actions for ostentation and showing off. He does not mix hypocrisy with his actions.

He does not abandon the occasion for benefaction, at the pretext of embarrassment or shyness.

He is not a blusterer and does not like to be attributed of the good deeds of others. He is not taking pain for futile things.

He is not proud and selfish, nor ostentatious.

He says nothing but truth. He is moderate and wise in his life.

There is no flaw, no laxity or partiality in his judgement.

The love of food does not disgrace him. He is not ruled by his whims and sexual instincts. He can control his sexual desires.

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He is far from envy. He does not hurry in his actions. He is neither parcimonious nor hasty.

He does not pounce on anyone and does not insult others.

He is not disparager, nor backbiting.

He is not slack. He cannot abide baseness and lack of integrity.

If he keeps aloof from anybody, it is not because of his pride. And if he associates with anybody, it is not in order to deceive or to spy.

He does not interfere in a matter which does not concern him.

He does not lose countenance in the face of violence and calamity.

In opulence, he does not become proud, and does not forget his duties in distress.

He does not fall into a similar difficulty twice. He is not beaten twice by the same snake.

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PREVIOUS EXISTENCE

PREVIOUS EXISTENCE

Bismillahi Al Rahman Al Rahim

The subject I wish to discuss today is about our previous existence in the Kingdom of Almighty God. Did you know that we existed in another form before being born in this world and that we volunteered to come to this world ?

Almighty God gave us a choice to remain as we were in the previous world or to come down into this world. Our stay in this world was meant as a trial after which we are to return to Almighty God for a big reward. We agreed to undergo this trial and chose to come to this world. I refer to Ayah No. 72 from Al-Ahzab surah, in this connection :

إِنَّا عرضنا الأمانة على السموات والأرض والجبال فأبين أن يحملنها
وأشفقن منها وحملها الإنسان إنه كان ظلوما جهولا .

It means: We indeed offer the trust to the Heavens and the Earth and the Mountains but they refused to undertake it, being afraid thereof but man undertook it; He was indeed unjust and foolish.

You will see from this surah that we, human beings, opted to stand up for the test and volunteered to come down to this world. Almighty God did not force us to come here but we came on our own, lured by the thought of that big eternal reward. Almighty God agreed to send us to the earth, but cautioned us to make sure that we remember God is our Lord, our Creator and we always obey His command. Refer to Ayah No. 172 in the surah of Al-Araf :

وَأَشْهَدُهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا .

It means: When thy Lord drew forth from the children of Adam, from their loins, their descendents and made them testify concerning themselves saying am I not your Lord who cherishes and sustains you ? They said, Yes.

After we promised Almighty God to obey His orders, we were sent to this world in three layers of darkness. Refer to Ayah No. 6 of Al-Zomor surah:

يَخْلُقَكُمْ فِي بَطْنٍ مِنْ أُمَّهَاتِكُمْ فَمِنْ بَيْنِ يَدَيْكُمْ يُخَلِّقُ فِي ظِلْمَاتٍ ثَلَاثَ .

Which means: He makes you in the womb of

your mother, in stages one after another in three veils of darkness. Do you know what are those darkness ?

The first veil of darkness is your mother's stomach; the second is your mother's womb and the third is the bag in which you are born. Your soul, having come out of these three veils of darkness, is now in the darkness of your own body and it is for you to work hard to get your soul out of this darkness and return to the light from which you came. But instead of doing that, most of the people are engrossed in the day-to-day life of this world, trying hard to enjoy all the temporary pleasures and to acquire more and more wealth.

What happened to you, what happened to your promise to Almighty God? Did these temporary glittering things dazzle you; did you really forget why you had come down to this world? Everything in this world is temporary and you are going to leave all these behind and return to your Creator. You cannot take any of these things from here to the other world because all these things belong to this world only; but you are going to take with you one

thing and that is the account of your doings here. A complete account of all your actions and thoughts including very minor deeds, will accompany you when you leave this world. See what account we have to give :

فمن يعمل مثقال ذرة خيراً يره ومن يعمل مثقال ذرة شراً يره .

Those who make one tiny atom of good deed will be accounted for and those who make one atom of bad will also be accounted for. You know what an atom is? It is 100 times smaller than a dust. God help us.

Almighty God has so much mercy on us that He sent not one or two or three prophets but in all 124000 prophets to remind us of our oath to Him.

Remember this word 'remind'; we have many Ayahs in various surahs about the word 'remind'.

إنما يتذكروا لو الألباب

Ayah No. 9 in Al-Zomor surah says:

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It is those who are indeed with understanding that will remember.

وإذا ذكروا لا يذكرون .

Ayah No. 13 in Asafat surah: And when they are reminded, they dont remember.

إنّا نحن نزلنا الذكر وإنّ له لحافظون .

Ayah No. 9 in Al Hajar surah: We have without doubt sent down the reminder (which means Koran) and we will assuredly guard it from corruption.

ولقد يسرنا القرآن للذكر فهل من مدكر .

Ayah No.17 in Al Qamar surah: And we have indeed made the Koran easy to understand and remember, then is there any that will receive admonition.

فذكر إنما أنت مذكر لست عليهم بمسيطر .

Ayah No. 21 in Al Ghashiya surah: Therefore do they remind them, thou are not one to manage man's affairs.

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You can see from these Ayahs in Koran that we promised Almighty God to return to Him after we successfully give our examination in this world. Have we really done that, or are we too busy coveting more and more of this materialistic world?

Before it is too late, come out of that darkness of your body, release your soul from under the debris of this world. Think of the light, the light of Almighty God, that is where you belong; that is where you should go. Do not get yourself entangled with the temporary things, do not get yourself carried away by this world. This is not our place; we are here only to give our examination and prepare ourselves for a much better place. I do not say that we should not have money etc. Nor do I say we should not live comfortably. Almighty God says:

Eat the fruit of this world after you have honestly earned it.

كلوا من طيبات ما رزقناكم

You do not have to deprive yourself of what

Almighty God has allowed you to have. But do not keep accumulating more and more wealth; share it with your brothers and sisters; help the poor, help the needy; not only Muslims but anybody that needs help; feel for them, share their problems; do not be selfish, be useful to the society, live like a real representative of Almighty God on this earth; don't live like an animal; work hard for your next life; this is your only chance.

In conclusion, I would like to say this: remember why you are here and for what purpose; try hard to fulfil your promise to Almighty God.

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THE HELL

THE HELL

Nowadays, when people talk about hell, it is as though they are talking about some funny joke. Very few people seem to realise the seriousness of hell. In the minds of modern men, it is regarded as a setting for some fictitious drama or a fairy tale. Even some believers themselves speak of hell with some doubt in their mind. They say that they cannot believe the most Merciful Almighty God will punish us so severely as to send us to hell. They contend that after-all, we are nothing but His creations, His helpless subjects. He is only frightening us now, but when the day of judgement comes, He will show His mercy and forgive all our sins and send us to heaven. It is just impossible that the Merciful Almighty God will punish His own children.

Those who find consolation in the above arguments, are only fooling themselves. If they think they are being very fair and just towards Almighty God by thinking that He is most Merciful, they are wrong. In actual fact, they are being very unfair and unjust by thinking so, because they are overlooking the Justice of Almighty God that the sinners

need to be punished. They are expecting Almighty God to be fair, when actually they are asking Him to be very unfair. It is as if asking Almighty God who rules the universe with justice, to offer a seat for a criminal among the virtuous men and treat all of them equally. This indeed is contrary to Almighty God's justice. How can we imagine that our Creator, the All-knowing Almighty God will put a criminal who tortured and killed thousands of people, in the same place with the one who was innocently tortured and killed, simply because we cannot think that Merciful Almighty God will punish. Well, Almighty God is merciful, but He is also just. If one believes in Almighty God's justice, he has also to believe that Almighty God will punish those who deviate and disobey His orders. He maintains justice by rewarding those who obey Him and punishing those who disobey Him. We know that everything in this world was created by Almighty God for the good of mankind, but He has also created some things that are harmful to the mankind. For instance, who created Microbes? Who created snake poison? Who created volcano and who makes it to erupt and flood a whole valley with burning lava? Who causes aches and pains in human body? Who

creates earth quakes burying alive people under the debris?

It is not Satan, but Almighty God, the most Merciful who has put perfume in the flower and poison in the snake. It is who created spring, gave us good health and strength in our body, love in our heart and smile on our lips. He is the one who created love, affection, kindness, intuition, sense of judgement etc. It is the same Almighty God who provided man with intelligence to invent atomic energy and to reach moon and other scientific achievements. He is the same one who provides man with the best of food, dresses and all other happiness.

Almighty God described Himself in Holy Koran as Beneficent and Harmful one, that He is the life-giver and taker, He is the reducer and raiser, He is the holder and giver, the subduer and the exultant; He does exactly what He wishes, punishes whom-ever He wishes; His judgement is final, there is no return on his judgement and no one can question his actions.

Even at this moment of writing this, there are

tens of ambulances all over the world picking up hundreds of people wounded in one way or another. This happens with Almighty God's will; none of these could have taken place without His will and premeditation. Every action and movements on this earth are taking place because it is destined by Almighty God. We may do things that does not please Almighty God but whatever we do, is with His will and full knowledge even though many a times it does not please Him.

It is by the will of God that some people are rich and some poor; some people are happy and some unhappy; some are healthy and some sick, some in pain and some burn alive.

If you think deeply, you will realise that Almighty God's punishment in this world is some form of warning and reminder to the wrong-doers. By inflicting pain or other form of torture, Almighty God is warning the sinners to wake up and turn to the right path. This in actual fact, is God's mercy in disguise on those people who would, otherwise, have been subjected to severest punishment in the hell. This shows Almighty God is actually showing

His mercy on people although it may look as merciless act. Most of the people do not wake up unless they are punished or tortured; they need to be taught through such experiences.

Thus, if you look at this closely, you will understand that Almighty God shows His mercy in everything He does. Do not judge His actions on the face value of it; your knowledge and sense are so limited that you cannot judge His actions or find the reasons therefor.

Listen to this surah from Holy Koran (No. 59 An Am):

"With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on this earth and in the sea; not a leaf doth fall but with His knowledge; there is not a grain in the darkness (or depth) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in Record clear (to those who can read)."

Hell, then, is here in its varying degrees but on a much smaller scale and it is called the world. It

is here in different forms from a fire to minor pains, various types of sufferings and all of these are Almighty God's making. And all of these are His mercy, His actions and His wisdom. Some times you realise the reasons for His actions, at a later stage or some times it is hidden from you.

One cannot deny, the existence of hell when we see in our day-to-day life, small forms of hell around us and we even have a taste of it once in a while.

To those people who do not believe in hell and Almighty God's punishment, I repeat that He will punish and that punishment in actual fact, is His mercy. There are hearts which do not wake up unless they get pain; there are minds that do not know Almighty God unless they experience some pain; there are souls that cannot judge right from wrong except with some torture. To such people, punishment by God is actually His mercy by itself for that is the only way to open their eyes to the realities. They refused to believe in the books that was revealed to them; the prophets' messages could not enter their hearts and they turned away from the right path. At this stage, the only way left to

make them understand is torture in hell. What is it, then, if it is not His mercy.

Listen to surah No. 178 — Al Araf :

“Many are the Jinns, We have made for Hell; they have hearts wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. They are like cattle — nay, more misguided, for they are heedless of (warning).”

Another surah :

“The day when man shall remember (all) that the stove for, and hell-fire shall be placed in full view for (all) to see, then, for such as had transgressed all bounds and had preferred the life of this world, the abode will be hell-fire; and for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires, their abode will be the garden.”

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THE HEAVEN

HEAVEN

She has just returned from London after a short visit. When she left for London, she was a bashful woman with an innocent face, but now she has returned as a wild and brazen woman, a cigarette hanging between her lips, giving out smoke like chimney. She walked in and sat down cross-legged and stared at my face with sharp and piercing eyes.

I was amazed to see such a sudden change in her. Where did that glowing femininity go; where did those graceful features disappear?

With apprehension, I asked her the question, hoping to find out the secret:

"How did you find London?"

Her answer was like a machine gun fire:

"I saw Heaven. There, they are living in Heaven! There, they are living in freedom! They

have freedom for everything! The girls can do exactly what they wish to do, go out whenever they wish and with whomsoever they choose. She can kiss her boyfriend in front of everybody, embrace each other in front of every one. They all do whatever they want to do in front of others. A girl does not have to worry about anybody and she also has the protection of the Police because this freedom is legal and the police chase off the inquisitive people who try to spoil such beautiful scenes. No one has the right to ask you if the man with you is your husband, boyfriend or just a stranger; every body minds his own business. This is what you call real life, the advanced civilisation, this is Heaven."

I was listening to her in complete astonishment and I also remembered my visit to London and how I liked it, but for altogether a different reason: I liked the place because of democracy and freedom, hard work of the people and seriousness in their effort and production.

As I was deeply involved in my thoughts, all of a sudden, our friend blasted at me with a volley of questions :

"When will you people liberate women? When will you men treat us women like a human being and give us our freedom? When will you come out of the grip of backwardness and allow us to enjoy life?"

I told her, "but you are free, you can do what you wish, no one is keeping a watch on you; your hands are not tied and you are not in prison. If you want to enjoy yourself, you are at liberty to do so, without anyone noticing it."

She screamed and said, "Why cannot I enjoy openly like the women of Western countries? Why can't we kiss openly, why can't we make love openly, if we wish? Why do we have to be discreet, why are we not allowed to do what the Europeans are doing."

The astonishing this was that she was talking to me with conceit and self importance as if she has come up with a new discovery or a new philosophy.

I said to her, "But what you have discovered is nothing new, this is the law of the apes; this is an old custom, nothing new. The monkeys kiss each

other, embrace and do sexual exercise publicly. People often look at them and applaud their actions and in appreciation, throw peanuts for them. You need not have gone all the way to London to discover this, you could have gone to a jungle and seen the way the monkeys live. You spent all that money and time to find out how the monkeys live."

She was very much upset by what I said and answered in bad temper :

"This is a useless talk; you are not admitting the fact."

In all sincerity, I was surprised with her temper and this useless argument. I was not gaining anything from this talk. All I wanted to do was to make her realise that what she saw in London is not right but absolutely wrong, but she would not understand.

Finally she said, "I do not agree with your views at all; however, I feel sorry for you, poor people."

Yes, you are right, we are poor people. We would rather stay poor in our mind and live like human beings than live like Apes !

Read the following surah from Holly Koran for your guidance :

"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them. And Allah is well acquainted with all that they do.

And say to the believing women that they should lower their gaze and guard their modesty: that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brother's sons or their sister's sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers ! Turn ye altogether towards Allah, that ye may attain Bliss. (Al Nur Surah — 30-31)

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SIGNIFICANCE OF NO. 19

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We have sent it down as an Arabic Quran in order that ye may learn wisdom.

Recently, an Egyptian philosopher has discovered through brain electronics, some amazing facts about Holy Koran. For those who claim that Koran was never revealed by Almighty God to our great prophet Mohamed (S.A.W.) but was written by the prophet and his followers, here are some facts to think about:

The Holy Koran consists of 114 surahs and many of these surahs start with a singular letter.

If a surah starts with a letter ق (Qaf), you will find that the letter ق (Qaf) is more prominent in that surah than all the other surahs of Koran. Not only that, but as you start reading the words ا ل م accordingly, you will see that there are more ا A than ل L and more ل L than م M. This is better explained through the following example:

In the Al-Baqara surah, we start reading A L M. Now, the number of these letters in this surah, are:

A	ا	= 4592
L	ل	= 3204
M	م	= 2195

Al-Baqara surah is the beginning of Koran; the next surah in Koran is the surah of Al-Omran which also starts with A L M. However, since this surah is after Al-Baqara, the number of these letters A L M in this surah is reduced as under:

A	ا	= 2578
L	ل	= 1885
M	م	= 1251

Another example: Al-Ankaboot Surah comes after Al-Omran surah and that also starts with A L M but here, the numbers of these letters are still lower:

A	ا	= 784
L	ل	= 554
M	م	= 344

Yet another example: Al-Room surah comes after the surah of Al-Ankaboot and this also starts with A L M. The number of these letters in this surah is:

A	ا	= 547
L	ل	= 396
M	م	= 318

Similar examples are many in Koran, but let us now divert to another type of proof.

The number 19 is a challenge number, as Almighty God says in Al-Modhathir surah:

بأصليه سقر وما أدر الـ ما سقر لا تبقي ولا تذر لوامه
للبيش عليها تسعة عشر - سورة المدثر ٢٦ - ٣٠ .

Which means: Soon I will cast him into Hell Fire and what will explain to thee what Hell Fire is? Naught doth it permit to endure and naught doth it leave alone, darkening and changing the color of man. Over it are nineteen and we have set none, but Angels are guardians of the Fire and we have fixed their number.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The sentence Bismillah Al-Rahman Al-Rahim is a 19 letter sentence and it is either mentioned 19 times in a surah or repeated 19 times or every individual word is repeated 19 times. For instance, Bismillah is repeated $19 \times 142 = \text{total } 2698$; Al-Rahman repeated $19 \times 3 = \text{total } 57$ times and Rahim repeated $19 \times 6 = \text{total } 114$ times.

لا حول ولا قوة الا بالله .

La Houla wala quwwat Ila Billah

You will find that this also consists of 19 letters.

Also every surah starting with letter Q repeated itself $19 \times 3 = \text{total } 57$ times.

The surah K ف H ه Y ي A ع
S ص repeats itself $19 \times 42 = \text{total } 798$ times.
The surah Al-Qalam (Pen) starts with a letter N ن which is repeated $19 \times 7 = \text{total } 133$ times.
The two letters Y ي and S س in Yasin

surah, are repeated $19 \times 15 = \text{total } 285$ time. The two letters ط TA ه HA repeat themselves $18 \times 19 = \text{total } 342$ times. The two letters ه HA م MEEM in all the surahs of ه IA م MEEM are repeated $19 \times 114 = 2166$ times. The letters ع AIN س SEEN ق QAF in Al Showra surah are repeated $19 \times 11 = \text{total } 209$ times. The letters ا ALIF ل L م MEEM ر RA in Al-Raad surah repeat themselves $19 \times 79 = \text{total } 1501$ times.

Another example: The word 'life' is repeated in Koran 145 times and similarly the word 'death' is repeated 145 times.

The word 'World' (Al-Duniya) is repeated 115 times and the next world (Al-Akhera) repeated 115 times.

Angels are mentioned 88 times; Satan is mentioned 88 times.

Cold mentioned 4 times; Hot is mentioned 4 times.

Calamity is mentioned 75 times; Gratitude is mentioned 75 times.

Al Zakat mentioned 32 times; Barakah 32 times.

Common sense mentioned 49 times; Light 49 times.

Almighty God has put every word and every letter in Koran in such a way that no human being, not even a philosopher, can even think of doing it that way. For example:

السارق والسارقة

A Male thief and a Female thief.

The Masculine is mentioned first and the feminine next because the man is the daring one for thieving. But while mentioning about adultery, this order is changed:

الزانية والزاني

The Feminine is mentioned first because it is the woman who is the instigator.

Another example :

It is He who brought you forth from the wombs of your mothers when ye knew nothing and He gave you hearing and sight, intelligence and affections that ye may give thanks to (Allah).

As you can understand, hearing is much more important than seeing, therefore, the word hearing comes first.

You will agree that it is impossible for any writer to decide upon using a fixed number of a particular letter in a chapter or to see that some particular letters are repeated 19 times or in multiples of 19 in a chapter. Moreover, the Holy Koran was not revealed all at one time, but instead it was conveyed to our Prophet in parts during a period of 23 years, starting from the middle of a surah and our Prophet did not know the preceding or the following parts of the surah. Sometimes, a surah would take 20 years to be completed.

Can all these facts be mere coincidence or are these clear evidences of the miracle of that Great Book?

Every letter and word in the Holy Koran have been put in their place and order to give proper expression of their meaning and due emphasis. Not one word or letter has been used without a very good reason, as shown by the examples cited above. There are still many more examples and the purpose behind them which the human beings have not been able to discover so far.

Thus have we revealed it to be a judgement of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee then wouldst thou find neither protector nor defender against Allah.

We have sent down the Quran in Truth and in Truth Has it descended and We sent thee but to give Glad Tidings and warn (sinners).

(It is) a Quran which we have divided into parts from time to time in order that thou mightest recite it to men at intervals. We have revealed it by stages.

Say: whether ye believe in it or not, it is true that those who were given knowledge beforehand,

when it is recited to them, Fall down on their faces in humble prostration. (Bani Israel — 105-107)

Thus have We sent this down — an Arabic Quran and explained therein in detail some of the warnings. In order that they may Fear Allah, or that it may cause remembrance (of Him).

Verily this is a Revelation from the Lord of the Worlds. With it came down the spirit of faith and truth to thy heart and mind that thou mayest admonish. In the perspicacious Arabic tongue. (Al Sho Ara No. 193-195)

In conclusion, I would like every reader to think deeply about the above points and decide for himself whether he still believes that Holy Koran could have been written by a human being.

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PERFORMANCE OF HAJ

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Performance of Haj represents expression of one's profound affection to Almighty God. By going all the way to His house to reach Him, to be near Him, one is showing how much he adores Almighty God.

"The first House (of worship) appointed for men was at Bakka (Mecca) Full of Blessing and of Guidance. For all kinds of beings."

(Al Omran No. 96)

During the course of Haj, there are several stages of worshipping and every action has very important significance. Someone asked me once if these performances do not amount to idol worshipping. Certainly not; these are far from idol worshipping. Here, you are going all the way to the House of Almighty God and worship Him there because you want to show your extreme love for Him and you want to be near Him. You cannot call that idol worshipping.

It is not sufficient for a believer to sit at home and express his faith by worshipping from a distance; Almighty God wants every Muslim to show his

faith and love by undertaking a journey to His house, at least once a lifetime, howsoever difficult and dangerous it may be to reach there. If you truly adore someone, you will not mind any difficulty or risk in reaching that person.

Therefore, performing Haj and going around the house of God, is symbolic of worship not only by mind and heart but also by action. That performance completes a unity which puts together your soul, your words and your actions, and for that reason, you bow and submit in front of Almighty God instead of just praying in your heart. This unity of your body and soul creates a true and strong faith. As far as the white robe (Ahram) is concerned, this signifies the equality of the entire mankind, eliminating the disparity between various races and colours, rich and poor. Moreover, we cover our body the same way when we were born and also when we die and leave this world. It is a symbol of detachment. You are detaching yourself from the worldly things, in the presence of Almighty God. This was the reason why Almighty God asked Prophet Moses to remove his slippers when he was in Almighty God's presence :

“Verily, I am thy Lord; Therefore (in my presence) put off thy shoes; thou art in the Sacred valley Tuwa.” (Ta Ha No. 12)

That is the difference; when you go to see a King, you wear the best of your dress; but when you go to the presence of Almighty God, you are not worth anything; you have to detach yourself from everything. Stoning the devil is one of the stages during the Haj performance and this cannot be compared to Idol worshipping. Here, you are throwing stones at the symbol of the evil to clearly express your animosity towards the devil just as you may sometimes show your admiration to someone for a good deed. For instance, laying a floral wreath at the tomb of some unknown soldiers is not idol worship in any form, but is an act of expressing your admiration for the departed soldiers. Similarly, by throwing stones at the symbol of devil, you are showing your hatred towards him.

Saffa and Marwa are also symbolic of such expressions. This was the place where Prophet Ebrahim, with his utmost faith in Almighty God, left his wife Hajar and young son Ismail, at the mercy

of Almighty God. It was a dry and barren land with not a drop of water. Hajer was running to and fro for some water, seeing the mirage, but there was absolutely no water around. The young boy Ismail was crying and rubbing his feet on the dry land when suddenly a spring of water shot up from that barren earth, by the order of Almighty God. This spring still flows and the water, known as Zam Zam, is considered holy water. "Zam Zam" in Arabic means "slow down." When prophet Ismail's mother saw the spring of water coming out of the earth, she called out to the water to slow down and hence the name "Zam Zam" Just as, in the beginning, there was nothing but emptiness in the world except Almighty God and life was created in that emptiness, so He created the spring of water in the barren, empty land.

The basis of our faith is not confined to priesthood rituals nor is it idol worshipping. It requires performances combining faith and action to make it complete. For example, it is no use saying you are generous by just saying so, you must act accordingly, to combine your word with your action. In other words, Islam is a way of life, an action of

faith, not just a performance. Your word must be your action.

Some people may ask why we should take all that trouble of going to Mecca to be near Almighty God when He is everywhere and is always with us. Almighty God says, "I am with you all the time, call me and I will answer you." Why then, should we undertake such difficult and dangerous journey to Mecca? The answer is very simple. It is true that Almighty God is with us all the time; but we do not have enough time to be with Him in our hectic day-to-day life. Are we not very busy ourselves running after our desires and needs and working hard for a comfortable living in this world, worrying about our various problems? We have thus drawn a curtain between Almighty God and ourselves; we are blinded by our love for this world and its pleasures; we cannot see anyone, except ourselves, not even our Creator. So even though Almighty God is so near to us, yet we are far away from Him. A journey to Mecca with all the risk and trouble, will enable us to detach ourselves from this material world and free our soul so that we can have time to be with the one we adore so much

and feel Him close to us.

That is where the word ARAFA comes from. After a long journey of thousands of miles, your mind is bound to wake up and recognise Almighty God. ARAFA means recognition. On the 9th day of thehaj, every Haji must reach that particular spot before sunset. The Hajis then recognise the Almighty God and realise how far away he is from God when he should be so near. Prophet Mohamed (Peace be upon him), has said that the people in the sky recognise the earth people.

This stage of recognising Almighty God, will transform any individual and make him accept the will of God. He then begins to recognise himself and stops fighting within himself, his body and soul unite; once they are united, nothing — not even a mountain can shake his faith.

As far as the animal slaughtering is concerned, that is symbolic of killing one's self, destroying his desires and worldly ambitions.

Regarding kissing the black stone, you are performing an act to fulfil your long cherished wish;

you are kissing the same object that our dear Prophet Mohamed (Peace be upon him) kissed.

Muslims do not worship anything that is mortal. We do not worship the house of God, but we worship the symbol. Similarly, we do not kiss the material thing, but the psychology behind it; that is the difference between Muslims and idol worshippers. Almighty God has forbidden unclean people from touching the Holy Koran. He does not mean the cleanliness of body, but of purity of mind and soul. Materially, Koran is some sheets of paper, like any other paper, which gets torn or worn out. But what makes it important is that it contains words of God and this gives it a holy status. The same philosophy applies to the house of God; the symbolic significance is more important, not the material thing.

Every action in Haj performance is symbolic of some idea or purpose, not merely a physical movement. If a person kisses the House of God for the sake of kissing the house only, he no doubt becomes a Mushrik, an idol worshipper and this is

contrary to the first and foremost principle of Islam. That is not what Almighty God wants us to do.

The symbolic actions and their interpretations described above are but a very few of several performances during the Haj. There are much more actions signifying various events and purposes.

Some people may wonder why do we have to go around the House of God seven times and stone the devil seven times etc. Well, the number 7 has some natural significance. You are aware there are seven days in a week; the basic colours are seven; there are seven notes in music and a baby in mother's womb takes complete shape and matures after seven months. Also human mind has seven stages: Inciting, Consorious, Intution, Contentment, Accept, Accepted and Completion.

Shaving your head during Haj signifies being humble in the presence of God. It is also symbolic: by shaving, you are shedding off your arrogance and pompousness. One must be very humble in the presence of God.

So, this is the journey to Almighty God, the journey that will unite one's body with the soul. This journey helps everyone to free himself from the clutches of the worldly things such as wealth and comforts, submit oneself fully to Almighty God, make one free from depending on himself and to depend on Almighty God for everything, in every walk of life.

In the olden days, it used to take our forefathers six months to reach Mecca; there was no road and the travel was very risky. The way was rough and there used to be the danger of robbers who would kill and get away with all their belongings. In spite of all these hazards, our forefathers used to go to Haj not once a lifetime, but five to six times in their life.

Today we have all the convenience and comforts; the travel is safe and fast; you can go and come back within one week. But still, very few people go for Haj, others have several silly excuses to offer such as they cannot bear the heat, the travel is very tiresome etc. How our faith has deteriorated? What is happening to Islam?

The more blessed we are with all the comforts and conveniences, the more aloof we are from Almighty God. Our faith is getting weaker and weaker. Just compare our faith with that of our dear Prophet who left everything he had and gave up all comforts and happiness, and set off with a handful of his followers to fight with thousands of non-believers. He did this for the cause of Islam, to spread our religion. He took all these trouble and risk for the sake of all Muslims, to save us from the tortures of hell but what we are doing in return? We do not want to give up the comforts and pleasures even for a week; we complain that it is hot there in Mecca, the travel is rough and risky. Some people even say that the Haj does not make any sense to them. God help them!