

***Spirit
of
The Holy Qurʾān***

**Subjectwise Selected Classification
of
Qurʾānic Verses**

By

Dr. S. M. Hasan Rizvi

Academy of Qurʾānic Studies

In the name of God, the Compassionate, most Merciful

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**Islamic Research Centre
Academy of Qur'ānic Studies
33-C, Rizvia Society, Karachi**

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| Author: | <i>Dr. S. M. Hasan Rizvi</i> |
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Foreword

The Qur'an is a map of the geography of the mind. The Qur'an is also a template of the external world. that is to say, it is a microcosm containing the universe. The organization of the Qur'an as a logical or historical document is neither necessary nor useful, since the pattern it follows is that of nature itself; it has contours of verses, subject matter, allusions, symbols, stories, motifs and cadences forming a vision of the universe externally and the human soul internally. The Qur'an is objective in the true meaning of the word - it objectively delineates the status of the soul on its journey to God as well as being a landscape of that journey in inward and outward nature.

This magnificent structure and organization of the Qur'an is the focus of a lifetime study, unfolding before the seeker its truths even as the seeker experiences joy and sorrow, love and betrayal, friendship and malice, profit and loss. As these various states correspond to inner turbulence and the faith undergoes its trials and shaking, the wisdom of the Qur'an, with its lilting poetry and symphony, reaches into the heart like a balm of the soul. It is both healer and healing, always earnest in its wisdom and warning, showing (the soul) the final destination which is also its destiny, and re-energising it once again to renew its effort towards it.

Such reflections about the totality of the Qur'an as 'Revelation' are very different from the mundane purposes for which a student in his teens approaches the Qur'an. The student studying the Qur'an as a book needs quick guidance in a simple way. There are a range of topics, and since they are scattered throughout the text of the Qur'an for deep purposes suggested above, the student wants to have them in a different organization so that the Qur'anic stance toward that topic may be determined. The purposes are more academic than spiritual, more mundane than salvatory, more tentative and naive than the firmness with which the great spiritual masters sought to plunge the depths of the Qur'an.

Dr. S.M. Hasan Rizvi is to be congratulated for having taken on this voluminous task and in simple, flowing language collected together the verses of the Qur'an under various themes. By no means is this a concordance, nor is it a complete index of the Qur'anic medium, thereby allowing models of disciplined discourse to the discerning student. An added feature of this book is the reliance on the traditional commentaries of the verses because it is also an axiom of the faith that the Holy Prophet (P.B.U.H) and his Household (A.S.) are the finest explicators of the Book. Indeed, it would not be amiss to say that just as the Qur'an depends upon the exemplary life of the Holy Prophet (P.B.U.H), so also does it depend upon other exemplary lives to suggest appropriate meanings to seekers in a changed and broken world.

May Allah bestow his Grace and Mercy on all those who have contributed to making this work reach a wider, English speaking audience.

In the end, our prayer is:

Wa ma taufiqi illa bil-Lahil Aliyil Azeem.

**"All this is not but due to the Grace bestowed upon me, by
Allah, the Elevated, the Great."**

-Abbas Husain

Authors note:

All praise is due to Allah, the Merciful, the compassionate

Ever since "Rooh-e-Qura'n", the urdu version of this book, was first published in January 1998, I have been receiving repeated requests to undertake its translation into English. This was finally initiated sometime in July, 2002 under the inspirational guidance of Prof. Abbas Husain. I am extremely grateful to him for devoting hours and hours alongwith his colleagues at the Teacher's Development Center (TDC) Karachi.

For the English translation of the verses contained in the text, the Holy Quran by Abdullah Yusuf Ali was chosen as one of the most respected and universally accepted translations. However, I have made changes in a few verses wherein I stood to differ with his translation. This voluminous task of downloading the verses of the Holy Qura'n was undertaken at TDC by Miss Saira Kalia alongwith Mr. Iftikhar . Thereafter, they started the English translation of the text, the explanatory notes and the urdu poetry verses, aided by some others, which was reviewed and edited finally by Prof- Abbas Husain. Mr. Aqeel Ahmed spent painstaking hours on the typing, proofreading and final corrections in a manner that is ready to go in for composing and printing.

We at Academic of Quranic Studies would like to express our deepest gratitude to all the above named persons and some who did not wish to be named, (May Allah Almighty reward them for their efforts), who have helped not only in sponsoring this project but also in reviewing and editing of the English Text with their assiduous efforts over months of checking and re-checking the Qura'nic references and nuances of English words in the translation. Without their generous support in financing and co-ordinating the activities of all the participants, this project would not have been made possible. I also acknowledge with thanks the endeavors of Mr. Mohammad Taqi Yusuf whose monumental services to the cause of Islam have always been a source of great inspiration and encouragement to me.

Note on the text:

It may be noted that it is customary to invoke the blessings of Allah (SWT) on the Holy Prophet Mohammad whenever his name is mentioned, (May the blessings and peace of Allah be on him and his family). These invocations are intended throughout this book, even though they do not always appear in the printed text.

In the end, I bow down in reverence and pray to Almighty Allah to accept this humble writing and shower His choicest blessings on all those who assisted me in this project. I beseech Him to enrich us with the desire (thirst) to seek guidance from the Holy Qura'n in our day-to-day lives; to guide all truth seekers to His Right Path and to cover us all with His abundant grace, blessings and mercy.

May Allah bless our Prophet Mohammad (P.B.U.H) and his righteous progeny. (Ameen)

Dr. S. M. Hasan Rizvi
1st Ramadan 1424 A.H.

Unity (Tawheed)

Proofs of the existence and knowledge of Allah, His unity

How can ye reject the faith in Allah? Seeing that ye were without life and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return. It is He who hath created for you all things that are on earth; moreover, His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things he hath perfect knowledge.

(2:28,29) (al-Quran)

Explanation:

One of the reasons why some people do not believe in Allah is because they do not think about or ponder over their own existence. The head of every human being itself accepts that it has not created itself and knows that an extremely complex mechanism is working within him. To understand the principles on which the human body functions requires immense knowledge and experience. When merely restoring the body to health requires so much knowledge, one finds it difficult to imagine what a complicated task creating that body must have been. Yet, for Allah (SWT) this too is a simple task. For some to believe that human beings, who possess the ability to see, hear, think and feel, have been created by some force or power that cannot see, hear or think is extremely foolish. As Iqbal has said:

In your view, the existence of God is not proven.

To me, your own existence is doubtful

-Iqbal

Life is inevitably followed by death. Many of our near and dear ones have faced death and are no longer amongst us. After all, what is that force which takes life away? If human beings had created

themselves, their lives would have remained in their power forever. As Allah says in His Holy Book:

Then why do ye not (intervene) when (the soul of the dying man) reaches his throat, and ye the while (sit) looking on. We are nearer to him than ye. and yet see not. Then, why do you not, if you are exempt from (future) account call back the soul, if ye are true (in your claim of Independence)? Thus, then, if he be of those Nearest to Allah, (there is for him) Rest and Satisfaction and a Garden of Delights.

(56:83-89) (al-Quran)

The Commandment to use one's intellect

And your Allah is one Allah: there is no god but He. Most Gracious. Most Merciful. Behold! In the creation of the heavens and the earth: in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain, which Allah sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds, that He scatters through the earth; in the change of the winds and the clouds, which they trail like their slaves, between the sky and the earth: (here) indeed are signs for a people that are wise. Yet, there are men who take (for worship) others besides Allah, as equal (with Allah): 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.

(2:163-5) (al-Quran)

Explanation:

The Holy Prophet once said: "This world has been created for you and you have been created for the Hereafter." This implies that one must obey Allah (SWT) in order to improve one's life,

It has been reported on the authority of Imam Ja'far Sadiq (A.S.) that the Messenger of Allah said: "The very existence of this universe is proof of the fact that it has a creator. What, when you see a great monument does your mind not tell you that it must have a creator though you may never have seen the one who constructed

it?"(Usool Kafī-Kitab Al-Towheed)

These verses also convey to us that Allah (SWT) is the Creator of this universe, and that He is responsible for preserving and sustaining it as well as giving it life and death. Thus, the belief of the polytheists that the creator of this universe is Brahma: the preserver- Vishnu; the destroyer- Shiva and the provider of prosperity- Lakshmi, is absolutely wrong. In this manner, these verses reaffirm the Unity of Allah (SWT) and reject polytheism and nature worship completely. (Tafseer-e-Majidi).

These verses give us yet another message: that Allah (SWT) has created all things in this world for man. He has, however, created man for His own worship, Allah proclaimed:

"It is for you that God created everything which exists on this earth."

*You we not for this' earth, nor for the heavens;
This whole universe has been created for you,
you do not exist for it.
(i.e. it serves the purpose of your creation.)*

-Iqbal

The wonders of the creation of the heavens

It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law).

(36: 40) (al-Quran)

"There are such stars in the universe, which take fifty thousand years to complete one revolution in their orbit." (Al Quran)

"One day of Allah is equivalent to our thousand years"
(Surah Hajj)

"There are such days which equal your fifty thousand years."
(Surah Ma'arij)

Explanation:

Until recently the number of stars in the solar system has been known to be more than 200 million. Among them are certain suns, which are 100,000 times larger than the earth, and the intensity of their brightness is such that 800,000 moons could not produce that amount of light simultaneously. Moreover, our sun is eight times less bright than these suns. In addition to this, though these suns and moons are countless, they are all revolving in their own specific orbits and the question of them colliding does not arise. Everything is in perfect order.

This verse offers us a powerful message: if man were to reflect and ponder upon the system of this universe, which is functioning day and night before his very eyes, using his intellect and ridding himself of all stubbornness, prejudice and personal interest, he would certainly arrive at the conclusion that this grand universe is working under the supervision of the All Powerful, All Wise. (Tafheem)

Surely Someone is running this scheme of the universe, continually and with absolute control.

Renunciation of Polytheism (Shirk) and the key to man's perfection

Say: "Shall we indeed call on others besides Allah, things that can do us neither good nor harm, and turn on our heels after receiving guidance from Allah? Like one whom the evil ones have made into a fool, wandering bewildered through the earth; his friends calling 'Come to us' (vainly) guiding him to the Path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds: "To establish regular prayers, and to fear Allah: for it is to Him that we shall be gathered together." It is He Who created the heavens and the earth in true (proportions): the day He saith "Be" Behold! it is. His Word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen, as well as that which is open. For He is the Wise, well acquainted (with all things), Lo! Abraham said to his father Azar: "Takest thou idols for gods? for I see thee and thy

people in manifest error."
(6:71-74)(al-Quran)

Explanation:

An atheist once asked Imam Ja'far Sadiq (AS) as to how people could worship Allah (SWT) when they could not see Him. The Holy Imam replied: "One can perceive Allah with the light of faith, through the heart and mind as intellect observes the presence of Allah, the way the eye sees things. Observing the signs, proofs and creations of Allah (SWT) and reading the book of Allah, enable us to understand the greatness of Allah; in fact, they enable us to perceive Allah Himself."

In response, the infidel asked: "Is it not in God's power to reveal Himself to people rather than seeking ways to perceive Him?" The Imam replied: "You are asking of Allah something that is impossible. This is because the personality of Allah is infinitely superior to us. The idea of us seeing Him, or touching Him is not possible in any way. Consequently, He will always be hidden from our eyes." (Kitab Imam Jafar-as-Sadiq by Mohd. Abu-Zuhra Misri)

*Your grandeur and splendour is manifest in all things of
diverse hues and colours
And there is Your fragrance in every flower I smell*

-Mir Anis

Just as we recognize an artist by his paintings, a craftsmen by his handicrafts, a doctor by the manner in which he cures his patients or a ruler by his justice, so too do we recognize Allah (SWT) by the splendid creations of the heavens and the earth. (Tafseer-e-Majidi)

Has this universe been created by chance?

Everyone agrees that chance does exist. However, some events that occur as a result of chance are good, whereas others are unlucky. Then how is it that only the pleasant incidents occur by chance continuously, and the unpleasant ones never? Keeping this in mind, one has to accept that someone is watching over us, an entity that is All Powerful, All Knowing, which is protecting this universe from

complete devastation. Professor William McRoyd wrote: "Could anyone possibly believe that the law and order that prevails in this universe is due to a coincidental combination of certain elements?" Frances Thomas once wrote: "All things near and far are connected in an obscure and subtle way by an Everlasting force. When you touch a flower, a star in the heavens trembles."

Professor William of London's Imperial College was studying the structure of the human ear when he exclaimed :

"Is it possible that God does not hear when He has created an organ such as the ear?"

Modern science tells us that this entire universe is made up of electrons, which are tiny particles of electricity. The opposite of these negative electrons are positive particles called protons. When both electrons and protons are grouped together, they form a neutral atom. A combination of several atoms forms a molecule. Every atom and molecule, though each is only a tiny particle of electricity, is extremely complicated and sensitive and a valuable part of life. It is so complex that a watch or a printer would seem to be simple contraptions compared with it. Moreover, a molecule also possesses the extraordinary ability to change according to its environment. Then, is it possible that billions of complicated, sensitive machines have been created voluntarily, by chance?

Albert Einstein, one of the greatest scientists ever, wrote: "An incredible power is ruling over this universe. One is not arguing as to whether this mind is that of a mathematician, an artist, a poet, or a combination of them all. One is, however, certain of the fact that this power is a Great Reality, which gives purpose to our lives and kindles hope within us. Whoever does not ponder upon the creations contained within this universe, is as good as dead. His eyes are blind to begin with."

Although the youth a/college apparently seems to be alive, he is dead because he has borrowed his ideas and concepts from the Christian West and is thus alienated from his real self.

-Iqbal

Do they see nothing in the government of the heavens and the earth, and all that Allah hath created? (Do they not see) that it may well be that their term is nigh drawing to an end? In what message after this will they then believe?

(7:185) (al-Quran)

Explanation:

A great Western scientist once wrote: "This universe is not a machine but, in fact, seems to be the result of a poet's imagination. Justice and balance have been created through ingenious and subtle ways. O Lord, how fascinating is your work!"

The word "Allah" is derived from the root word 'ilea', which in Arabic means, "to be amazed, awestruck". The more a person ponders and reflects upon the creations of Allah (SWT), the more he wonders about them and the more fascinated he becomes. As a result, his understanding of and belief in Allah grows more profound.

The zenith of (intellectual) knowledge (alone) is a perpetual restlessness, disquiet, turmoil and agitation.

And the Firmament has He raised high and He has set up the balance (of Justice)

(55:7) (al-Quran)

The Holy Prophet used to pray thus "O Allah, keep increasing my fascination about You!"

The purpose of the creation of this universe

We created not the heavens and the earth and all between them, but for just ends, and for a term appointed: but those who reject Faith, turn away from that whereof they are warned. Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens? Bring me a Book (revealed) before this- or any remnant of knowledge (ye may have) if ye are telling the truth!" And who is more astray than one who

invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!

(46: 3-6) (al-Quran)

Explanation:

This verse begins by telling us that Allah has not created this universe in vain, or without a purpose. Furthermore, that this universe has been created for an appointed period, that is, till the Day of Judgement. (Majmaul Bayan, Tafseer-e-Tibyan)

Since this world has been created in order to test our thoughts and deeds, once the examination is over, the order of this universe will be upset and thrown into disarray. This verse refutes three major misconceptions:

(1) Allah proclaims, "We have created...." and thus informs us of the fact that nothing comes into existence on its own, but, in fact, Allah has created everything. Thus, the belief that the body and soul have always been in existence has been negated.

(2) By proclaiming, "Everything has been created with a specific purpose". Allah rejects the belief that the universe has been created without a purpose. In this manner, the existence of the Day of Judgement is proved.

(3) Finally, by stating that this universe 'has been created for a specific period', Allah refutes the belief that this universe is everlasting. (Tafseer-e-Majidi)

Experts usually devise arguments to prove the Oneness of Allah (SWT). The Quran has moved beyond this and has challenged the infidels to put forward intelligent and logical arguments to prove the soundness of polytheism. The polytheists are asked as to why they worship the heavens and the earth and the creations found within them when they have been created by Allah (SWT).

Philosophers have concluded that, within the sphere of religion, professing beliefs and ideas without presenting arguments is unacceptable and that it is necessary to come to conclusions through reflection, observation, knowledge and reasoning. Working without these methods is reprehensible.
(Tafseer-e-Kabeer)

Imam Muhammad Baqir (A.S.) on the authority of his holy forefathers, narrated that the Holy Prophet once said that, here, by 'book' is meant the Torah and Bible and by 'practical traditions' is meant the knowledge of the Prophets and Saints.
(Tafseer-e-Kabeer)

The final message of this verse is that it informs the polytheists of the fact that the false gods they have created will never benefit them. On the contrary, they will only cause them harm.
(Tafseer-e-Safip. 462)

He is Oft-Forgiving, Most Merciful.
(46: 8) (al-Quran)

This means that if a person sincerely accepts his/her mistakes with humility, Allah's blessings and mercy will enfold the person.
(Tafseer-e-Tibyan)

Imam Muhammad Baqir (A.S.) narrated that the Messenger of Allah (PBUH) once said: "Repentance, that is asking Allah for forgiveness, is standing before Allah (SWT) with utmost humility on account of one's sins." (Tuhful-Uqool)

The importance of the Holy Quran

Say: "See ye? If (this teaching) be from Allah and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scriptures) and has believed while ye are arrogant (how unjust ye are!) truly Allah guides not a people unjust."
(46: 10) (al-Qiiraii)

Explanation:

According to the explanation of this verse, the teachings of the Ouran or the Holy Prophet are not novel, strange or unheard of. These teachings are the same as those that were preached by the earlier Prophets, Numerous Prophets and holy books had been sent much before our Prophet even entered this world.

Imam Ali (A.S.) once told an atheist. "If there is no God then our heifin Allah and a I! our good deeds will not cause us any harm in the Hereafter. but if there is a God. then imagine what your fate will be." (Usool-al-Kafi)

Allah proclaims. "He does not guide the unjust people". Furthermore. He says that He deliberately prevents those who do not ponder and reflect with an open mind from reaching the Straight Path. Such people will always be deprived of Allah's guidance, grace and blessings. (Tafsir-e-Majidi)

The benefits of continuing to believe in one God

Verily those who say "Our Lord is Allah" and remain firm (on that Path), on them shall be no fear. nor shall they grieve. Such shall be Companions of the Garden, dwelling Therein (for aye): a recompense for their (good) deeds.

(46:13, 14) (al-Quran)

Explanation:

This verse exalts those who believe in Allah, firmly and sincerely. and who demonstrate this belief by their actions. They remain true to this belief and hold onto it resolutely and never succumb to evil and falsehood. Worldly people may call them stubborn, but they would never surrender to any tyrannical leader. (Faslul-Khitab)

The Muslim is not a slave of any except Allah. Even before a Pharaoh he does not bow down his head.

-Iqbal

The Reality of Unity of Allah (Tawhid) and Faith (Iman)

We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth, The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says "O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bay, (to Thee) in Islam." Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (they shall be) among the Companions of the Garden: a promise of truth which was made to them (in this life).

(46: 15, 16) (al-Quran)

Explanation:

This verse throws light on some of the following points:

1. Those who sincerely believe in Allah ask only for those of His blessings and bounties and seek His assistance only so that they may be able to express their gratitude for the favours He has bestowed upon them.

2. One comes to know that one cannot thank Allah for His blessings unless one has received His grace and divine help,

This endowment and potential cannot be acquired through personal efforts until God, the Munificent, bestows it on you in His Infinite benevolence.

This good fortune cannot be achieved unless Allah grants it to His servants, as a result of which they cannot thank Him adequately.

3. This verse elucidates yet another point. True thankfulness is not simply expressing one's gratitude in words, instead, one must demonstrate it by performing good and noble deeds and actions with the sole intention of attaining Allah's pleasure.

4. It illustrates that one's children are a great blessing. The manner

in which one ought to thank Allah for this blessing is through striving to raise and train one's children in the best possible manner and also by praying to Allah and asking for His help for their improvement.

5. It is necessary to thank Allah not only for those blessings He has granted us but also for those favours He has bestowed upon our parents since we eventually become the inheritors of those bounties.

6. One also learns that one must be devoted to Allah constantly. We must depend on Him solely for the fulfilment of our hopes and dreams. To depend on anyone other than Allah is sheer ungratefulness.

You trust idols (false gods) to help you and do not have faith in God. Tell me what else is idol-worship?

-Iqbal

7. We discover that one must constantly ask Allah for forgiveness of one's sins. Imam Ghazali once wrote that if the stain of sin blackens one's soul, there are only two ways to remedy this. Either the fire of hell washes this stain away, or one may cleanse oneself of this blemish by weeping tears of remorse and repentance.

8. The last point that we learn from this verse is that Allah always accepts the good deeds of those who pray to Him constantly, to inspire them with gratitude for His favours, however insignificant their deeds may be. Such people are included among those who will enter Heaven, and this is the greatest victory. (Tafseer-e-Kabeer)

Scholars have reached the following conclusions on the basis of this verse:

1. Man is self-reliant and does not depend upon anyone.
2. Man's primary fault is that he does not ponder upon the signs of Allah, which are His creations, the heavens and the earth. All these signs prove the greatness, mercy and benevolence of Allah (SWT).
3. Thus, one comes to know that this is true worship. Imam Ali Raza (A-S.) narrated that the Holy Prophet once said: "Worshipping is

not simply performing Ruku and Sajdah incessantly, rather, it is reflecting upon Allah's creations, signs and works."

(Usool-al-Kafi)

On one side is perpetual proclamation of the glory of God in the vast horizons of the skies.

On the other is the rolling of beads and humble supplications and prayers of the abjectly prostrate in dust.

That is the way and mode of the ones who are conscious of the worth of their selves and

who are fully submerged and immersed in the (will of) God.

This is the religion of the Mulla, the plants and dead stones and inanimate objects of the world.

-Iqbal

According to Allama Tabrisi, by 'those who fear their Lord without ever having seen Him' is meant such people who fear Allah, not only in the presence of others, but even when they are alone, who obey Allah even in solitude and do not commit sins.

(Majmaul-Bayan)

Obedience to Allah is congruent with our nature and intellect

"It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back. "Shall I take (other) gods besides Him? If (Allah), Most Gracious, should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. "I would indeed, if I were to do so, be in manifest error. "For me I have faith in the Lord of you (all): listen then to me! "It was said: "Enter thou the Garden." He said "Ah me! would that my People knew (what I know)! "For that my Lord has granted me Forgiveness, and has enrolled me among those held in honor!" And We sent not down against his People after Him any hosts from heaven, nor was it needful for Us so to do. It was no more than a single mighty Blast and behold! they were (like ashes) quenched and silent. Ah! alas for (My) servants! There comes not an apostle to them, but they mock Him! See they not how many generations before them We destroyed? Not to them

will they return: But each one of them all will be brought before Us (for judgment) " .

(36: 22-32) (al-Quran)

Explanation:

Habib Najjar, the person referred to in Surah Yasin, supported the Prophet of his time. Immediately after this, the people of his nation killed him. He had tried to explain to his people that since the Lord of everyone is the same and He alone is the Master of the Day of Judgement, the Creator and Sustainer; since He is our beginning and end, and all benefit and harm is in His control, our nature and intelligence demand His worship as well as obedience to Him.

Then this man of truth took every thing upon himself that there may not be flames of anger among listeners, as anger is the biggest obstacle in the path of understanding.

(Thanavi)

The Messenger of Allah (PBUH) said, "When Habib Najjar was killed as a result of what he told his people, Allah commanded him to enter Paradise. This was said in honour of him." (Tafseer-e-Kafi)

Researchers have concluded that a martyr is admitted to Heaven without having to give any account of his deeds and without any delay. He does not even have to go through the ordeal of waiting for the period of 'Barzakh'. (Faslul-Khitab)

What is the reward or recompense of the martyr (shaheed) in the way of God? Eternal glory, radiance and resplendence

-Iqbal

Imam Muhammad Baqir (A.S.) said, "Habib Najjar proved to be a good example to his people, both, in his life as well as through his death." (Tafseer-e-Safi)

Another conclusion arrived at on the basis of this verse is that Allah does not need a large army to punish those nations which rejected Him. He can destroy them when He pleases by simply commanding His angels to carry out His order. The scourge of God descends

immediately after the period that is given for His message to spread and for amendments to be made has been completed.
(Tafseer-e-Majidi)

*The scalpel of wrath of Allah operates through Taimvr and
Chengez. This is a natural corollary of such deeds.*

"And O ye in sin! get ye apart this Day! "Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed? "And that ye should worship Me (for that) this was the Straight Way? "But he did lead astray a great multitude of you. Did ye not then understand? "This is the Hell of which ye were (repeatedly) warned! "Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)." That Day shall We set a seal on their mouths. But their hands will speak to Us. and their feet bear witness to all that they did. If it had been Our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen? And if it had been Our Will We could have transformed them (to remain) in their places: then should they have been unable to move about nor could they have returned (after error). If We grant long life to any, We cause him to be reversed in nature: will they not then understand?

(36:59-68) (al-Quran)

Explanation:

This means that youth is followed by old age and that a person's strength and abilities, after having reached their peak, begin to decline. When Allah has the power to revert a man in old age to a second childhood in this life, then surely He also has the power to give life after death. (Jalalain)

The first stage of a human being's life is childhood, which is followed by boyhood. A person then passes into the next stage, which is youth. Having experienced the pleasures of youth, he goes on to old age. During old age, he experiences death and then passes into the next life.

Atheists believe that the universe has been created by the

spontaneous fusion of particles of matter. Darwin's theory of evolution is also based upon this belief. But the question that arises here is that if it is in the nature of matter to evolve, how does a person become old after passing through youth. It so happens that evolving is not part of the nature of matter; it is, however, a favour that has been granted by the Supreme Being. It is Allah who denies matter the power to evolve and thus a person grows old and finally enters the threshold of death. (Faslul-Khitab)

All benefit and harm lie in Allah's control

"If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness. He hath power over all things. He is the Irresistible (watching) from above over His worshippers; and He is the Wise, acquainted with all things."
(6: 17,18) (al-Quran)

Explanation:

The learned ones have concluded that we must rely solely on Allah. Leaving aside all other beings, we must have trust in Allah alone. Whoever wishes peace and security for himself in this world as well as the next must patiently endure whatever Allah has destined for him. He must never complain or oppose Allah's Will. He must ask Allah alone for the fulfilment of his wishes and must place all his hopes solely in Allah.

*You repose your trust in false gods and do not have faith in God.
What else is idol worship, tell me?*

-Iqbal

Divine power and knowledge

With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall, but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record Clear (to those who can read).
(6: 59) (al-Quran)

Allah saves us from calamities

Say "who is it that delivereth you from the dark recesses of land and sea, when ye call Him in humility and silent terror : 'If He only delivers us from these (dangers), (We vow) we shall truly show our gratitude ?"

Say: " It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods !"

(6:63-64) (al-Quran)

Explanation:

Here we are told that only Allah is Omnipotent. He is the One who has complete control over us. Our benefit and harm lies in His Power. He is the One who controls our destinies. Our own souls are witnesses to the fact that He exists. Whenever we are faced with a difficult situation, and have lost hope almost completely, we turn to Allah for salvation. Our hearts tell us that there is a divine force that will save us.

When false gods badger, torment and torture, then one remembers and invokes the mercy of God.

Even though these clear signs are enough to prove the Greatness of Allah, people still associate others with Him. They eat the food provided by Allah but praise others for it. It is Allah who assists them in their difficulties and yet they regard others as their saviours. They are Allah's slaves but consider others to be their masters. It is Allah who always comes to their aid and yet they spread their hands before others. (Tafheem)

In short, this verse reveals how depraved the souls of ordinary people are. When faced with difficulties, this pathetic creature stands before Allah humbly, pleading and praying to Him earnestly. But no sooner is he out of that difficult situation, then he reverts to his old ways of stubbornness, arrogance and oppression.

(Tafseer-e-Majidi)

There is no greater blessing than certainty in Allah

"So also did We show Abraham the power and the laws of the

heavens and the earth, that he might (with understanding) have certitude".

(6: 75) (al-Quran)

Explanation:

Just as the signs of this universe are present before everyone's eyes, so too were they apparent to Prophet Abraham. Human beings, however, do not reflect and ponder upon Allah's creations. Prophet Abraham, on the other hand, studied all these signs minutely, and with deep insight. Just as the sun and the moon set, and leave a person in a state of heedlessness, unaware of his Lord, they find the person in a similar state when they rise the next day.

(Tafseer-e-Majidi, Tafheem)

*Seek also a sensitive and spinning heart from God.
The light of the eye is not the light of the heart.*

Imam Ali Raza (A.S.) narrated that the Holy Prophet once said, "Faith is the greatest blessing that Allah (SWT) has bestowed upon man." (Tuhful-Uqool)

When this quick passing piece of red coal is in fused with absolute trust in itself, it grows feathers and wings of Roohul Amin (who carried revelation from God to the noble Prophets), that is, he becomes one with the purpose of God, or the operating force of the purpose of God in this universe.

-Iqbal

Ways to achieve faith and conviction

When the night covered him over, he saw a star: he said: "this is my Lord." But when it set, he said: "I love not those that set." When he saw the moon rising in splendor, He said: "This is my Lord." but when the moon set, he said: "Unless my Lord guide me, I shall surely be among those who go astray." When he saw the sun rising in splendor, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am (now) free from your (guilt) of giving partners to Allah. "For me, I have set my face firmly and truly toward Him Who created the heavens and the

earth, and never shall I give partners to Allah."
(6:76-79) (al-Quran)

Explanation:

In this verse Prophet Abraham solemnly pledges to leave aside all worldly things and instead promises wholeheartedly to worship Allah (SWT) alone. He professes the following: "I do not believe in any Lord, Master or Sustainer besides Allah (SWT). I attach all my hopes and expectations solely to Allah, and I fear Him alone." (Tafseer-e-Kabeer)

This dialogue does not in any way suggest that Prophet Abraham practiced polytheism (shirk). (Tafseer-e-Majidi)

The only thing that remains to be said is that. God forbid. Prophet Abraham lied when he said this. In this case, however, it must be remembered that when a story is being narrated, the question of whether it is authentic or fabricated may arise. However, when one is putting forward an argument in order to prove a hypothesis, this question simply does not arise. This is a well-known fact in the intellectual world. (Faslul-Khitab)

The result of faith and conviction

His people disputed with him. He said: "(come) ye to dispute with me about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: unless my Lord willeth (nothing can happen). My Lord comprehendeth in His knowledge all things: will ye not (yourselves) be admonished?"
(6:80) (al-Quran)

The way to achieve a lofty rank, peace and security

"It is those who believe and confuse not their beliefs with wrong, that are (truly) in security, for they are on (right) guidance." That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.
(6:82,83) (al-Quran)

Explanation:

A person does the greatest injustice to himself when he associates any thing or being with Allah (SWT). The Quran has condemned polytheism (*shirk*) as the greatest injustice ever.

(Ibn-e-Jareer-Tafseer-e-Kabeer)

Philosophers have concluded that Allah (SWT) constantly elevates the ranks of those who reflect upon His signs, present in this universe. (Tafseer-e-Majidi)

Imam Ali Raza (A.S.) narrates that the Holy Prophet once said, "Worship does not simply consist of prolonged prostrations; infact, true worship is to think about, ponder and reflect upon the works of Allah (SWT)." (Usool al-Kafi)

On the authority of Imam Muhammad Baqir (A.S.), the Holy Prophet once said- "One hour spent on reflecting and wondering about Allah's signs and creations in this universe, is far superior to seventy years spent in constant worship of Allah (SWT).

(Usool'al-Kafi)

The wisdom and power of Allah (SWT)

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),
(23:18)(al-Quran)

Explanation:

It is extremely strange that clouds are formed from the oceans and (the water of the ocean is salty whereas the water that falls from the clouds-as rain is sweet. These gallons and gallons of water that fall as rain are suitable for our consumption and are also extremely valuable to us since they irrigate and give life to our agricultural lands. This rain then seeps into the ground, where it is free of all kinds of bacteria, germs and dirt- It also flows as rivers and springs, which fulfil our requirements. All these are tremendous favours that Allah (SWT) has granted us and they are also a way of understanding the signs and proofs of Allah's power and wisdom.

The beauty of this universe

Do they not look at the sky above them? How We have made it, and adorned it, and there are no flaws in it? And the earth--We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs) (50: 6-8) (al-Quran)

Explanation:

One very important aspect of this universe is its beauty and splendour which are present everywhere- Nothing is plain, dull or colourless. One perceives fascinating and enchanting scenes and hears beautiful and melodious sounds all around. Human beings are instinctively attracted to the beauty of nature and appreciate it tremendously. Can anyone accept that all this color and beauty and the instincts present within us to appreciate it all, were created on their own, without having a creator? Allah could have created everything without beauty or colour, but His purpose behind making everything vibrant and resplendent and granting us the insight to appreciate these beautiful things is that we come to know, understand and recognize Him. That is why Shaikh Akbar Mohiuddin Arabi wrote, "People only perceive and marvel at the beauty of nature, I, however, perceive the beauty of Allah (SWT) within them." (Shaykh-e-Akbar Ibn-e-Arabi)

Your grandeur and splendour are manifest in everything of the universe. In every flower I smell, I savour Your fragrance.

-MirAnis

Allah is the only one who provides sustenance

How many are the creatures that carry not their own sustenance? It is Allah Who feeds (both), them and you: for He hears and knows (all things), (29: 60) (al-Quran)

Explanation:

We obtain our sustenance from the oceans by means of rain. Scientists have estimated that every year, approximately fourteen feet of water evaporates from the surface of the oceans to form clouds. According to the research of scientists, water is constantly traveling from the surface of the ocean to the bottom and then back again. The water present at the surface collects oxygen from the atmosphere and carries it to the creatures that live at the bottom of the ocean.

2

Divine Mercy

Allah's bounties and favors

See ye the seed that ye sow in the ground? Is it ye that cause it to grow. or are We the Cause? Were it Our will We could crumble it to dry powder, and ye would be left in wonderment (Saying) "We are indeed left with debts (for nothing): "Indeed are we shut out (of the fruits of our labor)." See ye the water which ye drink? Do ye bring it down (in rain) from the cloud or do We? Were it Our will. We could make it salt (and unpalatable); then why do ye not give thanks? See ye the fire which ye kindle? Is it ye who grow the tree which feeds the fire. or do We grow it? We have made it a memorial (of our handiwork) and an article of comfort and convenience for the denizens of deserts. Then celebrate with praises the name of the Lord. the Supreme:

(56:63-74) (al-Quran)

Explanation :

The Holy Prophet once said. "No one from amongst you should ever say. 'I grew', instead you should say, 'I sowed the seed'."

(Tafseer-e-Safl)

The Earth has the potential to provide a grain with nourishment and the grain possesses the ability to absorb nutrients from the soil. The grain also uses warmth, light, air and water in order to meet its needs. Then. it is essential for rain to fall during the correct season and in a suitable proportion. It is not possible for a human being to control all these factors. These are all clear proofs of Allah's Power. Beneficence and Wisdom. (Tafseer-e-Majidi)

Seek also a sensitive and ,spinning heart from God.

The light of the eye is not the light of the heart.

-Iqbal

Zujjaj refers to bitter water--- such salty water that has turned bitter. making it unable to quench thirst or be of any other use.

(Tafseer-e-Kashshat)

In Arabia. Fire was generally obtained from the wood of a particular type of tree, Fire reminds one of the Fire of Hell, as well as the Wrath of Allah. Fire acts as an admonition for a believer.

(Ibn-e-Jareer)

" Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heavens and the earth; it is He Who gives life and Death; and He has Power over all things. He is the First and the Last, the Evident and the imminent: and He has full knowledge of all things. He it is Who created the heavens and the earth in six days and is moreover firmly established on the Throne (of authority). He knows what enters within the earth, and what comes forth out of it; what comes down from heaven and what mounts up to it. And He is with you, wheresoever ye may be. And Allah sees well all that ye do. To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah, He merges Night into Day and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts. Believe in Allah and His Apostle and spend (in charity), out of the (substance) whereof He has made you heirs. For those of you who believe and spend (in charity), for them is a great Reward. What cause have ye why ye should not believe in Allah? And the Apostle invites you to believe in your Lord and has indeed taken your Covenant, if ye are men of faith. He is the One Who Sends to His Servants manifest Signs, that He may lead you from the depths of Darkness into the Light. And verily Allah is to you Most Kind and Merciful. And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought before the Victory (with [those who did so later]). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward), and Allah is well-acquainted with all that ye do",

(57:1-10) (al-Quran)

Explanation:

What is meant by 'He is the First and the Last' is that Allah existed before anything was created and He will continue to exist after

everything has perished. Allah has no beginning or end. Thus, in the terms of philosophy, He is Eternal and Immortal. When it is said that Allah is Visible or Manifest, it means that His Power, Beneficence, Grandeur and Mercy are apparent in everything that we see.

Everywhere there are infinite images and manifestations of your grandeur and magnificence. I wonder and marvel at what, and how much. I would be able to see and perceive with these two eyes

- MirAnis

Your grandeur and splendour are manifest in everything of the universe. In every flower I smell, I savour Your fragrance.

-MirAnis

Every leaf is a page of knowledge in the Book of God.

-Shaikh Sa'di

However, when it is said that Allah (SWT) is Unseen or Invisible, it means that despite the fact that signs and proofs of His existence are evident, we are unable to see Him directly or understand Him. (Faslul-Khitab)

Who are the martyrs (*sliuhada*) and truthful people (*siddiqeen*)'!

"And whoso obey Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqeen the Truthful, the martyrs and the righteous. And how excellent these companions are!"

(4:69) (al-Quran)

Explanation:

According to Imam Hassan Askari (AS), there can be no greater proof of Allah than the Imam. (Tuhful Uqool)

After that, everything created by Allah (SWT) is His sign and all these signs indicate that their Creator and Master is Allah and

everything belongs to Him alone. All other things and beings are Allah's slaves and they all depend on Him. Considering this, those who do not think about and reflect upon Allah's signs are unjust. (.Tatheem)

Allah is the one who forgives

When those come to thee who believe in Our Signs say: "Peace be on you: your Lord had inscribed for Himself (the rule of) Mercy: verily if any of you did evil in ignorance, and thereafter repented and amended (his conduct) lo! He is Oft-Forgiving. Most Merciful."

(6: 54)(al-Quran)

Explanation:

This verse was revealed when a group of people, very ashamed and repentant, came to the Holy Prophet and told him that they had committed innumerable sins. Upon hearing this, the Holy Prophet remained silent and it was in this instance that this verse was revealed. (Tafseer-e-Safi)

Imam Ja'far Sadiq (A.S.) once said. "This verse has been revealed in favour of those who ask Allah's forgiveness."

(Tafseer-e-Majmaul Bayan)

Repentance and forgiveness

Then learnt Adam from his Lord, words of inspiration and his Lord turned toward him; for He is Oft-Returning. Most Merciful. (2: 37) (al-Quran)

Note: Prophet Adam recited the names of the *Panjatan*. that is, Muhammad, Ali, Falima, Hassan and Hussain, as a result of which Allah forgave him. (Tafseer Durr-e-Mansoor, Imam Suyooti Volume 1, p. 16 published from Egypt).

...For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

(2: 222) (al-Quran).

Those who show patience Firmness and self-control; who are true (in word and deed): who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.

(3: 17) (al-Ouran)

Except for those that repent (even) after that and make amends; for verily Allah is Oft-Forgiving Most Merciful. But those who reject Faith after they accepted it. and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray,

(3.89,90) (al-Quran)

And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins and who did not forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. For such the reward is Forgiveness from their Lord and gardens with rivers flowing underneath an eternal dwelling; how excellent a recompense for those who work (and strive)!

(3: 135,136) (al-Quran)

Allah doth wish to turn to you but the wish of those who follow their lusts is that ye should turn away (from Him) far far away. Allah doth wish to lighten your (difficulties): for man was created weak (in flesh).

(4: 27-28) (al-Quran)

Avoiding major sins is a source of forgiveness

If ye (but) eschew the most heinous of the things which ye are forbidden to do. We shall expel out of you all the evil in you and admit you to a Gate of great honor.

(4: 31) (al-Quran)

Love of the Holy Prophet's kindred (*Ahlul Bait*) is a source of forgiveness

...Say: "No reward do I ask of you for this, except the love of those

near of kin." And if anyone earns any good. We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).
(42:23) (al-Quran)

Allah pardons those who have faith, seek forgiveness and reform themselves

When those come to thee. who believe in Our Signs say: "Peace be on you: your Lord had inscribed for Himself (the rule of) Mercy: verily if any of you did evil in ignorance and thereafter repented and amended (his conduct) lo! He is Oft-Forgiving. Most Merciful." Thus do We explain the Signs in detail; that the way of the sinners may be shown up.
(6: 54, 55) (al-Quran)

Allah Will not send any punishment during the lifetime of the Holy Prophet and upon those who seek forgiveness

But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.
(8: 33) (al-Quran)

Allah forgives those who do good deeds

Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving. Most Merciful.
(9: K02) (al-Quran)

Those who give alms and charity will be forgiven

Of their goods take alms that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth. Know they not that Allah doth accept repentance from His votaries

and receives their gifts of charity and that Allah is verily He, the Oft-Returning. Most-Merciful.
(9:103-105) (al-Qnran)

Allah showers His blessings on those who seek His forgiveness and obey Him

("And to preach thus) 'Seek ye the forgiveness of your Lord and turn to Him in repentance: that He may grant you enjoyment, good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the Penalty of a Great Day:
(11: 3) (al-Quran)

"And O my people! ask forgiveness of your Lord and turn to Him (in repentance): He will send you the skies pouring abundant rain and add strength to your strength: so turn ye not back in sin!"
(11: 52) (al-Quran)

Allah forgives those who return to His obedience, believe in Him and remain steadfast

"But, without doubt, I am (also) He that forgives again and again, to those who repent, believe and do right, who in fine, are ready to receive true guidance."
(20: 82) (al-Quran)

And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.
(24: 31) (al-Quran)

Those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication and any that does this (not only) meets punishment (But) the Penalty on the Day of Judgment will be doubled to him and he will dwell therein in ignominy. Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good and Allah is Oft-Forgiving, Most Merciful, And whoever repents and does good, has truly turned to Allah with an

(acceptable) conversion.
(25: 68-71) (al-Quran)

Patiently then persevere; for the Promise of Allah is true; and ask forgiveness for thy fault and celebrate the Praises of thy Lord, in the evening and in the morning.
(40: 55) (al-Quran)

Ask Allah's forgiveness for other believers as well

Know therefore, that there is no god but Allah and ask forgiveness for the fault and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.
(47: 19) (al-Quran)

O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow, the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things."
(66: 8) (al-Quran)

Allah's Oneness - Tawheed and knowledge - Ma'arifat

Oneness of Allah (SWT)

"Say: He is Allah, the One and Only; Allah the Eternal Absolute; He begetteth not, nor is He begotten: And there is none like unto Him".

(112: 1-4) (al-Quran)

Explanation :

This Surah (Chapter) contains the essence of belief in Allah's Unity. Some important points have been mentioned here.

1. Allah is 'Ahad': not only is He One in His Person and Being, He is also unique. He is unique to the extent that even imagining another like Him is impossible and absurd. He alone is worthy of being worshipped and He alone is the Creator, Sustainer and Provider of all things. He has no second to share in His divinity, essence or attributes. It is He who controls the entire system of this universe. He has always existed and will continue to exist for all eternity. In short there is none like Him.
2. Allah is not composed of any parts, which can be divided, nor has He any shape or form. He is free of all compositeness. He is not confined to any particular place, nor has He any colour, direction or limbs. There is never any change or alteration in Him. He is above all the different kind of Species. He is unique in every way,
3. Allah is 'Samad' which means there is no power greater or more sublime than His. According to Imam Ali (A.S.) 'Samad' also refers to that Power to which all turn, who hope to have their wishes fulfilled- (.On the authority of Ibn Abbas)
4. Allah does not have any children because He does not desire anything, nor does He need a helper or successor. He has always

existed and will continue to exist forever. To assume that Allah (SWT) has children entails that He is a material being which is absolutely incorrect since He is, in reality, the Creator of all matter.

5. Allah has no equal (Kuffo), rival, match or parallel. No one possesses any similarity with Allah's nature, qualities, actions or power. (Tafheem)

Allah's power and knowledge

Allah! there is no Allah, but He the living, the Self-subsisting, Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence, except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).

(2: 255) (al-Quran)

Explanation:

When it is said that Allah is Living, this does not imply that He possesses a body or physical form; in fact, it means that all the elements of a living being are present within Him and with utmost perfection. By "Qayyum" is meant that He is Eternal and He controls the entire universe.

(Majmaul Bayan)

It is clear from this verse that only the great ones, whom Allah has given the permission and knowledge, can intercede. It is also established that the Prophets and Imams are endowed with knowledge of the unknown. (Majmaul-Bayan)

By the term "Kursi" is meant knowledge as well as power.

(Tafseer-e-Safi)

However, it is virtually impossible for us to truly understand Allah's "Kursi" or His "Arsh", by which is meant His Kingdom.

The real purpose is to reveal the extent and immensity of Allah's knowledge and power. (Tafseer-e-Kashaf)

One of Allah's names is "Ali" which means that He is free of all flaws, above all creatures, and He has no equal. Another of His names is "Azim" by which is meant there is no limit to His Greatness, (Ruh-Bahr)

Allah is our Guide and relieves us of our hardships

Allah is the Protector of those who have faith: from the depths of darkness, He will lead them forth into light. Of those who reject faith, the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).

(2: 257) (al-Quran)

Allah has Power over all things

... Allah hath power over all things.

(2:20 Hal-Quran)

... Wheresoever ye are, Allah will bring you together. For Allah hath power over all things.

(2: 148) (al-Quran)

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life after (this) its death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(perhaps) a day or part of a day." He said: "Nay thou hast tarried thus a hundred years; but look at thy food and thy drink: they show no signs of age: and look at thy donkey: and that We may make of thee a Sign unto the people; look further at the bones, how We bring them together and clothe them with flesh! When this was shown clearly to him he said; "I know that Allah hath power over all things."

(2: 259) (al-Quran)

Allah's Power and Knowledge of the unseen

To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds, or conceal it. Allah calleth you to account for it. He forgiveth whom He pleaseth and punisheth whom He pleaseth- For Allah hath power overall things.
(2:284)(al-Quran)

Allah's ability to create and invent

They say: "Allah hath begotten a son"; Glory be to Him. Nay to Him belongs all that is in the heavens and on earth; everything renders worship to Him. To Him is due the primal origin of the heavens and the earth; when He decreeth a matter. He saith to it: "Be"; and it is.
(2:116,117)(al-Quran)

He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.
(3:6)(al-Quran)

Signs of Allah's Power, Greatness and Wisdom

O mankind! reverence your Guardian-Lord Who created you from a single person, created of like nature his male and from them twain scattered (like seeds) countless men and women; reverence Allah, through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you.
(4: 1) (al-Quran)

Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. He it is who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!. And He is Allah, in the heavens and on earth. He knoweth what ye hide and what ye reveal and He knoweth the (recompense)

which ye earn (by your deeds).
(6: 1-3) (al-Quran)

It is He Who created the heavens and the earth in true (proportions): the day He saith "Behold! it is- His Word is the truth. His will be the dominion, the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise, well acquainted (with all tilings).
(6:73)(al-Quran)

It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth? He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient. It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves with their help through the dark spaces of land and sea: We detail Our Signs for people who know. It is He who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes and olives and pomegranates, each similar (in kind), yet different (in variety): when they begin to bear fruit and the ripeness thereof. Behold! in these things there are signs for people who believe. Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!. To Him is due the primal origin of the heavens and the earth; how can He have a son, when He hath no consort? He created all things and He hath full knowledge of all things.
(6:95-101) (al-Quran)

The Nature of Angels

The Story of Prophet Adam and divine caliphate

Behold ! thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." And He (anght Adam the nature of all things; then He placed them before the angels and said; "Tell Me the nature of these, if ye are right." They said: "Glory to Thee of knowledge. we have none save that Thou hast taught us: in truth, it is Thou who art perfect in knowledge and wisdom." He said: "O Adam! tell them their natures." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth and I know what ye reveal and what ye conceal?" And behold. We said lo the angels: "Bow down to Adam"; and they bowed down: not so Iblis. he refused and was haughty; he was of those who reject Faith. We said: "O Adam! dwell thou and thy wife in the garden and eat of the bountiful things therein, as (where and when) ye will but approach not this tree. or ye run into harm and transgression." Then did Satan make them slip from the (garden) and gel them out of the stale (of felicity) in which they had been. We said: "Gel ye down all (ye people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." Then learnt Adam from h is Lord words of inspiration and his Lord turned toward him; for He is Oft-Returning- Most Merciful. We said: "Gel ye down ail from here; and if. as is sure. there comes to you guidance from Me" whosoever follows My guidance, on them shall be no lear. nor shall they grieve. "But those who reject Faith and belie Our Signs, they shall be Companions of the Fire; they shall abide therein."

(2: 30-39) (al-Quran)

Explanation:

Prophet Adam had the ability that he could connect and identify the qualities of the personalities with their names and in this way,

Prophet Adam identified (he personalities. This was not a memory exam but an intelligence test in which he succeeded and that is why God said to the angels : You must have understood why I am making him My Vicegerent. (Tafseer Fasul-Khitab)

Imam Ja'far Sadiq (A.S.) once narrated: "The paradise in which Prophet Adam lived was only a garden of his world in which the sun and moon used to rise." This implies that it is not the same Paradise that we will achieve as a reward for our good deeds and the one, which whoever enters, will never be asked to leave. (AL Balaghi)

Allah had commanded Prophet Adam: "Do not venture near that tree or you will become one of the unjust." From this one can deduce that by injustice is meant transgressing the limits fixed by Allah. However, one has to ascertain whether the limit set by Allah has been made essential to abide by or whether it has simply been set as a means of advice. If it is obligatory to abide by a limit, then breaking it would lead to punishment and if it has simply been set as an advice to people, breaking it would lead to harming oneself. Allah had ordered Adam (A.S.) not to go near the tree and had told him that he would be harming himself by doing so; He told him that he would have to forego the pleasures of Heaven and would have to endure the hardships of life on earth, It is for this reason that Allah was not angry with Adam (A.S.) but instead said that it was Satan who had led him astray. By this He meant that Adam had not intended to disobey Allah but had been beguiled by Satan. (Nishapouri, Balaghi. Fasul Khitab)

The names that had been presented before Adam and the angels had been told the names of the *Panjetan*, which Adam had learned from Allah- He recited these names and asked Allah to forgive him for the sake of these Holy Ones and thus Allah accepted his repentance. (Tafseer Safi p.29 ref AI-Kafi. Tafseer Durr-e-Mansoor, volume 2, p. 16, published from Egypt.)

The Attributes of Angels and the Qura'n

Say: Whoever is an enemy to Gabriel, for he brings down the

(revelation) to thy heart by Allah's will. a confirmation of what went before and guidance and glad tidings for those who believe. Whoever is an enemy to Allah and His angels and apostles to Gabriel and Michael Lo! Allah is an enemy lo those who reject faith. We have sent down to thee manifest signs (ayat); and none reject them, but those who are perverse.

(2: 97-99) (Al-Quran)

Explanation:

In Hebrew. 'Jibreel' means 'servant of God': 'Jibr" means servant and 'Eel' means God. All angels are Jibreel's subordinates, they are Allah's creations and His servants; Allah has granted them the abilities which they possess, and whatever they do is by Allah's command. It is learnt from Hadith that an angei is appointed over every drop of rain and il has to carry the raindrop to the place where Allah has ordained it to be. Thus. the entire universe is functioning with the help of the angels, according to Allah's Will and Command.

Allah says that whoever is an enemy of Jibreel, is an enemy of Allah. Therefore, researchers have come lo the conclusion thai whosoever is an enemy of the Prophets and Saints, becomes an enemy of Allah (SWT). (Tabari) Perhaps this is why the Holy Prophet said, "Fatima is a part of me. Whosoever angers her. angers me and whosoever angers me has angered Allah and whoever has angered Allah is not a believer." (Bukhari Shareef)

Though Jibreel and Mikael are angels, just like the millions of others. their names have been mentioned specifically in order to emphasize their lofty position and their importance in the sight of Allah (SWT) (Majmaul Bayan)

Sovereignty of Allah (SWT), His Power and Governance of His Kingdom

He is the Irresistible (watching) from above over his worshippers and He sets guardians over you, At length, when death approaches one of you. Our angels take his soul and they never fail in their duty. Then are men returned unto Allah, their Protector, the (only) reality: is nol His the Command? And He is the swiftest in taking

account.

(6: 61,62) (al-Quran)

Explanation:

The Holy Prophet (PBUH) said that on the Night of Ascension (Shab-e-Mi'raj) he saw an angel sitting on a throne with a tablet placed in front of him. Jibreel informed the Holy Prophet that this angel was the 'Angel of Death' (Malak-ul-Maut). The Messenger of Allah then went closer to the angel who said [that the time of death of every human being was written on this tablet and the entire world was spread before him like the palm of a hand or a tablecloth. (Tafseer Nurusaqlain)

Imam Ali (A.S.) was once asked as to how Allah would take the account of every human being on the Day of Judgement simultaneously. Imam Ali answered that just as Allah provides sustenance to all at the same time, similarly, He could also take their account simultaneously.

According to Imam Ja'far Sadiq (A.S.) the Holy Prophet once said that Allah has appointed two angels to protect every human being. However, when death or any other misfortune befalls a person by the Will of Allah, the angels leave that person.

The Qualities of Angels

They say: "O thou to whom the Message is being revealed! Truly thou art mad (or possessed)! "Why bringest thou not angels to us, if it be that thou hast the Truth?" We send not the angels down, except for just cause: if they came (to the ungodly) behold! no respite would they have!

(15: 7-8) (al-Quran)

The Importance of Actions and their Consequences

The importance of charity

Who is he that will loan to Allah a beautiful Loan? For (Allah) will increase it manifold to his credit and he will have (besides) a liberal reward. One Day shalt thou see the believing men and the believing women, how then-Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day' Gardens beneath which flow rivers! To dwell therein for aye! this is indeed the highest Achievement!" One day will the Hypocrites men and women say to the Believers: "Wait for us! let us borrow (a light) from your Light!" It will be said: "turn ye back to your rear! then seek a light (where ye can)!" So a wall will be pul up betwixt them with a gate therein. Within it will be Mercy throughout and without it, all alongside will be (wrath and) Punishment! (Those without) will call out, "were we not with you?" (The others) will reply "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah's promise); and (your false) desires deceived you; until there issued the Command of Allah, And the Deceiver deceived you in respect of Allah. "This Day shall no ransom be accepted of you, nor of those who rejected Allah. Your abode is the fire: That is the proper place to claim you: and an evil refuge it is!"

(57: 11-15) (al-Quran)

Explanation:

By giving Allah a loan is meant spending one's money in charity.

According to Imam Musa Kazim (A.S.), the Holy Prophet said that this verse was revealed regarding the right of the Imam --- because the Imam's share is present in the wealth of a believer (mo'min). (Tafseer-e-Safi)

On the authority of Imam Ja'far Sadiq (A.S.), the Holy Prophet once said Iliat Allah is not in need of any loan. Instead. He has only asked for that which is the right or the amount due to the Imam of the Age. (The word 'loan' has simply been used because Allah will give an ample reward for it.) (al-Kafi)

The righteous ones are the people of the right hand and their light will be on their right side. However, it is not possible for us to understand what this light actually is. (Faslul-Khitab)

The recompense of good and evil actions —Divine Justice

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed, shall have only the recompense of the like thereof, and they will not be wronged. (6: 160) (al-Quran)

Explanation:

This verse of the Quran means that every good deed will be rewarded at least ten-fold, as though the person had performed that action ten times. Giving more than one deserves is not against justice but, instead, is an act of mercy or blessing. However, punishing a person more than he is guilty of is injustice and cruelty. That is the reason why it has been clearly stated that the punishment will only be proportionate to the crime. This verse is a clear proof of Allah's Justice. (Tafseer-e-Tibyan)

The weighing of actions

The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper. Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated our signs. (7: 8-9) (al-Quran)

It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the 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 practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, the Allah-fearing.
(2: 177) (al-Quran)

Supplication and obedience to Allah

When my servants ask thee concerning Me. I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way.
(2: 186) (al-Quran)

The perfection of man - obedience to Allah

And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees.
(2: 207) (al-Quran)

Note: There is enough evidence to prove that it was Imam Ali (A.S.) for whom this verse was revealed; the occasion on which it was revealed was the night of Hijrat when the Holy Prophet (PBUH) told Imam Ali (A.S.) to sleep in his bed in order to save his life. That entire night Jibreel and Mikaeel only sang praises of Imam Ali(A,S.). (Tafseer-e-al-Mizan. Tafseer-e-Durr-e-Mansoor, Ahya-al-Uloom-Imam Ghazali)

The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection: for Allah bestows His abundance without measures on whom He will.
(2:212) (al-Quran)

We have been created to be tested

Or do ye think that ye shall enter the Garden (of Bliss) without such (trials), as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit

that even the Apostle and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! verily the help of Allah is (always) near' (2:214)(al-Quran)

Good and Evil Deeds

The extent of Charity

They ask thee what they should spend (in charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, Allah knoweth it well.

(2: 215)(al-Quran)

Striving in the way of Allah (Jihad)

Fighting is prescribed for you and ye dislike it. But 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 ye know not.

(2: 216) (al-Quran)

Note: Scholars have concluded that the reasons as to why some acts are declared 'halal' and others 'haram' are extremely logical. These laws have been formulated with Allah's Wisdom and have purely logical bases. It is possible that we may be unable to understand the logic behind them, owing to our meagre knowledge and understanding; for example, intoxication, consuming alcohol, etc., was considered fashionable at one time but now that we are aware of the harmful effects of such vices, people have even begun refraining from smoking. (Tafseer-e-Majidi)

Intoxicants and gambling

They ask thee concerning wine and gambling. Say: "In them is great sin and some profit for men; hut the sin is greater than the profit." They ask thee how much they are to spend: say: "What is beyond your needs." Thus doth Allah make clear to you His Signs:

in order that ye may consider.
(2: 219) (al-Quran)

Kindness towards orphans

....They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished. He could have put you into difficulties: He is indeed Exalted in Power Wise."
(2: 220) (al-Quran)

Rights of women

..... And women shall have rights similar to the rights against them according to what is equitable: but men have a degree (of advantage) over them and Allah is Exalted in Power, Wise.
(2:228) (al-Quran)

Note: Men have been given superiority over women because men are responsible for providing women with food and shelter. However, if a man misuses this advantage he possesses over women- then surely Allah has the power to punish him for it. It is due to the Wisdom of Allah (SWT) that men have been granted superiority and this is owing to purely practical reasons regarding the functioning of this universe: it is so that the household can function smoothly. However, this advantage that men possess does not imply superiority in the true sense.

When ye divorce women and they fulfil the term of their *ʿiddat*) either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them or to take undue advantage: if anyone does that, He wrongs his own soul. Do not treat Allah's Signs as a jest. Will solemnly rehearse Allah's favors on you and the fact that He sent down to you the Book and Wisdom for your instruction. And fear Allah and know that Allah is well acquainted with all things,
(2: 231) (al-quran)

Regular observance of prayers

Guard strictly your (habit of) prayers, especially the middle prayer and stand before Allah in a devout (frame of mind).

(2: 238) (al-Quran)

Inheritance and the rights of wives

Those of you who die and leave widows, should bequeath for their widows a year's maintenance and residence: but if they leave (the residence) there is no blame on you for what they do with themselves, provided it is reasonable and Allah is Exalted in Power, Wise.

(2: 240) (al-Quran)

Note: Researchers have come to the conclusion that all Allah's commands are based on very superior understanding, wisdom and logical reasoning. Those who do not follow Allah's commands cannot escape His punishment because Allah (SWT) has power over all things.

The value of a human life or the killing of an innocent human being

On that account: We ordained for the Children of Israel, that if anyone slew a person, unless it be for murder or for spreading mischief in the land, it would be as if he slew the whole people: and if anyone saved a life, it would be as if he saved the life of the whole people.

(5: 32) (al-Quran)

Explanation:

Imam Ja'far Sadiq (A.S.) has narrated the following hadith of the Holy Prophet (PBUH): "There is a pit in Hell to which a person who has murdered all humanity will be sent as well as a person who has murdered a single human being." (Tafseer-e-Safi)

Imam Ja'far Sadiq (AS) once asked someone: if a person was drowning on one side and on the other side an illiterate man was being led astray, who was more deserving of being saved. The

people present there said that it was important to save the drowning man so that he could retain his life, Imam Ja'far Sadiq did not agree with this and said that instead it was important to save the man who was being led astray, the reason being that the person who was drowning would drown alone but the entire generation of the person being led astray would also be misled.

(Usool-al-Kafi)

Commentators have concluded that whosoever saves any person from drowning, getting crushed under a building or being torn apart by beasts, or helps him to save his money or fulfils his requirements when he is in need, by doing these acts, it is as though he has saved all mankind. However, even greater than all these deeds is to save someone from being led astray, (Tafseer-e-Majidi)

It is permissible to kill a person who makes mischief in the land or creates disharmony because such a person has caused trouble for no rhyme or reason, by committing acts like robbery, murder or other such forbidden acts, (Tafseer-e-Kabeer)

The importance of intercession

O'Ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause : that ye may prosper.

(5: 35) (al-Quran)

Explanation:

The way to achieve nearness to Allah (SWT) is:

- 1) To believe firmly and wholeheartedly in the eternal truths:
- 2) To obey the commands of Allah:
- 3) To love and obey those who are near to Allah.

The Holy Prophet said, "Whosoever obeys the progeny of my grandson, Hussain, which consists of all the Imams, has obeyed Allah; and whoever does not follow the Imams has disobeyed Allah; This is because the Imams are the links of Allah's religion

And it is through them that we can reach Allah.
(TafseerAli bin Ibrahim)

Intercession means closeness and one way to achieve closeness to Allah is to obey His commands. (Tafseer-e-Kabir)

However, it is impossible to act upon Allah's commands without the guidance of the rightful Imams. That is why the Holy Prophet had said. "I am leaving among you two weighty things: the Book of Allah and my Progeny. As long as you stay firmly attached to both these, you will never go astray. These two will never leave each other until they reach me at the Fountain of Kauthar.
(Saheeh Muslim)

Robbery and theft

As to the thief, male or female, cut off his or her hands: a punishment by way of example from Allah for their crime: and Allah is Exalted in Power.
(5: 38) (al-Quran)

Good deeds will surely be rewarded

Those who believe (in the Qur'an), those who follow the Jewish (Scriptures) and the Sabians and the Christians, any who believe in Allah and the Last Day and work righteousness, on them shall be no fear, nor shall they grieve.
(5: 69) (al-Quran)

The punishment for polytheism (Shirk) & disbelief in Allah (Kufr)

In blasphemy, indeed are those that say that Allah is Christ, the son of Maryam (Mary). Say : "Who then hath the least power against Allah, if His will were to destroy Christ the son of Maryam, his mother, and all-everyone that is on earth ?
(5: 17) (al-Quran)

Explanation:

The Quran has never clearly stated that Christians believe Isa (A.S.) is God. in fact- it says. "Those who say that Isa is God are unbelievers". This tells us that all Christians do not hold this mistaken belief. One of their sects believe that the Messiah is united with the personality of God. which means that both have become one. However, even today, there are some wise Christians who do not accept that Jesus is God or His son. (Tafseer Tibyan - Majmaul Bayan)

But even today the real Christians do not accept Jesus as God. Herbert Journal, which is a renowned quarterly magazine on Christianity, writes in its October, 1934 edition, "True Christians do not believe that Christ is God". (Herbert Journal. London, Oct 1934)

Commentators have come to the conclusion that this verse firmly negates the belief that God enters into the body of any person or that He is united with anyone, a concept which some illiterate sufis believe in. (Thanvi)

Even the distorted version of the Bible present today corroborates the belief that there is only one God. "So bow down before the Lord Who is your God and worship Him alone". (Bible: Luke 4:8)

"Jesus said to him: Why do you call me good? Nobody is good except the one : God" (Luke 18:19)

Lawful wealth Vs. unlawful wealth

Say: "Not equal are things that are bad and things that are good. even though the abundance of the bad may dazzle thee; so fear Allah. O ye that understand! that (so) ye may prosper."
(5: 100) (al-Quran)

Explanation:

Commentators have concluded that:

1) Abundance of impure or unlawful wealth (evil) is like a load of filth and a load of filth cannot compete with even a single

drop of perfume. A canal full of urine cannot be equal to a mere handful of pure water- Therefore, however great the quantity of unlawful wealth may be, it cannot be compared with even a penny's worth of lawful wealth. (Tafheem)

2) The other conclusion reached is that the power of the majority or a (democracy has no alrength or position when compared with the Truth. (Tafseer-e-Tibyan)

The result of thought and reflection of even one human mind cannot be obtained from two hundred donkeys.

- Iqbal

Divine Mercy

Say: "To whom belongeth all that is in the heavens and on earth?"

Say: To Allah, He hath inscribed for Himself (the rule of) Mercy, that He will gather you together for the Day of Judgment,- there is no dinibl whatever. it is they who have lost their own souls, that will not believe".

(6:11 Kal-Quran)

Piety and its rewards

'O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others make you swerve to wrong and depart from justice. Be just: that is next to piety : and fear Allah- Verily. Allah is well acquainted with all that ye do'.

(5:8) (al-Quran)

The qualities of pious people and their reward

Nay. whoever submits his whole self to Allah and is a doer of good, he will get his reward with his Lord; on such shall be no fear. nor shall they grieve.

(2: 112) (al-Quran)

"Say: shall I give you glad tidings of things far better than those? For the righteous, are gariicus in nearness to their Lord. with rivers flowing. beneath; therein is their eternal home; with companions pure(;md holy) and the good pleasure of Allah. For in Allah's sight

are (all) His servants-(Namely) those who say: "Our Lord! we have indeed believed: forgive us then our sins and save us from the agony of the fire," Those who show patience, firmness and self-control. who are true (in word and deed): who worship devoutly: who spend (in the way of Allah): and who pray for forgiveness in the early hours of the morning",

(3: 15-17) (al-Quran)

Men who celebrate the praises of Allah, standing, sitting and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire. "Our Lord' -my whom thou dost admit to the fire, truly thou coverest with shame and never will wrong-doers find any helpers!."Our Lord! we have heard the call of one calling (us) to faith. 'Believe ye in the Lord' and we have believed. Our Lord! forgive us our sins, blot out from us our iniquities, and take to thyself our souls in the company of the righteous. "Our Lord! grant us what Thou didst promise unto us through thine Apostles, and save us from shame on the Day of Judgment: for thou never hreckest Thy promise."

(3: 191-194) (al-Quran)

But those who believe and do deeds of righteousness, we shall soon admit to gardens, with rivers flowing beneath: their eternal home: there in shall they have companions pure and holy : we shall admit them to shades, cool and ever deepening.

(5: 57) (al-Quran)

The reward for those who renounce hypocrisy and the hypocrites

The hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them. Except for those who repent, mend (their life), hold fast to Allah and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value. What can Allah gain by your punishment, if ye are grateful and ye believe?

Nay it is Allah that recogniseth (all good) and knoweth all things.
(4: 145-147)(al-Quran)

For those who respond to their Lord are (all) good things. But those who respond not to Him, even if they had all that is in the heavens and on earth and as much more (in vain) would they offer it for ransom, For them will the reckoning be terrible: their abode will be Hell. what a bed of misery!
(13;18)(al-Quran)

On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow Love.
(19:96)(al-Quran)

Note: The Holy Prophet once said to Imam Ali (A.S-). "O Ali. pray Ihal Allah insiils love for and devotion to you in the hearts of the believers". It was in this instance that this verse was revealed.
(Tatseer Durr-e-Mansoor)

The Believers must (eventually) win through Those who humble themselves in their prayers: Who avoid vain talk; Who are active in deeds of charity: Who abstain from sex 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. But those whose desires exceed those limits, are transgressors: Those who faithfully observe their trust and their covenants: And who (strictly) guard their prayers. Those will be the heirs Who will inherit Paradise: they will dwell therein (forever).
(23: 1-11) (al-Quran)

Verily those who Live in awe for fear of their Lord: Those who believe in the Signs of their Lord: Those who join not (in worship) partners with their Lord: and those who dispense their charily with their hearts full of fear, because they will return to their Lord: It is these who hasten in every good work, and these who are foremost in them.
(23:57-61) (al-Quran)

And question thou Our apostles whom We sent before thee: did We

appoint any deities other than (Allah) Most Gracious to be worshipped?

(43:45) (al-Quran)

Therefore give admonition in case the admonition profits (the hearer). The admonition will be received by those who fear (Allah): But it will be avoided by those most unfortunate ones. Who will enter the Great Fire In which they will then neither die nor live. But those will prosper who purify themselves. And glorify the name of their Guardian-Lord and (lift their hearts) in Prayer. Nay (behold), ye prefer the life of this world; But the Hereafter is better and more enduring. And this is in the Books of the earliest (Revelations)-The Books of Abraham and Moses.

(87:9-19) (al-Quran)

6

Divine Justice

The recompense of good and evil deeds

It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the inilh? He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquility, and the sun and moon lor the reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power, the Omniscient.

(6: 95-96) (al-Quran)

Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed. It is He who hath made you (His) agents, inheritors of the earth. He hath raised you in ranks- some above others: that he may try you in the gifts He halli given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful.

(6: 164, 165) (al-Quran)

And if anyone earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom. But if anyone earns a fault or a sin, and throws it on to one that is innocent. He carries (on himself) (both) a falsehood and a flagrant sin.

(4: 111, 112) (al-Quran)

Whoever works righteousness, benefits his own soul: whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.

(41: 46) (al-Quran)

Namely, that no bearer of burdens can bear the burden of another; That man can have nothing, but what he strives for; That (the fruit of) his striving will soon come in sight; Then will he be rewarded

with a reward complete; That to thy Lord is the final Goal;
(53: 38-42) (a]-Quran)

Intercession

...Who is there can intercede in His (Allah's) presence, except as He permitteth?
(2: 255) (al-Quran)

No person is responsible for another

Say: "Shall I seek for (my) Cherisher other than Allah. when He is the Cherisher of all things (that exist)?" Every soul draws the meed of its ads on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed.
(6: 165) (al-Quran)

The laws governing God's recompense and forgiveness

Nay, the evil results of their deeds overtook them, and the wrongdoers of this (generation)- the evil results of their deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan) ! Know they not that Allah enlarges the provision or restricts it for any He pleases? Verity in this are signs for those who believe! Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving. Most Merciful. "Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped.
(39: 51-54) (al-Quran)

Esplanation:

Imam Ali (A.S.) said. "No verse in the Quran gives greater hope and promises greater opportunity than this verse." (Qurtubi)

The Holy Prophet once said, "Nothing is dearer to me in this world or the Hereafter than this verse." (Majmaul-Bayan)

The vision of Judgement - Divine Justice

No just estimate have they made of Allah, such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him! The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on! And the Earth will shine with the glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward: and a just decision pronounced between them: and they will not be wronged (in the least). And to every sou! will be paid in full (the fruit) of its deeds; and (Allah) knoweth best all that they do. The Unbelievers will be led to Hell in crowds: until, when they arrive there, its gates will be opened, and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord, and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant! "And those who feared their Lord will be led to the Garden in crowds; until behold, they arrive there: its gates will be opened; and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein." They will say: "Praise be to Allah Who has truly fulfilled His promise to us, and has given us (this) land in heritage; we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" (39; 67-74) (al-Quran)

Explanation:

These verses have been written in the past tense. This implies that what will happen in the future is as certain as though it has already taken place. (Majmaul-Bayan)

This light will be a special manifestation of Allah, by means of which Allah will make His justice apparent. The Messenger of Allah was once asked as to whom those people were on whom the sound of the trumpet would have no effect. The Holy Prophet explained that those people were the martyrs who had fought in the way of Allah. They would be wielding their swords and surrounding the Throne (Arsh) of Allah.

(Tafseer-e-Safi)

The Holy Prophet once said, "The darkness present on the Day of Judgement will represent injustice." (Tafseer-e-Safi)

The certainty of the Day of Judgement **-Allah's favours upon us**

Have We not made the earth as a wide expanse, and the mountains as pegs? And (have We not) created you in pairs, and made your sleep for rest, and made the night as a covering, and made the day as a means of subsistence? And (have We not) built over you the seven firmaments, and placed (therein) a Light of Splendour? And do We not send down from the clouds water in abundance, that We may produce therewith corn and vegetables, and gardens of luxurious growth? Verily the Day of sorting out is a thing appointed, the Day that the trumpet shall be sounded and ye shall come forth in crowds; and the heavens shall be opened as if there were doors, and the mountains shall vanish as if they were a mirage. Truly Hell is as a place of ambush, for the transgressors a place of destination: They will dwell therein for ages. Nothing cool shall they taste therein nor any drink, save a boiling fluid and a fluid, dark, murky intensely cold, a fitting recompense (for them). For that they used not to fear any account (for their deeds), but they (impudently) treated Our signs as false. And all things have We preserved on record." So taste ye (the fruits of your deeds); for no increase shall We grant you except in punishment. Verily for the Righteous there will be a fulfillment of (the heart's) desires:" Gardens enclosed, and grapevines; companions of equal age; And a cup full (to the brim). No Vanity shall they hear therein nor untruth: Recompense from thy Lord, a Gift (amply) sufficient (from) the Lord of the heavens and the earth, and all between, (Allah) Most Gracious: none shall have

power to argue with Him.

(78; 6-37)(al-Quran)

But verily, it will be but a single (compelling) cry. when. behold. they will be in the(full)awakening(to judgeniein)

(79:13.14)(al-Qiiran)

The question is : how will Allah ressurect you on the day of judgment?

"What ! are ye the more difficult to create or the heaven (above) (Allah)hah constructed it".

(79:27) (al-Quran)

**The reasons for being condemned to hell
-Divine Justice**

Therefore when there comes the great overwhelming (Event), the day when man shall remember (all) that he strove 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. They ask thee about the Hour'When will be its appointed time?'Wherein art thou (concerned) with the declaration thereof? With thy Lord is the Limit fixed therefor. Thou art but a warner for such as fear it. The day they see it (it will be) as if they had tarried but a single evening or(at most till) the following mom!

(79: 34-46) (al-Quran)

Woe to man! What hath made him reject Allah ? From what stuff hath He created him ? From a sperm-drop: He hath created him, and then mouldeth him in due proportions: Then doth He make His path smooth for him: Then. He causeth him to die and putteth him in his grave; Then. when it is His will. He will raise him up (again). By no means hath he fulfilled what Allah hath Commanded him.

(80: 17-23) (al-Quran)

At length, when there comes the deafening noise,- that Day shall a man flee from his own brother, and from his mother, and his father, and from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him idifferent to the others. Some faces that Day will be beaming, laughing, rejoicing, and other faces that Day will be dust-stained; blackness will cover them: such will be the rejectors of Allah, the doers of inequity.
(80:33-42) (al-Quran)

Dealing in fraud and Divine Justice

Woe to those that deal in fraud, those who when they have to receive by measure from men, exact full measure. But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account? On a Mighty Day, A Day when (all) mankind will stand before the Lord of the Worlds? Nay! Surely the Record of the Wicked is (preserved) in *Sijjin* And what will explain to thee what *Sijjin* is? (There is) a Register (fully) inscribed. Woe, that Day, to those that deny -Those that deny the Day of Judgment. And none can deny it but the Transgressor beyond bounds, the Sinner! When Our Signs are rehearsed to him, he says "Tales of the Ancients!" By no means! but on their hearts is the stain of the (ill) which they do! Verily from (the Light of) their Lord, that Day, will they be veiled. Further, they will enter the Fire of Hell. Further, it will be said to them: "This is the (reality) which ye rejected as false!" Nay, verily the Record of the Righteous is (preserved) in '*illiyun*'. And what will explain to thee what '*illiyun*' is? (There is) a Register (fully) inscribed, to which bear witness those nearest (to Allah), Truly the Righteous will be in Bliss: On Thrones (of Dignity) will they command a sight (of all things): Thou wilt recognize in their faces the beaming brightness of Bliss. Their thirst will be slaked with Pure Wine sealed: The seal thereof will be Musk: and for this let those aspire, who have aspirations:
(83: 1-26) (al-Quran)

The consequences of mocking the pious

Those in sin used to laugh at those who believed, and whenever they passed by them, used to wink at each other (in mockery); And when they returned to their own people, they would return jesting; And whenever they saw them, they would say "Behold! these are the people truly astray!" But they had not been sent as keepers over them! But on this Day the Believers will laugh at the Unbelievers. (83: 29-34) (al-Quran)

The grave consequences of injustice

Those who persecute (or draw into temptation) the believers, men and women, and do not turn in repentance will have the Penalty of Hell: they will have the Penalty of the burning fire. For those who believe and do righteous deeds will be Gardens beneath which rivers flow: that is the great salvation (the fulfillment of all desires). (85: 10,11) (al-Quran)

The punishment for scheming against the Truth

As for them they are but plotting a scheme, and I am planning a scheme. Therefore grant a delay to the unbelievers: Give respite to them gently (for a while). (86: 15-17) (al-Quran).

The reward for good deeds

But those will prosper who purify themselves, and glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer. Nay (behold), ye prefer the life of this world: But the Hereafter is better and more enduring. And this is in the Books of the earliest (Revelations) 'the Books of Abraham and Moses. (87; 14-19) (al-Quran)

The punishment for turning away from the truth

But if any turn away and reject Allah, Allah will punish him with a mighty punishment. For to Us will be their Return; Then it will be

for Us to call them to account.

(88: 23-26) (al-Quran)

The punishment for injustice, dishonesty and indifference

Nay nay! but ye honor 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 bind.

(89: 17-26) (al-Quran)

Reward for the true believers

(To the righteous soul will be said; "O (thou) soul, in (complete) rest and satisfaction! "Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him! "Enter thou, then among my Devotees! "Yea enter thou my Heaven"!

(89:27-30) (al-Quran)

The consequences of not striving to perform good deeds

And show him the two highways? But he hath made no haste on the path that is sleep, and what will explain to thee the path that is sleep? (It is:) freeing the bondman: Or the giving of food in a day of privation To the orphan with claims of relationship, or to the indigent (down) in the dust. Then will he be of those who believe and enjoin patience (constancy and self-restraint), and enjoin deeds of kindness and compassion. Such are the Companions of the Right Hand. But those who reject Our Signs, they are the (unhappy) companions of the Left Hand. On them will be fire vaulted over (all round).

(90: 10-20) (al-Quran)

The reward for piety and charity

Verily (the ends) ye strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the best.- We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the best.- We will indeed make smooth for him the path to misery; Nor will his wealth profit him when he falls headlong (into the Pit). Verily We take upon Ourselves to guide, and verily unto Us (belong) the end and the beginning. Therefore do I warn you of a Fire blazing fiercely; None shall reach it but those most unfortunate ones who give the lie to truth and lum their backs. But those most devoted to Allah shall be removed far from it, - those who spend their wealth for increase in self-purification, and have in their minds no favour from anyone for which a reward is expected in return, but only the desire to seek for the countenance of their Lord Most High. and soon will they attain (complete) satisfaction.

(92: 4-21) (al-Quran)

The punishment for accumulating unlawful wealth and the consequences of greed - Divine Justice

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) until ye visit the graves. But nay, ye soon shall know (the reality). Again, ye soon shall know! Nay, were ye to know with certainty of mind, (Ye would beware!) Ye shall certainly see Hell Fire! Again ye shall see it with certainty of sight! Then shall ye be questioned that Day about the joy (ye indulged in)!

(102: 1-8) (al-Quran)

Those who prosper - Divine Justice

By (the Token of) time (through the Ages), verily Man is in loss. except such as have Faith, and do righteous deeds, and (Join) together) in the mutual teaching of Truth, and of Patience and Constancy,

(103: 1-3) (al-Quran)

The punishment for committing slander, backbiting, and oppression

Woe to every (kind of) scandal-monger and backbiter, who pileth up wealth and layeth it by, thinking that his wealth would make him last for ever! By no means! He will be sure to be thrown into that which breaks to pieces. And what will explain to thee that which Breaks to Pieces?(It is) the Fire of the Wrath of Allah kindled (to a blaze) The which doth mount (Right) to the Hearts: It shall be made into a vault over them In columns outstretched.

(104: 1-9) (al-Quran)

Those doomed to Perdition-Divine Justice

Seest thou one who denies the Judgment (to come)? Then such as the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent. So woe to the worshippers Who are neglectful of their Prayers, those who (want but) to be seen (of men), will refuse (to supply) (even) neighborly needs.

(107: 1-7) (al-Quran)

The consequences of Polytheism

Yet there are men who take (for worship) others besides Allah as equal (with Allah); 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. Then would those who are followed clear themselves of those who follow (them): they would see the penalty, and all relations between them would be cut off. And those who followed would say: "If only we had one more chance, we would clear ourselves of them as they have cleared themselves of us," Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets nor will there be a way for them out of the fire. O ye people! eat of what is on earth, lawful and good: and do not follow the footsteps of the evil one, for he is to you an avowed enemy. For he commands you what is evil and

shameful and that ye should say of Allah that of which ye have no knowledge.

(2: 165-169) (al-Quran)

The consequences of blind faith

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? The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries; deaf, dumb, and blind, they are void of wisdom. O ye who believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship.

(2: 170-172) (al-Quran)

Imam Ali Raza (AS) quotes that the Holy Prophet said. " Prayer isn't long prostrations and frequent bows but it is reflecting on the signs and creatures of God." (Al-Kafi)

Also "An hour spent in reflection over God's signs is superior to seventy years of worship" (Al-Kafi)

God's punishments --- and the laws governing His recompense

Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife giving you a taste of mutual vengeance -each from the other," See how We explain the Signs by various (symbols) that they may understand. But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs: "For every Message is a limit of time and soon shall ye know it."

(6:65-67)(al-Quran)

Explanation;

The above verse means that your time limit is not up yet. That's why the results of your actions have not been presented yet. But due to the presence of time and the lack of punishment do not think that it is over and you have been let free. No, the result of every action

will be fully presented: it is a different matter that the result day is not yet here, It's time has been ordained according to God's will. and that is the only reason why you have not been punished yet. (Tafseer-e-Tibyan)

Consultations and discussions are being held in the heavens for your ruination and destruction.

-Iqbal

The punishment for turning religion into a game

Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah; if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah,

(6: 70) (al-Quran)

Explanation:

Turning religion into a game means not giving any importance to religion and reducing it to a trivial status. The best examples to illustrate this are the actions of all those religious followers who consider religion to be just a matter of traditions and celebrations. None pays attention to the real teachings and instructions of religion. And as for the materialistic worldly ones they do not pay attention to religion at all and discard it as tales by the ancient or nonsensical stories,

God's Justice and Vengeance

Allah! there is no god but He.-the Living the Self-Subsisting. Eternal. It is He Who sent down to thee (step by step) in truth, the Book. confirming what went before it; and He sent down Law (of Moses) and the Gospel (of Jesus) before this-as a guide to mankind. and He sent down the Criterion (of judgment between right and

wrong). Then those who reject Faith in the signs of Allah will suffer the severest penalty, and Allah is Exalted in Might. Lord of Retribution, From Allah, verily nothing is hidden on earth or in the heavens.

(3:2-5) (al-Quran)

Allah hath heard the taunt of those who say: "Truly Allah is indigent and we are rich!" We shall certainly record their word and (their act) of slaying the Prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!" This is because of the (unrighteous deeds) which your hands sent on before ye: for Allah never harms those who serve Him."

(3:181-182) (al-Quran)

Allah is never unjust in the least degree: if there is any good (done) He donbleth it. and giveth from His own presence a great reward, How then if We brought from each people a witness, and We brought thee as a witness against these people! On that day those who reject faith and disobey the Apostle will wish that the earth were made one with them: but never will they hide a single fact from Allah!

(4:40-42) (al-Quran)

Say: "Shall I seek for judge other than Allah? when He it is Who hath sent unto yon the Book. explained in detail." They know full well, to whom We have given the Book. that it hath been sent down from thy Lord in truth. Never be then of those who doubt. The Word of thy Lord doth find its fulfillment in truth and in justice: none can change His Words: for He is die one who heareth and knoweth all,

(6:114-115) (al-Quran)

O ye assembly of Jinns and men! came there not unto you apostles from amongst you, setting forth unto you of the meeting of this day of yours?" They will say: "We bear witness against ourselves. " It was the life of this world that deceived them. So against themselves will they bear witness that they rejected faith- (The apostles were sent) thus. for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were

unwarned. To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do. Thy Lord is Self-sufficient, full of Mercy: if it were His Will He could destroy you. and in your place appoint whom He will! as your successors even as he raised you up From the posterity of other people, All that hath been promised unto you, will come to pass: nor can ye frustrate it (in the least bit). Say: "O my people! do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."
(6: 130-135) (al-Quran)

God does not place a greater burden than one can bear

No soul shall have a burden laid on it greater than it can bear.
(2:233) (al-Quran)

On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith."
(2:286) (al-Quran)

Beauty and ugliness are rational, not shariat-based

And who turns away from the religion of Abraham but such as debase their souls with folly?.....
(2: 130) (al-Quran)

When some trouble toucheth man, he crieth unto his Lord. turning to Him in repentance: but when He bestoweth a favor upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!" Is one who worships devoutly during the hours of the night prostrating himself

or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord- (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition."

(39: 8-9) (al-Quran)

The manifold reward for good and the equal recompense of evil

Except those who repent and make amends and openly, declare (the truth): to them I am Oft-Returning, Most Merciful. Those who reject faith, and die rejecting, on them is Allah's curse, and the curse of angels, and of all mankind, they will abide therein; their penalty will not be lightened, nor will respite be their (lot).

(2:160-162) (al-Quran)

He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them. Say: "Verily, my Lord hath guided me to a way that is straight.-a religion of right, the path (trodden) by Abraham the true in faith, and he (certainly) joined not gods with Allah." Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds: No partner hath He: this am I commanded and I am the first of those who bow to His Will."

(6:160-163) (al-Quran)

It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness these are the one for whom there is a multiplied reward for their deeds, while secure they (reside) in the dwellings on high! Those who strive against Our Signs, to frustrate them, will be given over into Punishment. Say: "Verily my Lord enlarges and restricts the Sustenance to such of His servants as He pleases: and nothing do ye spend in the least (in his cause) but He replaces it: for He is the Best of those who grant Sustenance."

(34: 37-39) (al-Quran)

Belief in the Hereafter

The nature and proof of the hereafter

See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things. And on the Day that the unbelievers will be placed before the fire, (they will be asked) "Is this not the truth? " They will say, "Yea, by our Lord!" (One will say:) "Then taste ye the penalty, for that ye were wont to deny (Truth)!" Therefore patiently persevere, as did (all) apostles of inflexible purpose; and be in no haste about the (unbelievers). On the Day that they see the (punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?
(46: 33-35) (al-Quran)

The reason for denying the truth and its punishment

When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth. Almost bursting with fury: every time a group is cast therein, its Keepers will ask "Did no Warner come to you?" They will say: "Yes indeed: a Warner did come to us, but we rejected him and said 'Allah never sent down any (Message): ye are in nothing: but an egregious delusion!' They will further say; "Had we but listened or used our intelligence, we should not (now) be among the companions of the blazing fire!" They will then confess their sins: but far will be (forgiveness) from the companions of the blazing fire! As for those who fear their Lord unseen for them is forgiveness and a great reward.
(67: 7-12) (al-Quran)

The Omnipotence of God

Or who is there that can provide you with sustenance if He were to

withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth). Is then one who walks headlong, with his face groveling, better guided.-or one who walks evenly on a straight way?

(67:21-22 Hal-Quran)"

Explanation:

The verse clearly states that if God wishes, He may stop rain and as a result all sources of life and livelihood will stop functioning. (Tafseer-e-Safi)

The first example is of the disbeliever and the second example is that of the believer (Momin) who believes in God and in the life hereafter. The disbeliever's concept about everything in the universe is opposite to that of the believer who treads far from the paths of division and differences, excesses and disharmony.

Imam Mohd. Baqir (A.S.) narrates that the Holy Prophet said that there are four types of hearts.

- (1) One, is the heart which is full of both faith and hypocrisy
- (2) Second, is the heart which is perverted
- (3) Third, the heart which is marked
- (4) Fourth, the heart which is shiny and pure.

The heart which is marked is the heart of the disbeliever (Munafiq) and the pure enlightened heart is that of the true believer (Momin): this heart thanks God when it receives blessings and when it is tested, it is patient. A perverse heart is the heart of a disbeliever.

(Tafseer-e-Safi, al-Kafi, Maa'niul-Akhbar)

The importance of the Qura'n and those who indulge in black magic

Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. A (long) respite will I grant them: truly powerful is My plan.

(68: 44-45) (al-Quran)

Explanation:

It means that those people who don't accept God, Quran and the hereafter, but are well off and prospering in the world, should not be misled by their apparent good fortune. For God's method of testing is such that He grants favour upon favour and when a person has sinned, been cruel and harsh, and by committing numerous sins has made himself deserving of punishment, then all good disappears and there is nothing but punishment for him. God calls this His secret plan. It is called the rule of 'Istadraj', the Law of Gradation. God punishes cruel tyrants in this way. (Faslul-Khitab)

Beware. O tyrant! Severe are the penalties and punishments of God for the cruelties you inflict on mankind. This is a natural corollary of such deeds.

-Iqbal

The consequences of not believing in the hereafter

And Pharaoh and those before him and the cities overthrown committed habitual sin. And disobeyed (each) the apostle of their Lord: so He punished them with an abundant penalty. We, when the water (of Noah's flood) overflowed beyond its limits, carried you (mankind), in the floating (Ark), that We might make it a message unto you. and their ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance. Then, when one blast is sounded on the trumpet and the earth is moved, and its mountains. and they are crushed to powder at one stroke.- on that Day shall the (great) event come to pass. and the sky will be rent asunder for it will that Day be flimsy, and the angels will be on its sides, and eight will. that Day, bear the Throne of thy Lord above them. That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden. Then He that will be given his Record in his right hand will say: "Ah here! read ye my Record! "I did really understand that my Account would (one Day) reach me" And he will be in a life of bliss in a Garden on high. the fruits whereof (will hang in bunches) low and near. "Eat ye and drink ye. with full satisfaction: because of the (good) that ye sent before you in the days that are gone!" And he that will be given his record in his left

hand will say: "Ah! would that my record had not been given to me! "And that I had never realized how my account (stood)! "Ah! would that (death) had made an end of me! "Of no profit to me has been my wealth! "My power has perished from me!"... (The stern command will say): "Seize ye him and hind ye him "And hum ye him in the blazing fire."Further, make him march in a chain whereof the length is seventy cubits! "This was he that would not believe in Allah Most High. "And would not encourage the feeding of the indigent" "So no friend hath he here this Day, nor hath he any food except the corruption from the washing of wounds, "which none do eat but those in sin."
(69: 9-37) (al-Quran)

Explanation:

The weight of the Heavens on the day of judgment will be due to God's Light, Majesty and Power because in the end God's Might will be completely revealed,

The second thing is that life in Heaven will be free of all problems, worries, pain, fear and faults. That is why it is referred to as the life which is dear to the soul'. (Majidi)

Third, those who, when in the World, did not ever think that they will be called to answer for their actions. These very people will be the people of the left on the Day of Judgment. Compared to them the people who will be given their deeds in their right hand will be the successful ones on the Day of Judgment- and they were those who were sure of being tested for their deeds. (Al Quran)

As wealth and progeny and fame are the things which are responsible for destroying a person's faith and this is why these have been specifically mentioned.

Fourthly, the people who will be punished in the end will be those who don't believe in God and the end, who don't pay the rights of fellow humans, who have no compassion for the poor. Now all can evaluate themselves in the light of these criteria. (Faslul-Khitab)

Imam Jafar-e-Sadiq (AS) narrates that the chain to be used to bind

the sinner in hell will be seventy hand long and if one of its loops is kept on the earth, the earth would melt from the heat. (Tafseer-e-Saft)

It is possible that seventy hands is used metaphorically to signify that the chain is very long. (Tafseer-e-Kabeer)

Types of death

Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,- and ye the while (sit) looking on,- But We are nearer to him than ye. and yet see not.- then why do ye not if you are exempt from (future) account, call back the soul. if ye are true (in your claim of independence)? Thus, then. if he be of those nearest to Allah (there is for him) rest and satisfaction and a garden of delights. And if he be of the Companions of the Right Hand (For him is the salutation) "Peace be unto thee" from the Companions of the Right Hand. And if he be of those who treat, (truth) as falsehood, who go wrong, for him is entertainment with boiling water. And burning in hell-fire. Verily this is the very truth and certainty. So celebrate with praises the name of thy Lord, the Supreme.

(56:83-96) (al-Qnran)

Explanation:

The verses mean that if your own life and death are not in your own control, then why don't you obey God: then what right do you have to restrict the power and majesty of one so great as God . God can take away the soul whenever he wants and can return it as he pleases. When a near one dies. is it possible for you to stop his death ? When you can't stop the death of your own relative how will you stop God from raising the dead on the day of judgment? (Tafseer-e-Majidi)

The level or status of the dead is determined by their faith and action. The reality of these levels is certain and definite. The double reminder confirms that it is absolutely certain and there is nothing to be questioned now. (Tafseer-e-Kabeer)

Imam Ja'far Sadiq (A.S.) narrates that the Holy Prophet said that

"When a person dies, firstly his wealth appears before him and he is very happy to see it and says to it "I worked very hard to earn you. Now at the time of my greatest need tell me how you can help me?". His wealth replies: "I am at your service, but the maximum I can do for you is buy you your coffin and grave." The dying one is disappointed and as he looks the other way, his children appear before him and he asks them. "What can you do for me today?". The children reply "We can carry you to your grave and bury you". The dying one is once more disappointed, when he sees a beautiful bright face coming towards him; it comes nearer and holds him by (he arm saying "Do not worry. I will remain with you in your grave and in the end, on the Ground and on the 'Bridge'; in fact, I will not leave your side until I have seen you safely in the gardens of Heaven. The dying one is surprised and says "Who are you that is helping me at a time of such need". The face smiles and says "I am that good deed of yours that you performed though not with much pleasure but dutifully." (al-Kafi)

*Your dominion is only that
which you create yourself
and not this material world of
bricks and mortar and trees
which you see around yourself.*

*Your deeds in life shape your
own heaven, hell.
This dust-based creature (Man)
by nature is neither angel nor
satan.*

-Iqbal

The three final categories of humanity on the Day of Judgement

When the earth shall be shaken to its depths, and the mountains shall be crumbled to atoms, becoming dust scattered abroad, and ye shall be sorted out into three classes. Then (there will be) the Companions of the Right Hand; what will be the Companions of the Right Hand? And the Companions of the left hand, what will be

the Companions of the Left Hand? And those foremost (in faith) will be foremost (in the Hereafter). These will be those nearest to Allah: In Gardens of Bliss: A number of people from those of old, and a few from those of later times. (They will be) on thrones encrusted (with gold and precious stones), reclining on them facing each other. Round about them will (serve) youths of perpetual (freshness), with goblets (shining) beakers and cups (filled) out of clear-flowing fountains: No after-ache will they receive therefrom, nor will they suffer intoxication: And with fruits, any that they may select: and the flesh of fowls, any that they may desire. And (there will be) companions with beautiful big and lustrous eyes.- like unto pearls well-guarded. A reward for the deeds of their past (life). No frivolity will they hear therein, nor any taint of ill. only the saying "Peace! Peace." The Companions of the Right Hand. what will be the Companions of the Right Hand?(They will be) among Lole-trees without thorns, among Talh trees with flowers (or fruits) piled one above another, in shade long-extended, by water flowing constantly, and fruit in abundance, whose season is not limited, nor (supply) forbidden, and on thrones (of dignity), raised high. We have created (their Companions) of special creation, and made them virgin-pure (and undefiled).- Beloved (by nature) equal in age, for ihe companions of the Right Hand. A (goodly) number from those of old, and a (goodly) number from those of later times. The Companions of the Left Hand. -what will be the Companions of the Left Hand? (They will be) in the midst of a fierce blast of fire and in boiling water, and in the shades of Black Smoke: Nothing (will there be) to refresh nor to please: For that they were wont to be indulged, before that. in wealth (and luxury). And persisted obstinately in wickedness supreme! And they used to say. "what! when we die and become dust and bones, shall we then indeed be raised up again? "(We) and our fathers of old?" Say: "Yea. those of old and those of later times, all will certainly be gathered together for the meeting appointed for a Day well-known. Then will ye truly,- o ye that go wrong, and treat (truth) as falsehood! Ye will surely taste of the tree of Zaqqiim. then will ye fill your insides therewith, and drink boiling water on top of it: Indeed ye shall drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requit! It is We Who have created you: why will ye not witness the Truth? (56: 4-57) (al-Quran)

The rationale of resurrection

Doth not man see that it is We Who created Him from sperm? Yet behold! He (stands forth) as an open adversary! And he makes comparisons for us, and forgets his own (origin and) creation: He says "Who can give life to (dry) bones and decomposed ones (at thai)?" Say "He will give them life Who created them for the first time! For He is well-versed in every kind of creation! "The same Who produces for you fire out of the green tree, when behold! Ye kindle therewith (your own fires)! "Is not He Who created the heavens and the earth able to create the like thereof?" Yea, indeed! for He is the Creator Suprême of skill and knowledge (infinite)! Verily when He intends a thing, His command is "Be" and it is! So glory to Him in Whose hands is the dominion of all things; and to Him will ye be all brought back.

(36:77-83) (al-Quran)

Explanation:

It means how is it not possible for the Creator, who created a thing from nothing - who can initiate the beginning of creation, to reincarnate us? (JASSAS)

'Markli' and 'Afaar' are the trees that burst into flames if they get rubbed against each other, even if water is flowing between them. (Tafseer-e-Safi)

Thus He who can create flames from a wet branch, how can it be difficult for Him to create life in inanimate objects.

(Tafseer-e-Majidi)

The last words of the verse imply that God is the ultimate Creator of everything. He creates just through His will. He doesn't need any material for the purpose of creation.

This is mentioned just as an example. It does not mean that God says "Be, Be" before creating each and every thing. He just plans and the task is completed; it is expressed so only for our understanding, as continuously repeating "BE, BE" is also a sort of II errors and faults.

a pre-requisite and God is free of all errors and faults.
(Faslul-Khitab)

Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give," Say; "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together." They ask; When will this promise be (fulfilled)? -If ye are telling the truth. Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public." At length, when they see it close at hand, grieved will be the faces of the unbelievers and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"

(67:23-27)(al-Quran)

Explanation:

God is telling us that apparently 'I have spread you over the earth, but when I wish to question you, you will all be collected in the ground of judgement (Maidan-e-Hisab) no matter wherever you are or howsoever vastly spread you may be. Therefore, do not think that you are out of Our reach and you can be saved if you are all over the earth .You can never escape My great hold, no matter where you are. (Tafseer-e-Majidi)

As for the disbelievers asking about the time of Ressurrection, their purpose is mainly to ridicule the belief in the day of judgement. This can be answered by saying that God alone knows the time of Resurrection- However, when it is time for fair judgment and resurrection you will suffer greatly. (Thanavi)

The disbelievers asking about the time of Resurrection is just like a murderer condemned to death asks the judge 'When will I be hanged? At what time and in what manner shall the hanging take place? etc etc. (Thanavi)

Do ye then see? The (human seed) that ye throw out, - Is it ye who create it or are We the Creator? We have decreed Death to be your common lot and We are not to be frustrated From changing your

Forms and creating you (again) in (Forms) that ye know not. And ye certainly know already the first form of creation: why then do ye not celebrate His praises?

(56:58-62) (al-Quran)

Explanation:-

Imam Ja'far Sadiq (A. S.) narrates that the Holy Prophet said "Allah has created three types of men. The foremost in good deeds- those who exceed others in good deeds and are God's special followers. God has specified five spirits in them and aided them with:

1. **Rooh ul Quds**- to help them recognize the right and the reality of everything
2. **Rooh-ul-Iman**- which keeps them in constant fear of God's anger and wrath
3. **Rooh-ul-Quwwah** - which gives them the strength to obey God
4. **Rooh-ul-Slihwat**- which kindles in them the desire to worship and the hate for God's disobedience.
5. **Rooh-ul-Madarij**- which gives them the ability to move about in their normal activities of life
(Tafseer-e-Safi, al-Kafi)

Since the time of the last Ummah will be closer to the Day of Judgement, and the earlier Ummahs had spent more time, maybe more pious ones will be from among them. But the people of the left hand will be so much more in both the times that it will be impossible to count their number. (Kashaf)

The wine which will be given to the dwellers of Heaven will be more delicious than anything on Earth but it will have none of the adverse effects contained in earthly wines. The Quran has described this aspect of wine in just two words. Only those blessings of Heaven are mentioned as are relevant to the Arabs, as Arabs are the first addressed. That is why other blessings are mentioned metaphorically. Concerning Heaven- God has said "*There will be delights such as the heart has never imagined.*" (Quran)

Similarly only the fruits which the Arabs knew of are mentioned, while the fruits of Heaven are unlimited in taste and number.

For the dwellers of heaven will be their wives and the *Hurs* (virgin pure companions). They were created instantly and they will be exceedingly beautiful but no jealousy or envy will be found in the heavenly women: no such unpleasant emotion will exist in Heaven.

Wealthy are referred to as those rich people who are proud of their wealth and are so engrossed in it that they forget the requirements and dictates of religion and are lost in a sea of arrogance. The representation of this group was done by the Egyptian, Greek, and the Quraish of Mekka, as it is now done by the rich Americans and Europeans. These are the people who are currently presiding over all world affairs. These are those who consider life after death to be a joke, a pointless myth. They either plainly negate this or their disbelief shown in all their actions.

The most obvious proof is given by God when He says that you are non-existent and We created you and can recreate you, then why do you not understand? (Tafseer-e-Majidi)

Conversation of those present on the Day of Judgement with God (God's justice)

O ye assembly of Jinns and men! came there not unto you apostles from amongst you, setting forth unto you. My signs and warning you of the meeting of this day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them So against themselves will they bear witness that they rejected faith. (The apostles were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned. To all arc degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do. Thy Lord is Self-sufficient, full of Mercy:

.....
(6:130-133) (al-Quran)

Then shall We question those to whom Our message was sent and those by whom We sent it. And verily We shall recount their whole story with knowledge, for We were never absent (at any time or place). The balance that day will be true (to a nicety): those whose

scale (of good) will be heavy, will prosper. Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated our signs. It is We who have placed you with authority on earth, and provided you therein with means for the fulfilment of your lire: small are the thanks that ye give!
(7;6-10)(al-Qiiran)

So warn mankind of the Ray when the Wrath will reach them: then will the wrongdoers say: "Our Lord! respite us(if only) for a short term: we will answer Thy Call. and follow the apostles!" "What! were ye not wont to swear aforetime that ye should suffer no decline? "And ye dwelt in the dwellings of men who wronged their own souls: ye were clearly shown how We dealt with them: and We pui forth many parables in your behoof!" Mighty indeed were the plots which they made, bul their plots were (well) within the sight of Allah, even though they were such as to shake the hills! Never think that Allah would fail His apostles in His promise: for Allah is Exalted in power, the Lord of Retribution. One day the Earth will be changed to a different Eartn.and so will be the Heavens, and (men) will be marshalled forth, before Allah, the One. the Irresistible; And thou win see the sinners that day bound together in fetters, their garments of liquid pitch and their faces covered with Fire: That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.
(14:44-51) (al-Quran)

"Were not My Signs rehearsed to you and ye did but treat them as falsehoods?" They will say; "Our Lord! our misfortune overwhelmed us and we became a people astray! "Our Lord! bring us out of this: if ever we return (to evil) then shall we be wrongdoers indeed!" He will say: "Be ye driven into it (with ignominy)! and speak ye not to Me! "A parly 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 art the best of those Who show mercy!' "But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them! "I have rewarded them this day for their patience and constancy: they are indeed the ones that have achieved Bliss..." He will say: "What number of years did ye stay on earth?" They will

say: "We stayed a day or part of a day: but ask those who keep account." He will say: "Ye stayed not but a little if ye had only known! "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" Therefore exalted be Allah, the King, the Reality; there is no god but He, the Lord of the Throne of Honor! 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! So say: "O my Lord! grant thou forgiveness and mercy! for Thou art the Best of those who show mercy!"
(23:105-118)(al-Quran)

And O ye in sin! get ye apart this Day! "Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed? "And that ye should worship Me, (for that) this was the Straight Way? "But he did lead astray a great multitude of you. Did ye not, then, understand? "This is the Hell of which ye were (repeatedly) warned! "Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)." That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness to all that they did.
(36:59-66) (al-Quran)

Verily those who live in awe for fear of their Lord; Those who believe in the signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their charity with their hearts full of fear, because they will return to their Lord. It is these who hasten in every good work, and these who are foremost in them.
(23: 57-61) (al-Quran)

The reality and feelings at the time of death

Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life. We shall give it to him; and if any do desire a reward in the hereafter. We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude. How many of the Prophets fought (in Allah's way) and with them (fought) large bands of godly men? But they never lost

heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast. All that they said was: "Our Lord! forgive us our sins and anything we may have done that transgressed our duty: establish our feet firmly and help us against those that resist faith." And Allah gave (them) a reward in this world, and the excellent reward of the Hereafter. For Allah loveth those who do good.

(3:145-148)(al-Quran)

Worldly life and the secret of success

Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception. Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil, then that will be a determining factor in all affairs,

(3:185-186) (al-Quran)

The secret for triumphing over death

Hast thou not turned thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as-or even more than -they should have feared Allah: they say: "Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least! "Wherever ye are, death will find you out even if ye are in lowers built up strong and high!".....

(4:77-78) (al-Quran)

Note:

Hazrat Ali (A.S.) said that "If death is sure to come and worldly life is sure to end, why not give it in the way of God so that we can receive the honor of martyrdom"

*Who asks him to die thr death of a Muslim, whose heart trembles
al the prospect of death as an unbeliever?*

-Iqbal

The grave consequences of needlessly putting up with oppression and the benefits of migration

When angels take the souls of those who die in sin against their souls, they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for yon to move yourselves away (from evil)?" Such men will find their abode in Hell.- what an evil refuge! Except liiose who are (really) weak and oppressed-men, women, and children who have no means in their power nor (a guide-post) to direct their way. For these there is hope thai Allah will forgive: for Allah doth blot out (sins) and forgive again and again.

(4:97-99) (al-Quran)

Death resembles sleep and God is the only one Who gives relief

It is He Who doth take your souls by night, and hath knowledge of all that ye have done by day. By day doth He raise you up again: thai a term appoinied be fulfilled: in the end unio Him will be your return, then will He show you the truth of all that ye did- He is the Irresistible, (watching) from above over his worshippers, and He sets guardians over you, At length, when death approaches one of you. Our angels take his soul and they never fail in their duty. Then are men returned unto Allah, their Protector, the (only) reality: is not His the Command? And He is the swiftest in taking account. Say: "who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in meekness and silent terror: if He only delivers us from these (dangers), (we vow) we shall truly show

our gratitude'-'?" Say: "It is Allah that delivereth you from these and all (other) distresses: and yet ye run after false (6:60-64) (al-Quran)

The Scenario of a tyrant's death

.....If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands (saying) "Yield up your souls. This day shall ye receive your reward, - a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject His Signs" "And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!" It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth?

(6:93-95) (al-Quran)

To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

(7:34) (al-Quran)

The biggest tyrant and the punishment of the Polytheists

Who is more unjust than one who invents a lie against Allah or rejects his signs? For such, their portion appointed must reach them from the Book (of decrees); until, when Our messengers (of dea(h) arrive and take their souls, they say: "where are the things that ye used to invoke besides Allah?" They will reply, "they have left us in the lurch, "and they will bear witness against themselves, that they had rejected Allah. He will say: "enter ye in the company of the peoples who passed away before you - men and Jinns - into the fire. Every time a new people enters, it curses its sister-people (that went before) until they follow each other all into the fire.

Saith the last about the first: "Our Lord' it is these that misled us: so give them a double penalty in the fire." He will say: "doubled for all": but this ye do not understand. Then the first will say to the last: "see then' no advantage have ye over us: so taste ye of the penalty for all that ye did!" To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: such is Our reward for those in sin. For them there is hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong. But those who believe and work righteousness, - no burden do We place on any soul. but that which it can bear,-they will be companions of the garden, therein to dwell (for ever). And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: "Praise be to Allah. Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us," And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness)." The companions of the garden will call out to the companions of the fire: "We have indeed found the promises of our Lord to us true: have you also found your Lord's promises true?" They shall say "yes": but a crier shall proclaim between them: "the curse of Allah is on the wrong-doers; "Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."

(7:37-45) (al-Quran)

Lo' the hypocrites say. and those in whose hearts is a disease: "these people--their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, wise. If thou couldst see, when the angels take me souls of the unbelievers (at death), (how) they smile their faces and their backs (saying): "Taste the penalty of the blazing Fire. "Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants: "(Deeds) after the manner of the people of Pharaoh and of those before them: they rejected the signs of Allah and Allah punished them for their crimes: for Allah is strong and strict in punishment: "Because Allah will never change the grace which He hath bestowed on a people

until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)."
(8:49-53) (al-Quran)

"(Namely) those whose lives the angels take in a state of wrongdoing to their own souls." Then would they offer submission (with ilie pretence), "We did no evil (knowingly)". (The angels will reply). "Nay. but verily Allah knoweth all that ye did; So enter the gates of Hell. to dwell therein. Thus evil indeed is the abode of the arrogant." To the righteous (when) it is said, "What is it that your Lord has revealed?" they say "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous. - Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous,- (Namely) those whose lives the angels take in a state of purity, saying (to them) "Peace be on you; enter ye the Garden, because of the good which ye did (in the world).
(! 6:28-32) (al-Quran)

Every soul shall have a taste of death: in the end to Us shall ye be brought back. But those who believe and work deeds of righleousness-to them shall We give a Home in Heaven, lofty mansions beneath which flow rivers,- to dwell therein for aye; an excellent reward for those who do (good)! Those who persevere in patience and put their trust in their Lord and Cherisher.
(29:57-59) (al-Quran)

And ye! they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for. Say: "Running iiway will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!" Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you mercy?" Nor will they find for themselves, besides Allah, any protector or helper. Verily Allah knows those among you who keep back (men) and those who say to their brethren "Come along to us. bul come not to the fight except for just a little while, covetous over you". Then when fear comes, thou wilt see them looking to thee. their eyes revolving like (those of) one over whom hovers

death; but when the fear is past, they will smite you with sharp tongues, covetous of good. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah. (33:15-19)(al-Quran)

They think that the confederates have not withdrawn; and if the confederates should come (again) they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little. Ye have indeed, in the Apostle of Allah, a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. When the believers saw the confederate forces, they said: "This is what Allah and His Apostle had promised us, and Allah and his Apostle told us what was true." And it only added to their faith and their zeal in obedience. Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow to (the extreme), and some (still) wait: but they have never changed (their determination) in the least: That Allah may reward the men of Truth for their Truth and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is oft-forgiving, most merciful. (33:20-24) (al-Quran)

Truly thou wilt die (one day) and truly they (too) will die (one day). In the end will ye (all), on the Day of Judgement, settle your disputes in the presence of your Lord. Who then doth more wrong than one who utters a lie concerning Allah, and rejects the truth when it comes to him? Is there not in Hell an abode for blasphemers? And he who brings the truth and he who confirms (and supports) it—such are the men who do right. They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good: So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done. Is not Allah enough for His servant. (39:30-36) (al-Quran)

The reality of death

It is Allah that takes the souls (of men) at death: and those that die

not (He takes) during their sleep: those on whom He has passed the decree of death. He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are signs for those who reflect.

(39:42) (al-Quran)

Note:- God gives us death everyday, in the form of sleep in the night and raises us again in the morning, so we are subject to judgement everyday. God demonstrates judgment everyday. This is the best example that on the day of judgement we all will be reawakened.

But how (will it be) when the angels take their souls at death, and smite their faces and their backs? This because they followed that which called forth the wrath of Allah and they hated Allah's good pleasure; so He made their deeds of no effect. Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancor?

(47:27-29) (al-Quran)

Note : This is simply impossible, utterly impossible - even entertaining such a thought is madness.

It was We who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. Behold two (guardian angels) appointed to learn (his doings) learn (and note them), one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him, ready (to note it). And the stupor of death will bring truth (before his eyes): "This was the thing which thou wast trying to escape!" And the trumpet shall be blown: that will be the Day whereof warning (had been given). And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness. (It will be said:) "Thou wast heedless of this; now have We removed thy veil and sharp is thy sight this Day!" And his companion will say: "Here is (his record) ready with me!" (The sentence will be:) "Throw, throw into Hell every contumacious rejector (of Allah)! "Who forbade what was good, transgressed all bounds, cast doubts and suspicions; "Who set up another god besides Allah: throw him into

a severe penalty." His companion will say: "Our Lord! I did not make him transgress, but he was (himself) far astray."

(50:16-27) (al-Quran)

Then why do ye not (intervene) when (the soul of the dying man) reaches the throat, - and ye the while (sit) looking on, - but We are nearer to him than ye and yet see not, - then why do you not if you are exempt from (future) account; call back the soul, if ye are true (in your claim of independence)? Thus, then, if he be of those nearest to Allah (there is for him) rest and satisfaction and a garden of delights. And if he be of the companions of the right hand, (for him is the salutation), "Peace be unto thee" from the companions of the right hand. And if he be of those who treat (truth) as falsehood, who go wrong, for him is entertainment with Boiling Water, and burning in hell-fire. Verily, this is the very truth and certainty. So celebrate with praises the name of thy Lord, the Supreme.

(5 6:83-96) (al-Quran)

Nay (ye men!) but ye love the fleeting life, and leave alone the Hereafter. Some faces that Day, will beam (in brightness and beauty) looking towards their Lord; And some faces that Day will be sad and dismal, in the thought that some back-breaking calamity was about to be inflicted on them; Yea when (the soul) reaches to the collar-bone (in its exit), and there will be a cry "Who is a magician (to restore him)?" And he will conclude that it was (the time) of parting; And one leg will be joined with another: That Day the drive will be (all) to thy Lord! So he gave nothing in charity, nor did he pray! But on the contrary He rejected truth and turned away! Then did he stalk to his family in full conceit! Woe to thee, (O man!) yea, woe! Again, woe to thee (O man!), yea woe! Does Man think that he will be left uncontrolled, (without purpose)?

(75:20-36) (al-Quran)

Prophethood

The benefit and importance of believing in Prophets

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them, did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight. (2:213) (al-Quran)

Those apostles We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees (of honor); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed they would not have fought each other; but Allah fulfilleth His plan.

(2:253) (al-Quran)

Explanation:

All Prophets are equal considering that they have all been sent by God. But their status differs, e.g. amongst the Prophets, five have a higher position. These five Ulul Azm Prophets are the Prophets Noah, Abraham, Moses, Jesus and Muhammad. These Prophets have been granted the book of God and the Divine Law. All other Prophets are of lesser status and follow these five Prophets. And from among these five, our Holy Prophet Muhammed (PBUH) is the last Prophet of God and is thus the most exalted. (Majmaul-Bayan, Tafseer-e-Kabeer Madarik)

Researchers have concluded that:

1. In the same way, there are degrees of importance among the

perfected friends of God.

2. To express the virtues of the Prophets and the Saints is a practice liked by God.

3. God does not use His force or power to make humans do His bidding. A human being is free and independent in his actions. If God were to use His power, there would not be a single disbeliever. The presence of disbelievers proves that humans are independent. In elaborating on the status of great saints, a hint is often more effective. (Zamakh shari)

The virtues of the Prophets

Those apostles We endowed with gifts, some above others: to one of them Allah spoke; others He raised to degrees (of honor); to Jesus, the son of Mary, We gave clear (Signs), and strengthened him with the Holy Spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah fulfilleth His plan.

(2:253) (al-Quran)

It is quoted from Hazrat Ali (A.S.) that the Holy Prophet said that the Prophets are endowed with five spirits (roohs). (1) Rooh-ul-Quds (2)Rooh-ul-Iman (3) Rooh-ul-Quwwah (4) Rooh-ul-Shehwat (5) Rooh-ul-Badan.

(1) Rooh-ul-Quds: It was through this Spirit that they were given prophethood and through it they received knowledge of things.

(2) Rooh-ul-Iman caused Prophets to obey God and stopped them from indulging in Shirk or polytheism

(3) Rooh-ul-Quwwah helped them earn a living and gave them the strength to wage Jihad

(4) Rooh-ul-Shahwat enabled them to eat good food and to marry

(5) Rooh-ul-Badan nourished their body and it flourished. (Tafseer-e-Burhan)

Every Prophet preached the concept of Unity of God (Tauhid)

It is not (possible) that a man to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's; on the contrary (he would say): "Be ye worshippers of Him Who is truly the Cherisher of all, for ye have taught the Book and ye have studied it earnestly." Nor would he instruct you to take angels and prophets for Lords and Patrons. What! Would he bid you to unbelief after ye have bowed your will (to Allah in Islam)?
(3;79-80) (al-Quran)

Explanation:

The Holy Prophet said:-

"Do not elevate me above my position".

Hazrat Ali (A.S.) used to say: Two types of people are misled about me and will enter Hell. He who in friendship and love elevates me beyond my position and the other who lowers me from my position."

It is understood from these verses that the real reason behind the arrival of Prophets is to have God worshipped, not to have themselves worshipped and cherished-this was the purpose of all the righteous people of God and Aimmah-e-Ahle Bait.

A poet says for Imam Hussain (A.S.):

Who through his own deferential prostrations before God draws you towards Him, he alone is the one who is a pointer towards the Master, worthy of worship.

Every Prophet is a witness for his People

How then if We brought from each people a witness, and We brought thee as a witness against these people! On that day those who reject faith and disobey the Apostle will wish that the earth were made one with them: but never will they hide a single fact from Allah!

But never will they hide a single fact from Allah!
(4:41-42) (al-Quran)

A Prophet is the mediator, intercessor and ruler of his People

We sent not an Apostle, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves come unto thee, and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-Returning, most Merciful. But no, by thy Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction. If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: but if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith); And We should then have given them from Our Presence a great reward; And We should have shown them the Straight Way. All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah,- of the Prophets (who teach) the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): ah! what a beautiful fellowship! Such is the Bounty from Allah: and sufficient is it that Allah knoweth all.

(4:64-70) (al-Quran)

We send the Apostles only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear nor shall they grieve. But those who reject Our Signs,- them shall our punishment touch for that they ceased not from transgressing.

(6:48-49) (al-Quran)

The reward for sincerely believing in the Messengers of God

If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought

them to book for their misdeeds. Did the people of the towns feel secure against the coming of our wrath by night while they were asleep? Or else did they feel secure against its coming in broad daylight while they played about (care-free)?

(7:96-98) (al-Quran)

God's way of dealing with the infidels

Whenever We sent a prophet to a town. We took up its people in suffering and adversity, in order that they might learn humility. Then We changed their suffering into prosperity, until they grew and multiplied and began to say: "Our fathers (too) were touched by suffering and affluence". ...Behold ! We called them to account of a sudden, while they realized not (their peril).

(7:94-95) (al-Quran)

To every people (was sent) an Apostle: when their Apostle comes (before them), the matter will be judged between them with justice, and they will not be wronged. They say: "When will this promise come to pass, if ye speak the truth?" Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

(10:47-49) (al-Quran)

The Prophet's task was to reform people

They said: "Oh Shuaib! does thy (religion of) prayer command thee that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? Truly, thou art the one that forbearth with faults and is right-minded!" He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah: in Him I trust and unto Him I look. "And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far

off from you! "But ask forgiveness of you Lord and turn unto Him (in repentance): for my Lord is indeed Full of mercy and loving-kindness."

(11:87-90) (al-Quran)

(Prophet Joseph prayed):

"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events, O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim), and unite me with the righteous." Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee: nor wast thou (present) with them when they concerted their plans together in the process of weaving their plots. Yet no faith will the greater part of mankind have however ardently thou dost desire it.

(12:101-103) (al-Quran)

The purpose of sending the Holy Prophet and the ill fate of his enemies

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!"

(13:30) (al-Quran)

Their apostles said: "Is there a doubt about Allah, the Creator of the heavens and the earth? It is He Who invites you in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority." 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." And the Unbelievers said to their apostles: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrongdoers to perish! "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the time when they shall stand before My tribunal, - such as fear the punishment denounced." But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor. In front of such a one is Hell, and he is given for drink boiling fetid water.

(14:10-16)(al-Quran)

And before thee also the apostles We sent were but men, to whom We granted inspiration: if ye realize this not, ask of those who possess the Message. (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.

(16:43-44) (al-Quran)

By Allah, We (also) sent (our apostles) to peoples before thee; but Satan made, (to the wicked) their own acts seem alluring: he is also their patron today, but they shall have a most grievous Penalty. And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

(16:63-64) (al-Quran)

Who receiveth guidance receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning).

(17:15) (al-Quran)

The message of Prophet Noah and the misconduct of his people

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)?" 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." (And some said:) "He is only a man possessed: wait (and have patience) with him for a time." (Noah) said: "O my Lord! help me: for that they accuse me of falsehood!" 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 whom the Word has already gone forth: and address Me not in favor of the wrongdoers; for they shall be drowned (in the Flood). 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." And say: "O my Lord! enable me to disembark with Thy blessing: for Thou art the Best to enable (us) to disembark." Verily in this there are Signs (for men to understand); (thus) do We try (men). Then We raised after them another generation; 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)?" 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." "If ye obey a man like yourselves, behold it is certain ye will be lost. "Does he promise that when ye die and become dust and bones ye shall be brought forth (again)?" "Far, very far is that which ye are promised! "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again! "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!" (The prophet) said: "O my Lord! help me: for that they accuse me of falsehood." (Allah) said: "In but a little while, they are sure to be sorry!" Then the Blast overtook

them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!

(23:23-44) (al-Quran)

Piety and infallibility of the Prophets and the Imams

And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers."

(2:124) (al-Quran)

Explanation:

Results:

- 1) Imam J'afar Sadiq (A.S.) says "The last words of this verse clarify forever that no person whose soul is stained with sin can become an Imam" as God has said "No tyrant shall receive this Holy rank."
- 2) Second, it was proven that the Imam after a Prophet will be from the Prophet's own family; if this was not so, Prophet Abraham would not have prayed for succession only from his Progeny
- 3) Thirdly, it was understood that a Prophet or an Imam is appointed by God himself and the followers cannot appoint a Prophet or Imam. If the Ummah could appoint Prophets then Prophet Abraham would not have prayed to God to grant his children the honor of Imamatus but instead would have requested the people (Ummah) to make Imams from his children.

The signs for recognizing God's sincere followers

(Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth and I will put them all in the wrong "Except Thy servants among them, sincere and purified (by Thy grace)." (Allah) said: "This (Way of My sincere servants) is indeed a Way that leads straight to Me. "For over My servants no authority shalt thou have except such as put

themselves in the wrong and follow thee." And verily Hell is the promised abode for them all!

(15:39-43) (al-Quran)

Note: The best of God's special followers are the Prophets and Aimma-e-Ahl-e-Bait, since they are unaffected by Satan, and their piety is sanctified by the Holy Quran.

And We admitted him to Our Mercy: for he was one of the Righteous.

(21:75)(al-Quran)

Note:

God states in the Holy Quran about Prophet Lot, that he was truly pious. And thus, by implication, the infallibility of all prophets is proved by the Quran.

The eminence of the noble Prophets

We admitted them to Our Mercy: for they were of the Righteous ones.

(21:86) (al-Quran)

No prophet could (ever) be false to his trust. If any person is so false. He shall on the Day of Judgement, restore what he misappropriated; then shall every soul receive its due,-whatever it eamed.-and none shall be dealt with unjustly.

(3:161) (al-Quran)

Thus have We revealed it to be a judgment 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.

(13:37) (al-Quran)

(It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah: and enough is Allah to call (men) to account. Muhammad is not the father of any of your men, but (he is) the Apostle of Allah and the Seal of the Prophets:

And Allah has full knowledge of all things.
(33:39-40) (al-Quran)

By the Star when it goes down,- Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him:
(53:1-4)(al-Quran)

Note:

How can a Prophet, who does not even speak by his wish, be claimed to do any thing against the will of God.

And if the apostle were to invent any sayings in Our name. We should certainly seize him by his right hand. And We should certainly then cut off the artery of his heart: Nor could any of you withhold him (from Our wrath)
(69:44-47) (al-Quran)

Prophet Mohammed (PBUH)- Prophethood, infallibility and purpose

The truth is from thy Lord, so be not at all in doubt.
(2:147) (al-Quran)

From whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. So from whencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque; among wheresoever ye are turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favors on you and ye may (consent to) be guided; A similar (favor have ye already received) in that We have sent among you an Apostle of your own, rehearsing to you Our signs, and sanctifying you and instructing you in Scripture and wisdom, and in new Knowledge. Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith.
(2:149-152) (al-Quran)

Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude.

(3:144) (al-Quran)

Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while before that, they had been in manifest error.

(3:164)(al-Quran)

The importance of obeying the noble Prophets

On that day those who reject faith and disobey the Apostle will wish that the earth were made one with them: but never will they hide a single fact from Allah!

(4: 42) (al-Quran)

But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.

(4:162)(al-Quran)

O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah, and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. Christ disdaineth not to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant, He will gather them all together unto himself to (answer). But those who believe and do deeds of righteousness. He will give their (due)

rewards and more out of His bounty: but those who are disdainful and arrogant He will punish with a grievous penalty; nor will they find besides Allah, any to protect or help them. O mankind! verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest. Then those who believe in Allah, and hold fast to Him soon will He admit them to Mercy and Grace from Him,- and guide them to Himself by a straight Way.

(4:171-175) (al-Quran)

The Holy Prophet is the perfect example for mankind

Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.

(33:21) (al-Quran)

The supreme qualities of the Holy Prophet

Say: "O men! I am sent unto you all as the apostle of Allah to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His apostle, the unlettered Prophet, who believed in Allah and His words: follow him that (so) ye may be guided."

(7:158)(al-Quran)

The Holy Prophet is The Last Prophet

Muhammad is not the father of any of your men, but (he is) the Apostle of Allah and the Seal of the Prophets: and Allah has full knowledge of all things.

(33:40) (al-Quran)

The Holy Prophet as Divine Mercy for the worlds

Verily in the (Qur'an) is a Message for people who would (truly) worship Allah. We sent thee not, but as a mercy for all creatures.

(21:106-107) (al-Quran)

The Holy Prophet's character

And thou (standest) on an exalted standard of character.
(68:4)(al-Quran)

The task of the Holy Prophet is to warn about God's displeasure

Ya Sin. By the Qur'an full of Wisdom, - Thou art indeed one of the apostles, On a Straight Way. It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful, In order that thou mayest admonish a people whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).
(36: 1-6) (al-Quran)

The Holy Prophet and his Noble Household submit to the Divine Law first

Then fight in Allah's cause - thou art held responsible only for thyself- and rouse the believers. It may be that Allah will restrain the fury of the unbelievers: for Allah is the strongest in might and in punishment.
(4:84) (al-Quran)

The Holy Prophet's teachings are not imposed

Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Evil Ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).
(2:256-257) (al-Quran)

Obedience of God and His Prophet is obligatory

Say: "If ye do love Allah, follow me: Allah will love you and

forgive you your sins : for Allah is Oft-Forgiving, Most Merciful."Say: "Obey Allah and His Apostle"; but if they turn back, Allah loveth not those who reject Faith.

(3:31-32)(al-Quran)

Explanation:

God has specified the way and standard of His love -- one must follow the example of the Holy Prophet and to try to adopt his manners.

To simply claim to love God, His Prophet and his Able-bait is not enough, because each claim requires proof, and to prove ones love for God and His followers one must obey and follow the way of the Prophets. Then, he who obeys the Prophet attains such a rank that God himself loves him, i.e. he tries to become God 's friend, but instead, he becomes God's beloved.

It was your destiny to get elevated to the zenith and have access to the Throne and the Tablet.

My destiny and pinnacle is to be at your feet.

The purpose of man's creation and the manner of obeying the Noble Prophets

Fear the fire, which is prepared for those who reject faith: And obey Allah and the Apostle; that ye may obtain mercy.Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous. Those who spend (freely) whether in prosperity, or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good; And those who, having done something to be ashamed of or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah? -And are never obstinate in persisting knowingly in (the wrong) they have done.For such the reward is forgiveness from their Lord, and gardens with rivers flowing underneath, an eternal dwelling; how excellent a recompense for those who work (and strive)!

(3:131-136) (al-Quran)

All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah, - of the Prophets (who teach) the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do good): ah! what a beautiful fellowship! Such is the Bounty from Allah: and sufficient is it that Allah knoweth all.

(4:69-70) (al-Quran)

We sent not an Apostle, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-Returning, most Merciful. But no, by thy Lord, they can have no (real) Faith until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction.

(4:64-65) (al-Quran)

And ordain for us that which is good, in this life and in the hereafter: for we have turned unto Thee." He said: "with My punishment I visit whom I will; but My mercy extendeth to all things. That (Mercy) I shall ordain for those who do right and practice regular charity and those who believe in Our signs; "Those who follow the apostle, the unlettered Prophet, whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honor him, help him, and follow the light which is sent down with him,- it is they who will prosper."

(7: 156-157) (al-Quran)

It is not fitting for a Believer, man or woman, when a matter has been decided By Allah and His Apostle, to have any option about their decision; if anyone disobeys Allah and His Apostle, he is indeed on a clearly wrong path.

(33:36) (al-Quran)

The reality of religion and the core message of all prophets

Behold! his Lord said to him: "Bow (thy will to me)" He said: "I bow (my will) to the Lord and Cherisher of the universe." And this was the legacy that Abraham left to his sons and so did Jacob; "O my sons! Allah hath chosen the faith for you; then die not except in the faith of Islam.

(2:131-132) (al-Quran)

Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)."

(3:64)(al-Quran)

Behold! Allah took the covenant of the Prophets, saying: "I give you a Book and Wisdom; then comes to you an Apostle confirming what is with you; do ye believe him and render him help." Allah said: "Do ye agree and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." If any turn back after this, they are perverted transgressors. Do they seek for other than the Religion of Allah? - While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam) and to Him shall they all be brought back. Say: "We believe in Allah and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in (Books) given to Moses, Jesus, and the Prophets, from their Lord; we make no distinction between one and another among them, and to Allah do we bow our will (in Islam)." If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

(3:81-85) (al-Quran)

Let the people of the Gospel Judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath

revealed, they are (no better than) those who rebel. To thee We sent the Scripture in truth, confirming the scripture that came before it and guarding it in safety; so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee. To each among you have We prescribed a Law and an Open Way. If Allah had so willed. He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute.

(5:47-48) (al-Quran)

(Prophet Joseph said) "And I follow the ways of my fathers, Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful. "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or (the One) Allah, Supreme and Irresistible? "If not Him, ye worship nothing but names which ye have named, ye and your fathers, -for which Allah hath sent you no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but Most men understand not...

(12:38-40) (al-Quran)

For We assuredly sent amongst every People an apostle, (with the Command) "Serve Allah and eschew Evil": of the people were some whom Allah guided, and some on whom Error became inevitably (established). So travel through the earth and see what was the end of those who denied (the Truth).

(16:36) (al-Quran)

Verily, this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).

(21:92) (al-Quran)

And strive in His cause as ye ought to strive, (with sincerity and under discipline): He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham.

It is He Who has named you Muslims, both before and in this (Revelation); that the Apostle may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector -the Best to protect and the Best to help!

(22:78) (al-Quran)

O ye apostles! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do. And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other). But people have cut off their affair (of unity) between them into sects: each party rejoices in that which is with itself. But leave them in their confused ignorance for a time. 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. Verily those who live in awe for fear of their Lord; Those who believe in the Signs of their Lord; Those who join not (in worship) partners with their Lord; And those who dispense their charity with their hearts full of fear, because they will return to their Lord; - It is these who hasten in every good work, and these who are foremost in them.

(23:51-61) (al-Quran)

The same religion has He established for you as that which He enjoined on Noah--the which We have sent by inspiration to thee--and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

(42:13) (al-Quran)

Note:

It is obvious that the true enemies of Islam are those who exploit the differences between people in the name of false scholarship. These are vilified as the 'ulema-e-soo' - the evil scholars.

*The religion of courageous men: struggle/or the upliftment of
mankind.*

*The religion of the preacher: strife and dissension in the name of
God.*

*They do not mould their lives in accordance with Quran; on the
contrary, they try to distort its meanings to suit their ends. How
bereft of wisdom and sagacity and deprived of bounties of life
have 'Faqihs' (Muslim jurists) become - Iqbal*

Imam Khomeini said, "These days, he is the worst enemy of
Islam who creates discord and dissensions amongst Muslims."

Imamate

The source of guidance and leadership

An Imam is infallible and appointed by God

And remember that Abraham was tried by his Lord with certain commands, which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers."

(2:124) (al-Quran)

Who is qualified to be a ruler

Their Prophet said to them: "Allah hath appointed Talut as king over you." They say: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?" He said: "Allah hath chosen him above you and hath gifted him abundantly with knowledge and bodily prowess; Allah granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

(2:247)(al-Quran)

Explanation:

God only appoints him as ruler out of those who are advanced in knowledge and courage, and does not take wealth to be a criterion for rulers. Those rulers who come to power on the basis of wealth or votes are not true rulers but are self appointed. Literally, they are called tyrants and oppressors - they are usually unworthy dishonest and exploitative. Only a true ruler is endowed with courage and intelligence, and only he can establish a society based on equity and justice. That is why none of the heirs of previous prophets were appointed by a popular vote.

The knowledge of God's, friends

So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (The other) said: "Verily thou wilt not be able to have patience with me! "And how canst thou have patience about things about which thy understanding is not complete?" Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."
(18:65-69) (al-Quran)

Thus an Imam may be endowed with knowledge 'from' God directly and may know more than an Ulal Azm Prophet.

The tasks of an Imam

And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).
(21:73) (al-Quran)

God appoints the Prophet's successor

Before this, We sent Moses the Book, and appointed his brother Aaron with him as Minister;
(25:35)(al-Quran)

Conclusion:

The Holy Prophet said " O Ali! You enjoy the same position with me as Aaron had with Moses" (Bukhari Shareef)

The above verse proves that God appoints the Prophet's successor and not the people; while the above hadith shows that the Prophet's successor is Hazrat Ali (A.S.): According to the Holy Prophet, Hazrat Ali (A.S.) had the same position with him as Aaron had with Moses and the verse states clearly that Aaron was Moses's

successor appointed by God Himself.

Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!
(28:68) (al-Quran)

Explanation:

This verse is a clear proof about the appointment of the Prophets and Messengers, meaning that a religious leader / ruler must be appointed by God to be a true ruler. A ruler appointed by the people is not a true religious leader. Thus, one cannot become a Prophet or Imam by force of votes. As to become a Prophet, Messenger or an Imam, you must have God's favor and sanction as neither the Ummah nor even the Prophet can appoint an Imam. That is why Allama Bayzawi wrote: "In this verse, God negates people's power to select an Imam. i.e. the ummah has no right whatsoever to select an Imam." (Tafseer-e-Bayzawi: p.325)

Hafiz Ibn Qayyim writes: "None can share with God in matters of creation and making divine laws for mankind." (Zaad-ul-M'aad)

Whoever does so is guilty of Shirk. (Farman Ali)

Dy. Nazir Ahmed in his note on this verse says:

God has sole authority of selection - whoever concedes another person's right in this commits a kind of Shirk.

... God chooses to Himself those whom He pleases, and guides to himself those who turn (to Him)
(42:13)(al-Quran)

Explanation:

Imam Hasan (A.S.) said" when the Holy Prophet dreamt that apes were sitting on his platform (mimbar) i.e. Bani Ummayah were in power, he was upset, and it is in this context that God revealed this surah. The thousand months refers to the period of rule of the Bani Ummayah and Night of power refers to the time of the

Prophet and his family.

(TafseerDurr-e-Mansoor Vol: 6 p.371, published from Egypt)

The Imamate and Caliphate of Imam Ali (A.S.)

Your (real) friends are (no less than) Allah, His Apostle, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Apostle, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

(5:55-56) (al-Quran)

Explanation:

All commentators agree that this verse was revealed in honor of Hazrat Ali (A.S.). The beggar asked for alms in the mosque in the name of God. Nobody answered him. Hazrat Ali (A.S.) was in ruku and extended his finger, indicating that the beggar should take his ring. The above verse was revealed on this occasion.

(Tafseer-e-Kabeer)

O Apostle! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission: and Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject faith.

(5:67) (al-Quran)

Explanation:

Ibn Abi Hatim narrates from Abu Saeed Khuzri that this verse was revealed at Ghadir-e- Khum to proclaim Hazrat Ali's (A.S.) Imarnat.

Ibn Mard-wia narrates from Ibn Masood that in the times of the Holy Prophet we used to interpret this verse as "O Prophet! Convey the message which has been revealed to you from your Lord that Ali is the master of the believers." (Tafseer Durr-e-Mansoor Vol.2, p.398, line 8, published from Egypt)

O ye who believe! fear Allah and be with those who are true

(In word and deed).

(9:119) (al-Quran)

Explanation:

Ibn Mard-wia narrates from Ibn Abbas and Ibn Asakir narrates from Imam Mohammed Baqir (A.S.) that the Holy Prophet said: here the words "the truthful" in the first instance refers to Imam Ali (A.S.) (Tafseer Durr-e-Mansoor, Vol.3,P.25, line 1, published from Egypt)

Note:

Historically speaking who can be more truthful than the person who was brought up by the Holy Prophet himself, and when the Prophet died, his head was in his lap, who stayed steadfast beside the Prophet in all military campaigns, whom the Prophet took along on the occasion of "Mubahila" and who was regarded by The Holy Prophet as the gateway to knowledge and who like Aaron was his successor. (Bukhari Shareef)

Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach.....

(11:17) (al-Quran)

Explanation:

Ibn Abi Hatim, Ibn Asakir and Ibn Mard-wia narrate that Hazrat Ali (A.S.) once said that "there is none in Quraish about whom something has not been mentioned in the Quran". At this, one man stood up and asked 'what has been said about you?' and Hazrat Ali (A.S.) recited the above verse and said : "The one referred to as the 'Beacon of light is the Holy Prophet (P.B.U.H.) and the one referred to as following him and bearing witness among them is myself." (Tafseer Durr-e-Mansoor Vol.3,p.324, line 12, published from Egypt, Tafseer-e-Thalabi, Kitab-alghaaraat, Hafiz Abu Naeem, Tafseer-e-Kabeer Vol 5, p.46)

But thou art truly a warner and to every people a guide.

(13:7) (al-Quran)

Explanation:

Notable Sunni scholars like Ibn Mard-wia, Ibn Jareer, Abu Naeem and Daylami narrate from Ibn Asakir that when this verse was revealed, the Holy Prophet placed his hand on his chest and said: "I am the one sent to warn the people of God's wrath and punishment."

He then placed his hand on Hazrat Ali's shoulder and said: "O Ali! you are the guide and through you, those to be guided will receive guidance after me." (Tafseer Durr-e-Mansoor Vol.4,p.45 lines 12-20, published from Egypt).

....Say: "Enough for a witness between me and you is Allah and such as have knowledge of the Book."
(13:43)(al-Quran)

Explanation:

Both Shia and Sunni commentators on this verse have said that this witness refers to Hazrat Ali. (Tafseer Durr-e-Mansoor Vol. 4, p. 69, lines 20-23, published from Egypt).

"Go thou to Pharaoh for he has indeed transgressed all bounds." (Moses) said: "O my Lord! expand me my breast;" "Ease my task for me; "And remove the impediment from my speech, "So they may understand what I say: "And give me a Minister from my family, "Aaron my brother; "Add to my strength through him, "And make him share my task: "That we may celebrate Thy praise without stint, "And remember Thee without stint: For Thou art He that (ever) regardeth us." (Allah) said: "Granted is thy prayer, O Moses!"
(20:24-36) (al-Quran)

Explanation:

Ibn Mard-wia, Khatib Baghdad! and Ibn Asakir narrate from Asma binte Umais who saw the Holy Prophet praying on a mountain near Mecca " O Lord ! I ask of you exactly what my brother Moses asked: "make my brother Ali, my vicegerent and strengthen me through him and join him in my work." (Tafseer Durr-e-Mansoor Vol 4, p. 295, line 17, published from Egypt).

Vol 4, p. 295, line 17, published from Egypt).

And admonish thy nearest kinsmen.

(26:214) (al-Quran)

Explanation:

All historians and commentators agree that when this verse was revealed, the Holy Prophet told Hazrat Ali (A.S.) to arrange for bread, the leg of a lamb and milk and that evening the Holy Prophet invited forty men from the Quraish tribe to dinner. When all had eaten even though the food arranged was not more than one man's dinner, the Holy Prophet said "I bring to you the good of this world and of the hereafter. And bring you such good news that none before me has brought, and my God has commanded me to invite you to the right path and to call you towards Him. Now, who is it from among you that will be my vicegerent and help me in my work so that from among you he will be my brother, my caliph and successor. No one answered, only Hazrat Ali (A.S.) said "Me, O Prophet of Allah!" The Prophet repeated this question thrice and all three times none but Hazrat Ali replied. After this the Prophet said "O Ali! you are my brother, vicegerent, caliph and successor." (Tafseer Durr-e-Mansoor, Musnad Ahmad Ibn Humbal, Tareekh Tabari)

" But stop them for they must be asked:

(37:24) (al-Quran)

Explanation:

Allama Ibn Hijr Makki while explaining this verse in his book "Sawaiqe Muhraqa" says that Ibn Abbas narrates from Abu Saeed Khuzri that the Holy Prophet said: "the people will be asked about Ali's Imamate on the day of judgement, i.e. they will be questioned whether they believed in Ali's Imamate or stopped believing in him later. As the Holy Prophet had said that I leave you with two priceless things

1) The Holy Quran

2) My Progeny - people of my house. (Saheeh Muslim Shareef)

That we might make it (Noah's Ship) an admonition for you

and that it might be retained by the retaining cars.

(69:12) (al-Quran)

Explanation:

The first rank Sunni Commentators of the Holy Quran like Ibn Jareer, Abi Hatim, Ibn Mard-wia, Ibn Munzir and others narrate that the Holy Prophet said "I asked God to make Ali's ears the retaining ears." Hazrat Ali (A.S.) used to say that whatever I heard from the Holy Prophet, I never forgot it.

Similarly, the Prophet said to Hazrat Ali" God has ordered me that I keep you near to myself and not let you go far, so that I may give you knowledge and to make you remember. You are charged by Truth to remember. After that this verse was revealed and the Prophet said, "O Ali! You are the ears which will remember my knowledge." (Tafseer Durr-e-Mansoor vol.6, p.260 lines 11-17, Published from Egypt)

Therefore, when thou art free (from thine immediate task) appoint your vicegerent. And to thy Lord return.

(94:7-8) (al-Quran)

Explanation:

Imam J'afar Sadiq (A.S.) narrates this verse as: O Prophet! when you are free from propagating your religion, then appoint Hazrat Ali (A.S.) as your successor and turn to God in this matter. (Tafseer Safi)

Imam Mohd Baqir (A.S.) explains this verse as "When you are free, then appoint your deputy and announce it publicly." At this the Holy Prophet said "Those of whom I am master, This Ali is their master too". (Usool kafi, Tafseer-e-Kabeer-Imam Razi)

**The Imam's excellence and infallibility -
the order to obey them and the way to seek forgiveness**

Then learnt Adam from his Lord words of inspiration and his Lord turned toward him; for He is Oft-Returning, Most Merciful.

(2:37) (al-Quran)

Explanation:

The words that earned Prophet Adam his pardon, were the names of the five - Mohammed, Ali, Fatima, Hasan, Husain. (Tafseer Durr-

e-Mansoor, vol. 1, p.16, published from Egypt)

Conclusion: Prophet Adam's primary lapse was forgiven by the grace of the names of the five.

This proves that the Sacred Five are free from all lapses and mistakes. And so God describes the purity of the Imams of the Ahl-e-Bait in the following words:

And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.
(33:33) (al-Quran)

Thus have We made of you an Ummat (a group of people) justly balanced, that ye might be witnesses over the nations, and the Apostle a witness over yourselves;.....
(2:143) (al-Quran)

Explanation:

Saleem bin Qais narrates that Hazrat Ali (A.S.) said: Those called "justly balanced" are us, the Imams of the Household of the Prophet- we are those addressed in this verse: we are the witnesses over the believers and the Prophet is witness over us and we are the proof of God on earth.
(....., Majmaul Bayan, Tafseer-e-Safi, Tafseer-e-Ayashi)

God's Rope (connecting link) is the Family of the Holy Prophet

And hold fast all together, by the rope which Allah (stretches out for you), and be not divided among yourselves;.....
(3:103) (al-Quran)

Explanation:

Imam Ja'far Sadiq (A.S.) narrates that the Holy Prophet said "My family are God's rope. Hold fast unto them."

Lady Fatima Zehra (S.A.) said "God enforced (Namaz) to eliminate pride, Zakat (poor tax) to purify people's wealth, Haj (pilgrimage) to strengthen our religion and Imamate to avoid split and division". (Ayan-as-shia)

The Prophet said "I leave with you two very precious things : my Book and my progeny, the People of my House. The two must never be separated and will meet me at the well ofKausar. He who holds on to them will never be misguided". (Muslim Shareef)

The Imams and The Holy Prophet's family are the best group of people

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. (3:110)(al-Quran)

Explanation:

Ibn Abi Hatim narrates that Imam Mohd. Baqir (A.S.) said that the family of the Prophet are the best group of people. (Tafseer Durr-e-Mansoorvol-2, p.64, line 14, published from Egypt)

It is to be remembered that God has not borne witness for the purity of any other group except that of the Holy Prophet's family.(author)

Imams from the House of the Holy Prophet are the ones most deserving to rule

O ye who believe! obey Allah, and obey the Apostle, and those worthy of authority among you. If ye differ in anything among yourselves, refer it to Allah and His Apostle, if ye do believe in Allah and the Last Day: that is best, and most suitable for final determination.

(4:59)(al-Quran)

Explanation:

Some people believe that the ones who order and control are infact the rulers of the day while most rulers are infidels, hypocrites, polytheists, transgressors and sinners and deviate from the right

path. Second, their orders often contradict those of the Prophet and the Quran. Third, this verse tells us to obey the true rulers like the Prophet and sends the order in the same words ('Atiou') meaning comply. And no precondition has been placed on it. This shows they are innocent and it is incumbent on us to obey them. They can therefore never be equated with the worldly rulers..

Evil for the enlightened Ummah is the leader who exhorts Muslims to submit to kings.

-Iqbal

As intellect cannot accept that God would entrust rule to a sinful person, that is why a true ruler has to be infallible (Tafseer-e-Kabeer, volume 3, page 357, published from Egypt).

None other than the Twelve Imams who are members of the Holy prophet's family, have ever made claims of being infallible. (author)

Of those We have created are people who direct (others) with truth and dispense justice therewith. Those who reject Our signs. We shall gradually visit with punishment, in ways they perceive not. Respite will I grant unto them: for My scheme is strong (and unailing).

(7:181-183)(al-Quran)

Explanation:

Hazrat Ali (A.S.) said that soon the Ummah will be divided into 73 sects, of which 72 shall go to Hell and one to Heaven and this one will be of those who obey me. (Ibn Mard-wia)

Note:

The verse also shows that the just must be innocents and so the family of the Holy Prophet must be innocent. None other than the Aimmah-e-Ahl-e-Bait claimed purity ('Ismat'); and God also did not proclaim 'purity' for any other group but the Ahl-e-Bait. (author)

Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree, whose root is firmly fixed and its branches (reach) to

the heavens,- It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.

(24:25) (Al-Quran)

Explanation:

Hazrat Mohammed (P.B.U.H) said "I am the root of this pure tree. Ali is the trunk and the Imams of the family are its branches and our knowledge is its fruit and our believers are the leaves". (Tafseer-e-Safi)

Imam Ja'far Sadiq (A.S.) narrated that the Holy Prophet said "When a momin is bom a leaf grows on the tree and when one dies, a leaf falls". (Al-Kafi)

Imam Hasan and Imam Husain are special fruits of this tree and of the children of Imam Husain time Imams are its teachers, (Al-Akmal)

..... ifye realize this not, ask of those who possess the Message.
(16:43)(al-Quran)

Explanation:

Imam Mohammad Baqir (A.S.), quoted by many noted commentators, narrates that the people referred to in this verse are the Holy Prophet and his family. The Ummah is commanded that should there be anything they do not understand, they should ask the Prophet's family. (Tafseer-e-Safi p. 277, Al-kafi, Tafseer-e-Ayashi, Tafseer-e-Qummi)

They recognise the favours of Allah; then deny them; and most of them are (creatures) ungrateful.

(16:83)(alQuran).

Explanation:

Hazrat Ali (A.S.) narrates that the Holy Prophet said: "on the day of Judgement, each man will be called with his Imam, his Book and his Prophet. (Tafseer Durr-e-Mansoor vol.5 p. 194, line 5, from

published from Egypt).

This proves that there must be an Imam for all times. "All people will be called on Judgement day alongwith their Imams and then they will be stopped and questioned." The Sahaba asked "O Prophet! what will we be asked?" the Prophet replied "about Ali's Wilayat and Imamat". (Shah Ahmed Ismail Dehlvi Shaheed)

Imam Mohammad Baqir (A.S.) narrates that when this verse was revealed, the people enquired 'O Prophet! Aren't you the Imam of all mankind?' the Prophet replied 'I am a Prophet from God to all mankind. But soon after me, Imams will be sent upon mankind from my family, who will prove themselves to mankind, yet they will be rejected, and rulers will be cruel to them. Thus whoever remains true to these Imams and follow their ways, will earn God's favor and he will be with me and will meet me and he who is cruel to these true Imams will not be one of me and will suffer.' (Tafseer-e-Safi, p 293, Al-Kafi, Tafseer-e-Ayashi)

And We appointed from among them Leaders giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

(32:24) (al-Quran)

Explanation:

The circumstances of Prophet Moses and Prophet Muhammed (P.B.U.H.) are similar. In the Quran too, the Holy Prophet is likened to Moses " O Prophet! we have sent you as a Prophet, like we sent Moses to Pharoah." Moses prayed for a minister in his brother Aaron and so it was; the Holy Prophet prayed for a minister in Ali and so it was; and the Prophet announced this on different occasions. Moses appointed twelve deputies like the Holy Prophet appointed the twelve Imams who will guide till Judgement Day. Imam Zumakhshari writes,

O Prophet! Thus will we make your Book all-in-all light and Guidance and appoint from your people twelve Imams who will similarly guide (mankind) (Allama Zumakhshari-Tafseer-e-Kashaf)

Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.

(35:31) (al-Quran)

Explanation:

The ahl-sunnat's great A'lim Ibn Mard-wia writes that "This verse is clearly for Hazrat Ali".

Allama Ibn Hijr Makki gave the proof that Hazrat Ali is the Quran's heir or else he would not have claimed "Ask me what you will before I leave your presence"; if he was not the heir he would never have claimed this." Hazrat Ali said "There is no verse in the Holy Quran about which I don't know why, in what context, where, what time, about whom and at what place it was revealed". (Ibn Hijr Makki)

Excellence and Imamate of Imam Mehdi (A.S.)

It is He who hath sent His apostle with guidance and religion of truth, to proclaim it over all religions, even though the pagans may detest (it).

(9:33)(al-Quran)

Explanation:

Sa'ad bin Jarir narrates that the Holy Prophet said: this verse refers to Hz. Mehdi (A.S.) who will reveal himself and be from the children of Fatima; when there will be no other religion except Islam; when no sheep will fear the wolf, no cow shall fear the lion, man will be safe from the snake. At that time the cross will be broken and christ shall descend. (Tafseer Durr-e-Mansoor, Vol. 3, p. 231 line 25, published from Egypt, Tafseer-e-Kabeer-Imam Razi, Ibne Munzir, Sunnan of Baluqi)

"That which is left you by Allah is best for you, if ye (but) believed!

.....

(11:86) (al-Quran)

Explanation:

The well known Sunni Scholar Sabaghi wrote that the Holy Prophet said that when Imam Mehdi (A.S.) will appear, he will be standing by the wall of the Holy Ka'aba and 313 pure 'Momins' will be gathered near him. He will recite this verse and say that I am the 'remnant of God' (baqiutallah) the Caliph, and His proof over you all. And all people will hail him -"ya Baqiutallah!" (Fusool-e-Muhimma, Ikmaluddin, Tafseer-e-Safi)

Allah has promised, to those among you who believe and work righteous deeds, that He will of a surety, grant them in the land, inheritance (of power) as He granted it to those before them, that He will establish in authority their religion- the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this, they are rebellious and wicked.

(24:55) (al-Quran)

Explanation:

Imam J'afar Sadiq (AS) narrates from the Holy Prophet that this verse is exclusively about the Prophet and especially for Imam Mehdi (A.S.). (Tafseer-e-Safi)

Imam Zain-ul-Abidin (A.S.) said: "By God all this will take place at the hands of one from among us who will be the Mehdi of the Ummah." (Tafseer-e-Ayashi)

The Holy Prophet said that "If the life of this world is to carry on for just one more day, then God will stretch this day so that from among my children, a person, whose name will be the same as my name, will become the ruler. He will fill the earth with justice and rid it of ill doing." (Bukhari Shareef)

The verse specifically states that he will be announced caliph in the same way the previous caliphs were chosen, not by votes, or assembly, but by God. So God himself will appoint Mehdi; if it was otherwise, Mehdi would have been selected by the Ummah years

ago. God has always appointed the Caliph; for example Prophet Adam was appointed Caliph on earth, so was Prophet David (Hazrat Dawood -Surah Suad). In the same way. Imam Mehdi (A.S.) was appointed by God Himself and this was announced by the Holy Prophet (Bukhari Shareef).

And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way. Let not the Evil One hinder you: for he is to you an enemy avowed.

(43:61-62) (al-Quran)

Explanation:

Hazrat Jabir Bin Abdullah narrates that the Holy Prophet said This verse is about Imam Mehdi'. (Ibne Hijr Makki)

The excellence and infallibility of Hazrat Fatima (S.A.)

Behold! a woman ofImran said: "O my Lord! I do dedicate unto thee what is in my womb for Thy special service: so accept this of me, for Thou hearest and knowest all things." When she was delivered she said: "O my Lord! behold! I am delivered of a female child!" And Allah knew best what she brought forth, "and nowise is the male like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected." Right graciously did her Lord accept her: He made her grow in purity and beauty:

(3:35-37) (al-Quran)

Explanation:

Once the Holy Prophet went to Hazrat Fatima's (S.A.) house and asked for water. When he was given water in a wooden bowl he dipped his hand in the water and sprinkled water on her chest and head praying 'O lord! I give her and her off-spring to your care, to protect them from the evil of the condemned Satan'

This Hadith Shareef is enough proof of Hazrat Fatima's (A.S.) chastity and defines her honor in much the same way as that of Mary (Hazrat Mariam) (Ibne Hijr Makki, Abu Dawood)

Critics have deduced from this verse that a daughter can also initiate a line of succession and from the daughter's children, a true guide can be born. Thus, twelve Imams are from Hazrat Fatima's (A.S.) off-spring. (Tafseer-e- Safi)

And render to the kindred their due rights, as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift.

(17:26) (al-Quran)

Explanation:

Ibn Abi Hatim and Ibn Mard-wia narrate from Abu Saeed Khuzri that when this verse was revealed, the Holy Prophet called Hz. Fatima (S.A.) and gifted to her the garden of Fadak. Hazrat Ibne Abbas has a similar narration. (Tafseer Durr-e-Mansoor vol 4, p. 194, line 5, published from Egypt)

This entire verse is about the Prophet's relatives, and object of compassion (the wayfarer and those in want) referred to in this verse is for the children (descendants.) of Hazrat Fatima (S.A.) (Tafseer-e-Safiq.82)

He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress: Then which of the favors of your Lord will ye deny? Out of them come Pearls and Coral: Then which of the favors of your Lord will ye deny?

(55:19-23) (al-Quran)

Explanation:

Ibne Abbas and Anas Ibn Malik narrated from the Holy Prophet that 'the two bodies refer to Fatima and Ali, the barrier refers to the Holy Prophet, and the pearls and corals are Imam Hasan and Husain.

(Tafseer Durr-e-Mansoor vol 6. P. 142 published from Egypt)

And they feed, for the love of Allah, the indigent, the orphan, and the captive (Saying) "We feed you for the sake of Allah alone: No reward do we desire from you nor thanks. "We only fear a Day of

distressful Wrath from the side of our Lord." But Allah will deliver them from the evil of that Day, and will shed over them a light of Beauty and a (blissful) Joy. And because they were patient and constant. He will reward them with a Garden and (garments of) silk. Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold. And the shades of the (Garden) will come low over them, and the bunches (of fruit), there will hang low in humility. And amongst them will be passed round vessels of silver and goblets of crystal,- Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes). And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,- A fountain there called Salsabil. And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls. And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent. Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine, Pure and Holy. "Verily this is a Reward for you, and your Endeavor is accepted and recognized."

(76:8-22) (al-Quran)

Explanation:

These verses were revealed after the three days fast of Hazrat Fatima (S.A.) and Hazrat Ali (A.S.) when they stayed hungry and gave away their meal at the breaking of the fast to the indigent, the orphan and the captive. Imam Shafi wrote these verses as translated below:

How long will I endure abuse for the love of this youth (i.e. AH) ?
Did anyone else get a wife better than Fatima ?
Or a Surah like Dahr revealed in his honour ?

Since this surah is basically in honour of Hazrat Fatima (S.A.), that is why in the entire surah, out of respect, no mention of 'Hurs' is found, and of the people who sacrificed their food was Hazrat Fatima's maid Hazrat Fizza; in the surah, the word "fizza" (meaning silver) is used thrice, and there is no mention of gold. Since three breads were given away, the word Fizza has been mentioned three

times. (Quran Al-Mobin of Imdad Hussain Kazmi)

By the Glorious Morning Light, And by the Night when it is still,
The guardian-Lord Hath not forsaken thee. Nor is He displeased.
And verily the hereafter will be better for thee than the present. And
soon will thy Guardian-Lord give thee (that wherewith) thou shalt
be well-pleased.

(93: 1-5) (al-Quran)

Explanation:

Hazrat Jabir Bin Abdullah narrates that one day the Holy Prophet went to Hazrat Fatima's (S.A.) house and found her grinding the mill and she had a camel skin shawl draped over her: He said to her 'O Fatima! for the sake of the hereafter, bear the hardships of this world'. Then these verses were revealed. (Tafseer Durr-e-Mansoor vol. 6 p.361 published from Egypt)

The excellence of The Holy Prophet's family

And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good." But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (our command) repeatedly.

(2:58-59) (al-Quran)

Explanation:

Hazrat Ali (A.S.) said "For our followers, the Prophet's family is like Noah's Ark and Bab-e-Hita." (Just like there was no means of deliverance except through Noah's Ark, there is no salvation nor can sins be forgiven unless you love and obey the Prophet's family.) (Tafseer Durr-e-Mansoor Vol, 1 P. 72, published from Egypt)

But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.

(8:33)(al-Quran)

Allama Ibne Hijr Makki considers this verse also to be in honour of the family because the Prophet had indicated that just as the Holy Prophet is source of peace for people of the earth, likewise his family is the means of peace for them. There are many hadith in this context such as 'the way the stars are there for the sky, my family is for the world.'

The exalted family of the Holy Prophet

Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things. (Lit is such a light) in houses, which Allah hath permitted to be raised to honor; for celebration in them, of His name: in them is He glorified in the mornings and in the evenings, (again and again) By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new), - That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.

(24:35-38) (al-Quran)

Explanation:

Hasan Basri and Abul Hasan Ma'zli Shafi narrate that the Holy Prophet said 'Mishkaat refers to the Prophet's chest or Hazrat Fatima(S.A), the light refers to Imam Hasan and Husain (A.S.). The blessed tree is Prophet Abraham. 'Neither of the east nor of the west' refers to his being neither Jew nor Christian. The luminous oil refers to the knowledge granted by God to Abraham and Mohammad and His Progeny and their clear and crystalline guidance for the world. And 'light upon light' refers to one Imam after another. And God's stating that He guides whomsoever He wishes to the 'light', refers to the fact that God grants to whoever He

wishes, the love of the Holy Prophet and his family.

Anas Bin Malik and Ibne Mard-wia, the great Sunni Scholars and associates of the Holy Prophet, narrate that the Holy Prophet when asked 'which are the houses which are raised in honor?' replied 'the houses of the Messengers.' At this Hazrat Abubakar (R.A.) stood up and pointing toward Ali's house inquired 'Is this house also one of them?' and the Prophet replied 'Yes, in fact, it is the best of them all'. (Tafseer Durr-e-Mansoor Vol. 5, Line 30, published from Egypt)

Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him, and salute him with all respect. (33:56) (al-Quran)

Explanation:

In Sawaiq Muharraqa of Ibne Hijr-Makki, it is stated that the Prophet said 'Do not send on me tailless (incomplete) blessings.' When the people inquired what these were, he said don't only say "O lord send special blessings on Mohammed (P.B.U.H)" but say "O lord send special blessings on Mohammed (P.B.U.H) and his family".

In the Quran as well there is the commandment to send blessings on the children of Yasin (Children of the Prophet). At this Maulana Zumakhshari writes 'send blessing on the family of the Prophet as they are far better than common Momineen'. (Tafseere Kashaf)

O, Ahl-e-Bait-e-Rasul, your love has been enjoined upon Muslims in the Quran. It ought to be sufficient for your eminent distinction and exalted station that whosoever does not send 'Durud' (benediction) on you in Salat, his Salat is not accepted by God.

-Imam Shaft

(Tafseer e Kabeer- Imam Razi, Tafseer e Durr-e- Mansoor. Vol 5, p 616, published from Egypt)

And those who annoy believing men and women undeservedly

bear (on themselves) a calumny and a glaring sin.
(33:58)(al-Quran)

Explanation:

This verse is specifically about people who abuse Hazrat Ali (A.S.). (Tafseer-e-Kashaf)

But they rejected him, and they will certainly be called up (for punishment),- Except the sincere and devoted Servants of Allah (among them). And We left (this blessing) for him among generations (to come) in later times: "Peace and salutation to such as Elias!" Thus indeed do We reward those who do right.

(37:127-131) (al-Quran)

Explanation:

Ale Yasin refers to the family of the Prophet as in the Holy Quran, Hazrat Muhammed is referred to as Yasin. (Tafseer Durr-e-Mansoor, Vol 5, P.286, line 26, published from Egypt).

.....Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving Most Ready to appreciate (service).

(42:23) (al-Quran)

Explanation:

The Holy Prophet said, " Listen ! whoever loves me and my family and dies in that state, his death will be that of a martyr. Listen! Whoever befriends the Prophet and His family, his iman (faith) is complete, and on his death, the Munkir Nakir will give him the good news of heaven. Listen! Whoever dies for the sake of the love of the Prophet and his family, he will be taken to heaven like a bride to her groom. His grave will be decorated. Listen, by the command of God, the grave of the lover of the Progeny of the Prophet will be visited by the Angels of Mercy. Beware! He who dies in any way other than this, his forehead will bear a mark of God's displeasure. Beware! He who dies as an enemy of the Prophet and his progeny will die as an unbeliever, and will get no scent of heaven.

He was asked - " Whose love is obligatory upon us ?"

He replied, " Ali, Fatima and their children Hasan & Husain".

He also said "Whoever hurts or harms my family - or hurts me regarding them, - he will be denied heaven.

We have indeed revealed this (Message) in the night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by Allah's permission on every errand; Peace!... This until the rise of Mom!

(97:1-5) (al-Quran)

Philosophy Of Life and Death

The reality of this world and the hereafter

Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children: Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong), and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception? Be ye foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His apostles: that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding.

(57:20-21) (al-Quran)

Explanation:

Hazrat Ali (A.S.) said " Those of our followers who die are 'Siddiq' (the true) as they accepted our Imamate and followed us. He kept friendship because of us and made enemies also because of us. In every matter he deemed God's commandments as essential. And this was proof of his true belief in God and His Prophet" then Hazrat Ali recited this verse. (Al-Khisal)

In this verse God has called the worldly life to be a mere show and fun in which man forgets God's orders and fails to prepare for the end and spends his life in acquiring wealth, children, power, fame and prestige. This life is nothing but play and sport and for spending his life in such a way, we will be punished in the hereafter. However, if this worldly life is spent in preparation for the hereafter and working for His pleasure, then in the hereafter, we will be covered by His never ending, all encompassing mercy and

there is no success better than this and all this has been narrated in these verses. (Faslul Khitab)

The importance of Prophets and the consequences of rejecting them.

Every time a Group is cast therein, its Keepers will ask "Did no Warner come to you?" They will say: "Yes indeed: a Warner did come to us, but we rejected him and said 'Allah never sent down any (Message): ye are in nothing but an egregious delusion!' "They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!" They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!

(67:8-11) (al-Quran)

As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.

(67:12) (al-Quran)

Before them (were many who) rejected apostles,- the People of Noah, and Ad, and Pharaoh the Lord of Stakes, And Thamud and the People of Lut and the Companions of the Wood; -such were the Confederates. Not one (of them) but rejected the apostles, but My Punishment came justly and inevitably (on them).

(38:12-14) (al-Quran)

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and Justice): nor follow thou the Justs (of thy heart) for they will mislead thee from me Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)! Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and

that men of understanding may receive admonition.
(38:26-29) (al-Quran)

The philosophy of suffering

No misfortune can happen on earth or in your souls but 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 favors bestowed upon you: For Allah loveth not any vainglorious boaster, Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way) verily Allah is free of all needs, worthy of all praise.
(57:22-24) (al-Quran)

Explanation:

Adversities are tests of our faith - through them God also forgives our sins. They do not occur accidentally; their purpose is to ensure that, emersed in the delights of this world, man does not forget God. That is why during misfortunes we are reminded of God.

What knowledge does that unfortunate individual have of God, who has never confronted distress or faced adversity?

Hazrat Ali (A.S.) narrates that the Holy Prophet said "The angel who is appointed in the womb of the mother, writes between the two eyes of every man (i.e. on his forehead) what adversities are to befall his lot during his lifetime." (Tafseer-e-Safi)

Another reading of this verse is to the effect that no blessing of God should be cause of pride or swagger in us. Since all is from God, we should never consider any blessing to be based on our own efforts. The Quran cuts the source of all arrogance from the root. All of God's gifts should be responded to with gratitude - and no loss of any blessing is a reason to blame God. Of course, we do feel grieved at a loss - that is only natural. This attitude is a remedy for any calamity. (Majidi)

Moreover, after each misfortune, our sins are forgiven and we attain a higher rank and our patience generates its own reward

So much so, that those who patiently persevere will truly receive areward without measure. (39:10) (al-Quran)

The trials of patience

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 afflicted 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.
(2:155-157) (al-Quran)

Explanation:

Imam Ja'far Sadiq (A.S.) narrates that the Holy Prophet said that "For the patient is the promise of three things so great that the angels would be well pleased to have just one of them

- (1) First, Greetint (special blessings and rewards) from God.
- (2) God's Mercy (Rehmat).
- (3) Guidance from God.

All these three things have been promised by God for the patient ones. (Noor-us-thaqalain)

Seek help with patience and prayer

O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.
(2:153) (al-Quran)

Prayer (namaz) is seeking outward help - from God; while patience is an inward resource which creates the great blessing of self-worth. Also, namaz brings low our conceit and gives self-esteem.

These are the weapons and tools of the daring and valiant men in the struggle of life.

Those who die in God's way (martyrs) are in fact alive

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.
(2:154) (al-Quran)

Note: It is not that we shouldn't call the martyrs 'not dead' out of respect, but they are really alive. It is our lack of understanding, that we cannot perceive their state.

The perfection of man and the secret of success

And commemorate Our servants Abraham, Isaac, and Jacob, possessors of Power and Vision. Verily We did choose them for a special (purpose)-proclaiming the Message of the Hereafter. They were, in Our sight, truly, of the company of the Elect and the Good.
(38:45-47) (al-Quran) .

Taqwa

To strive to avoid the wrath and punishment of Allah The reward of the dutiful

Verily, for the Righteous is a beautiful place of (final) Return), Gardens of Eternity whose doors will (ever) be open to them; Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance and (delicious) drink; And beside them will be chaste women restraining their glances (companions) of equal age. Such is the promise made to you for the Day of Account! Truly such will be Our Bounty (to you); it will never fail.
(38:49-54)(al-Quran)

The purpose of creation is obedience and worship of God

I have only created jinns and men, that they may serve Me. No sustenance do I require of them, nor do I require that they should

feed Me. For Allah is He Who gives (all) Sustenance,- Lord of Power,-Steadfast (for ever). For the wrongdoers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)! Woe then to the Unbelievers, on account of that day of theirs which they have been promised! (51:56-60) (al-Quran)

Explanation:

The term wrong doers is used for the those who do not obey God and the 'helpers of these people' are those who, like the wrong doers, are cruel, and sinful like the tyrants of the past. (Majmaul Bayan)

Cruelty (*Zulm*) literally means to keep any thing in an unfit place. What can be more unfit and out of place than the fact that man rejects the signs, proofs, and orders of his Maker, disobeys His commands, and the teachings of His Prophets. That is why Imam Hasan Askari (A.S.) said "The greatest sign and evidence of God is the Imam of the time".

(Tohful Uqul)

These verses bring out the principal fact that the extent of punishment is proportionate to the sin committed. (Ruh, Ma'alim)

The importance of the Holy Qura'n

And this is a Book which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy: Lest ye should say: "The Book was sent down to two peoples before us and for our part we remained unacquainted with all that they learned by assiduous study." Or lest ye should say: "If the Book had only been sent down to us we should have followed its guidance better than they." Now then hath come unto you a Clear (sign) from your Lord and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs and turneth away there from? In good time shall We requite those who turn away from Our Signs with a dreadful penalty for their turning away.

(6:155-157) (al-Quran)

The way to achieve complete faith

Say: "Truly, my prayer and my service of sacrifice, my life and my Cherisher of the Worlds: No partner hath He: this am I commanded, and I am the first of those who bow to His Will.

(6:162-163)(al-Quran)

Explanation:

This verse spells out the philosophy of complete Unity of God, (Tauhid) which means all tasks should be completed, keeping God in mind, and we should remain happy at His every order and command. (Thanvi)

In short, in His Divine Nature and as Cherisher, only He is the One, Unique God. (Qurtubi)

God's bounties are also His tests

Now, when trouble touches man, he cries to Us; but when We bestow a favor upon him as from Ourselves, he says "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!

(39:49) (al-Quran)

Note: It is not forbidden to speak of the causes and reasons (whether material or mental) of events but one must see them as 'dependant' on God - not independent of Him.

The consequences of inaction and delayed acceptance of faith

Are they waiting to see if the angels come to them, or thy Lord (Himself) or certain of the signs of thy Lord! The day that certain of the Signs of thy Lord do come no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its Faith. Say: "Wait ye: we too are waiting."

(6:15 8) (al-Quran)

Explanation:

Faith in the Eternal verities is only valid as long as they are hidden. When they become manifest - i.e. when the Day of Judgement or death arrives, the domain of the unmanifest comes to an end. The trial of the intellect is over. There can be no point in believing, now that the Real is hidden no more.

This means that faith in the unseen is good only as long as the unseen remains the unseen. When the veil lifts, the certainty comes and faith is rendered meaningless.

Ignominy will cover their (faces): No defender will they have from (the wrath of) Allah: their faces will be covered, as it were with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide there in (for aye)! (10:27)(al-Quran)

When We make mankind taste of some mercy after adversity hath touched them. Behold! they take to plotting against our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make! (10:21)(al-Quran)

The reality of the world and secrets of worldly success

Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). Say: Shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy): and the good pleasure of Allah. For in Allah's sight are (all) His servants, - (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the fire.", - Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness

in the early hours of the morning.
(3:14-17)(al-Quran)

Life in this world is for labour

Then We said: "O Adam! Verily, this is an enemy to thee and thy wife: So let him not get you both out of the Garden, so that thou art landed in misery. "There is therein (enough provision) for thee not to go hungry nor to go naked", "Nor to suffer from thirst nor from the sun's heat." But Satan whispered evil to him: he said "O Adam! Shall I lead thee to the Tree of Eternity and to a kingdom that never decays?" In the result, they both ate of the tree and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey His Lord and allow himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him guidance.
(20:117-122) (al-Quran)

***Jurisprudence: Morals, Worship, Preferred and Prohibited Actions**

Worship is the purpose of human life and the commandment to be grateful

O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness; Who has made the earth your couch, and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

(2:21-22)(al-Quran)

It is Allah who is my Lord and your Lord; Then worship Him, this is a way that is straight.

(3:51)(al-Quran)

The way of worshipping God- Rights of parents, relatives, poor, neighbours, companions and wayfarers

Serve Allah, and join not any partners with Him: and do good- to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer (ye meet) and what your right hands possess: for Allah loveth not the arrogant, the vainglorious;(Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist faith, a punishment that steeps them in contempt; - (Nor) those who

*** Translators Note : This chapter is a part of Furoo'e Deen - i.e. the non-obligatory modes of obedience in Islam. That is to say : all religious knowledge is either Usool e Deen, the roots of the Deen, or the Furoo, the branches. Shia thinkers have pointed out that the differences in Furoo'e Deen - i.e. branches are not strictly essential and a variety of approaches are valid for them.**

spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: if any take the Evil One for their intimate, what a dreadful intimate he is! And what burden were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full Knowledge of them. Allah is never unjust in the least degree: if there is any good (done), He doubleth it, and giveth from His own presence a great reward.

(4:36-40) (al-Quran)

They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.

(5:72)(al-Quran)

The consequences of not obeying God

We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day! The leaders of his people said: "Ah! we see thee evidently wandering (in mind)." He said: "O my people! no wandering is there in my (mind): on the contrary I am an apostle from the Lord and Cherisher of the worlds! "I but fulfil towards you the duties of my Lord's mission: sincere is my advice to you and I know from Allah something that ye know not. "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you; so that ye may fear Allah and haply receive His mercy?" But they rejected him, and We delivered him, and those with him in the Ark: But We overwhelmed in the flood those who rejected our signs. They were indeed a blind people!

(7:59-64) (al-Quran)

From the land that is clean and good, by the Will of its Cherisher springs up produce, (rich) after its kind: but from the land that is bad, spring up nothing but that which is niggardly: thus do We explain the signs by various (symbols) to those who are grateful.

(7:58) (al-Quran)

The main purpose of obedience to God is to pay dues to Humanity

To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have faith.

(7:85) (al-Quran)

"And O my people! ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!"

(11:52)(al-Quran) :

To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."

(11:61) (al-Quran)

(O Moses) "I have chosen thee: listen, then, to the inspiration (sent to thee). "Verily I am Allah: there is no god but I: so serve thou me (only), and establish regular prayer for celebrating My praise. "Verily the Hour is coming- My design is to keep it hidden for every soul to receive its reward by the measure of its endeavor. "Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"

(20:13-16)(al-Quran)

O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper. And strive in His cause as ye ought to strive (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Apostle may be a witness for you, and ye be witnesses for mankind! So establish

regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector- the Best to protect and the Best to help!
(22:77-78) (al-Quran)

"For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.
(29:17) (al-Quran)

"Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?- "And that ye should worship Me, (for that) this was the Straight Way? "But he did lead astray a great multitude of you. Did ye not, then, understand? "This is the Hell of which ye were (repeatedly) warned! "Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth)."
(3 6:60-64) (al-Quran)

(O Prophet) Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion. Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.
(39:2-3) (al-Quran)

But it has already been revealed to thee as it was to those before thee "If thou wert to join (gods with Allah) truly fruitless will be thy work (in life) and thou wilt surely be in the ranks of those who lose (all spiritual good)." Nay but worship Allah and be of those who give thanks. No just estimate have they made of Allah, such as is due to Him
(39:65-67) (al-Quran)

Invoking supplication is the essence of worship

And your Lord says: "Call on Me; I will answer your (Prayer): But

those who are too arrogant to serve Me will surely find themselves in Hell -in humiliation!" It is Allah Who has made the Night for you, that ye may rest therein, and the Day, as that which helps (you) to see. Verily Allah is Full of Grace and Bounty to men: yet most men give no thanks.

(40:60-61) (al-Quran)

Now the 'Ad behaved arrogantly through the land against (all) truth and reason and said: "Who is superior to us in strength?" What! did they not see that Allah Who created them was superior to them in strength? But they continued to reject Our Signs! So We sent against them a furious Wind through days of disaster that We might give them a taste of a Penalty of humiliation in this Life; but the Penalty of the Hereafter will be more humiliating still: and they will find no help.

(41:15-16)(al-Quran)

But if they (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

(41:38)(al-Quran)

I have only created jinns and men, that they may serve Me. No sustenance do I require of them nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, - Lord of Power Steadfast (for ever).

(51:56-58) (al-Quran)

And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion, Right and Straight.

(98:5)(al-Quran)

For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer, -Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger). (106:1 -4) (al-Quran)

The order of Cleanliness (Taharat)

They ask thee concerning women's courses. Say: They are a hurt and a pollution; so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

(2:222) (al-Quran)

Zakat and Khums ('One-Fifth Levy')

The way to cleanse money and wrongdoing

Of their goods take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth. Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most-Merciful?

(9:103-104) (al-Quran)

O Prophet, Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.

(9:108-109) (al-Quran)

The order to keep pure the clothes, heart and intentions

O thou wrapped up (in a mantle)! Arise and deliver thy warning!
And thy Lord do thou magnify!

And thy garments keep free from stain! And all abomination shun!

Nor expect, in giving, any increase (for thyself)! But, for thy Lord's (Cause), be patient and constant!
(74:1-7) (al-Quran)

Water as a means of purification

Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and He caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of satan, to strengthen your hearts, and to plant your feet firmly therewith.
(8:11)(al-Quran)

And He it is Who sends the Winds as heralds of glad tidings, going before His Mercy, and We send down purifying water from the sky,- That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.
(25:48-49)(al-Quran)

The use of earth for ablution

O ye who believe! approach not prayers with a mind befogged, until ye can understand all that ye say, -nor in a state of ceremonial impurity (except when travelling on the road), until after washing your whole body if ye are ill, or on a journey, or one of you cometh from offices of nature or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands: For Allah doth blot out sins and forgive again and again.
(4:43)(al-Quran)

Impurities

Concealing Truth (Kufr) and Polytheism

O ye who believe! truly the pagans are unclean; so let them not after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills out of His bounty,

for Allah is All-Knowing, All-Wise.

(9:28)(al-Quran)

The impurity of gambling and intoxicants

O ye who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handiwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? Obey Allah, and obey the Apostle, and beware (of evil): if ye do turn back, know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest manner.

(5:90-92)(al-Quran)

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah, but if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-Forgiving, Most Merciful. Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them; grievous will be their penalty.

(2:173-174) (al-Quran)

The impurity of arrogance

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

(17:37)(al-Quran)

The attributes of successful people

The Believers must (eventually) win through,- Those who humble themselves in their prayers; Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex; 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. But those whose desires exceed those limits are transgressors,- Those who faithfully observe their trust and their covenants; And who (strictly) guard their prayers; - Those will be the heirs. Who will inherit Paradise: they will dwell therein (forever).

(23:1-11)(al-Quran)

The order for charity, Qur'an recitation and seeking forgiveness

.....Read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, Ye shall find it in Allah's presence: Yea, better and greater, in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

(73:20)(al-Quran)

Prayer timings

And celebrate the name of thy Lord morning and evening. And part of the night, prostrate thyself to Him; and glorify Him a long night through.

(76:25-26) (al-Quran)

The order to recite and listen to the Qur'an and to remember the Lord

When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy. And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful. Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and bow down before Him.

(7:204-206) (al-Quran)

Non-compulsory prayers (nawafil and tahajjud)

O thou folded in garments! Stand (to prayer) by night, but not all night,- half of it or a little less. Or a little more; and recite the Qur'an in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise). True, there is for thee by day prolonged occupation with ordinary duties: But keep in remembrance the name of the Lord and devote thyself to Him wholeheartedly. (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs.

(73:1-9)(al-Quran)

Fasting and supplication

O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,- (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (with hardship), is a ransom, the feeding of one, that is indigent. But he that will give more, of his own free-will, it is better for him, and it is better for you that ye fast, if ye only knew. Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you, He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also, with a will, listen to My call and believe in Me: that they may walk in the right way.

(2:183-186) (al-Quran)

Night of power (Shab-e-Qadar)

We have indeed revealed this (Message) in the night of Power: And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand Months. Therein come down the angels and the Spirit by Allah's permission, on every errand: Peace!... This until the rise of Mom!

(97:1-5) (al-Quran)

Imam Ja'far Sadiq (A.S.) has said that the verse refers to the descent of the Spirit with the Angels, with the Commands of God for the year, before the Imam of the Age. This proves that there is an Authority who receives on the Night of Power the command (Amr) of God.

A'tikaf (Seclusion)

Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma' il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

(2:125)(al-Quran)

Khums (The'One - fifth levy')

And know that out of all the booty that ye may acquire (in war) and derive benefit, a fifth share is assigned to Allah,- and to the Apostle, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the day of the meeting of the two forces. For Allah hath power over allthings.

(8:41)(al-Quran)

Note:

Since in war, from the occupied wealth of the enemy, benefits are derived, therefore this matter is also called "Maal-e-Ghanimat".

Ghanimat comes from 'ghanam', whose earliest meaning was benefit. As the booty left behind by the enemy in war is beneficial, it is called 'maal-e-ghanimat': and this is why other kinds of wealth are also called "ghanimat". Then, as an extension, the word came to be applied to other benefits as well.

(Mufradat Imam Raghīb, 272)

Imam Ja'far Sadiq (A.S.) said "By God! this refers to the everyday benefit obtained".(Al-Kafi)

Thus this means that whatever monetary wealth we obtain, we must pay one fifth of it as 'Khums'. (Assafi p. 201 of Allama Mohsin Faizi)

Similarly, on the amounts saved from out of any 'halal' means of earnings or employment, one fifth (of the residue) must be compulsorily paid as khums. (Agreed upon)

Method of calculating khums: A person should fix a specific date of the year on which he should add-up all the money (in whatever form) saved/remaining unused from the income of the entire previous year and pay on it one-fifth as Khums in a manner that half of this sum is to be given to a 'Mujtahid,' the most learned religious scholar of the time whom people refer to or an authorized representative of the "Mujtahid", while the other half is to be given to poor descendents of the Holy Prophet (Sadaat). It is to be noted, that it is sufficient to purify saved up wealth of that year by paying Khums only once on it. It does not attract Khums year after year.

Haj and Umra (Major and minor pilgrimage)

Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the season or at other times, should compass them round, it is no sin in them. And if anyone obeyeth his own impulse to good, - be sure that Allah is He Who recogniseth and knoweth.

(2:158) (al-Quran)

The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all kinds of beings: In it are signs manifest; (for example), the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah; those who can afford the journey; but if any deny faith, Allah stands not in need of any of his creatures.

(3:96-97)(al-Quran)

Jihad-(Striving in the way of God)

And strive in His cause as ye ought to strive, (with sincerity and under discipline): He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Apostle may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help! (22:78) (al-Quran)

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" Those who believe fight in the cause of Allah, and those who reject faith, fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. Hast thou not turned thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: they say: "Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least! "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say "This is from Allah"; but if evil, they say "this is from thee" (0 Prophet). Say: "All things are from

Allah". But what hath come to these people, that they fail to understand a single fact? Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul.

(4:75-79) (al-Quran)

Note: First, we are told that all good and harm that befalls us is from God. Then we are told that the good is the Grace of God while the harm that we suffer is due to our own sins. The Holy Prophet said - None receives a cut on the skin (by a wooden splinter) or slips on the earth while walking but as a punishment for a sin". However, the good and harm mentioned here are those beyond one's will and volition.

They will do you no harm barring a trifling annoyance; if they come out to fight you, they will show you their backs and no help shall they get.

(3: 111) (al-Quran)

Shahadat (Matyrdom)

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord; They rejoice in the bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the Grace and the Bounty from Allah, and in the fact that Allah suffereth not the reward of the faithful to be lost (in the least). Of those who answered the call of Allah and the Apostle, even after being wounded, those who do right and refrain from wrong have a great reward.

(3:169-172) (al-Quran)

Enjoining good and forbidding evil

Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: they are the ones to attain felicity. Be not like those who are divided amongst themselves and fall into disputations after receiving clear

signs; for them is a dreadful penalty.
(3:104-105)(al-Quran)

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them; among them are some who have faith, but most of them are perverted transgressors.

(3:110)(al-Quran)

Avoiding forbidden foods, hiding the truth and avoiding corruption

He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah, but if one is forced by necessity, without wilful disobedience, nor transgressing due limits-then is he guiltless. For Allah is Oft-Forgiving, Most Merciful. Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection, nor purify them; grievous will be their penalty. They are the ones who buy error in place of guidance and torment in place of forgiveness. Ah! what boldness (they show) for the Fire!

(2:173-175)(al-Quran)

Denouncing idolatry, intoxication, gambling and mutual quarrelling

They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider.

(2:219)(al-Quran)

O ye who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handiwork: eschew such (abomination), that ye may prosper, from

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain? Obey Allah, and obey the Apostle, and beware (of evil): if ye do turn back, know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest manner.

(5:90-92) (al-Quran)

Laws against forbidden foods, obscenity, attributing falsehoods to God and blindly imitating others

O ye people! eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy. For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge. 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? The parable of those who reject faith is as if one were to shout like a goat-herd, to things that listen to nothing but calls and cries: deaf, dumb and blind, they are void of wisdom. O ye who believe! eat of the good things that We have provided for you and be grateful to Allah, if it is Him ye worship.

(2:168-172) (al-Quran)

Bribery

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

(2:188) (al-Quran)

Unjustly devouring the orphan's wealth, measuring unduly and injustice

And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; -no burden do We place on any soul but that which it can bear;- whenever ye speak, speak justly, even if a near relative is

concerned; and fulfil the Covenant of Allah: thus doth He command you, that ye may remember. Verily, this is My Way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you, that ye may be righteous.

(6:152-153)(al-Quran)

Polytheism, idolatry, fraud, singing and dancing are despised

..... Shun the abomination of idols and shun the word that is false,- Being true in faith to God, and never assigning partners to Him: if anyone assigns partners to God, he is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. Such (is his state): and whoever holds in honor the Symbols of Allah (in the sacrifice of animals) such (honor) should come truly from piety of heart.

(22:30-32) (al-Quran)

Note:

'Zoor' refers to mischievous and shameless things, but the Hadith includes singing & dancing etc.

(Tafseer e Safi, Majmaul Bayan, Noor us Saqlain)

Breach of trust

Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin will not repay it unless thou constantly stookest demanding, because, they say "There is no call on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah, and (well) they know it. Nay, - Those that keep their plighted faith and act aright, - verily Allah loves those who act aright.

(3:75-76) (al-Quran)

Adultery and falsely accusing an innocent woman

The woman and the man guilty of adultery or fornication, - flog

each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any, but such a man or an Unbeliever, marry such a woman: to the Believers such a thing is forbidden. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors,- Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

(24:2-5) (al-Quran)

Theft, mischief in the land, mutual quarrelling are despised and their respective punishments

The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; Except for those who repent before they fall into your power: in that case, know that Allah is Oft-Forgiving, Most Merciful.

(5:33-34) (al-Quran)

Do not take usury and be kind to debtors

Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who, after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the fire: they will abide therein (for ever). Allah will deprive usury of all blessing, but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked. Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: On them shall be no

fear nor shall they grieve. O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers. If ye do it not, take notice ofw^rfrom Allah and his Apostle: but if ye turn back, ye shall have your capital sums; deal not unjustly, and ye shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit by way of charity, that is best for you if ye only knew. And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

(2:275-28 1) (al-Quran)

Unjust killing is denounced

If a man kills a believer intentionally, his recompense is Hell to abide therein (for ever): and the wrath and the curse of Allah are upon him and a dreadful penalty is prepared for him. (4:93)(al-Quran)

To avoid fighting in God's way and running away is a despicable act

O ye who believe! when ye meet the unbelievers in hostile array, never turn your backs to them. If any do turn his back to them on such a day-unless it be in a stratagem of war, or to retreat to a troop (of his own) - He draws on himself the wrath of Allah, and his abode is Hell,- and evil refuge (indeed)! It is not ye who slew them; it was Allah: when thou threwest (a handful of dust) it was not thy act, but Allah's: in order that He might test me believers by a gracious trial from Himself: for Allah is He who heareth and knoweth (all things).

(8:15-17) (al-Quran)

Virtues and Obligations

Jihad - Striving with self and means

Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) hath Allah promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a special reward,- Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-Forgiving, Most Merciful.

(4:95-96) (al-Quran)

Making a will is incumbent

It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows all things. But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him; for Allah is Oft-Forgiving, Most Merciful.

(2:180-182) (al-Quran)

Rights of women and orphans must be honoured; Justice is mandatory

..... And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise. A divorce is only permissible twice; after that, the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from

your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah, If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others). So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand. When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them or to take undue advantage; if anyone does that. He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favors on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

(2:228-23 1)(al-Quran)

To orphans restore their property (when they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two, or three, or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice. And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

(4:2-4) (al-Quran)

Fight only those who fight you but do not transgress limits

Fight in the cause of Allah, those who fight you, but do not

transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. But if they cease, Allah is Oft-Forgiving, Most Merciful

(2:190-192) (al-Quran)

Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.

(60:8-9)(al-Quran)

No comradeship in matters of faith with non-believers

O ye who believe! take not into your intimacy those outside your ranks: they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths: what their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

(3:118)(al-Quran)

Remain steadfast in war and do not fight among yourselves - or ways of achieving victory in war

O ye who believe! when ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper. And obey Allah and His apostle; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: for Allah compasseth round about all that they do. Remember satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome

you this day, while I am near to you": but when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; lo! I fear Allah; for Allah is strict in punishment. Lo! the hypocrites say, and those in whose hearts is a disease: "these people,-their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise. (8:45-49) (al-Quran)

Loving Companionship (tawalah), Dissociation (tabarah) and Dissimulating faith (taqaiyyah)

Let not the believers take for friends or helpers unbelievers rather than believers; if any do that, in nothing will there be help from Allah; except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to remember) Himself; for the final goal is to Allah. Say: "Whetherye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things". (3:28-29) (al-Quran)

Essence of Goodness : Rights of parents, nearones and the poor

It is not righteousness that ye turn your faces toward East or West; but it is righteousness-to believe in Allah and the Last Day, and the Angels, and the Book, and the 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 practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing. (2:177) (al-Quran)

To (benefit) everyone, We have appointed sharers and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is Witness to all things. (4:33) (al-Quran)

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood. "Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord, which thou dost expect, yet speak to them a word of easy kindness. Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

(17:23-29) (al-Quran)

Gentleness and forgiveness

(O Prophet !) It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him).

(3:159) (al-Quran)

Faith in God

If Allah helps you, none can overcome you: if He forsakes you, who is there, after that, that can help you? In Allah, then, let believers put their trust.

(3:160) (al-Quran)

Do not abuse others

Revile not ye those whom they call upon besides Allah lest they out

of spite revile Allah in their ignorance.....

(6:108)(al-Quran)

Do not tease, criticize, slander or backbite

Augh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...but fear Allah: for Allah is Oft-Returning, Most Merciful.

(49:11-12)(al-Quran)

Do not be prejudiced as Taqva is the real standard of respect

O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

(49:13)(al-Quran)

Practice what you preach

O ye who believe! why say ye that which ye do not? Grievously odious is it in the sight of Allah, that ye say that which ye do not. Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.

(61:2-4)(al-Quran)

The greatness of contemplation and the prayers & Attributes of people who think

Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,- Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire. "Our Lord! any whom thou dost admit to the fire, truly thou coverest with shame, and never will wrong-doers find any helpers!. "Our Lord! we have heard the call of one calling (us) to faith, 'Believe ye in the Lord,' and we have believed. Our Lord! forgive us our sins, blot out from us our iniquities, and take to thyself our souls in the company of the righteous. "Our Lord! grant us what Thou didst promise unto us through thine Apostles, and save us from shame on the Day of Judgment: for thou never breakest Thy promise." And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: ye are members, one of another: those who have left their homes, or been driven out therefrom, or suffered harm in My cause, or fought or been slain,-Verily I will blot out from them their iniquities, and admit them into gardens with rivers flowing beneath;- a reward from the presence of Allah, and from His presence is the best of rewards.

(3:190-195) (al-Quran)

Blaspheming God's Commandments

Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts.

(6:70)(al-Quran)

Do not follow the desires of the lower 'self

Then seest thou such a one as takes as his god his own vain desire?

Allah has, knowing (him as such), left him astray, and sealed His hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?

(45:23) (al-Quran)

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice):, nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.

(38:26) (al-Quran)

-----But if they hearken not to thee, know that they only follow their own lusts. And who is more astray than one who follows his own lusts, devoid of guidance from Allah? For Allah guides not people given to wrongdoing.

(28:50) (al-Quran)

..... Follow not the lusts (of your hearts), lest ye swerve
(4:135) (al-Quran)

..... But he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue.....

(7:175-176) (al-Quran)

Vulgarity is despicable

Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

(24:19) (al-Quran)

The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and

Allah careth for all and He knoweth all things.

(2:268) (al-Quran)

.... come not nigh to shameful deeds, whether open or secret;

(6:151) (al-Quran)

Excessive anger is disliked and goodness is incited

Be quick in the race for forgiveness from your Lord, and for a garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous, - Those who spend (freely), whether in prosperity, or in adversity ; who restrain anger, and pardon (all) men; for Allah loves those who do good.

(3:133-134) (al-Quran)

Pride and conceit are Sins

Your Allah is One Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

(16:22) (al-Quran)

Thus evil indeed is the abode of the arrogant."

(16:29) (al-Quran)

..... is there not in hell an abode for the haughty ?

(39:60) (al-Quran)

And behold. We said to the angels, "Bow down to Adam"; and they bowed down: not so Iblis: he refused and was haughty: he was of those who reject Faith.

(2:34) (al-Quran)

..... But those who are disdainful and arrogant, He will punish with a grievous penalty; nor will they find, besides Allah, any to protect or help them.

(4:173) (al-Quran)

Now the Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?"

What! did they not see that Allah, Who created them, was superior to them in strength ?

(41:15)(al-Quran)

And on the Day that the Unbelievers will be placed before the Fire, (it will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed."

(46:20) (al-Quran)

O man! what has seduced thee from thy Lord Most Beneficent?

(82:6) (al-Quran)

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

(17:3 7) (al-Quran)

"And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

(31:18) (al-Quran)

..... Thus doth Allah seal up every heart-of arrogant and obstinate transgressors."

(40:35) (al-Quran)

Avoid Vanity

..... He knows you well when He brings you out of the earth and when ye are hidden in your mother's wombs therefore justify not yourselves. He knows best who it is that guards against evil.

(53:32) (al-Quran)

(O preacher) do not assail us with lengthy harangues about your piety and chastity. Just look at yourself, your sly look, your loosened cloak!

Qarun was doubtless, of the people of Moses; but he acted

insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold, his (Qarun's) people said to him: "Exult not, for Allah loveth not those who exult (in riches).

(28:76) (al-Quran)

For when their apostles came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff, hemmed them in.

(40:83) (al-Quran)

Do not do good for show

So woe to the worshippers Who are neglectful of their Prayers, Those who (want but) to be seen (of men).

(107:4-6) (al-Quran)

Do not rate your own Spharity too highly nor hurt by abusing anyone

O ye who believe! cancel not your charity by reminders of your generosity or by injury, - like those who spend their substance to be seen of men but believe neither in Allah nor in the last day.

(2:264) (al-Quran)

Do not take false oaths

Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-Forgiving, Most Forbearing

(2:225) (al-Quran)

Heed not the type of despicable man, - ready with oaths.

(68:10) (al-Quran)

Against envy, hatred and animosity

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of

Allah, and from prayer: will ye not then abstain?
(5:91) (al-Quran)

Or do they envy mankind for what Allah hath given them of His bounty?
(4:54) (al-Quran)

Lying is despised

.....and shun the word that is false.
(22:30) (al-Quran)

..... But Allah guides not such as are false and ungrateful.
(39:3) (al-Quran)

Accusing others falsely is despised

Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.
(24:23) (al-Quran)

Do not mourn for the passing world

Strain not thine eyes, (wistfully) at what We have bestowed on certain classes of them, nor grieve over them:
(15:88) (al-Quran)

(O Prophet) And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.
(16:127) (al-Quran)

And remember Zun-nun, when he departed in wrath: he imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but Thou: Glory to Thee; I was indeed wrong!" So We listened to him; and delivered him from distress:

and thus do We deliver those who have faith.
(21:87-88)(al-Quran)

The cancellation of good deeds

Those who reject Allah, hinder (men) from the Path of Allah, and resist the Apostle, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.

(47:32) (al-Quran)

As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe. Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur).

(2:6-7) (al-Quran)

Those who desire the life of the present and its glitter - to them we shall pay (the price of) their deeds therein - without diminution. They are those for whom there is nothing in the hereafter but the fire : vain are the designs they frame therein, and of no effect are the deeds that they do !

(11:15-16) (al-Quran)

As to those who deny the Signs of Allah, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty. They are those whose works will bear no fruit in this world and in the Hereafter, nor will they have anyone to help.

(3:21-22) (al-Quran)

Making the life of this world (hayatuddunya) a goal for living

Say: "Shall we tell you of those who lose most in respect of their deeds? - "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?" They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor

shall We, on the Day of Judgment, give them any Weight. That is their reward. Hell; because they rejected Faith, and took My Signs and My Messengers by way of jest.

(18:103-106) (al-Quran)

Marriage (Nikah)

Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and He knoweth all things.

(24:32) (al-Quran)

Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace.....

(24:33) (al-Quran)

Do not marry unbelieving women (idolaters), until they believe; a slave woman who believes is better than an unbelieving woman, even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by His grace to the Garden (of Bliss) and forgiveness, and makes His Signs clear to mankind: that they may celebrate His praise.

(2:221) (al-Quran)

Resolving marital disputes

..... As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is Most High, Great (above you all).

(4:34) (al-Quran)

If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace,

Allah will cause their reconciliation: for Allah hath full knowledge, and is acquainted with all things.

(4:35)(al-Quran)

O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may take away part of the dower ye have given them,- except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

(4:19)(al-Quran)

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best.....

(4:128)(al-Quran)

But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

(4:130) (al-Quran)

Widows can remarry

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

(2:234) (al-Quran)

The rights of widows

Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence), there is no blame on you for what they do with themselves, provided it is reasonable, and Allah is

Exalted in Power, Wise.

(2:240) (al-Quran)

Creating a peaceful society

Do no mischief on the earth after it hath been set in order.....

(7:56) (al-Quran)

The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah, that ye may receive Mercy.

(49:10) (al-Quran)

And lower thy wing to the Believers who follow thee.

(26:215) (al-Quran)

..... And such settlement is best.....

(4:128) (al-Quran)

If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).

(49:9) (al-Quran)

Those who join together those things which Allah hath commanded to be joined.....

(13:2!) (al-Quran)

..... who (conduct) their affairs by mutual consultation

(42:38) (al-Quran)

O ye who believe! if a wicked person comes to you with any news, ascertain the truth lest, ye harm people unwittingly, and afterwards become full of repentance for what ye have done. (49:6)(al-Quran)

Co-operation in good deeds

.....Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.

(5:2)(al-Quran)

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy.....

(4:86)(al-Quran)

Unity and brotherhood

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love, so that by His grace, ye became brethren;.....

(3:103)(al-Quran)

Do not create misunderstandings among yourselves

Why did not Believers-men and women-when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

(24:12)(al-Quran)

And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!" Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers..

(24:16-17)(al-Quran)

Etiquettes of assembling

O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up, rise up: Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge:

and Allah is well-acquainted with all ye do.
(58:11) (al-Quran)

"And lower thy voice; for the harshest of sounds without doubt is the braying of the ass."
(31:19) (al-Quran)

Secret counsels are only (inspired) by the evil one, in order that he may cause grief to the believers.
(58:10) (al-Quran)

In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).
(4:114) (al-Quran)

O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).
(24:27) (al-Quran)

..... Speak fair to the people;

(2:83) (al-Quran)

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"
(25:63) (al-Quran)

Whenever ye speak, speak justly, even if a near relative is concerned.
(6:152) (al-Quran)

Beautiful Conduct

..... And do good-to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the way-farer (ye meet),

And what your right hands possess.....
(4:36) (al-Quran)

The righteousness (Taqwa) - Be just to everyone

O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do.
(5:8)(al-Quran)

Do not bear false witness

Those who witness no falsehood, and if they pass by futility, they pass by it with honorable (avoidance).
(25:72)(al-Quran)

And those who stand firm in their testimonies;
(70:33)(al-Quran)

Fleeing the battle field is despised

Say: "Running away will not profit you if ye are running away from death or slaughter, and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"
(33:16) (al-Quran)

"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!"
(4:78) (al-Quran)

O ye who believe!when ye meet the unbelievers in hostile array, never turn your backs to them. If any do turn his back to them on such a day-unless it be in a stratagem of war, or to retreat to a troop (of his own)-He draws on himself the wrath of Allah. And his abode is Hell, - and evil refuge (indeed)!
(8:15-16) (al-Quran)

Universal and Perennial Teachings of Life

Freedom and political power are great gifts from God

Remember Moses said to his people: "O my people! call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

(5:22)(al-Quran)

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion- the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: "They will worship Me (alone) and not associate aught with Me..... (24:55) (al-Quran)

As a matter of faith, the complete meaning of this verse will be understood on the reappearance of Imam Mehdi (A.S.).

The ends of political power

1. Freedom of worship

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah;

(2:193) (al-Quran)

2. Enjoining right and forbidding wrong

(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

(22:41) (al-Quran)

Ye are the best of peoples, evolved for mankind, enjoining what is

right, forbidding what is wrong, and believing in Allah.
(3: 110) (al-Quran)

3. Preservation of peace/law and order

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah:
(8:61) (al-Quran)

The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land:
(5:33) (al-Quran)

Political/Economic oppression is extremely despicable

She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest: thus do they behave.
(27:34) (al-Quran)

Then, is it to be expected of you, if ye were put in authority, that ye will do no mischief in the land, and break your ties of kith and kin?
(47:22) (al-Quran)

(And Hud said:) "Do ye build a landmark on every high place to amuse yourselves? "And do ye get for yourselves fine buildings in the hope of living therein (forever)?"And when ye exert your strong hand, do ye do it like men of absolute power?
(26:128-130) (al-Quran)

Combatting evil and tyranny through defence

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves,
(42:39) (al-Quran)

But indeed, if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.
(42:41) (al-Quran)

Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, and others besides, whom ye may not know, but whom Allah doth know whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

(8:60) (al-Quran).

The purpose of life: Jihad, patience and facing misfortunes

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 afflicted 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.

(2:155-157) (al-Quran)

*O falcon, do not be frightened by the strong wind.
These gusts let you soar to loftier horizons.*

-Iqbal

And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle)

(47:31) (al-Quran)

The factors of human elevation

O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? - That ye believe in Allah and His Apostle, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: that will be best for you, if ye but knew! He will forgive you your sins, and admit you to Gardens beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the supreme Achievement. And another (favor will He bestow), which ye do love, - help from Allah and a speedy victory: so give the Glad Tidings to the Believers.

(61:10-13) (al-Quran)

The Unity of Mankind

O mankind! reverence your Guardian-Lord, Who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women;.....
(4:1) (al-Quran)

The Faithful (Momineen) receive God's hidden help

Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, but the best of planners is Allah.
(8:30) (al-Quran)

Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the apostle and on the believers, and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith. Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-Forgiving, Most Merciful.
(9:25-27) (al-Quran)

If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper. (Such has been) the practice, (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.
(48:22-23) (al-Quran)

Right preaching and tolerance

If one amongst the pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure: that is because they are men without knowledge.
(9:6) (al-Quran)

Treating prisoners

O Apostle! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-Forgiving, Most Merciful."

(8:70) (al-Quran)

Freeing slaves

..... And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them; yea give them something yourselves out of the means which Allah has given to you.....

(24:33) (al-Quran)

The cultural side of Life

Using intellect and cognition

..... 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). (7:179)(al-Quran)

For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not. (8:22)(al-Quran)

Note:- Thus, the best of creation are those who use their intellect.

..... but none will grasp the message but men of understanding. (2:269) (al-Quran)

..... Thus doth Allah make clear to you His Signs: in order that ye may consider - (Their bearings) on this life and the Hereafter..... (2:219-220) (al-Quran)

..... See how We explain the Signs by various (symbols) that they may understand. (6:65) (al-Quran)

Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them? (47:24) (al-Quran)

The Importance of Knowledge and Wisdom

..... but say "O my Lord! advance me in knowledge." (20:114) (al-Quran)

O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do.

(58:11)(al-Quran)

.....Those truly fear Allah, among His Servants, who have knowledge.....

(35:28)(al-Quran)

He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing

(2:269)(al-Quran)

..... .But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

(4:54)(al-Quran)

Note:

The Imams of the Family of the Holy Prophet Muhammad (P.B.U.H) are the descendants of the Family of Prophet Abraham through his son Ismail.

"Our Lord! send amongst them an Apostle of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom, and sanctify them: for Thou art the Exalted in Might, the Wise."

(2:129)(al-Quran)

The importance of education and studies

By the Pen and by the (Record) which (men) write.

(68:1) (al-Quran)

Proclaim! And thy Lord is Most Bountiful.-He Who taught (the use of) the Pen,-Taught man that which he knew not.

(96:3-5) (al-Quran)

O ye who believe! when ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing.....

(2:282) (al-Quran)

..... and recite the Qur'an in slow, measured rhythmic tones.

(73:4) (al-Quran)

To industrial and intellectual progress

It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful. (16:14) (al-Quran)

The Science of Minerals and Metals

Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colors. And in the mountains are tracts white and red, of various shades of color and black intense in hue.

(3 5:27) (al-Quran)

And We made the iron soft for him (David), (Commanding), "Make thou coats of mail, balancing well the rings of chain armour.

(34:11) (al-Quran)

..... and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind;.....

(57:25) (al-Quran)

The Science of Zoology and Botany

----- and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.

(30:24) (al-Quran)

And Allah has created every animal from water:
(24:45) (al-Quran)

The Knowledge of Biology

Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe.
(16:79) (al-Quran)

And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies, between excretions and blood. We produce, for your drink, milk, pure and agreeable to those who drink it.
(16:66) (al-Quran)

The Science of Genetics

He makes you in the wombs of your mothers, in stages, one after another, in three veils of darkness.....
(39:6) (al-Quran)

Note:-Darkness does not allow a picture to be painted and water destroys a painting. But God shows His power and magnificence when He etches a human form in a mother's womb while it is in "triple-layered" darkness and totally submerged in liquid.

The Science of Health

..... eat and drink: but waste not by excess, for Allah loveth not the wasters.
(7:31) (al-Quran)

..... For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean
(2:222) (al-Quran)

15

Human Experience

Historical narratives

Say: "Travel through the earth and see what was the end of those who rejected truth."

(6:11) (al-Quran)

For We assuredly sent amongst every People an apostle, (with the Command), "Serve Allah and eschew Evil."

(16:36)(al-Quran)

The Consequences of Injustice

How many populations have We destroyed, which were given to wrong-doing!

..... Truly it is not their eyes that are blind, but their hearts which are in their breasts,

(22:45-46) (al-Quran)

Note:

This means that their physical eyes are open but their mind's eyes are not.

Seek also a sensitive and spinning heart from God.

The light of the eye is not the light of the heart.

-Iqbal

The story of Prophet Noah

But (there were people) before them, who denied (the Signs),-the People of Noah, and the confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the truth: but it was I that seized them! And how (terrible) was My Requital! (40:5)(al-Quran)

..... it was not Allah Who wronged them, but they wronged their own souls. In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

(30:9-10) (al-Quran)

Right action and right choice

..... "Eat of the good things we have provided for you:"

(2:57) (al-Quran)

Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah O ye that understand; that (so) ye may prosper."

(5:100) (al-Quran)

Seest thou not how Allah sets forth a parable? -a goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens.-It brings forth its fruit at all times, by the leave of its Lord.

(14:24-25) (al-Quran)

..... and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes.

(2:267) (al-Quran)

To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness.....

(3 5:10) (al-Quran)

Beauty, adornment and the purpose of life

O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you.....

(7:26) (al-Quran)

O children of Adam! wear your beautiful apparel at every time and place of prayer.....

(7:31) (al-Quran)

.....they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

(22:23) (al-Quran)

Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to).

(3:14) (al-Quran)

That which is on earth We have made but as a glittering show for the earth, in order that We may test them-as to which of them are best in conduct.

(18:7) (al-Quran)

And We have, (from of old), adorned the lowest heaven with Lamps

.....

(67:5) (al-Quran)

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment.

(7:32) (al-Quran)

Economic aspects of Life

The distribution and circulation of wealth

What Allah has bestowed on His Apostle (and taken away) from the people of the townships, - belongs to Allah, - to His Apostle and to kindred and orphans, the needy and the wayfarer; in order that it may not (Merely) make a circuit between the wealthy among you.....

(59:7)(al-Quran)

Of their goods take alms, that so thou mightest purify and sanctify them;.....

(9:103)(al-Quran)

To those weak of understanding make not over your property, which Allah hath made a means of support for you.....

(4:5)(al-Quran)

To work for one's living is a great worship

It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage).....

(2:198) (al-Quran)

And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.

(62:10) (al-Quran)

Note: According to Imam Ali Raza (A.S.), The Holy Prophet said: " Of the 70 parts of worship, the highest in value is the earning of right (halal) livelihood"

(Usool Al-Kafi)

Gratitude for God's blessings (wealth etc.) is obligatory

If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side.....

(5:66)(al-Quran)

And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; but if ye show ingratitude, truly My punishment is terrible indeed."

(14:7)(al-Quran)

Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

(17:30) (al-Quran)

Kill not your children for fear of want: We shall provide sustenance for them as well as for you.

(17:31) (al-Quran)

Note:

Family planning does not tantamount to killing, as murder is taking a life. This is why abortion is haram and family planning is allowed.

God alone is the Provider

"For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.

(29:17) (al-Quran)

..... We ask thee not to provide sustenance: We provide it for thee.....

(20:132) (al-Quran)

..... for Allah doth provide for those whom He will, without measure.

(24:38) (al-Quran)

How many are the creatures that carry not their own sustenance? It is Allah Who feeds (both) them and you.

(29:60) (al-Quran)

Say: "Who gives you sustenance from the heavens and the earth?"

Say: "It is Allah".

(34:24) (al-Quran)

For Allah is He Who gives (all) Sustenance,- Lord of Power,- Steadfast (for ever).

(51:5 8) (al-Quran)

What Allah out of His Mercy doth bestow on mankind, there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, Full of Wisdom.

(3 5:2) (al-Quran)

..... but ask Allah of His bounty.....

(4:3 2) (al-Quran)

Wealth is best spent in God's way

By no means shall ye attain righteousness unless ye give (freely) of that which ye love;

(3:92) (al-Quran)

Unlimited greed for wealth leads to self-destruction

The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things), until ye visit the graves.

(102:1-2) (al-Quran)

Wealth is not to be squandered

Then, shall ye be Questioned that Day about the joy (ye indulged

in)!

(102:8)(al-Quran)

Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes) (25:67) (al-Quran)

..... eat and drink: but waste not by excess, for Allah loveth not the wasters.

(7:31) (al-Quran)

And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful.

(17:26-27) (al-Quran)

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

(17:29)(al-Quran)

The right use of wealth and the reality of the world

The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise

(28:60) (al-Quran)

And let not those whocovetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar, on the Day of Judgment.

(3:180) (al-Quran)

..... But the Mercy of thy Lord is better than the (wealth) which they amass.

(43:32) (al-Quran)

What is the life of this world but play and amusement? But best is the home in the Hereafter, for those who are righteous. Will ye not then understand?

(6:32) (al-Quran)

And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward.

(8:28) (al-Quran)

.....(The worldly) rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter.

(13:26) (al-Quran)

Wealth and sons are allurements of the life of this world: but the things that endure. Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes

(18:46) (al-Quran)

The distribution of wealth

And in no wise covet those things in which Allah hath bestowed His gifts more freely on some of you than on others.....

(4:32) (al-Quran)

Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood. In the life of this world; and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.

(43:32) (al-Quran)

..... Do ye have partners among those whom your right hands possess, to share as equals in the wealth we have bestowed on you ?

.....

(30:28) (al-Quran)

Wealth is a trial

By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the

practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new)
(24:37) (al-Quran)

Do not seek wealth through unlawful means

O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will:
(4:29) (al-Quran)

Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire!
(4:10) (al-Quran)

Causes of the downfall of nations and Divine Justice

.... And if they turn away, be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are rebellious.
(5:49)al-Quran)

..... but from people in guilt never will His wrath be turned back.
(6:147) (al-Quran)

Life itself administers punishment to you for your sins.

Unless ye go forth. He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.
(9:39) (al-Quran)

Generations before you We destroyed when they did wrong: their Apostles came to them with Clear Signs, but they would not believe! Thus do We requite those who sin! Then We made you heirs in the land after them, to see how ye would behave!
(10:13-14) (al-Quran)

Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend.

(11:117) (al-Quran)

.....Verily never will Allah change the condition of a people until they change it themselves (with their own souls).....

(13:11)(al-Quran)

Mocked were (many) Apostles before thee: but I granted respite to the Unbelievers, and finally I punished them; then how (terrible) was My requital!

(13:32)(al-Quran)

Note: Such consequences surely follow such deeds

But how many (countless) generations before them have We destroyed, who were even better in equipment and in glitter to the eye?

(19:74) (al-Quran)

Beware, O tyrant! Severe are the penalties and punishments of God for the cruelties you inflict on mankind.

-Iqbal

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If thou callest them to guidance, even then will they never accept guidance. But your Lord is Most Forgiving, Full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond which they will find no refuge. Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction.

(18:57-59) (al-Quran)

17

Miscellaneous

The Result of rejecting God's signs and His Prophets

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: such is Our reward for those in sin. For them there is hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.

(7:40-41) (al-Quran)

Those whose scale will be light will find their souls in perdition for that they wrongfully treated our signs.

(7:9) (al-Quran)

"Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

(7:51) (al-Quran)

Invoking God's Mercy

Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds. Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good.

(7:55-56) (al-Quran)

Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.

(7:128) (al-Quran)

God cannot be seen through physical eyes

To Him is due the primal origin of the heavens and the earth: how can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things. That is Allah, your Lord! There is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. No vision can grasp Him, but His grasp is over all vision : He is above all comprehension, yet is acquainted with all things.

(6:101-103) (al-Quran)

Explanation:

The first and most important condition to be able to see something is that it's body must be opaque while God doesn't have a body The second condition is that it must be in some direction. However, God is not restricted to any direction .Therefore it is completely impossible to see God, not in this world nor the Hereafter. As even in the Hereafter, God will not change, all change will take place in His creation.

However, God can be seen through the eyes of faith, intellect and insight. Imam Ja'far Sadiq (A.S.) said "God can be seen through His creations". Muhiuddin Arabi said "People see the beauty of the universe and in it I see the beauty of God". Hazrat Ali (A.S.) said, "God can be seen through the eyes of faith and intellect"

Your grandeur and splendour are manifest in every hue and colour.

In every flower I smell, I savor Your fragrance.

-MirAnis

God does not change and He protects everything

Allah! There is no God but He,- the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they

compass aught of His knowledge except as He willeth. His throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).

(2:255) (al-Quran)

God is Self-Sustaining

And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation. Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.

(29:6-7) (al-Quran)

Human beings are responsible for their own actions and God does not compel anyone

Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight. But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day! How plainly will they see and hear, the Day that they will appear before us! But the unjust today are in error manifest!

(19:36-38) (al-Quran)

None of God's actions are purposeless

"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" Therefore exalted be Allah, the King, the Reality; there is no God but He, the Lord of the Throne of Honor!

(23; 115-116) (al-Quran)

Divine Justice

Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich! "We shall certainly record their word and (their act) of slaying the Prophets in defiance of right, and We shall

say: "Taste ye the penalty of the Scorching Fire! ."This is because of the (unrighteous deeds) which your hands sent on before ye: for Alla)i never harms those who serve Him."

(3:181-182)(al-Quran)

God does not give anyone more burden than is bearable

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. But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do,- until, when We seize in punishment those of them who received the good things of this world, behold, they will groan in supplication! (It will be said): "Groan not in supplication this day; for ye shall certainly not be helped by Us. "My Signs used to be rehearsed to you, but ye used to turn back on your heels- "In arrogance: talking nonsense about the (Qur'an), like one telling fables by night".

(23:62-67) (al-Quran)

..... Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!

(4:77) (al-Quran)

Destiny

Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul.....

(4:79) (al-Quran)

Verily, all things have We created in proportion and measure. And Our command is but a single (Act)- like the twinkling of an eye.

(54:49-50) (al-Quran)

Remembrance of God and gratitude for His blessings is obligatory

We showed him the Way: whether he be grateful or ungrateful

(rests on his will)
(76:3) (al-Quran)

A Sign for them is the earth that is dead; We do give it life, and produce grain therefrom, of which ye do eat. And We produce therein orchards with date-palms and Vines, and We cause springs to gush forth therein. That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks? Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge. And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness; And the Sun runs his course for a period determined for him: that is the decree of (Him), the exalted in Might, the All-Knowing.
(36:33-38) (al-Quran)

Explanation:

Nothing ever happens without God's will - neither good nor evil. But God's pleasure is with the good. Man has been endowed with the capacity for both - and has been given freedom to choose. God's pleasure is with the good deeds chosen by man - it is this that makes him worthy of God's Love. This is why God does not forcefully remove us from the influence of Satan and his leagues. He wants us to fight him and this fight is called 'Jihad'.

God tests His creatures

Likewise did We make for every Messenger an enemy,- evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.
(6:112) (al-Quran)

Explanation:

God's tests are not because He doesn't know our potentials or our actions. But He does so to give us a chance to display our capacity

of action and skill and make ourselves worthy of His favors.
(Majidi)

God's calling Himself powerful and omnipotent means that no wrong doer will escape from God and God's calling Himself the Forgiver implies that if we really repent our sins and ask for His forgiveness, then He will forgive us. This way fear and hope are both balanced and this is the medium of our improvement.
(FaslulKhitab)

Imam Ja'far Sadiq (A.S.) quoted the Holy Prophet " If the fear of God and hope of salvation in a believer's (momin) heart are weighed, then they will both turn out to be equal." (Usool Al-Kafi)

Explanation:

If withdrawing from the tribulations of life by men is not defeat, then what else is defeat?

Divine Guidance

Say: "Shall I seek for judge other than Allah?-When He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent own from thy Lord in truth. Never be then of those who doubt. The Word of thy Lord doth find its fulfillment in truth and in justice: none can change His Words: for He is the one Who heareth and knoweth all. Wert thou to follow the common run of those on earth, they will lead thee away from the Way of Allah. They follow nothing but conjecture: they do nothing but lie.
(6:114-116) (al-Quran)

Explanation:

This means that Divine Guidance is based on sound principles. Acceptance by the majority doesn't necessarily make it right . Often the majority of people are uneducated and ignorant, following their own egoistic impulses : hence the possibility of error.

God's ordained way is not based on whimsical opinions but real knowledge. True seekers should not consider the majority's views but the command of God. They should hold on to the Divine Guidance even if they are the only ones left following it.

*Intellect without wisdom is not capable of guiding man.
If doubt and mere conjecture were to lead us, life would be in
shambles indeed.*

*Democracy is a way of government in which people are counted
and not evaluated in human worth.*

*Shun democracy and follow a sagacious master because the
brains of two hundred donkeys together cannot produce the
intellect of one human being.*

-Iqbal

That is why the true followers accent only a person ordained by Allah to be their leader as the true Imam, and do not accept a democratic leader as their guide. Because a clever leader senses the people's emotions and bends towards only that which the people want to hear. That is how he becomes a leader. While the Imam or Hadi is not the interpreter of the people's wishes he interprets God's wishes and that is why he doesn't go according to the majority's will and because of this, the majority does not accept him as their leader. The Imam is appointed by God and is the interpreter.

God's guidance is light and life

Can he who was dead, to whom We gave life, and a Light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.

(6:122)(al-Quran)

Explanation:

Man was dead and We gave him life, meaning he denied the truth and we inclined him toward faith or he was ignorant and we gave him knowledge. In this verse. God calls faith and knowledge as life

while he refers to blasphemy and ignorance as death.
(Tafseer-e-Tibyan, Majmaul Bayan)

Although the youth of college apparently seems to be alive, he is dead because he has borrowed his ideas and concepts from the Christian West and is thus alienated from his real self.

-Iqbal

The second thing mentioned in the verse is that the people who prefer using wrong paths and continue committing sins after sins, for them God's law is that they will like darkness and sins more. Then thorns and thickets appear to them as flowers and gardens and each sin and misdeed gives them more pleasure than before. They take pride in ignorance and consider their folly as their intelligence.
(Tafheem)

*Everywhere Allama appears to be a great philosopher.
It is, however, a different matter that he is a bit of a fool*

-Akbar

Man has freewill

Those whom Allah (in His Plan) willeth to guide, -He openeth their breast to Islam; those whom He willeth to leave stray ing, -He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. This is the way of thy Lord, leading straight: We have detailed the Signs for those who receive admonition. For them will be a Home of Peace in the presence of their Lord: He will be their Friend, because they practiced (righteousness).
(6:125-127)(al-Quran)

Explanation:

"Sharah-e-sadar" or opening of the heart means that when a person hunts for the truth, God opens his heart such that he accepts every true and good thing, that is why 'Sharah-e sadar' means 'me ability to accept and acknowledge the truth'. (Tafseer e Safi)

The Holy Prophet said that receptivity is openness to Noor (light from God) to which a Momin's heart opens up. He was asked " what are its signs?" He replied, "To attend to the domain that will exist forever and to be aware of the deception of this (passing) world and to be prepared for death before its arrival."
(Tafseer Majmaul Bayan)

Imam Ja'far Sadiq (A.S.) relates that the Holy Prophet said that the constriction of chest means that the heart hardens so much that it is unpenetratable and it doesn't have a single opening, i.e. the heart does not listen to or understand any truth. (Tafseer e Safi)

The scholars have concluded that God's relationship with His followers is based on their actions. Heaven is called the house of peace as it is protected from every type of evil and calamity.
(Tafseer e Kabeer)

One of the names of Jannat, (Heaven) is Daral Salaam because it is safe from all trials, tribulations and calamities.

The order to thank God for His Grace

It is We who have placed you with authority on earth, and provided you therein with means for the fulfillment of your life: small are the thanks that ye give!
(7:10) (al-Quran)

(Satan said:) "Then will I assault them from before them, and behind them from their right and their left: nor wilt Thou find, in most of them, gratitude (for Thy mercies).
(7:17) (al-Quran)

Explanation:

The words of Shaitan also have a symbolic meaning. His "assault" means he will dissuade us from doing the good; his coming "from the right" means he makes us doubt the truths of revelation; his attacking "from the left" means he pollutes our desires with whimsical and evil intentions.

Sinful living is the cause of God's wrath

How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest. When (thus) our punishment took them, no cry did they utter but this "Indeed we did wrong."

(7:4-5) (al-Quran)

Active Gratitude

O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters.

(7:31)(al-Quran)

Say: The things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.

(7:33) (al-Quran)

Dissimulation allowed in extreme conditions

Anyone who, after accepting faith in Allah, utters unbelief.-except under compulsion, his heart remaining firm in faith,-but such as open their breast to unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty. This because they love the life of this world better than the hereafter: and Allah will not guide those who reject faith. Those are they whose hearts, ears, and eyes Allah has sealed up and they take no heed. Without doubt, in the hereafter they will perish.

(16:106-109) (al-Quran)

Explanation:

The forces of evil-either political as in dictatorship or economic as in oppression - can be combated in only two ways. Either one has the power to repel power or, due to powerlessness, by dissimulation. When the voice of Truth is stifled by tyranny, in the name of religion, then there is nothing to be gained by a fruitless

sacrifice of one's life, dignity and honour. Of course, if the sacrifice achieves some value for the cause of Truth, then the choice to do so is valid.

About the Author.....



Education :

- B.A. (Hons) Arabic / Persian Lit. from University of Sindh.
- M.A. (Economics) from Karachi University
- Ph. D from Jamia Arabia, Karachi (recognized by Jamia al-Azhar, Egypt.)
- Madrasah Mashareal Uloom, Hyderabad Sindh.
- Dars-e-Sukhan-Rani from Ayatullah Falsafi of Mashad, Iran
- Dars-e-Tafseer from Ayatullah Mahdi Pooya, Allama Rasheed Turabi, Khateeb-e-Azam, Maulana Syed Mohd. Dehlavi, Maulana Zafar Hasan, Ayatullah Shariati, Thiqatul Islam Maulana Samar Hasan Zaidi

Experience :

- Research Scholar, Dy. Director, Director of Islamic Research Centre, Karachi.
- Ex- Professor, Allama Iqbal Open University
- Director, Research for Islamic Studies, Karachi University
- President, Academy of Quranic Studies
- Advisor, Pak Muharram Education Trust
- Advisor, Adamjee Insurance Co. Ltd.

Books Published :

- Easiest Urdu translation of Holy Quran with short intelligent notes
- Khulasa-tul-Tafseer - A summary of most important commentaries of different Schools in simple Urdu
- English translation of Usul-al-Kafi
- Abridged Urdu translation of Usul al-Kafi
- Asbat-o-Ma'refat-e- Khuda-a Book on existence of God along with His Qualities in the light of Holy Quran, Hadith and modern sciences
- Word to word English Translation of Holy Quran (Under print)
- Word to word Urdu translation of Holy Quran along with Tafseer-e-Ahl-al-Bayt (A.S.) (Under print)
- Classified and selected Urdu translation of Shah Abdul Latif Bhitai's poetry. (Kalam-e-Shah-Bhitai-a selection of Urdu translation)