

CARING VERSES

Verses for Motivation and Recovery

With selected verses from the Qur'an as translated by
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DEDICATION

To **Hj Abd. Rahman Ngah**, my beloved father, one of the last traditional house-builders of Terengganu, who read the Qur'an from memory after every subuh prayer, immersing the house and us with his mellifluous readings till the sun came up, that till now, more than fifty years later, his voice is still within my bones. May Allah SWT pour His blessings on him and keep him in Jannah. **Al-Fatihah**.

To **Hjh Esah Abdullah**, my beloved mother, who brought up ten kids, memorizing the Yasin and other surahs while carrying kids on her hip, so that she could and did read them while cooking in the kitchen, the surahs still in her memory even when she had lost other memories at old age, so that she could still perfectly recite the Yasin even in her last days. May Allah SWT pour His blessings on her and keep her in Jannah. **Al-Fatihah**.

To **Dr Hj Amin Tai Abdullah**, my beloved husband and beloved friend, a loving and caring father, a wholly dedicated doctor, paediatric surgeon and liver transplant surgeon, who had helped many people in his work and services. May Allah SWT pour His blessings on him and keep him in Jannah. **Al-Fatihah**.

To my beloved children Hizami Amin-Tai, Nazmi Amin-

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Tai, Arina Amin-Tai and Nur Iman Amin-Tai, the jewels of my life, may Allah SWT shower blessings on you always and guide you to serve the ummah and to be successful here and hereafter.

Rakmi Abd. Rahman
Bangi, 25th June 2009

APPRECIATION

This book was compiled relying on translations of the Holy Qur'an by Abdullah Yusoff Ali. Abdullah Yusoff Ali has been of great service to the ummah in the non-Arabic speaking world, by giving us the most widely read translation of the Holy Qur'an. May this compilation of selected verses for motivation and comfort in trying times strengthen the faith and be of service to all from both the Arabic and English speaking worlds.

HOW TO USE THIS BOOK

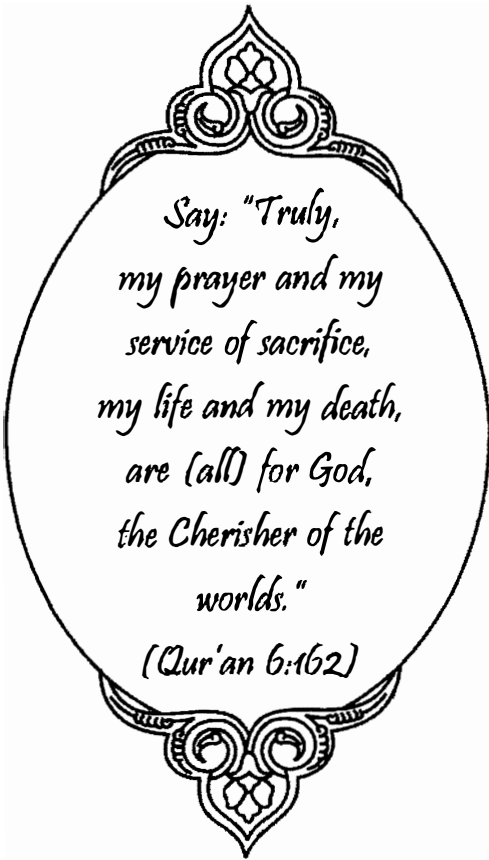
1. For comfort or overcoming sadness or depression for yourself or others: pick the subject of interest from the Table of Content, or from the word index at the back of the book.
2. For general familiarization with verses from the Qur'an: pick subject of interest from the Table of Content.
3. For quick reference, eg on Freedom of Choice, just go to the Index and look up Freedom or/and Choice.
4. For classroom Qur'anic lessons: pick a topic from the Table of Content, read and discuss. Or pick a word from the index and go to the pages listed.
5. For classroom English lessons: the book shows both classical and easy contemporary styles. Choose any topic, motivational ones are helpful for teenagers.
6. For classroom classical Arabic lessons: just pick any verse, read the translation and discuss.

FOREWORD

No one goes through life untouched by sadness, depression, anger and feelings of helplessness, at one time or another. Some might experience or are tried with extreme tragedy, such as sudden loss of a child or loved ones through accidents. Some are tried with hardships, handicaps, sickness, abandonment and feelings of failure. In Islam one faces the problem or challenge, looks at it in the face. One talks to God directly, asks for help to go through the hardships. The hardships are termed trials. The sojourn on earth is temporary and full of temptations. Rules and guidance are given. The holy book, the Qur'an, has verses in various forms to help man pass through his or her particular personal hardship. This humble book lists some of these caring verses. The main aim is to enable a troubled person to access the verse that he or she feels can help his or her situation or trouble, and to get relief from it. Such is human nature that sadness and the lows often come in stabs, and it should help to be able to easily access a caring verse at that point. The verses listed here have the chapter and verse number so he or she may go on to the main book, the Qur'an, for more detailed study. This book is to help ordinary man on the street: mothers, teenagers, school students, factory workers, anyone

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who can understand some English, be they in Africa, Asia, Americas, Australia, Europe, etc. The verses are preceded by some simple pointers, which may be helpful to Muslims and non-Muslims alike. The verses are so attuned to human nature that they appeal to human hearts, no matter of what faith they are. So it is hoped that this book of compilation of caring verses will help anyone who is seeking help in times of trouble.



*Say: "Truly,
my prayer and my
service of sacrifice,
my life and my death,
are (all) for God,
the Cherisher of the
worlds."*

(Qur'an 6:162)

1. God's Gifts and Trials

- 1.1 Preliminary**
 - 1.2 Gift of Life**
 - 1.3 Gifts of sustenance**
 - 1.4 Gifts of the Earth and Universe**
 - 1.5 Gift of the Qur'an, the Book of Truth**
 - 1.6 Gift of Freedom to Choose**
 - 1.7 Life's Trials**
 - 1.8 Predetermination of Events**
 - 1.9 Best Kind of Person**
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1.1 Preliminary

“Be firm, be strong, be patient,” is the advice most often given to a person traumatized by tragedy. “It is easier said than done,” one would silently say in one’s heart as one struggles to not cry, to not give in to the tearings in one’s heart. “Be patient, time will cure.” That advice is easier to accept, for one has often experienced through other upsets in one’s life, how time makes one forget. As one patiently waits for time to blur and to patch the raw wounds in one’s heart, one struggles to stay constant and get on with one’s daily life. Traumatic events may come into one’s life in many forms: sudden death of a loved one, sudden sickness

of one's child, a divorce, being abandoned, job dismissal, exam failure, just to list a few. For a person to remain calm and constant through such crisis and tragedies, and emerge a more stable person, there has to be a strong inner core, standing firm, in him or her. A still centre not easily swayed by the winds around. The inner core stands firm on and is supported by basic structures of faith. Unless these basic faith building blocks are there at the inner core of a person's belief system, efforts towards recovery from sadness and despair become just patching up, which may not withstand the next wind. Among its many attributes, the Qur'an is a book of knowledge, rules, cure and power. Verses to help one recover and strengthen these basic structures of faith are listed in this humble book. May this compilation of selected verses for motivation in trying times and recovery from tragedies be of service to all, no matter of what race or faith. And may these verses bring the ummah closer to the treasures of truths and comfort to be found in the Qur'an, as revealed by Allah Subhanahu wa Taala (SWT).

1.2 Gift of Life

Life on earth is a gift to mankind, along with that is the gift of freedom of choice. Man is free to choose, even as to who is God. In this is the trial for mankind on earth. If he were to use his eyes and intelligence and look at the nature surrounding him, he would see that gifts from Allah SWT are all around, in the flowers, the grass, the clouds and so on. Nature all around is proof of His handiwork, the work of the Creator. Having placed man on earth, Allah SWT also gives a guiding book, the Qur'an, to guide man on how to and how should he live on this earth.

وَأَتذكُرْ مِّنْ كُلِّ مَآسَأَ التُّمُوءِ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ
لَا تَحْصُوهَا إِنَّا إِلَٰهِنَا لَظَلُومٌ كَفَّارٌ ﴿٢٤﴾

Sūra 14: Ibrāhim, Ayat 34. And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

Man is given intelligence and feelings so he may appreciate the gifts of life on earth and thank Allah the Creator for them.

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٨﴾

Sūra 16: Nahl, Ayat 78. It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks to Allah.

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا
خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ
مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّئَنَّ لَكُمْ وَنُقَرِّفَ
الْأَرْحَامَ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا

ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَنْ يُتَوَقَّى وَمِنْكُمْ
 مَنْ يُرَدُّ إِلَى أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ
 شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ
 اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

Sūra 22: Hajj, Ayat 5. O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ وَ عَلَىٰ كُلِّ شَيْءٍ
 قَدِيرٌ ﴿٦﴾

Sūra 22: Hajj, Ayat 6. This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

Sūra 22: Hajj, Ayat 7. And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

Allah SWT grants life and faculties to mankind. Only He can take life back. A human is commanded not to kill or destroy himself, whatever the reason or justification may be. The Qur'an says:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۚ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿١﴾

Sūra 32: Sajda, Ayat 9. But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ
قَلِيلًا مَّا تَشْكُرُونَ ﴿١٣﴾

Sūra 67: Mulk, Ayat 23. 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.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا
تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿١٩﴾

Sūra 4: Nisāa, Ayat 29. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you traffic and trade by mutual goodwill: Nor kill (or destroy) yourselves: for verily God hath been to you most merciful!

Man was created and placed on earth with many gifts from Allah SWT, gifts of seeing and hearing, as well as the gift of freedom to choose. With that freedom, he is tested on earth. Would he choose the right way? What he does on earth is scored, the score is counted on the day of judgment. Thus our time on earth is not for mere enjoyment, with each person to himself or to his family only, or that the strongest survives, but carries with it responsibilities to live right and to be charitable to others.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾
 إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا
 بَصِيرًا ﴿٢﴾
 إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Sūra 76: Dahr, Ayat 1. Has there not been over man a long period of time, when he was nothing - (not even) mentioned?

Sūra 76: Dahr, Ayat 2. Verily We created man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of hearing and sight.

Sūra 76: Dahr, Ayat 3. We showed him the Way: whether he be grateful or ungrateful (rests on his will).

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾
 يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾
 يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾
 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

Sūra 86: Tāriq, Ayat 5. Now let man but think from what he is created!

Sūra 86: Tāriq, Ayat 6. He is created from a drop emitted,

Sūra 86: Tāriq, Ayat 7. Proceeding from between the backbone and the ribs:

Sūra 86: Tāriq, Ayat 8. Surely (Allah) is able to bring him back (to life)!

Sūra 86: Tāriq, Ayat 9. The Day that (all) things secret will be tested,

Sūra 86: Tāriq, Ayat 10. (Man) will have no power, and no helper.

1.3 Gifts of Sustenance

Allah's gifts to man are innumerable; those most easily seen are material wealth, health, sons, daughters and grandchildren. But there are also gifts of consideration, intelligence, inner strength, and so on. Some may receive more of sustenance

than others, who may have been given more of other gifts. All gifts are trials, to see how one manages what has been entrusted to him. Sustenance and wealth test one's generosity or greediness. Throughout the Qur'an Allah SWT gives guidance on how to manage one's wealth and achieve peace.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا
بِرَآدٍ رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ
اللَّهِ يَجْحَدُونَ ﴿٧١﴾

Sūra 16: Nahl, Ayat 71. Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ
أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ ﴿٧٢﴾

Sūra 16: Nahl, Ayat 72. And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

Sūra 67: Mulk, Ayat 15. It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the sustenance which He furnishes: but unto Him is the resurrection.

Night and day were created to facilitate life on earth for men, to live according to Allah's guidelines should he choose to do so,

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَر النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

Sūra 40: Mū-min, Ayat 61. It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكونُوا شُيُوعًا وَمِنْكُمْ مَّنْ يُتَوَفَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلَ مُّسَمًّى وَعَلَيْكُمْ تَعْقِلُونَ ﴿٦٧﴾

هُوَ الَّذِي يُخَيِّئُ وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ وَكُن
فَيَكُونُ ﴿٦٨﴾

Sūra 40: Mū-min, Ayat 67. It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old, though of you there are some who die before; and lets you reach a Term appointed; in order that ye may learn wisdom.

Sūra 40: Mū-min, Ayat 68. It is He Who gives Life and Death; and when He decides upon an affair, He says to it, “Be”, and it is.

Life on earth is a period of trials for a term appointed. When that time is up, the score has all been clearly written and no amount of appeal works.

فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ
خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَاكَ الْكَافِرُونَ ﴿٨٥﴾

Sūra 40: Mū-min, Ayat 85. But their professing the faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's way of dealing with His Servants (from the most ancient times). And even thus did the rejecters of Allah perish (utterly)!

1.4 Gifts of the Earth and Universe

The earth and the universe are proofs of the Creator. Man can only see through his eyes and science, yet often claims that what cannot be proven by science does not exist. There are still many things that man cannot see, including what is going to happen in future. Allah SWT says that the earth shall crumble to dust and be scattered abroad (see 56:6 below). Scientists are doing all they can to see how the earth begins and how it will end, with some admitting that the earth may shatter once the sun loses its energy and gravity pull. The Qur'an says that the earth will come to an end and that each man will be judged on how he had strived and lived his life.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

Sūra 40: Mū-min, Ayat 57. Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً
وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَبَارِكُوا لَهُ رَبُّ
الْعَالَمِينَ ﴿٦٤﴾

Sūra 40: Mū-min, Ayat 64. It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape, and made your shapes

beautiful, and has provided for you sustenance, of things pure and good; such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾
وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾
وَاخْتَلَفِ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾

Sūra 45: Jāthiya, Ayat 3. Verily in the heavens and the earth, are Signs for those who believe.

Sūra 45: Jāthiya, Ayat 4. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith.

Sūra 45: Jāthiya, Ayat 5. And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds, are Signs for those that are wise.

But the earth is temporary place of trial for mankind, the end will come when the earth will crumble to dust and be scattered into the universe.

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾
لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ﴿٢﴾

خَافِضَةً رَّافِعَةً ﴿٢﴾
إِذَا رُجَّتِ الْأَرْضُ رَجًا ﴿٤﴾
وُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾
فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾

Sūra 56: Wāqi'a, Ayat 1. When the Event inevitable cometh to pass,

Sūra 56: Wāqi'a, Ayat 2. Then will no (soul) entertain falsehood concerning its coming.

Sūra 56: Wāqi'a, Ayat 3. (Many) will it bring low; (many) will it exalt;

Sūra 56: Wāqi'a, Ayat 4. When the earth shall be shaken to its depths,

Sūra 56: Wāqi'a, Ayat 5. And the mountains shall be crumbled to atoms,

Sūra 56: Wāqi'a, Ayat 6. Becoming dust scattered abroad,

1.5 Gift of the Qur'an, the Book of Truth

After giving man the gift of life, Allah SWT then gives him guidance on how to live, through the Qur'an, so that he may attain genuine happiness. Even though guidance to the truth was given, some still stray and wrong their own souls, for man is also given the freedom to choose, and also given respite for him to make amends, for the life of this world is but a period for trials.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ
 لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ
 الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ
 اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

Sūra 5: Māida, Ayat 15. O people of the Book! There hath come to you our Apostle, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from God a (new) light and a perspicuous Book,

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ
 ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرِ
 تِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

Sūra 35: Fātir, Ayat 32. 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.

1.6 Gift of Freedom to Choose

In this period of trial on earth, man is given the freedom to choose which path to follow. This choice too is indeed a trial.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

Sūra 76: Dahr, Ayat 29. This is an admonition: Whosoever will, let him take a (straight) path to his Lord.

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَعَابًا ﴿٣٩﴾

Sūra 78: Nabaa, Ayat 39. That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

Sūra 91: Shams, Ayat 7. By the Soul, and the proportion and order given to it;

Sūra 91: Shams, Ayat 8. And its enlightenment as to its wrong and its right;

Sūra 91: Shams, Ayat 9. Truly he succeeds that purifies it,

Sūra 91: Shams, Ayat 10. And he fails that corrupts it!

1.7 Life's Trials

Worldly life brings its own problems of greed, lust and weaknesses, all trials from Allah SWT. If not close to Allah

SWT, man can easily fall to temptations as satan makes his acts seem pleasing.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا
أُولَٰئِكَ فِي ضَلَالٍ بَعِيدٍ ﴿٣﴾

Sūra 14: Ibrāhim, Ayat 3. Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ
أَعْمَالَهُمْ فَهُمْ وَهُمْ لِيَوْمِ الْيَوْمِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٦﴾

Sūra 16: Nahl, Ayat 63. 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.

Man will be tried, so that Allah SWT can sift out who has kept up with the teachings and put those into practice in their lives.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ
لَا يُفْتَنُونَ ﴿٢٥﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا
وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾

Sūra 29: 'Ankabūt, Ayat 2. Do men think that they will be left alone on saying, "We believe", and that they will not be tested?

Sūra 29: 'Ankabūt, Ayat 3. We did test those before them, and Allah will certainly know those who are true from those who are false.

Abiding the teachings and going on the straight path benefit one's own soul, which then determines one's condition. One's soul cannot improve except by one's own efforts.

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

Sūra 13: Ra'd, Ayat 11. For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ
بِظَالِمٍ لِّلْعَبِيدِ ﴿٤٦﴾

Sûra 41: Hâ-Mîm, Ayat 46. 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.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ
الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٧﴾

Sûra 78: Nabaa, Ayat 40. Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (mere) dust!"

1.8 Predetermination of Events

Nothing happens without approval of Allah SWT. In fact the Qur'an says that all that is going to happen, fortune or misfortune, is prerecorded before it happens, that all is due to God's will. So one is not to despair too much over misfortune, nor be too arrogant over fortune gained.

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا
فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾
لِكَيْلَا تَأْسَوْا عَلَى مَافَاتَكُمْ وَلَا تَفْرَحُوا بِمَا

ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

Sūra 57: Hadid, Ayat 22. 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.

Sūra 57: Hadid, Ayat 23. In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster.

1.9 Best Kind of Person

The best kind of man in the sight of Allah SWT is the faithful who is righteous in deeds. What are righteous deeds? Guidance to righteous deeds is given throughout the Qur'an (as in 3:114).

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Sūra 98: Baiyina, Ayat 7. Those who have faith and do righteous deeds, they are the best of creatures.

Sūra 98: Baiyina, Ayat 8. Their reward is with Allah. Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

2. Guidance in Life's Journey

2.1 Preliminary

2.2 The Creator is the God

2.3 Personal guidance

2.4 Interpersonal Guidance

2.5 Wealth and Responsibilities Entrusted

2.6 Qur'an Guides

2.7 Hereafter and True Path

2.1 Preliminary

The Qur'an provides clear guidance for life on earth so one can attain harmony in life while appreciating God the Creator. It is necessary that one be clear and not ambiguous as to who is the God, for that is the God that one would ardently worship and pray to. One needs to be clear too on the essential pillars of life, such as beliefs, man's responsibilities, and so on, for how can one build a solid, strong self on shaky foundations? A solid strong self is needed to wade through the turbulence of life's challenges. In the Qur'an can be found verses which clearly state who is God, man's responsibilities, society's responsibilities, what is this world, how will the world end up, and so on. Indeed the holy book is full of knowledge on how to live in harmony with

nature, including with man, as one of the creations of Allah SWT.

2.2 The Creator is the God

Who is your God? Let yourself be guided by the truth, that the God worthy of worship is the Creator of the universe, the true God. The Qur'an says,

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

Sūra 16: Nahl, Ayat 123. So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَٰلِكُم مِّنَ الشَّاهِدِينَ ﴿٥٦﴾

Sūra 21: Anbiyāa, Ayat 56. He (Abraham) said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth)."

God the Creator, or Allah SWT, created everything, however minute or mundane, and balanced them according to His plan. He created mankind with all their human needs as part of His plan. He is above all those human needs, and does not need sons or partners. Assigning these to Him is falsehood.

لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

Sūra 6: An'ām, Ayat 163. No partner hath He: this am I commanded, and I am the first of those who bow to His will.

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢﴾

Sūra 25: Furqān, Ayat 2. He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾

Sūra 44: Dukhān, Ayat 8. There is no god but He: It is He Who gives life and gives death, The Lord and Cherisher to you and your earliest ancestors.

God the Creator is all powerful and is free of needs. It is man who needs Him, to attain the serenity and strength that being close to Him brings. The all knowing God then urges man to take the straight path, for his own serenity and strength. Still, He lets man choose whether to go along the path or remain without the holy guidance.

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٩٧﴾

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ
وَكَفَى بِهِ ذُنُوبٍ عِبَادَهُ خَيْرًا ﴿٥٨﴾

Sūra 25: Furqān, Ayat 57. Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."

Sūra 25: Furqān, Ayat 58. And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants.

The world is a testing arena for men, to choose right from wrong, and to judge. All will be balanced on the Day of Judgment.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِلْعَيْنِ ﴿٣٨﴾
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

Sūra 44: Dukhān, Ayat 38. We created not the heavens, the earth, and all between them, merely in (idle) sport:

Sūra 44: Dukhān, Ayat 39. We created them not except for just ends: but most of them do not understand.

There is only one God, Allah the Creator. Do not let people influence you to join others with Allah SWT, not even your parents. The Qur'an says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي

مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

Sūra 29: ‘Ankabūt, Ayat 8. We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَىٰ
اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ
وَكَلِمَتُهُ أُلْقِيَتْهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ فَعَامِنُوا بِاللَّهِ
وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُوَ خَيْرَ الْكُفِّ إِنَّمَا اللَّهُ
إِلَهُ وَاحِدٌ سُبْحَنَهُ وَأَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧١﴾

Sūra 4: Nisāa, Ayat 171. O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not “Trinity”: desist: it will be better for you: for God is one God: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ
مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

Sūra 39: Zumar, Ayat 6. He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight heads of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. Such is Allah, your Lord and Cherisher: To Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?

There are many who are bent on ridiculing Islam, Allah SWT, the hereafter, and so on. Some may be world famous, influential figures, held highly by certain worldly societies; but we must use our centre core of belief and stand firm and know that this world is temporary and that Allah knows everything. The Qur'an says:

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي
الْبِلَادِ ﴿٤﴾

Sūra 40: Mū-min, Ayat 4. None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee.

Muhammad SAW the messenger of God was a man, with typical human needs, as were the prophets before him, including Prophet Isa (Jesus) AHS. Muhammad SAW was the seal of prophets.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

Sūra 33: Ahzāb, Ayat 40. Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَتَسْأَلُوا أَهْلَ
الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

Sūra 16: Nahl, Ayat 43. And before thee also the apostles We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

Sūra 16: Nahl, Ayat 44. (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.

Why did God create the world? Man is placed on earth to enjoy the worldly life, and while living, to be tried and tested. The trials are also purifications for man's heart (3: 154). After a predetermined time the world will perish and man will be resurrected. The resurrection is a continuation so as to weigh the consequences of the trials on earth.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَّا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا إِلَّا بِأَحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ
بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

Sūra 30: Rûm, Ayat 8. Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!

The trials on earth test if man appreciates his creation and Allah's favours to him, and if he would serve Allah SWT alone. On the other hand the devotion to Allah SWT itself saves man during his trials on earth.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الظَّالِمُونَ يُخْرِجُونَهُم مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢٠٧﴾

Sūra 2: Baqara, Ayat 257. God 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).

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۚ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٧١﴾

Sūra 3: āl-i-'Imrān Ayat 101. And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger. Whoever holds firmly to Allah will be shown a way that is straight.

The ummah is commanded to hold fast together and not be divided, together enjoining what is right and forbidding what is wrong. If this is upheld in our neighbourhoods, would there still be crime? Our lives would definitely be more peaceful.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

Sūra 3: āl-i-'Imrān Ayat 103. 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 favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ
وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

Sūra 3: āl-i-'Imrān Ayat 114. They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ
الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١١٥﴾

Sūra 3: āl-i-'Imrān Ayat 134. Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; for Allah loves those who do good.

Devotion to Allah SWT also means to judge one's own actions and if it is something that displeases Allah SWT, to stop it and not knowingly persist doing it:

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا

وَاللَّهُ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ
وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾

Sūra 3: āl-i-'Imrān Ayat 135. 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.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾

Sūra 19: Maryam, Ayat 76. "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."

Devotion to Allah SWT also means living the life as guided by the straight path. The world is wide and there is no lack of opportunities to serve Allah:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ وَأَمْرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ
عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

Sūra 22: Hajj, Ayat 41. (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.

يَعْبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِيَّ وَسِعَةٌ فَإِنِّي فَأَعْبُدُونِ ﴿٥٦﴾

Sūra 29: 'Ankabūt, Ayat 56. O My servants who believe!
truly, spacious is My Earth: therefore serve ye Me (and
Me alone)!

Having created man and placed him on earth, Allah SWT then lets him be free to choose which way or path in this life. The freedom of choice is a gift as well as a trial from Allah SWT, for He then can see that should a man choose to follow the straight path, it is truly of his own volition. Whichever way one chooses, Allah SWT would grant one's choice:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

Sūra 17: Banī Isrā-īl, Ayat 18. If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

Sūra 17: Banī Isrā-īl, Ayat 19. Those who do wish for the (things of) the Hereafter, and strive therefore with all due striving, and have Faith, they are the ones whose striving is acceptable to Allah.

As for those who would choose to go the other way, they are exercising their freedom of choice. Not everyone is willing to be guided. However, they are to be graciously reminded (6:69, 6:153, 16:125, 28:87, 87:9, etc). The Qur'an says:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ
أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ﴿٥٥﴾

Sūra 28: Qasas, Ayat 55. And when they hear vain talk, they turn away there from and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾

Sūra 28: Qasas, Ayat 56. It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ
الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٣٣﴾

Sūra 32: Sajda, Ayat 22. And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution.

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

Sūra 73: Muzzammil, Ayat 19. Verily this is an Admonition: therefore, who so will, let him take a (straight) path to his Lord!

Man has been created in the best of moulds, but through his choice may stoop to be the lowest of the low, lower than animals even, when he follows his own lust, unguided. The Qur'an says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

Sūra 95: Tin, Ayat 4. We have indeed created man in the best of moulds,

Sūra 95: Tin, Ayat 5. Then do We abase him (to be) the lowest of the low,-

Sūra 95: Tin, Ayat 6. Except such as believe and do righteous deeds: For they shall have a reward unfailing.

For those who choose the straight path, they have the responsibility personally as well as socially to ensure wellness of the people. The straight path ensures wellbeing not only in the hereafter, but here on earth as well. The Qur'an says:

﴿وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا﴾

قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

Sūra 9: Tauba, Ayat 122. Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ الْبَشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

Sūra 10: Yūnus, Ayat 63. Those who believe and (constantly) guard against evil;

Sūra 10: Yūnus, Ayat 64. For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.

2.3 Personal Guidance

Foremost in the daily life of a Muslim is the regular daily prayers, in early morning, afternoon, late afternoon, evening and night as commanded by the Qur'an in the verses below. These have been rationalised into five daily prayers. These prayers are central to Muslim life as they provide daily time discipline, washing routine through ablutions, physical exercises and foremost, spiritual guidance and comfort. Besides the normal washing of the limbs, the ablutions clear the nasal passages. Physical exercises in each prayer begin

even from the start of the prayer as one stands straight and focuses. One can feel the energy coursing down the backbone, to be held straight. During rukuk one can feel the stretch on the calves. The sujud sinks the head from the highest level to the low feet level in a single movement, and reversely lifts it when one stands back. One can feel the blood concentrating where the forehead touches the mat, flushing and relieving the sinuses. The sitting between sujud stretches both thighs and the arches of the feet. Standing up back after sujud strains the thighs and calves. Repeat these seventeen times a day for the total rakaats in the five daily prayers, one indeed gets substantial physical stretchings, strainings and blood flushings, of more than five hundred times of each a month! The spiritual concentration and private conversations with Allah SWT, notably the appeal to be shown the right way, during each prayer lift the spirit and even cures headaches and anxieties. The daily prayers at the stated times are commanded by Allah SAW; the Qur'an says:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ
الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

Sūra 17: Banī Isrā-īl, Ayat 78. Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿٧٧﴾
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ
تُظْهِرُونَ ﴿٧٨﴾

Sūra 30: Rûm, Ayat 17. So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;

Sūra 30: Rûm, Ayat 18. Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيُّمَا تَدْعُوا فَلَهُ الْأَسْمَاءُ
الْحُسْنَى وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوهَا وَاتَّبِعْ بَيْنَ ذَلِكَ
سَبِيلًا ﴿١١٠﴾

Sūra 17: Banī Isrā-īl, Ayat 110. Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٢٧﴾
لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَبِزِيدَهُمْ مِنْ فَضْلِهِ ۗ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

Sūra 24: Nûr, Ayat 37. 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),

Sūra 24: Nûr, Ayat 38. 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.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٣٩﴾

Sūra 35: Fâtir, Ayat 29. Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٤٠﴾

Sūra 40: Mû-min, Ayat 14. Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.

Man easily forgets, remembering Allah SWT usually only during times of distress, forgetting to be grateful once the pain is over, and even attributing his or her good fortunes to others besides the God.

وَمَا يَكُرُّ مِنْ نِّعْمَةٍ مِنْ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْعَرُونَ ﴿٤١﴾

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٤٢﴾

Sūra 16: Nahl, Ayat 53. And ye have no good thing but is from Allah. And moreover, when ye are touched by distress, unto Him ye cry with groans;

Sūra 16: Nahl, Ayat 54. Yet, when He removes the distress from you, behold! Some of you turn to other gods to join with their Lord.

For constant peaceful and harmonious feeling, there is no better way than to resolve to serve Allah SWT in whatever little ways one can, throughout each day, till the end of one's days, knowing that services to Allah SWT benefit those around and the world in general.

وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

Sūra 15: Al-Hijr, Ayat 99. And serve thy Lord until there come unto thee the Hour that is Certain

Home is the nest where the young dwells for a time; the tender young minds are influenced most by the atmosphere in the home: sights, sounds, voices, talks, tensions, togetherness, and so on. It is the responsibility of the parents to be aware of the effects of these on the young minds and create an environment conducive to faith, love, confidence, friendship and so on. "Father used to read aloud in the mornings after his morning prayer, the sound reverberating throughout the house as we lulled in the last hour of sleep, his readings gently bringing us to consciousness, bridging sleep to wakefulness. But the words have gone deep into our subconscious that even as a teenager I could still hear them".

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ
لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

Sūra 24: Nūr, Ayat 36. (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again).

One should always keep in mind to keep to the straight way, to keep Allah SWT that one calls to in the daily prayers as the supreme authority one refers to in one's decisions:

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٥١﴾

Sūra 3: āl-i-'Imrān Ayat 51. 'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ
الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾

Sūra 7: A'rāf, Ayat 205. 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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَا
كُم لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ

وَقَلْبِهِ وَأَنَّهُ إِلَىٰ إِلَهِ يُخْشَرُونَ ﴿٤٤﴾

Sūra 8: Anfāl, Ayat 24. O ye who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.

One is to purify one's heart, removing from it tendencies to look down on, to utter negativities and worse still to slander and ridicule those who do good though they may be materially poor. This is easy to rationalize if one remembers that everything comes from Allah SWT, Who apportions wealth according to His plan:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ قَاتُوا الَّذِينَ لَا يُجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

Sūra 9: Tauba, Ayat 79. Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them, Allah will throw back their ridicule on them: and they shall have a grievous penalty.

لَا تَقُمْ فِيهِ أَبَدًا الْمَسْجِدُ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٨﴾

Sūra 9: Tauba, Ayat 108. Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

2.4 Interpersonal Guidance

The Qur'an gives guidance in various aspects of dealing with other people, listing of some, according to issue, is given here. As an example, on how to win over a person who is still undecided on which path to follow or whether to believe:

فَمَا رَحْمَةً مِّنَ اللَّهِ لَئِنَّ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَا
وَزِهِمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ ﴿١٥٩﴾

Sūra 3: āl-i-'Imrān Ayat 159. 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).

In dealing ~~with others~~, even if with one's spouse, often there are particular aspects which irritate or annoy. However

these may be the aspects which bring benefit. As an example a husband may dislike a wife who firmly speaks her mind; however, that may be the aspect that enables the wife to get things done.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ
كُرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآءِ اتِّتُمُوهُنَّ
إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ
اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

Sūra 4: Nisāa, Ayat 19. 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 God brings about through it a great deal of good.

Material wealth if eaten up for mere vanities would be the most wasteful, ungrateful way of spending one of God's gifts. Business and trade are encouraged for they lead to economic growth and human goodwill.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا

تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

Sūra 4: Nisāa, Ayat 29. O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual goodwill: Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful!

With regards to friends and company, Allah SWT urges us not to defend or befriend those who ridicule the faith. However, one is also asked to be gentle with those who are still deciding which path to take (3: 159) or to debate convincingly with those of the book. Allah SWT promises those who seek Him: peace and safety, and He will lead them out of darkness into light, and to a straight path. Thus one should patiently invite others, especially those that one cares for to the straight path, for that can only bring them peace, happiness and safety.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَلُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾

Sūra 4: Nisāa, Ayat 107. Contend not on behalf of such as betray their own souls; for God loveth not one given to perfidy and crime:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِ

يُنْفِى جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

Sūra 4: Nisāa, Ayat 140. Already has He sent you Word in the Book, that when ye hear the signs of God held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For God will collect the hypocrites and those who defy faith - all in Hell.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٤٨﴾

Sūra 6: An'ām, Ayat 68. When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾

Sūra 7: A'rāf, Ayat 51. "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.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا تَكُونَنَّ ظَاهِرًا لِّلْكَافِرِينَ ﴿٨٦﴾

Sūra 28: Qasas, Ayat 86. And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (Allah's Message).

فَاعْرِضْ عَنْ مَّن تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٥٣﴾

Sūra 53: Najm, Ayat 29. Therefore shun those who turn away from Our Message and desire nothing but the life of this world.

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٣١﴾

Sūra 31: Luqmān Ayat 6. But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَآلٍ مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّشْرُهُ بِعَذَابٍ أَلِيمٍ ﴿٣١﴾

Sūra 31: Luqmān Ayat 7. When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

Sūra 5: Māida, Ayat 16. Wherewith God guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light, guideth them to a path that is straight.

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ أَنزَلَتْ إِلَيْكَ ؕ وَأَدْعُ إِلَى
رَبِّكَ ؕ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

Sūra 28: Qasas, Ayat 87. And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.

وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَادْعُهُمْ وَتَوَكَّلْ عَلَى
اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

Sūra 33: Ahzāb, Ayat 48. And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.

In times of trouble and distress it is a comfort to remember that one has real friends, in the true believers. It

is with this luxury of comfort that one should be generous and remember those who are still straying and searching. One will face challenges, as “to those without faith their own deeds seem pleasing” (6:122):

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ، وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

Sūra 5: Māida, Ayat 55. Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers, those who establish regular prayers and regular charity, and they bow down humbly (in worship).

وَأَنْ أَقِمُوا الصَّلَاةَ وَاتَّقُوا وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

Sūra 6: An'ām, Ayat 72. “To establish regular prayers and to fear God: for it is to Him that we shall be gathered together.”

أَوَمَنْ كَانَ مَيِّتًا فَاحْيَيْنَاهُ وَجَعَلْنَاهُ نُورًا يَمْشِي بِهِ
فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ
زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

Sūra 6: An'ām, Ayat 122. 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.

قُلْ هَلْمْ شُهَدَاءَ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا
فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ

كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ
بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

Sūra 6: An'ām, Ayat 150. Say: "Bring forward your witnesses to prove that God did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

Sharing the guidance is not easy to do, but one can only just share it anyway, in the hope that they will also find the comfort of real friends, and leave the matter in God's hands. There are probably as many ways to reach out as there are human characters. What matters is genuine concern for the other person. It may start with just a listing of what are encouraged, such as being good to parents, what are forbidden and shameful deeds, and what it means to be on the straight path. There is always the source of all knowledge, the Qur'an, for him or her to go to.

* قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَن تَشْرِكُوا
بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ
مِنْ إِمْلَاقٍ نَحْنُ نَرِزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

Sūra 6: An'ām, Ayat 151. Say: "Come, I will rehearse what God hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds. Whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥١﴾

Sūra 6: An'ām, Ayat 153. 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.

وَهَٰذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ
تُرْحَمُونَ ﴿١٥٣﴾

Sūra 6: An'ām, Ayat 155. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

After your earnest efforts, leave the rest to Allah SWT and have peace, for each person is ultimately responsible for his own actions in undergoing the trials in the life given to him. "None can bear the burden of another", even if he or she is your much beloved:

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

Sūra 6: An'ām, Ayat 162. Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds:

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ
نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ
مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾

Sūra 6: An'ām, Ayat 164. Say: "Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)? 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 God: He will tell you the truth of the things wherein ye disputed."

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ
لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

Sūra 6: An'ām, Ayat 165. 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 hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

One can only remind others of the consequences in the hereafter; that if one follows the right way it is for one's own benefit:

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا
أَرْبَبْنَا أَخْرَجْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُّحِبُّ دَعْوَتَكَ وَنَتَّبِعُ
الرُّسُلَ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُم مِّن
زَوَالٍ ﴿٤٤﴾

Sūra 14: Ibrāhim, Ayat 44. So warn mankind of the Day 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?”

مَّنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ
عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾

Sūra 17: Banī Isrā-īl, Ayat 15. 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).

Allah SWT reminds that one's real friends are Allah SWT Himself, the Prophet SAW and fellow true believers

(5:55) showing how important, among fellow humans, the faithful are as friends in need. Allah SWT reminds that the faithful is a single brotherhood that should remain united.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَقْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرُطًا ﴿٢٨﴾

Sūra 18: Kahf, Ayat 28. And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ
فَاعْبُدُونِ ﴿١٢﴾

Sūra 21: Anbiyāa, Ayat 92. Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher; therefore serve Me (and no other).

وَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ كُلٌّ إِلَيْنَا رَاجِعُونَ ﴿٩٣﴾

Sūra 21: Anbiyāa, Ayat 93. But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.

One's closest friends should be from among the true believers, thus should there be quarrels between them, one should care enough to initiate peace between them. One should be just and fair, at and in all points, so that the friendship becomes closer still, after it has been tried.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيَّ إِلَىٰ أَمْرِ اللَّهِ
فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ﴿١﴾

Sūra 49: Hujurāt, Ayat 9. 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).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢﴾

Sūra 49: Hujurāt, Ayat 10. 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.

The believers are to be united as a single brotherhood. Gossip, backbiting and scandal mongering are acts which

harm unity. These are all indulgences committed by those who tend to forget that with them are always two angels noting all that they utter and do into clear records, and that Allah SWT knows all what their hearts even suggest. Any news should be first confirmed, lest it be false or fabricated, leading to harm to innocent parties or discord among parties. To confirm something is also the logical, scientific way of doing things.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

Sūra 104: Humaza, Ayat 1. Woe to every (kind of) scandal-monger and-backbiter,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِحُّوا عَلَىٰ مَا فَعَلْتُمْ نَدِمِينَ ﴿٦﴾

Sūra 49: Hujurât, Ayat 6. 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.

For a speech the words form its mind while the tone is its body, both can be made beautiful. The Qur'an urges that we say what is best, aiming for unity and constructiveness and that our speeches should be pure, as in pureness of heart:

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ
إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٥٧﴾

Sūra 17: Banī Isrā-īl, Ayat 53. Say to My servants that they should (only) say those things that are best: for

Satan doth sow dissensions among them: For Satan is to man an avowed enemy.

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ



Sūra 22: Hajj, Ayat 24. For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.

2.5 Wealth and Responsibilities Entrusted

Wealth and earthly possessions may be of the highest regard in this material world but in the hereafter: righteousness ranks higher. Wealth is just one of the instruments for testing man on earth, it can be used for good or for bad. How man uses the wealth entrusted to him determines his reward in the hereafter.

هَآأَنْتُمْ هَآؤَآَاءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ آَللهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ وَآَللهُ الْغَنِيُّ وَأَنْتُمْ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ

Sūra 47: Muhammad, Ayat 38. Behold, ye are those invited to spend (of your substance) in the Way of Allah. But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye

that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

Wealth on earth is a trusted gift, how one manages it determines one's merit. The gift facilitates man's life on earth, would he have compassion for those less fortunate wealthwise? Would he spend in charity? Would he abide by Allah's command that the poor has a right to a portion of the wealth? If he were to do so, it enriches him not just in this world, but also in the hereafter.

وَأَعْلَمُوا أَنَّمَا آمَاؤُكُمُ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾

Sūra 8: Anfāl, Ayat 28. And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ
فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

Sūra 57: Hadid, Ayat 7. 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.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾
لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

Sūra 70: Ma'ārij, Ayat 24. And those in whose wealth is a recognised right.

Sūra 70: Ma'ārij, Ayat 25. For the (needy) who asks and him who is prevented (for some reason from asking);

Hoarding of wealth while the needy are all around is despicable in Islam. Wealth is considered only entrusted to one, during one's temporary sojourn on earth.

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢٤﴾
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٢٥﴾
كَلَّا لَيُنْبَذَتَ فِي الْحُطَمَةِ ﴿٢٦﴾
نَارُ اللَّهِ الْمُوقَدَةُ ﴿٢٧﴾

Sūra 104: Humaza, Ayat 2. Who pileth up wealth and layeth it by,

Sūra 104: Humaza, Ayat 3. Thinking that his wealth would make him last for ever!

Sūra 104: Humaza, Ayat 4. By no means! He will be sure to be thrown into that which breaks to pieces,

Sūra 104: Humaza, Ayat 6. (It is) the fire of (the wrath of) Allah kindled (to a blaze),

Charities are loans to Allah, for which the amount returned to the lender will be multiplied and the rewards will be bountiful, as promised in the Qur'an:

إِنَّ الْمَصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا
يُضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

Sūra 57: Hadid, Ayat 18. For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ
الْخَاسِرُونَ ﴿١٩﴾

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ
مِنَ الصَّالِحِينَ ﴿٢٠﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ
﴿٢١﴾

Sūra 63: Munāfiqūn, Ayat 9. O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

Sūra 63: Munāfiqūn, Ayat 10. And spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he

should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good".

Sūra 63: Munāfiqūn, Ayat 11. But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.

Often man loves wealth too much as if he is going to live forever and he would not have to account to Allah SWT. It could be due to underlying insecurity or just greed.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾

* أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾

وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

Sūra 100: 'Ādiyāt, Ayat 6. Truly man is, to his Lord, ungrateful;

Sūra 100: 'Ādiyāt, Ayat 7. And to that (fact) he bears witness (by his deeds);

Sūra 100: 'Ādiyāt, Ayat 8. And violent is he in his love of wealth.

Sūra 100: 'Ādiyāt, Ayat 9. Does he not know, when that

which is in the graves is scattered abroad

Sūra 100: 'Ādiyāt, Ayat 10. And that which is (locked up) in (human) breasts is made manifest—

Sūra 100: 'Ādiyāt, Ayat 11. That their Lord had been Well-acquainted with them, (even to) that Day?

أَلَمْ نَكُ الْمُتَكَاثِرِينَ ۝١

حَتَّى زُرْتُمُ الْمَقَابِرَ ۝٢

كَلَّا سَوْفَ تَعْلَمُونَ ۝٣

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝٥

لَتَرُونَّ الْجَحِيمَ ۝٦

ثُمَّ لَتَرُونَّهَا عَيْنَ الْيَقِينِ ۝٧

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝٨

Sūra 102: Takathur, Ayat 1. The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),

Sūra 102: Takathur, Ayat 2. Until ye visit the graves.

Sūra 102: Takathur, Ayat 3. But nay, ye soon shall know (the reality).

Sūra 102: Takathur, Ayat 5. Nay, were ye to know with certainty of mind, (ye would beware!)

Sūra 102: Takathur, Ayat 6. Ye shall certainly see Hell-Fire!

Sūra 102: Takathur, Ayat 7. Again, ye shall see it with certainty of sight!

Sūra 102: Takathur, Ayat 8. Then, shall ye be questioned that Day about the joy (ye indulged in!).

2.6 Qur'an Guides

The Qur'an is not just a constant guide to Muslims, but much more, ranging from sources of cure, science, knowledge, justice, settlements, etc, to being a great comfort in times of tragedy and sadness. One will be convinced of the magic of the Qur'an each time one suddenly finds exactly what one seeks through reading verses in the Qur'an.

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا
فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

Sūra 16: Nahl, Ayat 64. 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.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ
ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

Sūra 16: Nahl, Ayat 102. Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad

Tidings to Muslims.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ
الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

Sūra 17: Banī Isrā-īl, Ayat 9. Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ
فَيُؤْمِنُوا بِهِ، فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ
ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥١﴾

Sūra 22: Hajj, Ayat 54. And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ
كَانَ غَفُورًا رَحِيمًا ﴿٦﴾

Sūra 25: Furqān, Ayat 6. Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً
 كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾
 وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا
 ﴿٣٣﴾

Sūra 25: Furqān, Ayat 32. Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.

Sūra 25: Furqān, Ayat 33. And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾

Sūra 27: Naml, Ayat 6. As to thee, the Qur'an is bestowed upon thee from the presence of one who is wise and all-knowing.

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ
 وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ ﴿٩٢﴾

Sūra 27: Naml, Ayat 92. And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".

The Qur'an delivers truths from Allah SWT. It is to be studied and digested so one may say what is best and be guided along the absolute true path. Many leave it till too late.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾
وَلَا يُشَاكِلُ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا
مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

Sūra 28: Qasas, Ayat 52. Those to whom We sent the Book before this, they do believe in this (revelation):

Sūra 28: Qasas, Ayat 53. And when it is recited to them, they say: “We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah’s Will) from before this.”

Even when trying to find something or someone lost, there is a guide for it. The verse below has indeed helped many to find lost persons, things and so on, confirming the help from Allah SWT when one earnestly asks for it.

يَبْنِيْ اِنَّهَا اِنْ نَكُ مِنْ ثِقَالِ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ
اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰٓاَيُّهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ
خَبِيْرٌ ﴿١٦﴾

Sūra 31: Luqmān, Ayat 16. “O my son!” (said Luqman), “If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah

understands the finest mysteries, (and) is well-acquainted (with them).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

Sūra 35: Fātir, Ayat 31. That which We have revealed to thee of the Book is the Truth, confirming what was (revealed) before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ﴿٦٩﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ ﴿٧٠﴾

Sūra 36: Yā-Sīn, Ayat 69. We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:

Sūra 36: Yā-Sīn, Ayat 70. That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٧٣﴾

Sūra 39: Zumar, Ayat 23. Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah. He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ
فَلَِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ ﴿٤١﴾

Sūra 39: Zumar, Ayat 41. Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.

The Qur'an has been revealed to suit all levels of understanding, from the simplest to the scientific minded, where some things mentioned in the Qur'an about 1,400 years ago are still being grappled with by science now.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥٢﴾

Sūra 54: Qamar, Ayat 22. But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

In any debate one is urged to fight using one's mental capacities, with the Qur'an as the source of justice and knowledge. To do so one needs to master the teachings in the Qur'an:

فَلَا تُطِيعُ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

Sūra 25: Furqān, Ayat 52. Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنِ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

Sūra 29: 'Ankabūt, Ayat 45. Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.

الَّذِينَ يَسْمَعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

Sūra 39: Zumar, Ayat 18. Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.

The Quran being your source of strength, its reading will irritate the unbelievers, who would try to distract you. But, even listening to it protects one from evil. Satan can only influence you if you are far from the Qur'an and Allah SWT:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ
لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

Sūra 41: Hā-Mīm, Ayat 26. The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٩٩﴾

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾

Sūra 16: Nahl, Ayat 98. When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.

Sūra 16: Nahl, Ayat 99. No authority has he over those who believe and put their trust in their Lord.

Sūra 16: Nahl, Ayat 100. His authority is over those only, who take him as patron and who join partners with Allah.

2.7 Hereafter and True Path

Hereafter is the final abode of all souls, after the period of trials on earth. That is where the souls will stay forever.

وَمَا أَوْتِيسْتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ
اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾

Sūra 28: Qasas, Ayat 60. 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?

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ
شَكُورٌ ﴿٣٤﴾

Sūra 35: Fātir, Ayat 34. And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ
وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٣٥﴾

Sūra 35: Fātir, Ayat 35. "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."

لَخُنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦١﴾
عَلَىٰ أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْمَلُونَ ﴿٦١﴾

Sūra 56: Wāqī'a, Ayat 60. We have decreed Death to be your common lot, and We are not to be frustrated

Sūra 56: Wāqī'a, Ayat 61. from changing your forms and creating you (again) in (forms) that ye know not.

On the day of judgment only the merits earned while living goes to one's credit. No one can help to increase the credit, each will be held responsible for his own actions while alive.

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٠﴾

Sūra 60: Mumtahana, Ayat 3. Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.

So how does one prepare for the hereafter? The Qur'an lists guidelines on actions so as to remain on the true path.

وَالَّذِينَ يَحْتَبِرُونَ كِبَارَ الْأَيْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا
هُمْ يَغْفِرُونَ ﴿٣٧﴾

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾

وَجَزَّوُاسِيَّةٍ سَيِّئَةٍ مِّثْلَهَا مَن عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

وَلَمَنَ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّن سَبِيلٍ ﴿٤١﴾
إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

Sūra 42: Shūrā, Ayat 37. Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;

Sūra 42: Shūrā, Ayat 38. Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for Sustenance;

Sūra 42: Shūrā, Ayat 39. And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.

Sūra 42: Shūrā, Ayat 40. The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah. for ((Allah)) loveth not those who do wrong.

Sūra 42: Shūrā, Ayat 41. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.

Sūra 42: Shūrā, Ayat 42. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.

Sūra 42: Shūrā, Ayat 43. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

The faithful follow the guidance on the straight path; among these are: devotion to Allah SWT, guarding of worship, belief in the hereafter, portioning of wealth to the needy, guarding of chastity, honouring trusts and covenants and being firm in testimony. The Qur'an says:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٤٤﴾

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٤٥﴾

وَالَّذِينَ يُصَدِّقُونَ بَيِّمَ الدِّينِ ﴿٤٦﴾

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ ﴿٤٧﴾

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٤٨﴾

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٤٩﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٥٠﴾

فَمَنْ أَسْبَغَ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ ﴿٢١﴾

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ ﴿٢٢﴾

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٢٣﴾

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٢٤﴾

أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٢٥﴾

Sūra 70: Ma'ārij, Ayat 24. And those in whose wealth is a recognised right.

Sūra 70: Ma'ārij, Ayat 25. For the (needy) who asks and him who is prevented (for some reason from asking);

Sūra 70: Ma'ārij, Ayat 26. And those who hold to the truth of the Day of Judgment;

Sūra 70: Ma'ārij, Ayat 27. And those who fear the displeasure of their Lord,

Sūra 70: Ma'ārij, Ayat 28. For their Lord's displeasure is the opposite of Peace and Tranquillity;

Sūra 70: Ma'ārij, Ayat 29. And those who guard their chastity,

Sūra 70: Ma'ārij, Ayat 30. Except with their wives and the (captives) whom their right hands possess, for (then) they are not to be blamed,

Sūra 70: Ma'ārij, Ayat 31. But those who trespass beyond

this are transgressors;

Sūra 70: Ma'ārij, Ayat 32. And those who respect their trusts and covenants;

Sūra 70: Ma'ārij, Ayat 33. And those who stand firm in their testimonies;

Sūra 70: Ma'ārij, Ayat 34. And those who guard (the sacredness) of their worship;

Sūra 70: Ma'ārij, Ayat 35. Such will be the honoured ones in the Gardens (of Bliss).

The straight path also means devotion through many prayers, much Qur'an reading and regular charity:

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي اللَّيْلِ وَنِصْفَهُ، وَثُلَاثِيهِ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَءَاخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَءَاخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدْهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّذِينَ هُمْ عَاقِبُونَ ذُرِّيَّتَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

Sūra 73: Muzzammil, Ayat 20. Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that

ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, 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.

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

وَلَمْ نَكُ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾

حَتَّى أَتَيْنَا الْيَقِينَ ﴿٤٧﴾

فَمَا تَنْفَعُهُمْ شَفِيعَةُ الشَّافِعِينَ ﴿٤٨﴾

فَمَا لَهُمْ عَنِ التَّذِكْرِ مُعْرِضِينَ ﴿٤٩﴾

Sūra 74: Muddaththir, ayat 42. "What led you into Hell Fire?"

Sūra 74: Muddaththir, ayat 43. They will say: “We were not of those who prayed;

Sūra 74: Muddaththir, ayat 44. “Nor were we of those who fed the indigent;

Sūra 74: Muddaththir, ayat 45. “But we used to talk vanities with vain talkers;

Sūra 74: Muddaththir, ayat 46. “And we used to deny the Day of Judgment,

Sūra 74: Muddaththir, ayat 47. “Until there came to us (the Hour) that is certain.”

Sūra 74: Muddaththir, ayat 48. Then will no intercession of (any) intercessors profit them.

Sūra 74: Muddaththir, ayat 49. Then what is the matter with them that they turn away from admonition?

Man is often so engrossed with the pleasures of life on earth or with businesses of the world that he forgets his responsibilities as a Muslim, till it is too late. However, such engrossing occupation renders life on earth unbalanced, and therefrom will grow, often imperceptibly but steadily, disenchantment, disillusionment and distancing of oneself from loved ones. The Qur'an clearly asks questions on what not to be done to obtain a life of serenity.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ، فَأَكْرَمَهُ، وَنَعَّمَهُ، فَيَقُولُ
رَبِّيَ أَكْرَمَنِ ﴿١٥﴾

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ، فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾

كَأَلْبَلٍ لَا تَكْرُمُونَ أَلَيْسَ ﴿١٧﴾

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

وَمُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٢﴾

Sūra 89: Fajr, Ayat 14. For thy Lord is (as a Guardian) on a watch-tower.

Sūra 89: Fajr, Ayat 15. Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me."

Sūra 89: Fajr, Ayat 16. But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"

Sūra 89: Fajr, Ayat 17. Nay, nay! but ye honour not the orphans!

Sūra 89: Fajr, Ayat 18. Nor do ye encourage one another to feed the poor!

Sūra 89: Fajr, Ayat 19. And ye devour inheritance - all with greed,

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Sūra 89: Fajr, Ayat 20. And ye love wealth with inordinate love!

Sūra 89: Fajr, Ayat 21. Nay! When the earth is pounded to powder,

Sūra 89: Fajr, Ayat 24. He will say: "Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life!"

3. Conduct and Obligations

- 3.1 Preliminary**
 - 3.2 Faithful Conduct**
 - 3.3 Intentions**
 - 3.4 Regard for others**
 - 3.5 Stand up for your Faith**
 - 3.6 Managing Wealth**
-

3.1 Preliminary

How one conducts oneself determines many outcomes, including the outcome to oneself, how peaceful or motivated one becomes. As a Muslim our conduct reflects on the effectiveness of the teachings; while there is no fault with the teachings, others are bound to interpret them by observing our conduct. The Qur'an lists numerous guidelines on personal conduct, some of these verses are listed here, those that are deemed to offer comfort and encouragement.

3.2 Faithful Conduct

As a Muslim foremost in our conduct is to guard our faith, the faith that upholds to absolute truth and justice in whatever one does. Thus it is with what one worships, that is, it should

be no other but the one God, the Creator.

* لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالرَّسُولِ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ
صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

Sūra 2: Baqara, Ayat 177. It is not righteousness that ye turn your faces towards East or West; but it is righteousness—to believe in God 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 fulfill 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.

Allah SWT promises that those who truly believe and conduct themselves as guided by the Qur'an, some of the verses from which are listed in this chapter and elsewhere in the book, will eventually win through. The Qur'an guides

3. CONDUCT AND OBLIGATIONS

and commands one to do only good deeds; thus Allah SWT has promised that good will win over evil:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

﴿٦﴾

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

Sūra 23: Mū-minūn, Ayat 1. The believers must (eventually) win through,

Sūra 23: Mū-minūn, Ayat 2. Those who humble themselves in their prayers;

Sūra 23: Mū-minūn, Ayat 3. Who avoid vain talk;

Sūra 23: Mū-minūn, Ayat 4. Who are active in deeds of charity;

Sūra 23: Mū-minūn, Ayat 5. Who abstain from sex,

Sūra 23: Mū-minūn, Ayat 6. Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,—for (in their case) they are free from blame,

Sūra 23: Mū-minūn, Ayat 7. But those whose desires exceed those limits are transgressors;

Sūra 23: Mū-minūn, Ayat 8. Those who faithfully observe their trusts and their covenants;

Sūra 23: Mū-minūn, Ayat 9. And who (strictly) guard their prayers;

One is urged to say things that lead to righteousness; to do that one must know what is right and what is wrong. In a world where material chase takes priority, many reach adulthood without having ever read the meaning of the messages in the Qur'an. The depth of understanding deepens as one ages; with more practical experiences for one to translate the verses into reality. Thus one should use this advantage to guide the young.

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ
يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ
شَيْءٍ مُّقْبِلًا ﴿٨٥﴾

Sūra 4: Nisāa, Ayat 85. Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And God hath power over all things.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

Sūra 33: Ahzāb, Ayat 70. O ye who believe! Fear Allah, and (always) say a word directed to the Right:

Sūra 33: Ahzāb, Ayat 71. That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest achievement.

Much dispute in religion often is with the people of the book. The web of falsehood woven by the clever ones can indeed mislead unless if one has strong knowledge. The Qur'an says:

* وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۚ
الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ
إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

Sūra 29: 'Ankabūt, Ayat 46. And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا
بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

Sūra 6: An'am, Ayat 108. Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

Islam lays very simple guides on conduct: patience and constancy, humility, charity, denial of excesses (fasting), guarding of chastity and devotion to Allah:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

Sūra 16: Nahl, Ayat 128. For Allah is with those who restrain themselves, and those who do good.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّالِحِينَ وَالصَّالِحَاتِ وَالْحَافِظِينَ
فُرُوجَهُمَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٥﴾

Sūra 33: Ahzāb, Ayat 35. For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise, - for them has Allah prepared forgiveness and great reward.

The Qur'an gives many details on conduct throughout the book, some are listed below: being kind, not finding faults, not niggardly or extravagant in spending and always with Allah SWT in mind. For greater details, the Prophet SAW is mentioned as the epitome of a beautiful pattern of conduct. The conduct as guided by Islam is one that would ensure one of peace and serenity.

* قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا
أَذًى ۖ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢١٣﴾

Sūra 2: Baqara, Ayat 263. Kind words and the covering of faults are better than charity followed by injury. God is free of all wants, and He is Most-Forbearing.

وَلَا تَقُولَنَّ لِشَايٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢١٣﴾
إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُر رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ
أَن يَهْدِيَنِي رَّبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢١٤﴾

Sūra 18: Kahf, Ayat 23. Nor say of anything, "I shall be sure to do so and so tomorrow"

Sūra 18: Kahf, Ayat 24. Without adding, "So please Allah." and call thy Lord to mind when thou forgetest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٢﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٣﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ
عَذَابَهَا كَانَ غَرَامًا ﴿٦٤﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٥﴾

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ
ذَلِكَ قَوَامًا ﴿٦٦﴾

Sūra 25: Furqān, Ayat 63. 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!"

Sūra 25: Furqān, Ayat 64. Those who spend the night in adoration of their Lord prostrate and standing;

Sūra 25: Furqān, Ayat 65. Those who say, "Our Lord!

Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,

Sūra 25: Furqān, Ayat 66. "Evil indeed is it as an abode, and as a place to rest in"

Sūra 25: Furqān, Ayat 67. Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٥١﴾

Sūra 33: Ahzāb, Ayat 21. Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

Certain actions are commanded on us, for they involve defending the faith or the weak and oppressed or upholding of justice and rights. These may happen at community or national level, or at individual level. The Qur'an says:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

Sūra 2: Baqara, Ayat 190. Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors.

Even then, once the oppressor ceases, Allah SWT then forbids hostility. This may extend in general to all kinds of persecutions and injustices; once the victimization stops then

one is to stop fighting, showing how Islam prioritises peace and harmony.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُمْ أَفْلَا
عُدُونَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

Sūra 2: Baqara, Ayat 193. And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God. But if they cease, let there be no hostility except to those who practise oppression.

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ
الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِّنْ لَّدُنكَ وَلِيًّا وَاجْعَلْ لَّنَا مِّنْ لَّدُنكَ نَصِيرًا
﴿٧٥﴾

Sūra 4: Nisāa, Ayat 75. And why should ye not fight in the cause of God 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!"

An integral part of life of the faithful is regular prayers, which are mandatory to believers at stated times, as commanded in the Qur'an:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ
جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ
كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

Sūra 4: Nisāa, Ayat 103. When ye pass (Congregational) prayers, celebrate God's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

One often wishes to be a calmer, more patient person, able to be in control at all times and come out with the right answers. How does one get to that state? According to the Qur'an, it is through regular prayers, for prayers temper the basic natures of impatience, fretfulness and niggardliness with patience, while strengthening one's centre core.

* إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

Sūra 70: Ma'ārij, Ayat 19. Truly man was created very impatient;

Sūra 70: Ma'ārij, Ayat 20. Fretful when evil touches him;

Sūra 70: Ma'ārij, Ayat 21. And niggardly when good reaches him;

Sūra 70: Ma'ārij, Ayat 22. Not so those devoted to Prayer;

Sūra 70: Ma'ārij, Ayat 23. Those who remain steadfast to their prayer;

Mentioned throughout the Qur'an as guide to Muslim conduct are charity and rights of the poor to what one possesses:

* وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَّعْرُوشَاتٍ
 وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ، وَالزَّيْتُونَ وَالرُّمَّانَ
 مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا
 حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ



Sūra 6: An'ām, Ayat 141. It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters.

A most regular guide to conduct is to sincerely devote oneself to Allah SWT, putting all one's trust in Allah SWT, obeying Him and keeping away from what He forbids.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

Sūra 7: A'rāf, Ayat 29. Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ
وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا
وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْمَلُونَ ﴿٣٣﴾

Sūra 7: A'rāf, Ayat 33. 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 God, for which He hath given no authority; and saying things about God of which ye have no knowledge.

How should the ummah be to one another? The faithful is to protect one another so as to stand strong together, thereby protecting the ummah from tumult, oppression and mischief:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ
فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ ﴿٧٣﴾

Sūra 8: Anfāl, Ayat 73. The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

* لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ
اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

Sūra 4: Nisāa, Ayat 148. God loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for God is He who heareth and knoweth all things.

إِنْ تَبْدُوْا خَيْرًا أَوْ تُخْفُوْهُ أَوْ تَعْفُوْا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ
عَفُوًّا قَدِيرًا ﴿١٤٩﴾

Sūra 4: Nisāa, Ayat 149. Whether ye publish a good deed or conceal it or cover evil with pardon, verily God doth blot out (sins) and hath power (in the judgment of values).

The faithful is commanded to obey Allah SWT and the Prophet SAW in order to have the right and comprehensive guidance in life.

* وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

Sūra 24: Nūr, Ayat 53. They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: “Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do.”

Sūra 24: Nūr, Ayat 54. Say: “Obey Allah, and obey the Messenger. But if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger’s duty is only to preach the clear (Message).”

We are warned not to follow the lusts of our hearts, for the greed will mislead us from the right path, often while engrossed in what is seemingly beautiful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَوَايَ فَيُضِلَّكُمْ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٥٥﴾

Sūra 38: Sād, Ayat 26. 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.

For reasons best known to God the Creator, parents normally have unreasonably strong and sentimental attachments to their children. As parents age the children may be going through busy phases of their lives, and may overlook the increasing loneliness and sentimentality of their parents. Islam exhorts children to be kind to their parents, knowing well that they too need the close bond as much as their parents. In times of despair, this is the bond that can pull one out of the pit for none loves a person unconditionally like the parents. The Qur'an says:

وَوَالِدٍ وَمَا وَلَدَ ﴿٣٩﴾

Sūra 90: Balad, Ayat 3. And (the mystic ties of) parent and child.

* وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ
يَبْلُغُنَّ عَلَيْكَ أَكْبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿١٣﴾

Sūra 17: Banī Isrā-īl, Ayat 23. 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 honour.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا
كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

Sūra 17: Banī Isrā-il, Ayat 24. 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."

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٨﴾

Sūra 71: Nūh, Ayat 28. "O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"

Patience is a very highly regarded virtue in the faithful. An important situation requiring patience is in dealing with those who do not believe. One is urged not let them rattle one's calm and dignity. Even if the emotion is so strong that one shivers, the best character is that remaining patient even in anger, remembering that the hereafter will come when all will be judged.

وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾
يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبَابًا مَّهِيلًا ﴿١٤﴾

Sūra 73: Muzzammil, Ayat 10. And have patience with what they say, and leave them with noble (dignity).

Sūra 73: Muzzammil, Ayat 11. And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while.

Sūra 73: Muzzammil, Ayat 14. One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.

One is urged to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic, putting into practice the teachings of the right path. One is to remain courteous and guard one's courtesy to others, to repay courtesy with equal if not greater degree:

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَاتَفَعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

Sūra 2: Baqara, Ayat 197. For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) God knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ
كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

Sūra 4: Nisāa, Ayat 86. When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things.

In dealing with others one is strongly commanded not to be disdainful and arrogant, with warning of severe penalty should one behave so:

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَيَزِيدُهُمْ مِنْ فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنَكَفُوا فَهُمْ أَهْلُ
الْعَذَابِ الْبَاطِلِ ؕ لَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٧٣﴾

Sūra 4: Nisāa, Ayat 173. But to 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 God, any to protect or help them.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ
لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

Sūra 16: Nahl, Ayat 23. Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ
وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

Sūra 28: Qasas, Ayat 83. That Home of the Hereafter We shall give to those who intend not high handedness or mischief on earth: and the end is (best) for the righteous.

وَلَا تُصْعِرْ خَدَكَ لِلنَّاسِ وَلَا تَمْسِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ﴿١٨﴾

Sūra 31: Luqmān, Ayat 18. “And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.


وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

Sūra 31: Luqmān, Ayat 19. “And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.”

* يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٢٣﴾

Sūra 47: Muhammad, Ayat 33. O ye who believe! Obey Allah, and obey the apostle, and make not vain your deeds!

Prayers and do'a are private wishes between a man and Allah SWT alone. With humility one should reveal one's problems from the depth of one's heart to Allah SWT, He the most loving, merciful and powerful, will, in mysterious ways, extend a helping hand and gets one out of the pit of misery. Where no human can help, Allah SWT alone can. One may not be able to see His hands helping, but one has to have faith and keep on, while doing good deeds.


 أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Sūra 7: A'rāf, Ayat 55. Call on your Lord with humility and in private: for God loveth not those who trespass beyond bounds.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا
 إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Sūra 7: A'rāf, Ayat 56. 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 God is (always) near to those who do good.

After recovering from the trouble we must not forget the lessons learned and remember the helping hand of Allah SWT. Humans in their shortsightedness often forget easily once trouble leaves them. The Qur'an reminds:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبَيْهِ أَهْوَ قَائِمًا
 فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ
 كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

Sūra 10: Yūnus, Ayat 12. When trouble toucheth a man, He crieth unto Us (in all postures), lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes!

Male female conduct is to be guarded so as not to exceed platonic boundaries. When a male and a female closely share work or common interests, there is a likelihood of the relationship to go beyond platonic level. When physical attraction then comes into play, the relationship can slide into a lusty one. If each has his or her own wife or husband, and the extramarital bonding has been ongoing for considerable time, it will be difficult for each to extricate himself or herself out of the bind, as each is drugged by the lust and excitement. This will harm each party's marriage, and often leads to broken marriages. Broken marriages damage the very fabric that binds the basic community units, the families. It is not difficult to extrapolate that broken marriages would shatter the community, the degree depending on the number of broken marriages. It is to protect the community's fabric and stability that Islam is so guarded on male female relationships, especially when one is already married. The Qur'an says:

وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

Sūra 17: Banī Isrā-īl, Ayat 32. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

“Guard your gaze so you may not mislead or be misread” gives greater meaning when one considers that between two people attracted to each other, locking the eyes is hypnotizing as each looks deep into the feelings of the other. Thus the wise Qur’an advises “lowering the gaze”:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذَٰلِكَ أَزْكٰى لَهُمْ إِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾

Sūra 24: Nūr, Ayat 30. Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوْبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُوْلَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُوْلَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا إِنَّهُ الْمُؤْمِنُونَ لَعَدَّكُمْ تَفْلِحُونَ ﴿٣١﴾

Sūra 24: Nūr, Ayat 31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

The voice is another instrument that should be guardedly used, for like the gaze, it is a drug to one sliding into the pit of lust. One must use the tone to attract only on one's husband, the Qur'an advises us to use only a just tone on others:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا
تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا
مَعْرُوفًا ﴿٣٢﴾

Sūra 33: Ahzāb, Ayat 32. O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear

((Allah)), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

To avoid falling into the pit of extramarital relationship, which brings chaos to family if a marriage breaks up, or pain and despair to the man or woman as he or she tries to extricate out of the relationship that has drugged them, the Qur'an admonishes that "Men are to guard their chastity, except with their wives..."

وَالَّذِينَ هُمْ لِأُفُوجِهِمْ حَافِظُونَ ﴿٢٩﴾

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

فَمَنْ أَتَبَعَ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

Sūra 70: Ma'ārij, Ayat 29. And those who guard their chastity,

Sūra 70: Ma'ārij, Ayat 30. Except with their wives and the (captives) whom their right hands possess, for (then) they are not to be blamed,

Sūra 70: Ma'ārij, Ayat 31. But those who trespass beyond this are transgressors.

3.3 Intentions

Allah SWT created us and He has fashioned us in such a way that even our deepest thoughts are known to Him, the Creator. Man may not know each other's intentions, seeing only the manifested conduct; but Allah SWT knows all our thoughts and plans for the future, and what may happen in

future even before we plan it, and He may even intervene. Thus the often said "We plan, Allah decides".

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿٦٤﴾

Sūra 24: Nūr, Ayat 64. Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ ﴿٦٦﴾

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿٦٧﴾
مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٦٨﴾

Sūra 50: Qāf, Ayat 16. 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.

Sūra 50: Qāf, Ayat 17. Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left.

Sūra 50: Qāf, Ayat 18. Not a word does he utter but there is a sentinel by him, ready (to note it).

Being honest in dealings is obligatory to Muslims; this starts with honest intentions. The importance of honesty is so high that the Qur'an lets us know that not a word is uttered without it being recorded by the two guardian angels accompanying us (Sura 50:18). Honesty in one's thoughts is essential for the strength of one's faith. One must be absolutely sure and convinced that what one is doing is the best and the most rational. Thus the God one worships is the Creator, the God of the universe and that there is only one supreme God.

وَيَلِّ لِلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا الْكُلُوا عَلَى النَّاسِ يَسْتَفُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

أَلَا يَنْظُرُ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ﴿٧﴾

وَمَا أَذْرَبَكَ مَا سِحِّينٌ ﴿٨﴾

كِتَابٌ مَرْقُومٌ ﴿٩﴾

وَيَلِّ يَوْمَئِذٍ الْمُكَذِّبِينَ ﴿١٠﴾

الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾

كِتَابٌ مَرْفُومٌ ﴿٢٠﴾

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

عَلَى الْأَرْآئِكِ يَنْظُرُونَ ﴿٢٣﴾

Sūra 83: Tatfīt, Ayat 1. Woe to those that deal in fraud,

Sūra 83: Tatfīt, Ayat 2. Those who, when they have to receive by measure from men, exact full measure,

Sūra 83: Tatfīt, Ayat 3. But when they have to give by measure or weight to men, give less than due.

Sūra 83: Tatfīt, Ayat 4. Do they not think that they will be called to account?-

Sūra 83: Tatfīt, Ayat 5. On a Mighty Day,

Sūra 83: Tatfīt, Ayat 6. A Day when (all) mankind will stand before the Lord of the Worlds?

Sūra 83: Tatfīt, Ayat 7. Nay! Surely the record of the wicked is (preserved) in Sijjin.

3. CONDUCT AND OBLIGATIONS

Sūra 83: Tatfīt, Ayat 8. And what will explain to thee what Sijjin is?

Sūra 83: Tatfīt, Ayat 9. (There is) a Register (fully) inscribed.

Sūra 83: Tatfīt, Ayat 10. Woe, that Day, to those that deny-

Sūra 83: Tatfīt, Ayat 11. Those that deny the Day of Judgment.

Sūra 83: Tatfīt, Ayat 18. Nay, verily the record of the Righteous is (preserved) in 'Illiyin.

Sūra 83: Tatfīt, Ayat 19. And what will explain to thee what 'Illiyun is?

Sūra 83: Tatfīt, Ayat 20. (There is) a Register (fully) inscribed,

Sūra 83: Tatfīt, Ayat 21. To which bear witness those Nearest (to Allah).

Sūra 83: Tatfīt, Ayat 22. Truly the Righteous will be in Bliss:

Sūra 83: Tatfīt, Ayat 23. On Thrones (of Dignity) will they command a sight (of all things):

Man chooses whether to go on along the wrong path, where his conduct may appear alluring and good, or to use his faculties and knowledge of God's guidance and revert to the right path. Allah SWT knows his intentions and leaves him to choose; the freedom of choice is not taken away for that is the gift that makes us human. Should a man choose the wrong way after receiving guidance, we are told not to sigh and feel sad for him, thus showing how seriously this gift of Freedom of Choice is held.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ
عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

Sūra 35: Fātir, Ayat 8. Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!

3.4 Regard for Others

The most common exhortation in the Qur'an is "do good deeds and practice regular charity". The faithful is always defined foremost as those who uphold these two practices, both of which are primarily for the wellbeing of others. This shows how highly Islam places service and regard for others. An important conduct to be upheld is not to prejudge others. Allah SWT knows all, the seen and the unseen, and He will judge according to what each person has done: good or bad. Upholding this maintains peace of mind and harmony between family and friends, and prevents accusations. One is advised to be forgiving; this generosity benefits the giver more than the receiver. It is up to Allah SWT to judge.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ
قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢﴾

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ
تُرْجَعُونَ ﴿١٥﴾

Sūra 45: Jāthiya, Ayat 14. Tell those who believe, to forgive those who do not look forward to the Days of Allah. It is for Him to recompense (for good or ill) each people according to what they have earned.

Sūra 45: Jāthiya, Ayat 15. If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.

Besides being forgiving, being considerate to others is another characteristic high on the list of conduct as a Muslim. Allah SWT apportions assets, material or otherwise, according to his plans. No two beings are created physically equal; man in his limited view sometimes regard those who are different in looks or assets as lacking, and may even resort to slurs, ridicule, etc. Such conduct is strictly forbidden that there is a verse specific on it:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَأْمُرُوا
أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللَّأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِ
يَمَنٍ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

Sūra 49: Hujurāt, Ayat 11. O ye who believe! Let not some men among you laugh 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.

Another important aspect of Muslim conduct is to carefully observe and honour other people's privacy and property. Proper approaches should be observed; this helps to maintain goodwill. Foremost are greetings or salutations of good words and entry via the front door.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



Sūra 24: Nūr, Ayat 27. 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).

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ يَعْلَمُ



Sūra 24: Nūr, Ayat 28. If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

* يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ
وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ
مَنْ اتَّقَىٰ وَأَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا وَأَتَقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

Sūra 2: Baqara, Ayat 189. They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear God. Enter houses through the proper doors: And fear God. That ye may prosper.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى
الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ
أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ
إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ
خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ ۖ وَأَوْصِدْ فِيكُمْ
لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِندِ
اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

Sūra 24: Nūr, Ayat 61. It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other—a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.

3.5 Stand-up for your Faith

Upholding of the faith entails not just practicing what it preaches and following its guidelines. The faith lives as long as the ummah is strong; thus there are many verses urging the ummah to strive against oppression. In a human world oppression is a reality, made more lasting when the oppressor is economically mightier. Allah SWT does not preclude friendship later, once there is no more oppression, but forbids turning for friendship and protection to those who oppress:

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾

Sūra 3: āl-i-'Imrān Ayat 76. Nay. Those that keep their plighted faith and act aright, verily Allah loves those who act aright.

* عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً
وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧﴾

لَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ
مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ
﴿٨﴾

إِنَّمَا يَنْهَيْكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ
دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ ﴿٩﴾

Sūra 60: Mumtahana, Ayat 7. It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful.

Sūra 60: Mumtahana, Ayat 8. 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.

Sūra 60: Mumtahana, Ayat 9. 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.

One is to avoid entertaining and lingering with those who ridicule the faith. But, at the same time one is urged to gently remind those who have gone astray, more so close kin, to return to the path.

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا
فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ
الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

Sūra 6: An'ām, Ayat 68. When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

يَسْمَعُ آيَاتِ اللَّهِ تُنَادِي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ
بِعَذَابٍ أَلِيمٍ ﴿٨﴾

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ
مُّهِينٌ ﴿٩﴾

Sūra 45: Jāthiya, Ayat 8. He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!

Sūra 45: Jāthiya, Ayat 9. And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

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Sūra 7: A'rāf, Ayat 182. Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not;

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

Sūra 6: An'ām, Ayat 69. On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear God.

3.6 Managing Wealth

One leaves for the afterworld without carrying any wealth, not even one's body. Whatever wealth one had striven for is left behind. Yet wealth is necessary in the real world, even as just a tool to counter economically superior oppressors. Hoarding wealth, due to deep seated insecurities or just plain greed, is abhorred in Islam. Wealth is viewed as a trust and the poor has a right to a portion of it. In spending, one is not to squander wealth, nor be niggardly, but to conduct moderately and be grateful for the blessings.

وَعَابَ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ
تَبْذِيرًا ﴿٦٦﴾

Sūra 17: Banī Isrā-īl, Ayat 26. 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.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ
كَفُورًا ﴿٢٧﴾

Sūra 17: Banī Isrā-īl, Ayat 27. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

وَمَا تَعْرَضْنَنَّهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
مِّيسُورًا ﴿٢٨﴾

Sūra 17: Banī Isrā-īl, Ayat 28. 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.

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ
غَضَبِي ۖ وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٢٩﴾

Sūra 20: Tā Hā, Ayat 81. (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ
فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٣٠﴾

Sūra 17: Banī Isrā-īl, Ayat 29. 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.

Allah SWT provides for all according to His plan. Material wealth is only one of the forms of wealth. Other assets are numerous, many of these may facilitate acquiring of wealth.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا ﴿٢٩﴾

Sūra 17: Banī Isrā-īl, Ayat 30. 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.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٠﴾

Sūra 30: Rūm, Ayat 37. See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي
الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ
بَعْضُهُمْ بَعْضًا سُلْحِرَاءً وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣١﴾

Sūra 43: Zukhruf, Ayat 32. 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.

One is urged to use the wealth one has been granted for good deeds, seeking rewards for the hereafter, and not to gloat and show off in fancy cars, jewels and other worldly glitters.

وَأَتَّبِعْ فِي مَاءِ آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۚ وَلَا تَنْسَ نَصِيبَكَ
مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۚ وَلَا تَتَّبِعْ الْفُسَادَ فِي
الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

Sūra 28: Qasas, Ayat 77. "But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ
الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧١﴾

Sūra 28: Qasas, Ayat 79. So he went forth among his people in the (pride of his worldly) glitter. Said those

whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ
الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

Sūra 20: Tā Hā, Ayat 131. Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

The less materially fortunate, for whom the door of opportunities has not so readily opened, has a right to the wealth one is blessed with. This 'bleed off' keeps the wealth healthy.

فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ
لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٢٨﴾

وَمَاءٌ آتَيْتُمْ مِنْ رَبِّ لَا يَزِيدُونَ فِي أَمْوَالِ النَّاسِ فَلَا يَزِيدُونَ عِنْدَ اللَّهِ
وَمَاءٌ آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ
الْمُضْعِفُونَ ﴿٢٩﴾

Sūra 30: Rūm, Ayat 38. So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.

Sūra 30: Rūm, Ayat 39. That which ye lay out for increase through the property of (other) people, will have no increase with Allah. But that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.

4. Good Deeds and Hard Work

4.1 Preliminary

4.2 Good Deeds are Justly Rewarded

4.3 Hard work is rewarded

4.4 Just Distribution of Rewards

4.5 Righteousness is rewarded

4.6 Good Deeds for show

4.1 Preliminary

A good deed however small will not go unrewarded, says the Qur'an. Allah SWT takes into account that even though one is free to choose, one still chooses to do good, and not follow temptations into forbidden situations, be they of money, relationship, enjoyment, etc.

4.2 Good Deeds are Justly Rewarded

A prime way for man to earn rewards in the hereafter is by doing good deeds as exhorted many, many times in the Qur'an, the Book of Truth, for those who choose to follow the straight way. On judgment day, all the good deeds in one's life, or sojourn on earth, would be accounted for. The Qur'an says:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

Sūra 2: Baqara, Ayat 281. And fear the Day when ye shall be brought back to God. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

يَوْمَ يَجْذُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ
مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ
نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

Sūra 3: Āl-i-'Imrān Ayat 30. "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."

After completion of accounting, Allah SWT would reward for every good deed, missing nothing. Those who have suffered in the cause of Allah SWT receive particular mention,

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ
وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

Sūra 3: Āl-i-'Imrān Ayat 57. "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ
 ذَكَرٍ أَوْ أَنْتِ بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلَّيْنِ هَاجِرُوا وَأُخْرِجُوا
 مِّن دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا أَكْفِرَنَّ
 عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
 الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾

Sūra 3: Āl-i-'Imrān Ayat 195. 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."

In life Allah SWT has allocated to different persons, varying amounts of assets: materials, looks, love, etc, according to His plan. In the hereafter all will be equalized:

أَنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَآ آخِرَةَ أَكْبَرُ
 دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿١١﴾

Sūra 17: Banī Isrā-īl, Ayat 21. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.

Even though carried out in Allah's cause, good deeds primarily purify and benefit the doer. Those who choose to remain on the true path are constantly guided and inspired to carry out good deeds, showing Allah's mercy to us. This is an aspect one should constantly, repeatedly, call to mind when feeling abandoned and alone, for knowing that Allah SWT is with us and that the hardship is just a trial increases one's inner strength. One needs inner strength, more than physical strength even, to ride out life's turbulence.

جَنَّتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ
مَنْ تَزَكَّى ﴿٧٦﴾

Sūra 20: Tā Hā, Ayat 76. Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا
عَبِيدِينَ ﴿٧٣﴾

Sūra 21: Anbiyāa, Ayat 73. 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 practise regular charity; and they constantly served Us (and Us only).

Those who carry out good deeds get rewarded both in this life and the hereafter, with the hereafter lasting forever. Rewards in this life include satisfaction, happiness, security,

health, confidence and, of course, wealth. By Allah's will these often come from mysterious sources that one could not even imagine before.

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ كَانَتْ
لَهُمْ جَزَاءٌ وَمَصِيرًا ﴿١٥﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا
مَسْئُولًا ﴿١٦﴾

Sūra 25: Furqān, Ayat 15. Say: "Is that best, or the eternal garden, promised to the righteous? For them, that is a reward as well as a goal (of attainment).

Sūra 25: Furqān, Ayat 16. "For them there will be therein all that they wish for: they will dwell (there) for aye: A promise to be prayed for from thy Lord."

Man can be constantly preoccupied, carried away by the currents of everyday day life, forgetting others in his rush. As incentive for man to do good, Allah SWT even promises that the reward will be many times bigger than the deed. How Allah SWT tries to steer man to save his own self and soul!

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا
يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

Sūra 28: Qasas, Ayat 84. If any does good, the reward to him is better than his deed; but if any does evil, the

doers of evil are only punished (to the extent) of their deeds.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ
نُزُلًا يَمَّا كَانُوا يَعْمَلُونَ ﴿١٩﴾

Sūra 32: Sajda, Ayat 19. For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds.

Good deeds turn off bad deeds, for in the summation of credits, those who have carried out a lot of good work, but have erred, will have the good exceeding the bad. The Qur'an reminds several times that: No one is free from sin.

لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٢٤﴾
يُكَفِّرُ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُمْ
بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٥﴾

Sūra 39: Zumar, Ayat 34. They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:

Sūra 39: Zumar, Ayat 35. 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.

Good deeds cancel the sins of those who strive in the cause of Allah with their persons and properties, for the good overwhelms the sins from erring by such a person:

يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تَجَرَّةٍ تُنَجِّيكُمْ مِّنْ عَذَابِ ٱلْءِيمِ ﴿١٠﴾
 تَوَمَّنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَاهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ ﴿١١﴾
 يَغْفِر لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرَىٰ مِن تَحْتِهَا ٱلْأَنْهَارُ وَمَسَاكِنَ
 طَيِّبَةً فِي جَنَّٰتٍ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٢﴾
 وَأُخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

Sūra 61: Saff, Ayat 10. O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?

Sūra 61: Saff, Ayat 11. That ye believe in Allah and His Messenger, 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!

Sūra 61: Saff, Ayat 12. 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.

Sūra 61: Saff, Ayat 13. And another (favour will He bestow,) which ye do love, help from Allah and a speedy victory. So give the Glad Tidings to the Believers.

Eternal rewards are obtained on the day of judgment, in the hereafter, which is our eternal abode. For the efforts in the short period on earth one gets to enjoy the rewards eternally!

يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾
 الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾
 ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾
 يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا
 تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾
 لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾

Sūra 43: Zukhruf, Ayat 68. My devotees! no fear shall be on you that Day, nor shall ye grieve,

Sūra 43: Zukhruf, Ayat 69. (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

Sūra 43: Zukhruf, Ayat 70. Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.

Sūra 43: Zukhruf, Ayat 71. To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their eyes could delight in: and ye shall abide therein (for aye).

Sūra 43: Zukhruf, Ayat 72. Such will be the Garden of which ye are made heirs for your (good) deeds (in life).

Sūra 43: Zukhruf, Ayat 73. Ye shall have therein abundance of fruit, from which ye shall have satisfaction.

4.3 Hard Work is Rewarded

Being lazy is a way of wasting the gift of time on earth. The ordered nature of Muslim life with the day guarded by prayer times is to discourage such nature or habit. One gets what one works for, no pain no gain. One puts in the best efforts and leaves the outcome to Allah SWT. The saying "Do your best everyday, good things will come your way" really works! The Qur'an says:

الْأَتَزِرُ وَازِرَةً وَّرَآخَرَى ﴿٢٨﴾
وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٢٩﴾
وَأَنْ سَعْيَهُ سَوْفَ يَرَى ﴿٣٠﴾

Sūra 53: Najm, Ayat 38. Namely, that no bearer of burdens can bear the burden of another;

Sūra 53: Najm, Ayat 39. That man can have nothing but what he strives for;

Sūra 53: Najm, Ayat 40. That (the fruit of) his striving will soon come in sight:

But of all rewards, that of love of close kin is the most desired, according to the Qur'an. These are the people one grows up with, thus have shared a very long life with, besides having loved or loving the same people, the parents. With your sisters and brothers, there is no pretence, only acceptance. So plan to spend more time with them, more so

in times of difficulties; brothers and sisters too have to remember that they are the ones who can best help in times of tragedy and sadness. The Qur'an says,

ذَٰلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْتَرِفْ
حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٣﴾

Sūra 42: Shūrā, Ayat 23. That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: “No reward do I ask of you for this except the love of those near of kin.” And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).

4.4 Just Distribution of Rewards

Allah SWT distributes rewards in the world, be they of wealth, health, or happiness, in portions that only He knows why. His plan encompasses the visible and the invisible, the present and the future. Only He knows how the various rewards balance out and what they are for:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ ءَبْعَضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ
نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ
وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ؕ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٢٢﴾

Sūra 4: Nisāa, Ayat 32. And in no wise covet those things in which God Hath bestowed His gifts more freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ
تَرَنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ﴿٤٠﴾

Sūra 18: Kahf, Ayat 39. “Why didst thou not, as thou wentest into thy garden, say: ‘(Allah)’s will (be done)! There is no power but with Allah.’ If thou dost see me less than thee in wealth and sons,

Sūra 18: Kahf, Ayat 40. “It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!

The rewards of this world, whether earned or given by Allah SWT, are trials. The rewards of the hereafter are totally the outcome of one’s actions in this life. Of these the fight or striving in God’s cause, whether with goods or person, is among those with highest rewards.

*فَلْيَقْتُلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا

بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ
فَسَوْفَ نُؤْتِيَهُ أَجْرًا عَظِيمًا ﴿٧٤﴾

Sūra 4: Nisāa, Ayat 74. Let those fight in the cause of God who sell the life of this world for the hereafter. To him who fighteth in the cause of God, – whether he is slain or gets victory – Soon shall We give him a reward of great (value).

God exhorts us to do good and rewards us for it, but one of the chief gifts of this life on earth is freedom to choose. One may choose a bad or forbidden deed, for which one will be duly punished. One should always be aware of the possible consequences of one's actions, to others and to oneself.

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ
فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٥﴾

Sūra 4: Nisāa, Ayat 79. Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as an apostle to (instruct) mankind. And enough is God for a witness.

Those who work hard are regarded to be in higher grade than those who idle. One will be rewarded according to one's efforts. But if the strivings are in God's cause, whether with goods or person, Allah SWT has promised special and sure rewards, particularly to those who forsake the comforts of their homes in Allah's cause:

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ
الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

Sūra 4: Nisāa, Ayat 95. Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God 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 God promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward.

﴿٩٦﴾ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٧﴾

Sūra 4: Nisāa, Ayat 100. He who forsakes his home in the cause of God, finds in the earth many a refuge, wide and spacious: Should he die as a refugee from home for God and His Apostle, His reward becomes due and sure with God: And God is Oft-forgiving, Most Merciful.

With faith in the heart resulting in acts of good deeds that seek only to please Allah SWT, there is no more blot on such a person and Allah SWT promises only rewards and

prosperity, in this life and the hereafter.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

Sūra 4: Nisāa, Ayat 124. If any do deeds of righteousness, be they male or female, and have faith, they will enter Heaven, and not the least injustice will be done to them.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

Sūra 4: Nisāa, Ayat 134. If anyone desires a reward in this life, in God's (gift) is the reward (both) of this life and of the hereafter: for God is He that heareth and seeth (all things).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾

Sūra 5: Māida, Ayat 9. To those who believe and do deeds of righteousness hath God promised forgiveness and a great reward.

While alive on earth, one has a duty to fulfill, duty to serve Allah SWT. One is commanded to seek means to fulfill this duty. One is not to indulge in complaints and self pity, as many often do, even when they have much comfort and are far from hardships.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

Sūra 5: Māida, Ayat 35. O ye who believe! Do your duty to God, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.

For fulfilling each duty or doing good deed, the credit is much greater than the debit for wrong doing:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ
فَلَا يُجْزَى إِلَّا مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾

Sūra 6: An'ām, Ayat 160. 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.

Not all good deeds are equal, some involve much greater difficulties and perhaps without any reward in this world. They may involve exiles and sufferings; one who goes through such deeds for Allah's cause is held highest in rank. Allah SWT promises that each deed will be accounted for, no deed goes unrewarded:

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجْهَهُدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

Sūra 9: Tauba, Ayat 20. Those who believe, and suffer exile and strive with might and main in Allah's cause,

with their goods and their persons, have the highest rank in the sight of Allah. They are the people who will achieve (salvation).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ
يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ
نَفْسِهِ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا
مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ
وَلَا يَنَالُونَ مِنْ عَدُوٍّ تَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ
صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

Sūra 9: Tauba, Ayat 120. It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was, whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good.

The good deeds that one does will give him good feelings and a serenity which will be reflected on his face. On the other hand, those indulging in bad or forbidden deeds will have troubled souls which will cloud their faces. Allah SWT knows all our deeds, however small or hidden, visible or otherwise, and will take them into account accordingly.

* لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ
وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

Sūra 10: Yūnus, Ayat 26. To those who do right is a goodly (reward). Yea, more than in measure! No darkness nor shame shall cover their faces! They are companions of the garden; they will abide therein (for aye)!

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ
مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا
مِّنَ اللَّيْلِ مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

Sūra 10: Yūnus, Ayat 27. But those who have earned evil will have a reward of like evil: 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 therein (for aye)!

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ
عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ
عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا
أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٢٨﴾

Sūra 10: Yūnus, Ayat 61. In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an, and whatever deed ye (mankind) may be doing, We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.

4.5 Righteousness is rewarded

Having faith and leading a life on the true path, have their own rewards. Life of the true path has its own many challenges and the righteous ones go through these with patience and constancy. The most often repeated as righteous character is that of a person who patiently perseveres for the sake of Allah SWT, regularly prays and spends on charity. Reversely, those are what one should practise to be righteous:

وَلَا جُزْءَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

Sūra 12: Yūsuf, Ayat 57. But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

وَالَّذِينَ صَبَرُوا أَبْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عِزِّي الدَّارِ ﴿٢٢﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِّنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ

وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

Sūra 13: Ra'd, Ayat 22. Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off evil with good: for such there is the final attainment of the (eternal) home.

Sūra 13: Ra'd, Ayat 23. Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):

Sūra 13: Ra'd, Ayat 24. "Peace unto you for that ye persevered in patience! Now how excellent is the final home!"

Righteousness is rewarded here and hereafter, for it brings much peace and prosperity, as well as being a form of devotion. Doing the right things changes one to a more confident and dignified person without "a chip on the shoulder", thus it is also a form of therapy.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾

Sūra 13: Ra'd, Ayat 29. "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

Sūra 15: Al-Hijr, Ayat 45. The righteous (will be) amid gardens and fountains (of clear-flowing water).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ

﴿٤٧﴾

Sūra 15: Al-Hijr, Ayat 47. And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٨﴾

Sūra 15: Al-Hijr, Ayat 48. There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave.

The Qur'an repeatedly stresses that rewards for righteousness and good deeds come not only in the permanent place in the hereafter, but also in this present world:

* وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾

Sūra 16: Nahl, Ayat 30. 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,-

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبُوْنَهُمْ فِي
الدُّنْيَا حَسَنَةً وَلَآجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

Sūra 16: Nahl, Ayat 41. To those who leave their homes in the cause of Allah, after suffering oppression, We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ
صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

Sūra 16: Nahl, Ayat 96. What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

Faith and righteous deeds will steadily transform a person into one that is good and pure, as if reborn. Thus, that is the way one may start a new life or open a new chapter. In fact everyday can be a new start. If one feels stuck in a rut or in misery, one can always decide to start anew, or turn a new leaf. Start by strengthening one's faith by reading the Qur'an. The power of suggestion plays a strong role, as in "one smiles and starts to feel happy, instead of one smiles when happy!"

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ
فَلَنَجْزِيَنَّهُ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا

كَانُوا يَعْمَلُونَ ﴿١٧﴾

Sūra 16: Nahl, Ayat 97. Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.

* يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

Sūra 16: Nahl, Ayat 111. One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

فَيَمَّا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾

Sūra 18: Kahf, Ayat 2. (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

All righteous deeds are accounted for, no matter how small. But what are righteous deeds and who are the guided ones? The Qur'an lists out:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ
مَنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾

Sūra 18: Kahf, Ayat 30. As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ
يُوقِنُونَ ﴿٤٠﴾

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٤١﴾

Sūra 31: Luqmān, Ayat 4. Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.

Sūra 31: Luqmān, Ayat 5. These are on (true) guidance from their Lord: and these are the ones who will prosper.

4.6 Good Deeds for show

The insincerity of one who does good deed so as to be seen by others, generally to feel of higher regard by others, may be judged by the way he treats those less fortunate when out of public eyes and by his practice of prayers in his house. One has to be very careful of such a deed, as such men have actually placed others as of greater regard than Allah SWT. The Qur'an says:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ﴿١﴾

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾

وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣﴾

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Sūra 107: Mā'ūn, Ayat 1. Seest thou one who denies the Judgment (to come)?

Sūra 107: Mā'ūn, Ayat 2. Then such is the (man) who repulses the orphan (with harshness),

Sūra 107: Mā'ūn, Ayat 3. And encourages not the feeding of the indigent.

Sūra 107: Mā'ūn, Ayat 4. So woe to the worshippers

Sūra 107: Mā'ūn, Ayat 5. Who are neglectful of their prayers,

Sūra 107: Mā'ūn, Ayat 6. Those who (want but) to be seen (of men),

Sūra 107: Mā'ūn, Ayat 7. But refuse (to supply) (even) neighbourly needs.

5. Penalties Come Suddenly

- 5.1 Preliminary**
 - 5.2 End Hour Comes Suddenly**
 - 5.3 Good Deeds Accrued**
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5.1 Preliminary

Life on earth as given to us by Allah SWT has many joys and possibilities for more joys. What is already given to each, whether in the form of family, health, looks, wealth, strength, intelligence and so on, is more than enough to last a lifetime if only one stops to take stock. Allah SWT also gives us another great gift, the freedom to choose using our ability to think and our conscience. This is the gift that differentiates us from animals. That gift of freedom of choice is indeed a trial for us, for now man can have endless possibilities, whether along the right path or the left one. Man is free to choose, for in the final analysis, he is

answerable to Allah SWT alone. Allah SWT tests on how one would use this freedom of choice, and gives ample warnings and respites should one err. Not going on the right path would only cloud and anguish one's life in this world, and bring penalties in the hereafter. It follows that a life along the right path brings peace and lasting happiness; this may seem rather staid and bare to some, those who fail to see the infinite depths of joys in celebrating the magical textures of nature, the closeness of family life, the trusting support of a stable marriage and the simple trust in God of faith itself. Living a life of truth means that for each decision one makes while living, however mundane it may seem, such as "Should I wear this? Should I eat this? Should I do this?", one should be aware that one has the freedom to choose, to do according to the right way or the other way. Once the right way becomes a habit, right decision is then subconsciously made.

5.2 End Hour Comes Suddenly

As every minute happening somewhere, one may be in the midst of living an everyday life, when suddenly tragedy strikes that alters one's life forever. The end hour or death may come suddenly to oneself or to someone one loves dearly. For the living this is no doubt one of the most traumatic trials in one's life. Accidents and sicknesses in various forms are examples of common sudden deaths, where man departs the world, for the afterworld, leaving behind the living to grapple with words unsaid, matters unsettled. Trying to come to terms with the sudden disappearance, one then tries to explain that his or her time has arrived; indeed the Qur'an says:

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً
وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

Sūra 7: A'rāf, Ayat 34. 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).

When one's time on earth ends, there ends too the opportunities for doing any good deed, be it showing of affection to a mother, doing charity work, helping a sick child, giving a smile, removing a hindrance from a path, saying a do'a, or any little positive action. Only the good that he had accumulated before, while living, is there to defend him at judgment time. Therefore as we go through our daily lives, we should check that all that we are doing are what Allah SWT would approve. Thus, the guidance that we should start each action with "Bismillahir Rahmanir Rahim or In the name of Allah the most gracious and the most merciful", dedicating what we do to Allah SWT. This simple action is an ingenious way of ensuring that we stay on the right path, for one would not dedicate to Allah SWT any action that has the flavour of His disapproval.

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
مِّنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ
وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ
مِنْ وَّالٍ ﴿٣٥﴾

Sūra 13: Ra'd, Ayat 11. For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِإِلْقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ
بَغْتَةً قَالُوا لَوْ أَنَّا حَسَرْنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ
عَلَىٰ ظُهُورِهِمْ إِلَّا سَاءَ مَا يَزُرُونَ ﴿٢١﴾

Sūra 6: An'am, Ayat 31. Lost indeed are they who treat it as a falsehood that they must meet God, until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?

وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفِّفُ عَنْهُمْ وَلَا هُمْ
يُنْظَرُونَ ﴿٨٥﴾

Sūra 16: Nahl, Ayat 85. When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite.

The temporary life of this world is a gift of joys from Allah SWT; however it carries with it trials to test if we would live according to His guidance and remember His gifts. A life following the true path brings serenity and

harmony not only to the person, but also to those around him. It follows that the reverse brings havoc. What one should treasure is that peaceful smile in one's heart, happy and satisfied with one's good deeds and desiring only to do more to please Allah SWT.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ
لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾

Sūra 6: An'am, Ayat 32. 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?

However, life has many temptations, if not of money and power, then of forbidden relationships, substances and so on. One may not have consciously decided to take the temptation, but have instead slowly slid into the pit. We are warned of this, that the enjoyment of the forbidden may seem very pleasing and we may think that we would always have time to amend later, and again later, until suddenly the end hour is unexpectedly upon us!

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ
حَقًّا إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ
مُبْلِسُونَ ﴿٤٤﴾

Sūra 6: An'am, Ayat 44. But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their

enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

﴿٤٢﴾ فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Sūra 26: Shu‘arāa, Ayat 202. But the (Penalty) will come to them of a sudden, while they perceive it not;

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدًّا
هَآوِلَاهُمْ يُنْظَرُونَ ﴿٤٣﴾

Sūra 21: Anbiyāa, Ayat 40. Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.

Once dead they go to the afterworld and no more can the living reach them, to the living they are silent: ‘As silent as death’. Thus why one is always reminded: Do good deeds as if you are going to die tomorrow. This includes preparations for those dependents left behind: school going children, aging parents, unemployed wife, etc. Should one be taken away suddenly, they should not have to cope with sudden loss while debilitated by burdens of continuing on. Such burdens often throw adolescents and children left behind into depression and chaos.

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا
مُذْبِرِينَ ﴿٥٢﴾

Sūra 30: Rūm, Ayat 52. So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.

يَأْتِيهَا النَّاسُ أَتَقُولُ رَبِّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ
عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ
حَقٌّ فَلَا تَغُرَّنَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ
الْغُرُورُ ﴿٣٣﴾

Sūra 31: Luqmān, Ayat 33. O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.

Only Allah SWT knows how and for how long each person is to be tried on earth. Only He knows exactly where and when death will take each person. Once the time is set, not even for an hour can it be altered:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي
الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي
نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

Sūra 31: Luqmān, Ayat 34. Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَحْزُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ

٣٠

Sūra 34: Sabā, Ayat 30. Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي
مَنَامِهَا فِيمَسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ
الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ

٤٢

Sūra 39: Zumar, Ayat 42. 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.

* قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ

٥٣

Sūra 39: Zumar, Ayat 53. 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.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ
ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

Sūra 39: Zumar, Ayat 54. “Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ
يَأْتِيَكُمُ الْعَذَابُ بَغْةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

Sūra 39: Zumar, Ayat 55. “And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!

Everything that happens is decided by Allah SWT. He has knowledge of what is going to happen in future and what is hidden in our hearts. If He makes something happens, perhaps that is the most merciful way or the way His plan is drawn:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ
قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

Sūra 64: Tagābun, Ayat 11. No kind of calamity can occur, except by the leave of Allah. and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.

5.3 Good Deeds Accrued

Once one's life ends, then the period of his trial on earth is over. Then only good deeds accrued during one's living days count towards the judgment that would come.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٨٩﴾

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُتِرُتْ عَمَلُونَ ﴿٩٠﴾

Sūra 27: Naml, Ayat 89. If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.

Sūra 27: Naml, Ayat 90. And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

Sūra 2: Baqara, Ayat 110. And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with God, for God sees Well all that ye do.

Allah SWT is everywhere, omnipresent, and sees everything. One often forgets this and carries on doing acts forbidden by Him. One might momentarily remember, but often carelessly dismisses it, with the excitement of the act

or greed for the reward to come, be it material or emotional. With repetition this becomes ingrained and it becomes easier to dismiss and forget Allah SWT for the moment. But all the time Allah SWT is watching and the companion angels are noting down all that one does. Keeping in mind this recording is the easiest way to keep afar those forbidden deeds and the consequent anxiety or anguish.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيُّمَا تَوَلَّوْا فِشْرَ وَجْهِ اللَّهِ إِنَّ اللَّهَ
وَاسِعٌ عَلَيْهِ ﴿١١٥﴾

Sūra 2: Baqara, Ayat 115. To God belongs the east and the West: Whithersoever ye turn, there is the presence of God. For God is all-Pervading, all-Knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

Sūra 2: Baqara, Ayat 128. "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ
وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

Sūra 2: Baqara, Ayat 141. That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

١٥٦

Sūra 2: Baqara, Ayat 156. Who say, when afflicted with calamity: "To God We belong, and to Him is our return" :-

In judging a person with sincere devotion who worships God the Creator and no other, Allah SWT may look at the best and overlook the bad:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ
 كُرْهًا وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
 أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
 عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي
 إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

Sūra 46: Ahqāf, Ayat 15. 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 favour which Thou has 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 bow (to Thee) in Islam."

أُولَئِكَ الَّذِينَ تَقْبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَتَتَجَاوَزُ عَنْ
 سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُؤْ
 عِدُونَ ﴿١٦﴾

Sūra 46: Ahqāf, Ayat 16. 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).

5.4 Fixed Term Before Death

Our term on earth is fixed and written, that when one's time is up one would go even if one is safe at home. One is given the freedom to choose what one desires and a term of respite. For the choices one makes during one's sojourn on earth, one will be accordingly rewarded. When deciding an action one should bear this in mind, thereby becomes courageous but careful, instead of fearing death lurking.

وَمَا كَانَتْ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبًا
 مُّوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ
 الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾

Sūra 3: Āl-i-'Imrān Ayat 145. 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.

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

Sūra 10: Yūnus, Ayat 49. 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)."

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمِّرُ مِنْ مَعْمَرٍ وَلَا يَنْقُصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

Sūra 35: Fātir, Ayat 11. And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.

No one is fault free, but a term of respite is given for one to amend any wrongdoing. Through tests and trials Allah SWT purges our hearts. One must strengthen oneself to bear the trials, remembering that the trial period shall pass and one will come out stronger and purer in the sight of Allah SWT. The Qur'an says:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ ذَابَّةً وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَخِرُونَ

سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

Sūra 16: Nahl, Ayat 61. If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَآئِفَةً مِّنكُمْ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلّهِ يُخَفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَّا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٥٤﴾

Sūra 3: Āl-i-'Imrān Ayat 154. After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah, suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds

what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, we should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ
 إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا
 وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ وَاللَّهُ يُخَيِّ
 وَيُمِيتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٦﴾

Sūra 3: Āl-i-'Imrān Ayat 156. O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.

The end hour may suddenly come: one is urged to amass credits for the afterworld, through regular prayers and good deeds. Should the hour come while one is in the midst of performing a good deed in Allah's way, the reward from Allah SWT is more than one could ever amass.

وَلَيْنَ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ
خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾

Sūra 3: Āl-i-'Imrān Ayat 157. And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

قُلْ لِّعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا
خِلَالٌ ﴿٣١﴾

Sūra 14: Ibrāhim, Ayat 31. Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending.

Allah SWT does take into account wrong doings being carried out and, in His mercy, gives respite for one to repent. In the end He will show us the truth of all that we have done:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُ
هُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

Sūra 14: Ibrāhim, Ayat 42. Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror.

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْمَلُونَ ﴿٣﴾

Sūra 15: Al-Hijr, Ayat 3. Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

Sūra 6: An'ām, Ayat 60. 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; that a term appointed be fulfilled; in the end unto Him will be your return; then will He show you the truth of all that ye did.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾

Sūra 6: An'ām, Ayat 61. 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.

In the end everyone returns back to Allah SWT as bare

as when one was born, leaving behind whatever wealth and material goods one had amassed, even one's own body:

وَلَقَدْ جِئْتُمُونَا فِرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا
خَوَّلَتْكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَ كُُمُ الَّذِينَ
زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ
مَا كُنْتُمْ تَزْعُمُونَ ﴿١٦﴾

Sūra 6: An'ām, Ayat 94. "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) 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!"

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ
لَكِنِّ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

Sūra 16: Nahl, Ayat 70. It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

Sūra 29: 'Ankabūt, Ayat 57. Every soul shall have a taste of death in the end to Us shall ye be brought back.

Many have ignored the guidance and warnings and have been taken away in a state of wrong doing, with unfinished ties and regrets to the living. One should remember that one's wrong doing may burden the living even when one is dead.

الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا
كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ



Sūra 16: Nahl, Ayat 28. “(Namely) those whose lives the angels take in a state of wrong-doing to their own souls.” Then would they offer submission (with the pretence), “We did no evil (knowingly).” (The angels will reply), “Nay, but verily Allah knoweth all that ye did;

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٤﴾

Sūra 16: Nahl, Ayat 34. But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.

أَفَأَمِّنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

Sūra 16: Nahl, Ayat 45. Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-

أَوْ يَأْخُذْهُمْ فِي ثَقَلِهِمْ فَمَاهُمْ بِمُعْجِزِينَ ﴿٤٦﴾

Sūra 16: Nahl, Ayat 46. Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾

Sūra 16: Nahl, Ayat 47. Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.

Once the end hour arrives, regrets of the path wrongly taken would be of no use. So one must realize that the time one has after committing any wrong doing is respite time, a chance to turn back! One may be tugged by regrets, that is respite time! Allah SWT in His mercy wants what is best for us in the long run.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾

يَوَيْلَ لِي لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ﴿٢٨﴾

Sūra 25: Furqān, Ayat 27. The Day that the wrong-doer will bite at his hands, he will say, "Oh! Would that I had taken a (straight) path with the Messenger.

Sūra 25: Furqān, Ayat 28. "Ah! woe is me! Would that I had never taken such a one for a friend!

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾

Sūra 27: Naml, Ayat 69. Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

Sūra 27: Naml, Ayat 70. But grieve not over them, nor distress thyself because of their plots.

Sins committed can bring misfortune, in one form or other. It may not cross one's mind to weigh this before or during the wrong act, but the Qur'an says:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

Sūra 42: Shūrā, Ayat 30. Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

Sūra 17: Banī Isrā-īl, Ayat 16. When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَمَوْا وَجَعَلْنَا لِمَهْلِكِهِم
مَّوْعِدًا ﴿٥٩﴾

Sūra 18: Kahf, Ayat 59. Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.

Temptations are trials in the game of life. Guidance on how to live has already been given; now man is tested if he would follow it. Each trial one overcomes makes one stronger and purer.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً
وَإِلَيْنَا تُرْجَعُونَ ﴿٢٥﴾

Sūra 21: Anbiyāa, Ayat 35. Every soul shall have a taste of death: and We test you by evil and by good by way of trial. To Us must ye return.

وَلَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ﴿٣١﴾

Sūra 32: Sajda, Ayat 21. And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return.

No man is free from error, a term of respite is given for man to realize his erroneous ways, mend his ways and return to the straight path. This he will be able to do if his heart is open to the truths as revealed by Allah SWT. But man being

caught up in his affairs would often say, there is still tomorrow...until the hour suddenly arrives,

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾

Sūra 20: Tā Hā, Ayat 129. Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا
مِنْ دَآبَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا
جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

Sūra 35: Fātir, Ayat 45. If Allah were to punish men according to what they deserve, He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.

The period of respite is a time and chance for repentance, sincere ones of which will be accepted by Allah SWT. No human is free from error, what elevates us is our willingness to acknowledge what is right or wrong, and humility to mend and get back on the true path.

عَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ
إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ ﴿٣﴾

Sūra 40: Mū-min, Ayat 3. Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long

reach (in all things). There is no god but He: to Him is the final goal.

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾

Sūra 47: Muhammad, Ayat 19. Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

Allah SWT is most merciful, but also strict. Guidance given in the Qur'an is not to be taken lightly; after respite goes unheeded, He will give strict punishment. The Qur'an says:

* نَبِيِّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾
وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

Sūra 15: Al-Hijr, Ayat 49. Tell My servants that I am indeed the Oft-forgiving, Most Merciful;

Sūra 15: Al-Hijr, Ayat 50. And that My Penalty will be indeed the most grievous Penalty.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا
وَلَا نَصْرًا وَمَنْ يَظْلِمِ مِّنْكُمْ نُدِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

Sūra 25: Furqān, Ayat 19. ((Allah) will say): "Now have they proved you liars in what ye say: so ye cannot

avert (your penalty) nor (get) help.” And whoever among you does wrong, him shall We cause to taste of a grievous Penalty

A long life may be a long respite to enable repentance and reversal of ways or habits, only Allah SWT knows best.

فَذَرْنِي وَمَنْ يُكْذِبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾
وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾

Sūra 68: Qalam, Ayat 44. Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

Sūra 68: Qalam, Ayat 45. A (long) respite will I grant them: truly powerful is My Plan.

Time of respite is of a definite length, after which, with still no repentance, punishment will be meted out. Thus one should reflect and value the given time allowance.

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٤٦﴾
وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤٧﴾
حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ﴿٤٨﴾
فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكِيرٍ ﴿٤٩﴾

Sūra 54: Qamar, Ayat 3. They reject (the warning) and follow their (own) lusts but every matter has its appointed time.

Sūra 54: Qamar, Ayat 4. There have already come to them Recitals wherein there is (enough) to check (them).

Sūra 54: Qamar, Ayat 5. Mature wisdom; but (the preaching of) Warners profits them not.

Sūra 54: Qamar, Ayat 6. Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair.

5.5 Final moments

When the moment comes for the soul to be drawn from the body, the body straightens and the legs will be drawn together, as the soul is pulled, as if up through the collarbone, out of the body. The body is dead, the soul has departed, and the person is gone from the world forever. Then the living feels the finality of separation at death. Each day one should bear in mind this finality; for if there is any affection to be shown it should be done immediately, before this final silence. Says the Qur'an:

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿١٠﴾

وَتَذَرُونَ الْآخِرَةَ ﴿١١﴾

وَجُودٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿١٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿١٣﴾

وَوُجُوهٌُ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾

وَوَظَنَ أَنَّهُ الْفَرَاقُ ﴿٢٨﴾

وَالْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾

Sūra 75: Qiyāmat, Ayat 20. Nay, (ye men!) but ye love the fleeting life,

Sūra 75: Qiyāmat, Ayat 21. And leave alone the Hereafter.

Sūra 75: Qiyāmat, Ayat 22. Some faces, that Day, will beam (in brightness and beauty);

Sūra 75: Qiyāmat, Ayat 23. Looking towards their Lord;

Sūra 75: Qiyāmat, Ayat 24. And some faces, that Day, will be sad and dismal,

Sūra 75: Qiyāmat, Ayat 25. In the thought that some back-breaking calamity was about to be inflicted on them;

Sūra 75: Qiyāmat, Ayat 26. Yea, when (the soul) reaches to the collar-bone (in its exit),

Sūra 75: Qiyāmat, Ayat 27. And there will be a cry,
 “Who is a magician (to restore him)?”

Sūra 75: Qiyāmat, Ayat 28. And he will conclude that
it was (the Time) of Parting;

Sūra 75: Qiyāmat, Ayat 29. And one leg will be joined
 with another:

Sūra 75: Qiyāmat, Ayat 30. That Day the Drive will be
 (all) to thy Lord!

The body goes to the grave to become part of the earth
 and can no longer hear the words from this world. The dead
 and the living are not alike. The Qur'an says:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ
 وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ ﴿٢٢﴾

Sūra 35: Fātir, Ayat 22. Nor are alike those that are
 living and those that are dead. Allah can make any that
 He wills to hear; but thou canst not make those to hear
 who are (buried) in graves.

Everyone dies, what one desires and prays for is a good
 death when it eventually comes. A death that comes when
 one is in a pure state and is an easy transfer to the other
 world.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ
 ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

Sūra 16: Nahl, Ayat 32. (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)."

5.6 Resurrection and Judgment

Judgment must come after a trial, such as the trial of life on earth. The dead will be raised up again, and judged on his performance while alive on earth. Therefore as we are living now, we must remember these events to come, as foretold in the Qur'an:

لَيَبَيِّنَنَّ لَهُمْ الَّذِي يَخْتَلِفُونَ فِيهِ وَلَيَعْلَمَنَّ الَّذِينَ كَفَرُوا
أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾

Sūra 16: Nahl, Ayat 39. (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.

The deeds will all be accounted, down to the smallest detail. Even if one does a tiny good deed, it goes into the balance. This is foretold for the benefit of the living, in the Qur'an:

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ
وَيَقُولُونَ يَوْمَئِذٍ إِنَّا كُنَّا لَعَادِرُ صَغِيرَةٍ
وَلَا كِبِيرَةٍ إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلَمُ
رَبُّكَ أَحَدًا ﴿٤١﴾

Sūra 18: Kahf, Ayat 49. And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.

أَوْ خَلَقْنَا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن
يُعِيدُ نَاقِلَ الَّذِي فطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ
رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿٥١﴾

Sūra 17: Banī Isrā-īl, Ayat 51. "Or created matter which, in your minds, is hardest (to be raised up), (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا
قَلِيلًا ﴿٥٢﴾

Sūra 17: Banī Isrā-īl, Ayat 52. "It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"

Good deeds will be balanced against bad deeds. It is often said that one's good deeds and devotion while still alive is one's best investments for the afterworld.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾
 وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي
 جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

Sūra 23: Mū-minūn, Ayat 102. Then those whose balance (of good deeds) is heavy, they will attain salvation:

Sūra 23: Mū-minūn, Ayat 103. But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةً إِنْ اللَّهَ سَمِيعٌ
 بَصِيرٌ ﴿٢٨﴾

Sūra 31: Luqmān, Ayat 28. And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾
 أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُمْنَىٰ ﴿٣٧﴾
 ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾
 فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٣٩﴾
 أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

Sūra 75: Qiyāmat, Ayat 36. Does man think that he will be left uncontrolled, (without purpose)?

Sūra 75: Qiyāmat, Ayat 37. Was he not a drop of sperm emitted (in lowly form)?

Sūra 75: Qiyāmat, Ayat 38. Then did he become a leech-like clot; then did ((Allah)) make and fashion (him) in due proportion.

Sūra 75: Qiyāmat, Ayat 39. And of him He made two sexes, male and female.

Sūra 75: Qiyāmat, Ayat 40. Has not He, (the same), the power to give life to the dead?

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٢٨﴾

Sūra 77: Mursalāt, Ayat 38. That will be a Day of Sorting out! We shall gather you together and those before (you)!

“If we know our time is near, we would do only good deeds.” Such is the challenges of life that in the unknown length of time one has, one is tried through the gifts and the freedom of choice that one has been accorded.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
أَعْلَمُ الْغَيْبِ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ
إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٨﴾

Sūra 7: A'rāf, Ayat 188. Say: “I have no power over any good or harm to myself except as God willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a

warner, and a bringer of glad tidings to those who have faith.”

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

Sūra 20: Tā Hā, Ayat 15. “Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ ﴿١٦﴾

Sūra 20: Tā Hā, Ayat 16. “Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!”

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Sūra 36: Yā-Sīn, Ayat 12. Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).

At such a time, those who before did not believe that there will be day of judgment, will find that it is now too late for repentance.

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيِقِّينَ ﴿٣٢﴾

Sūra 45: Jāthiya, Ayat 32. "And when it was said that the promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"

"We will meet again in the afterworld, if the family members remain faithful". This sweet promise is something one should keep close to one's heart, for that beloved person that has been taken away. So, get on with life, for the meeting shall come, as promised by Allah SWT:

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ
بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ



Sūra 10: Yūnus, Ayat 45. One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَا أَلْتَنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ



Sūra 52: Tūr, Ayat 21. And those who believe and whose families follow them in Faith, to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.

Each individual will be judged and gets paid for what he or she had committed and for how he or she had managed the gifts in life. That is the balancing, for Allah SWT is just.

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا
بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٦﴾

Sūra 10: Yūnus, Ayat 52. At length will be said to the wrong-doers: 'Taste ye the enduring punishment! Ye get but the recompense of what ye earned!'

هُوَ الْحَيُّ وَيُحْيِي ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

Sūra 10: Yūnus, Ayat 56. It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.

وَإِنَّا لَنَحْنُ نُحْيِي ۚ وَنَمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

Sūra 15: Al-Hijr, Ayat 23. And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).

5.7 Earth is not permanent

Belief in the final day is one of the foundation blocks of the Muslim faith. This is the day for balancing out the choices one made while alive. On this day will the victims of injustices on earth, the strivers, the selfless workers, those who died in battlefields defending the faith, those who left the comforts of homes for the sake of the faith, and so on, will be sorted out to be compensated. On the final day, the earth will turn to dust. The Qur'an says:

وَيَوْمَ نَسِيرُ الْجِبَالُ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ
مِنْهُمْ أَحَدًا ﴿٤٧﴾

Sūra 18: Kahf, Ayat 47. One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

From Allah we came, to Him we shall be gathered back:

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧١﴾

Sūra 23: Mū-minūn, Ayat 79. And He has multiplied you through the earth, and to Him shall ye be gathered back.

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾

Sūra 18: Kahf, Ayat 48. And they will be marshalled before thy Lord in ranks, (with the announcement), “Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfill the appointment made to you to meet (Us)!”

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾

Sūra 19: Maryam, Ayat 40. It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.

The earth is a temporary place of trial for mankind, the end will come when it will crumble to dust and be scattered into the universe.

إِذَا وَقَعَتِ الْوَاقِعَةُ ①

إِذَا رُجَّتِ الْأَرْضُ رَجًا ②

وُسَّتِ الْجِبَالُ بَسًا ③

فَكَانَتْ هَبَاءً مُتَّبَثًا ④

Sūra 56: Wāqi'a, Ayat 1. When the Event inevitable cometh to pass,

Sūra 56: Wāqi'a, Ayat 4. When the earth shall be shaken to its depths,

Sūra 56: Wāqi'a, Ayat 5. And the mountains shall be crumbled to atoms,

Sūra 56: Wāqi'a, Ayat 6. Becoming dust scattered abroad,

Although man is still trying to find out what will finally happen to the earth and universe, the Qur'an states that the universe was created for a fixed time, and will one day crumble to dust and be dispersed. So one can just accept this and get on with living, and doing good deeds to help those around.

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ
مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ⑤

Sūra 46: Ahqāf, Ayat 3. 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.

فَأَرْقَبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

يَوْمَ نَبْطِشُ الْبَاطِشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ ﴿١٦﴾

Sūra 44: Dukhān, Ayat 10. Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,

Sūra 44: Dukhān, Ayat 11. Enveloping the people: this will be a Penalty Grievous.

Sūra 44: Dukhān, Ayat 12. (They will say:) “Our Lord! Remove the Penalty from us, for we do really believe!”

Sūra 44: Dukhān, Ayat 13. How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,

Sūra 44: Dukhān, Ayat 14. Yet they turn away from him and say: "Tutored (by others), a man possessed!"

Sūra 44: Dukhān, Ayat 15. We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

Sūra 44: Dukhān, Ayat 16. One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!

The earth shall crumble to dust. Man's time on earth, the earth's time in the universe, and so on, are all part of the plan of the Creator that only He knows. We humans are indeed just a small part of the whole creation, just servants bowing to the whole flow of events and time.

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾

فَإِذَا الْتَجُّمُ طُمِسَتْ ﴿٨﴾

وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾

وَإِذَا الْجِبَالُ سُفِفَتْ ﴿١٠﴾

وَإِذَا الرُّسُلُ أُقِتَتْ ﴿١١﴾

لِأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾

لِيَوْمِ الْفَصْلِ ﴿١٣﴾

Sūra 77: Mursalāt, Ayat 7. Assuredly, what ye are promised must come to pass.

Sūra 77: Mursalāt, Ayat 8. Then when the stars become dim;

Sūra 77: Mursalāt, Ayat 9. When the heaven is cleft asunder;

Sūra 77: Mursalāt, Ayat 10. When the mountains are scattered (to the winds) as dust;

Sūra 77: Mursalāt, Ayat 11. And when the apostles are (all) appointed a time (to collect);

Sūra 77: Mursalāt, Ayat 12. For what Day are these (portents) deferred?

Sūra 77: Mursalāt, Ayat 13. For the Day of Sorting out.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ۝

Sūra 99: Zilzāl, Ayat 1. When the earth is shaken to her (utmost) convulsion,

Sūra 99: Zilzāl, Ayat 2. And the earth throws up her burdens (from within),

5.8 Sorting Day

On the Day of Sorting, man or rather the souls, will be sorted out according to their scores out of their lives on earth. On that day man will be so overwrought of his own score that he will forget even his closest relatives, be they his parents or children. But on that day it would already be too late for him to increase his credit; he can only do so

while still living in the trial period on earth.' One should keep this in mind, that the end hour can come suddenly and at that moment, the door of opportunity to increase one's merit is closed. Any good deed one can render, should be done now. The Qur'an says:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾

لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَ ذَٰلِكَ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

Sūra 80: 'Abasa, Ayat 34. That Day shall a man flee from his own brother,

Sūra 80: 'Abasa, Ayat 35. And from his mother and his father,

Sūra 80: 'Abasa, Ayat 36. And from his wife and his children.

Sūra 80: 'Abasa, Ayat 37. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿١﴾

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾

Sūra 81: Takwīr, Ayat 1. When the sun (with its spacious light) is folded up;

Sūra 81: Takwīr, Ayat 2. When the stars fall, losing their lustre;

Sūra 81: Takwīr, Ayat 3. When the mountains vanish (like a mirage);

Sūra 81: Takwīr, Ayat 4. When the she-camels, ten months with young, are left untended;

Sūra 81: Takwīr, Ayat 5. When the wild beasts are herded together (in the human habitations);

Sūra 81: Takwīr, Ayat 6. When the oceans boil over with a swell;

Sūra 81: Takwīr, Ayat 7. When the souls are sorted out, (being joined, like with like);

Sūra 81: Takwīr, Ayat 14. (Then) shall each soul know what it has put forward.

Whatever little good or bad, in whatever form, that one has rendered while living will be accounted for, nothing will be missed in balancing the score. Thus the easiest way to prepare for the judgment day is to keep always on the straight path, in thoughts and actions. This holds ease and excitements here on earth, as well as hereafter.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

Sūra 99: Zilzāl, Ayat 6. On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).

Sūra 99: Zilzāl, Ayat 7. Then shall anyone who has done an atom's weight of good, see it!

Sūra 99: Zilzāl, Ayat 8. And anyone who has done an atom's weight of evil, shall see it.

5.9 Hell Fire

The final penalty is hell fire; but those who are devoted to Allah SWT, always mindful to walk along the true path and to remember Allah SWT, during good as well as bad times, will be far from the fire, as promised in the Qur'an:

إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٣﴾

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ﴿١٣﴾

فَأَنذَرْتُكُمْ نَارًا تَأْتَظَى ۝۱۲

لَا يَصِلُهَا إِلَّا الْآسَفَى ۝۱۵

الَّذِي كَذَّبَ وَتَوَلَّى ۝۱۶

وَسَيُجَنَّبُهَا الْأَتْقَى ۝۱۷

Sūra 92: Lail, Ayat 12. Verily We take upon Ourselves to guide,

Sūra 92: Lail, Ayat 13. And verily unto Us (belong) the End and the Beginning.

Sūra 92: Lail, Ayat 14. Therefore do I warn you of a Fire blazing fiercely;

Sūra 92: Lail, Ayat 15. None shall reach it but those most unfortunate ones

Sūra 92: Lail, Ayat 16. Who give the lie to Truth and turn their backs.

Sūra 92: Lail, Ayat 17. But those most devoted to Allah shall be removed far from it.

6. Motivation and Perseverance

6.1 Preliminary

6.2 Motivation to strive on

6.3 Relief after Difficulties

6.4 Self Control and Restraint

6.5 Persevere on the Right Path

6.6 Perseverance in Trials

6.7 Healing by Prayers and the Qur'an

6.8 Striving and Efforts

6.9 Glorious Light from Allah

6.1 Preliminary


On any long journey there will be pits of hardship, fatigue, despair, disappointment, sadness, frustrations, and so on, as well as peaks of joy, love, exhilaration, closeness, and all other great feelings. If a lifetime can be displayed as if a strip of film, an eventful life would show all those pits and peaks, varying only in degrees, for no two lives are the same. Allah SWT apportions rewards according to His plan. Each person has his own set of challenges through which he is tested and tried. But what is sure, whatever challenge is thrown at one, there will be others who have gone through worse. How does one fare through the challenges? Would he

despair and lie down? Or would he persevere and slowly rise up? In the Qur'an there are guidance, cures, rules, truths, admonitions, and so on; there are verses which comfort and encourage, and imperceptibly help one in deep depths of despair to rise up.

6.2 Motivation to strive on

“Strive towards all that is good”. This first step in motivating is a simple urging, but involving a very strong act, striving. Each person is unique, but all can, each in his own way, have his aim and strive towards what is good. The Qur'an says,

وَلِكُلِّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا
تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



Sūra 2: Baqara, Ayat 148. To each is a goal to which God turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, God will bring you together. For God hath power over all things.

Next in motivating is to remove general fears and lack of confidence, such as those inflicting many people. Such fears can paralyse a person, preventing him from finding a meaningful niche that suits him. Regular righteous deeds, prayers and charity, while holding on to faith and belief in his or her own uniqueness, will gradually strengthen the spirit of the doer, whatever his or her physical conditions may be.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

Sūra 2: Baqara, Ayat 277. 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.

Instead of feeling a victim, one could and should gather up one's strengths and be part of a party inviting others to what is good. If one seeks, there will be opportunities for such an involvement. In doing so one is distracted from dwelling on one's misfortune and would get fulfillment at the same time. When in a deeply depressed state it is difficult to be so detached, but one must concentrate on just mechanically "putting one foot in front of the other" so as to allow time to heal. Slowly and steadily, strengthened by regular righteous deeds and prayers, one starts to build strong walls around one's heart and mind.

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Sūra 3: Āl-i-'Imrān Ayat 104. 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.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
وَحَسُنَ أُولَٰئِكَ رَفِيقًا ﴿٦٩﴾

Sūra 4: Nisāa, Ayat 69. All who obey God and the apostle are in the company of those on whom is the Grace of God, 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!

It is easy to dwell in despair; one may have been badly betrayed and is now without a person who was once an important part of one's life; one may even feel purposeless. It takes strength to go on and wisdom to see that all that has happened is a trial in this temporary life. Study and repeat the phrases which affirm this; such as the following:

وَجَهْدُوا فِي اللَّهِ حَقَّ جَهَادِهِ ۖ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ
سَمَّٰكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لَيْكُنَ الرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ
وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ
وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

Sūra 22: Hajj, Ayat 78. 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 Messenger 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!

To follow the right path or not to; man always has a choice. To have lasting peace one has to hold on to logic and truth. The Qur'an gives clear guidelines regarding belief, wealth, family, relationships, and so on. One's depth of faith and constant remembering of what is right or wrong will motivate one to follow the right path, from which one will be rewarded with peace and wellbeing while on earth and even greater rewards from Allah SWT in the hereafter. That is part of the trial on this earth.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

Sūra 81: Takwīr, Ayat 27. Verily this is no less than a Message to (all) the Worlds:

Sūra 81: Takwīr, Ayat 28. (With profit) to whoever among you wills to go straight:

Sūra 81: Takwīr, Ayat 29. But ye shall not will except as Allah wills, the Cherisher of the Worlds.

One has to be convinced that the god one worships is the true God; the right path is easy to follow once one is convinced that it is the true path. Allah SWT makes it easy to perform the daily obligations with allowed flexibilities. One can look upon a glass as half full or half empty; similarly the daily obligations may be viewed as burdensome or desirable for one's spiritual growth and comfort.

سَنُقَرِّئُكَ فَلَا تَنْسَى ⑥

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ⑦

وَنُيَسِّرُكَ لِلْيُسْرَى ⑧

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ⑨

سَيَذَكِّرُ مَنْ يَخْشَى ⑩

وَيَتَجَنَّبُهَا الْأَشْقَى ⑪

الَّذِي يَصِلَى النَّارَ الْكُبْرَى ⑫

Sūra 87: A'la, Ayat 6. By degrees shall We teach thee to declare (the Message), so thou shalt not forget,

Sūra 87: A'la, Ayat 7. Except as Allah wills: For He knoweth what is manifest and what is hidden.

Sūra 87: A'la, Ayat 8. And We will make it easy for thee (to follow) the simple (Path).

Sūra 87: A'la, Ayat 9. Therefore give admonition in case the admonition profits (the hearer).

Sūra 87: A'la, Ayat 10. The admonition will be received by those who fear (Allah):

Sūra 87: A'la, Ayat 11. But it will be avoided by those most unfortunate ones,

Sūra 87: A'la, Ayat 12. Who will enter the Great Fire,

6.3 Relief after Difficulties

Allah SWT has apportioned resources, means, affections, etc, what is termed 'rezki' to each person according to His wise plans. Each has to make the best use of what is made available to him. He is to strive on, bearing in mind that Allah SWT has promised that "after difficulties there will come relief". So, even though one may feel hopelessly burdened and miserable, one is urged to be optimistic and hopeful, to strive on, to rest assured that there will be light at the end of the tunnel, and to let time heal.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِّرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا
ءَاتَاهُ اللَّهُ لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا مَاءً أَنهَآ سَيَجْعَلُ اللَّهُ بَعْدَ
عُسْرٍ يُسْرًا ﴿٧﴾

Sūra 65: Talāq, Ayat 7. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

Nature is a gift from God the Creator to man, as well as proof of God's creation and existence. In nature there are

cures, even through just appreciating its beauty. Observe the beauty of nature surrounding you, soak in the peace and tranquility and let nature be a meaningful part of your life. In fact Allah SWT asks us to “commemorate” nature, or celebrate it with joy! Those who pass by nature, without noticing its beauties, have indeed missed out on the natural therapies, for depression, despair, lethargy, and many more, provided by Allah SWT. So, as the saying goes, “Stop and smell the roses along the way!”

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ
بِهَيْجٍ ﴿٧﴾

تَبَصُّرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾

Sūra 50: Qāf, Ayat 7. And the earth, We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)

Sūra 50: Qāf, Ayat 8. To be observed and commemorated by every devotee turning (to Allah)

To gain inner strength or mental strength, strengthen your belief in God the Creator or Allah SWT and Islam. One may start by showing gratitude, by doing what Allah SWT asks one to do: good deeds and charitable acts, while sticking to the true path. A strong person is a giver. Whatever one gives profits one's own soul and one becomes spiritually stronger through giving. One needs both physical and spiritual strength to get through a tragic trial:

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

Sūra 14: Ibrāhim, Ayat 27. Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ
وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ﴿٢٠﴾

Sūra 20: Tā Hā, Ayat 130. Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

Sūra 31: Luqmān Ayat 12. We bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.

The clearest show of gratitude to Allah SWT is by not neglecting the daily prayers. Indeed the physicospiritual

nature of the Muslim prayer, the solat, highly benefits the doer. The prayer cures, through physical movements as well as its meditations, especially during sujud. The rise from sujud to standing position lifts the tip of the forehead from the mat on the floor to the top, providing maximum flow of blood from head to body of any body movement. The reverse happens when going from standing to sujud. These mechanical movements are comforting especially if done in group at the mosque. The do'a during sujud takes place when blood is at maximum level in the head, giving a synergy of physical prime with meditation, relieving tensions and headaches. Night prayers are the most potent for healing a troubled soul, according to the Qur'an:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾

Sūra 73: Muzzammil, Ayat 6. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾

Sūra 87: A'la, Ayat 14. But those will prosper who purify themselves,

Sūra 87: A'la, Ayat 15. And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.

Do'as whether during prayers, notably during sujud (see above), are not only for help and self improvement but as a devotion to Allah SWT, for none else deserves to be

called on. Allah SWT gives to and helps whom He pleases, especially one who seeks His help:

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾

وَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٢٧﴾

يَفْقَهُوا قَوْلِي ﴿٢٨﴾

Sūra 20: Tā Hā, Ayat 25. (Moses) said: “O my Lord! expand me my breast;

Sūra 20: Tā Hā, Ayat 26. “Ease my task for me;

Sūra 20: Tā Hā, Ayat 27. “And remove the impediment from my speech,

Sūra 20: Tā Hā, Ayat 28. “So they may understand what I say.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

Sūra 39: Zumar, Ayat 52. Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!

6.4 Self Control and Restraint

Self control and restraint are the keys to practices called for by Islam, be they obligatory or recommended. Without self

discipline, one would be retarded from practicing regular prayers and fasting. The fasting and prayers on the other hand instill self discipline and mental strength, strength to know that you can overcome this hunger, this physical difficulty. One is special for possessing that strength, which should enable one to overcome other obstacles as well.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

Sūra 2: Baqara, Ayat 183. O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ
قَلْبَيْنِ ﴿٢٣٨﴾

Sūra 2: Baqara, Ayat 238. Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before God in a devout (frame of mind).

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ
بِالْأَسْحَارِ ﴿١٧﴾

Sūra 3: Āl-i-'Imrān Ayat 17. 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.

These very practices of devotion in turn protect a person from various harms, for they build one's inner strength. An

example of an assault on one's inner strength is that from envy:

إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا
بِهَا وَإِنْ تُصِيبُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ
بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾

Sūra 3: Āl-i-'Imrān Ayat 120. If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

One should always bear in mind the transience of life on earth, for that puts into perspective the perceived severity of a problem one is facing. However bad a situation is, it is in fact a trial on earth. How one performs through it is accounted on judgment day:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ
عَمَلًا ﴿٧﴾

Sūra 18: Kahf, Ayat 7. 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.

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٢٤﴾

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٢٥﴾

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى ۝٣٦

فَأَمَّا مَنْ طَغَى ۝٣٧

وَأَثَرُ الْحَيَاةِ الدُّنْيَا ۝٣٨

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۝٣٩

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى ۝٤٠

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۝٤١

Sūra 79: Nāzi'āt, Ayat 34. Therefore, when there comes the great, overwhelming (Event),

Sūra 79: Nāzi'āt, Ayat 35. The Day when man shall remember (all) that he strove for,

Sūra 79: Nāzi'āt, Ayat 36. And Hell-Fire shall be placed in full view for (all) to see,

Sūra 79: Nāzi'āt, Ayat 37. Then, for such as had transgressed all bounds,

Sūra 79: Nāzi'āt, Ayat 38. And had preferred the life of this world,

Sūra 79: Nāzi'āt, Ayat 39. The Abode will be Hell-Fire;

Sūra 79: Nāzi'āt, Ayat 40. And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires,

Sūra 79: Nāzi'āt, Ayat 41. Their abode will be the Garden.

When troubled, one has to remind oneself to feel strong for Allah SWT is right beside one who is faithful. To feel otherwise is to forget that Allah SWT, the all powerful, all knowing, is with us. One has to keep praying for Allah's help for He grants in mysterious ways:

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكُمْ أَعْمَلَكُمْ ﴿٢٥﴾

Sūra 47: Muhammad, Ayat 35. Be not weary and faint-hearted, crying for peace, when ye should be uppermost; for Allah is with you, and will never put you in loss for your (good) deeds.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَرُدَّادُوا إِلَى أَيْمَانِنَا مَعَ إِيْمَانِهِمْ ۖ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤٨﴾

Sūra 48: Fat-h, Ayat 4. It is He Who sent down tranquility into the hearts of the Believers, that they may add faith to their faith; for to Allah belongs the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ

كَلِمَةً التَّقْوَىٰ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

Sūra 48: Fat-h, Ayat 26. While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance. Allah sent down His Tranquility to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.

With increasing inner strength, one should self examine and gradually rid oneself of damaging traits. An example of these is being always suspicious of colleagues. A suspicious person is not at peace, always uneasy and questioning the success of others. One has to remember that one has one's own rezki and that Allah SWT allocates according to his plan which encompasses the seen and the unseen, and the past, present and future. For one's own serenity, just let go and put trust in Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ
إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

Sūra 49: Hujurāt, Ayat 12. O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on 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.

When feeling challenged, keep patient. Patience may be looked upon as a survival tactic, and one that differentiates man from mammals. In non-trying times patience brings contentment; in trying times, patience and constancy let one wade through the turbulent hours, days and months, until time cures:

فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥٠﴾

Sūra 70: Ma'ārij, Ayat 5. Therefore do thou hold Patience, a Patience of beautiful (contentment).

The world is a place of trial, with many forbidden temptations: illegal money, women, substances, etc. One may by degrees fall into these temptations. The deeper, the harder it will be to extricate oneself out. Reminders of the right path may not then be enough. Intervention from the ummah may be necessary. Respite time is given by Allah SWT for one to steer back to the straight path.


يَنَادُوا نَهْمَ الْآلَمِ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ
بِاللَّهِ الْعَرُورُ ﴿١٤﴾

Sūra 57: Hadid, Ayat 14. (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.

6.5 Persevere on the Right Path

We are given the freedom to choose, whether to follow false desires as encouraged by satan or the guidance along the straight path. Many worldly problems arise out of man's own greed and false desires. A man may already have more than enough money, but desires more even though the means may involve irregularities, and when discovered landed him in jail, with shame and hardship to his family; or he may already have a faithful wife that he has shared many years with but is tempted by a younger, seemingly freer woman, ending in an affair that throws a stable home to the winds and him into despair and depression. Versions of these two examples are not at all uncommon; which brings the need for us to constantly bear in mind that there is a path that will bring lasting happiness. One has to choose to keep to that right path if one wants to rediscover and keep peace and calmness:

يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا


Sūra 4: Nisāa; Ayat 120. Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ
 الْغَاوِينَ


Sūra 15: Al-Hijr, Ayat 42. "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."

Are reminders to keep to the right path still necessary? Even though one has made a covenant with Allah SWT, through the "Shahadah", with the oath that "There is no God but Allah and Muhammad is His Prophet"? Man is often forgetful and satan waits to grab the opportunity to deceive him with false desires.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا أَلَّا يَمُنَ
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

Sūra 16: Nahl, Ayat 91. Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.

Choose the right path, though it may be steeper, for the striving climb and sacrifices will lift one higher. What are on this steeper path?

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿١﴾
أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾
يَقُولُ أَهْلَكْتُ مَا لَا لُبَدًا ﴿٦﴾

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

أَلَمْ يَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

فَكُّ رَقَبَةٍ ﴿١٣﴾

أَوْ اطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَصَّوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

وَالَّذِينَ كَفَرُوا يُكَذِّبَتْنَاهُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾

Sūra 90: Balad, Ayat 4. Verily We have created man into toil and struggle.

Sūra 90: Balad, Ayat 5. Thinketh he, that none hath power over him?

Sūra 90: Balad, Ayat 6. He may say (boastfully); Wealth have I squandered in abundance!

Sūra 90: Balad, Ayat 7. Thinketh he that none beholdeth him?

Sūra 90: Balad, Ayat 8. Have We not made for him a pair of eyes?

Sūra 90: Balad, Ayat 9. And a tongue, and a pair of lips?

Sūra 90: Balad, Ayat 10. And shown him the two highways?

Sūra 90: Balad, Ayat 11. But he hath made no haste on the path that is steep.

Sūra 90: Balad, Ayat 12. And what will explain to thee the path that is steep?

Sūra 90: Balad, Ayat 13. (It is:) freeing the bondman;

Sūra 90: Balad, Ayat 14. Or the giving of food in a day of privation

Sūra 90: Balad, Ayat 15. To the orphan with claims of relationship,

Sūra 90: Balad, Ayat 16. Or to the indigent (down) in the dust.

Sūra 90: Balad, Ayat 17. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.

Sūra 90: Balad, Ayat 18. Such are the Companions of the Right Hand.

Sūra 90: Balad, Ayat 19. But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.

Sūra 90: Balad, Ayat 20. On them will be Fire vaulted over (all round).

The steeper path leads to bliss, not just keeping one away from the pit of misery.

إِنَّ سَعْيَكُمْ لَشَتَّى ④

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤

وَصَدَّقَ بِالْحُسْنَى ⑥

فَسَنِّيَسِرُهُ لِلْيُسْرَى ⑦

وَأَمَّا مَنْ يُجْحِلْ وَاسْتَغْنَى ⑧

وَكَذَّبَ بِالْحُسْنَى ⑨

فَسَنِّيَسِرُهُ لِلْعُسْرَى ⑩

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪

Sūra 92: Lail, Ayat 4. Verily, (the ends) ye strive for are diverse.

Sūra 92: Lail, Ayat 5. So he who gives (in charity) and fears (Allah),

Sūra 92: Lail, Ayat 6. And (in all sincerity) testifies to the best,

Sūra 92: Lail, Ayat 7. We will indeed make smooth for him the path to Bliss.

Sūra 92: Lail, Ayat 8. But he who is a greedy miser and thinks himself self-sufficient,

Sūra 92: Lail, Ayat 9. And gives the lie to the best,

Sūra 92: Lail, Ayat 10. We will indeed make smooth for him the path to Misery;

Sūra 92: Lail, Ayat 11. Nor will his wealth profit him when he falls headlong (into the Pit).

The company we regularly keep with influences us in much greater degrees than we are aware of, not only physically through what we together eat and do, but more so in what we feed our minds through views, discussions, common activities and so on. To be safe, follow and keep in the company of believers, those who remember Allah SWT in their doings. This should be reminded not only to ourselves but also to our sons and daughters. The Qur'an says:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ
الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

إِنَّهُمْ لَن يَغُورُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ
أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

Sūra 45: Jāthiya, Ayat 18. Then We put thee on the (right) Way of Religion: so follow thou that (Way), and

follow not the desires of those who know not.

Sūra 45: Jāthiya, Ayat 19. They will be of no use to thee in the sight of Allah. It is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous.

6.6 Perseverance in Trials

Patience is a key tool in surviving and persevering through trials. The saying that “Time cures” is indeed very true. As time moves, layers of other events cover the raw wounds. Patience is necessary to wait through, as hours become days, days become months. One day one finds that the hurt is not so raw, and that it is possible to think of other things, instead of just the passing or tragedy or divorce or abandonment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ
اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

Sūra 2: Baqara, Ayat 153. O ye who believe! seek help with patient perseverance and prayer; for God is with those who patiently persevere.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنفُسِ وَالْثَمَرَاتِ ۖ وَيَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

Sūra 2: Baqara, Ayat 155. 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.

The pain of a trial, be it a tragedy or a perceived failure, can be so severe that the sufferer may fall into despair and resort to desperate acts. Patience is necessary to get through the raw pain time, until the wound is covered. This is easier said than done; one has to continuously remind oneself to be constant and firm and most critical: to be occupied. Activities while waiting should include spending time with those closest to you, such as parents, one's own children, brothers, sisters, nieces and nephews, as well as joining in the congressional prayers and activities at an active mosque. On one's own, these may include doing the five daily prayers and more, and reading the Qur'an. These are highly therapeutic activities that can be carried out even as one may be in a numbed state. The aim is to get through the hours and days until strength develops and layers of distraction cover the raw wound. These are times to be spent with those who do not judge nor need to be hosted. And keep on repeating:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ



Sūra 3: Āl-i-'Imrān Ayat 139. So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

One needs to keep a broader perspective, so as not to feel victimized; to keep reminding oneself the phrases that: "If a tragedy befalls you, similar or worse ones have befallen other people" and that "Allah SWT does not burden a person more than he can bear".

إِنْ يَمَسَّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ، وَتِلْكَ

الْأَيَّامُ نُدَاوِلُهَا يَبَيِّنَ النَّاسَ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

Sūra 3: Āl-i-'Imrān Ayat 140. If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

Sūra 3: Āl-i-'Imrān Ayat 142. Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

*لَتَبْلُوتَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ مِنَ الَّذِينَ أَشْرَكُوا
أَذَى كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ
الْأُمُورِ ﴿١٨٦﴾

Sūra 3: Āl-i-'Imrān Ayat 186. 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.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

Sūra 3: Āl-i-'Imrān Ayat 200. O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah, that ye may prosper.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا
وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾

Sūra 7: A'rāf, Ayat 42. 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).

In despair one may even feel abandoned by Allah SWT, the powerful, the omnipresent. The situation could even worsen and one may turn against Allah SWT or His guidance. The situation could become so if one in deep misery, unable to seek help and not wanting help, is left on his own. One in such a state can feel so numbed that solitude is preferred; close kin has to care enough in this case to gently divert his or her attention from the pain, by at least giving comforting counsel.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا

اَكْتَسَبَتْ رَبَّنَا لِاتُّوَخَذَنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ
قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكٰفِرِيْنَ ﴿٢٨٦﴾

Sūra 2: Baqara, Ayat 286. On no soul doth God 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."

الَّذِيْنَ صَبَرُوْا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٤٤﴾

Sūra 16: Nahl, Ayat 42. (They are) those who persevere in patience, and put their trust on their Lord.

Misery and anger are energies waiting to be spent, what better way to use them than in good deeds, along the right path, in the cause of Allah SWT. At the same time being engrossed in an activity makes one forget one's situation, helping time to heal:

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿٢٤٤﴾

Sūra 2: Baqara, Ayat 244. Then fight in the cause of God, and know that God Heareth and knoweth all things.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ
عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ﴿٢٤٥﴾

Sūra 2: Baqara, Ayat 250. When they advanced to meet Goliath and his forces, they prayed: “Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith.”

We are reminded that our closest friends are Allah SWT, the Prophet SAW and fellow Muslims (5:55) showing how strong our link to each other is. To forget this linkage and indulge instead in quarrels or worse still, war, among ourselves will really make satan jump for joy, for it will then make the ummah weaker.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ، وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ
رِيحُكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

Sūra 8: Anfāl, Ayat 46. And obey Allah and His Messenger 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.

The power of unity is indeed great, with limitless possibilities for cooperation, in various fields, for we already share the same spiritual direction and understanding:

يَأْتِيهَا النَّبِيُّ حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ
 مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ
 مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا
 يَفْقَهُونَ ﴿٦٥﴾

Sūra 8: Anfāl, Ayat 65. O Messenger. Rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا
 ثُمَّ جَاهَدُوا وَاصْبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ
 رَحِيمٌ ﴿١١٠﴾

Sūra 16: Nahl, Ayat 110. But verily thy Lord, to those who leave their homes after trials and persecutions, and who thereafter strive and fight for the faith and patiently persevere, Thy Lord, after all this is oft-forgiving, Most Merciful.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ
 لِسَعِيهِ ؕ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾

Sūra 21: Anbiyāa, Ayat 94. Whoever works any act of righteousness and has faith, His endeavour will not be rejected: We shall record it in his favour.

Allah SWT allocates His gifts, be they wealth or health, according to His plan, so that He may test how each man perseveres with the trials He has set: the highest in His sight are the most faithful ones.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا
أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

Sūra 22: Hajj, Ayat 35. To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ
لَا يُظْلَمُونَ ﴿٦٢﴾

Sūra 23: Mū-minūn, Ayat 62. On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ
بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

Sūra 24: Nūr, Ayat 55. 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.

Whatever we may be going through, the day and the night still come, the time moves on, inexorably moving us on. In that is a cure for us, for one has to move on: Allah SWT has regulated the cycle with night for rest and day for light to work by.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسًا كُنُوفِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

Sūra 27: Naml, Ayat 86. See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe!

Perseverance is held very highly in Islam, as with this trait many endeavours become possible and difficulties are overcome. It is mentioned many, many times throughout the Quran.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُءُنَّ بِالْحَسَنَةِ

السَّيِّئَةِ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

Sūra 28: Qasas, Ayat 54. Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ
وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

Sūra 28: Qasas, Ayat 80. But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوفُونَ ﴿٦٠﴾

Sūra 30: Rūm, Ayat 60. So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.

قُلْ يٰعِبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمُ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ
الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Sūra 39: Zumar, Ayat 10. Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth!

those who patiently persevere will truly receive a reward without measure!”

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فِيمَا نُرِيَّتَكَ بَعْضَ الَّذِي نَعِدُهُمْ
أَوْ نَتُوفِّيَنَّكَ فَاِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

Sūra 40: Mū-min, Ayat 77. So persevere in patience; for the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them, or We take thy soul (to Our Mercy) (before that), (in any case) it is to Us that they shall (all) return.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُوحَضِّ عَظِيمٍ
﴿٢٥﴾

Sūra 41: Hā-Mīm, Ayat 35. And no one will be granted such goodness except those who exercise patience and self-restraint, none but persons of the greatest good fortune.

6.7 Healing by Prayers and the Qur'an

Prayer to Allah SWT gives one more strength to go on, whenever one feels low. Being a combination of physical exercise, mental concentration and meditation, while in a state of complete surrender to God, and being right in contact with Him, Muslim prayer or solat, is a unique therapy. It comprises a set of highly therapeutic actions that can be carried out even as one may be in such deep sorrow, or despair, or frustration, that one might be numbed or in a zombie state. From the initial wudhuk action of splashing water onto one's face while mentally fixing the intention,

telling Allah SWT, that one is going to clean oneself to get ready to perform the solat, to the final wudhuk action of washing of feet, one is already refreshed. Then as one stands straight to start the solat, a sliver of strength courses down the spine as one firmly straightens it. The mental reading of the intention to pray forces fixing of one's mind to the solat as one is required to be completely focused, being standing in the presence of Allah SWT. While reading the Sura Fatiha one ardently asks God to lead one through the path of truth, and not the way that displeases Him or the way of those who are lost. Among the various physical movements of the solat, for all of which the back always have to be firm, the sujud could be mentioned as the most therapeutic. For the sujud, the head shifts from being at the highest position while standing, to being at the lowest position on the floor in a fraction of a second. This rapidly changes the blood flow in the head and body. While the forehead touches the floor, the face and head being the lowest part of the body, one can feel the blood coursing through. For one who had been stressed or worried or tense or very sad, the brain had been overworked and indeed is strained of oxygen. The sujud floods it with fresh blood rich in oxygen. While in this fluxed state one focuses the mind, meditating, on praises to Allah SWT. On the last of the several sujuds, depending on which solat, one prays for whatever one desires for one's love one, exams, career, etc, while the forehead is on the floor. Such are the therapeutic effects of the sujud that tense or aching heads are relieved. At the end of the solat one cannot help but feel better physically and mentally. Repeat this five times a day, at least, and the prayer indeed is a powerful therapy for one in a state of sorrow and despair to get through the hours and days until strength develops and layers of active time cover the raw wound. The Qur'an says:

يَبْنِيْ اَقِيْمِ الصَّلَاةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ
وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزَمِ الْاُمُوْر ﴿١٧﴾

Sūra 31: Luqmān, Ayat 17. "O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong; and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

In one's dark times, prayers like lights along a path, will show the way and lead one out of the darkness of depression. In such times, one often feels weak physically and mentally. Just know that if a tragedy touches you, worse has touched others and that if one is on the true path, one will get out of the pit of misery and even prosper.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾

وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٤٢﴾

هُوَ الَّذِى يُصَلِّىْ عَلَیْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَاَنَّ بِالْمُؤْمِنِيْنَ رَحِيْمًا ﴿٤٣﴾

Sūra 33: Ahzāb, Ayat 41. O ye who believe! Celebrate the praises of Allah, and do this often;

Sūra 33: Ahzāb, Ayat 42. And glorify Him morning and evening.

Sūra 33: Ahzāb, Ayat 43. He it is Who sends blessings on you, as do His angels, that He may bring you out

from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

Remembering Allah SWT strengthens you to carry on knowing that Allah SWT is with you, even though your problems may seem overwhelming, or depths of your sadness immeasurable. Remembering is an active state of reciting the Qur'an, doing the prayers, and so on, which by themselves are occupying diversions, mending the hurt. The verses of the Qur'an provide cures for the broken heart. In mysterious ways reading the Qur'an will give one strength to go on and heal wounds. The rationalist may find this hard to square, until he suffers a deep hurt and finds that the verses do indeed soothe the broken heart.

وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ
 ءَاعَجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ
 لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ
 يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾

Sūra 41: Hā-Mīm, Ayat 44. Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?)" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

Sūra 46: Ahqāf, Ayat 13. Verily those who say, “Our Lord is Allah,” and remain firm (on that Path), on them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ
كَفَالَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾

Sūra 57: Hadid, Ayat 28. O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft- Forgiving, Most Merciful.

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ
مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾

Sūra 11: Hūd, Ayat 3. “(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:

وَيَقُومِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ
عَلَيْكُمْ مَدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا
مُجْرِمِينَ ﴿٥٢﴾

Sūra 11: Hūd, Ayat 52. “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!”

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ
الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ﴿٤٦﴾

Sūra 47: Muhammad, Ayat 2. But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord, He will remove from them their ills and improve their condition.

6.8 Striving and Efforts

Striving in defending the faith is regarded as the noblest deed a person may offer to Allah SWT. The welfare of the ummah will only change through sustained constructive efforts by the ummah themselves. Each person in his unique way has a role here. One should seek out how one can add value instead of dwelling in despair.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَفِرُوا فِي الْحَرِّ
 قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

Sūra 9: Tauba, Ayat 81. Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah. They hated to strive and fight, with their goods and their persons, in the cause of Allah. They said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ
 وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ
 ﴿١٢٣﴾

Sūra 9: Tauba, Ayat 123. O ye who believe! Fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ
 مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
 وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءَ فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ
 مِنْ وَّالٍ ﴿١١﴾

Sūra 13: Ra'd, Ayat 11. For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Verily never will

Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

For one's efforts in Allah's cause, one will become spiritually strong and stable. Allah SWT is aware of all that one does and knows one's capabilities. Being strong also means not seeking praises for one's efforts, displaying for show what one has done or one's capabilities.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُم وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

Sūra 47: Muhammad, Ayat 7. O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا تَعْمَلُونَ ﴿٩٣﴾

Sūra 27: Naml, Ayat 93. And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ
مِنْ قَبْلِهِ ۖ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَكَثُرَ جَمْعًا
وَلَا يُسْئَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

Sūra 28: Qasas, Ayat 78. He said: "This has been given

to me because of a certain knowledge which I have.”
 Did he not know that Allah had destroyed, before him, (whole) generations, which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَهُوَ السَّمِيعُ
 الْعَلِيمُ ﴿٥﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ
 ﴿٦﴾

Sūra 29: ‘Ankabūt, Ayat 5. For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things).

Sūra 29: ‘Ankabūt, Ayat 6. 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.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ
 الْمُحْسِنِينَ ﴿٦٩﴾

Sūra 29: ‘Ankabūt, Ayat 69. And those who strive in Our (cause), We will certainly guide them to our Paths: For verily Allah is with those who do right.

6.9 Glorious Light from Allah

Allah SWT speaks uplifting words to lift you from depths of sadness, as in the words of Sura Dhuḥā or The Glorious

Morning Light, a sura so aptly named for the ray of sunshine that it brings to one's dark days.

وَالضُّحَىٰ ﴿١﴾

Sūra 93: Duhā, Ayat 1. By the Glorious Morning Light,

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

Sūra 93: Duhā, Ayat 2. And by the Night when it is still,

مَا وَدَّعَكَ رَبُّكَ وَمَاقَالَىٰ ﴿٣﴾

Sūra 93: Duhā, Ayat 3. Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

Sūra 93: Duhā, Ayat 4. And verily the Hereafter will be better for thee than the present.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

Sūra 93: Duhā, Ayat 5. And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

Sūra 93: Duhā, Ayat 6. Did He not find thee an orphan and give thee shelter (and care)?

6. MOTIVATION AND PERSEVERANCE

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾

Sūra 93: Duhā, Ayat 7. And He found thee wandering, and He gave thee guidance.

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾

Sūra 93: Duhā, Ayat 8. And He found thee in need, and made thee independent.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

Sūra 93: Duhā, Ayat 9. Therefore, treat not the orphan with harshness,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

Sūra 93: Duhā, Ayat 10. Nor repulse the petitioner (unheard);

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Sūra 93: Duhā, Ayat 11. But the bounty of the Lord - rehearse and proclaim!

7. Faith and Prayers

7.1 Preliminary

7.2 Upholding Faith and Oneness of God

7.3 Faith heals

7.4 Protection from Evils

7.5 Signs of Allah

7.6 Prayers and Devotion

7.1 Preliminary

Many of us face spiritual challenges everyday, to different degrees, though we may not realize it. Just like a rock on our path that we have to go around; what was initially a hindrance, after days of doing the same we come to accept it as part of the path and hardly notice going around it. So is ignoring the right way. The danger is one slowly changes without even noticing. A kid at 15 changing little by little, over say three years even if at just one small step a day or over 1000 steps later at 18, has the bad or good habit fully ingrained in him and at 18 the parent might say "He has become so changed, I don't know him anymore!". How common that desperation is. A husband might be friendly with a colleague and over 1000 steps later might become a stranger to his family and seek a divorce, breaking the whole family fabric. Thus the

hardly noticed little steps ignored accumulate to become life changing. Faith is the guard that constantly keeps one on check; prayers purify and keep one centred.

7.2 Upholding Faith and Oneness of God

Faith is belief that is deep, constant and strong; thus it has to be on something that one is convinced with or can be convinced with. Seeking until the absolute truth is found is embedded in the Muslim logic. There is divine guidance to the absolute truth, via the Qur'an. Thus the God can only be the one God the Creator, never another human given divine status or a statue or a spirit. One does not own worldly wealth, but is only a guardian for it, that the poor has a right to a portion of it. That inheritance has to be divided according to the 'faraid' formula and not heired to a particular person, and so on and so forth. The importance of faith based on divine truths can be seen in the verses below.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمْ
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

Sūra 2: Baqara, Ayat 161. Those who reject Faith, and die rejecting, on them is God's curse, and the curse of angels, and of all mankind;

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾

Sūra 2: Baqara, Ayat 162. They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا
دُعَاءَ وَنِدَاءَ صُمُّكُمْ عَنْهُمْ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

Sūra 2: Baqara, Ayat 171. 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.

وَاللَّهُ كُ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

Sūra 2: Baqara, Ayat 163. And your God is One God. There is no god but He, Most Gracious, Most Merciful.

إِنَّمَا قَوْلُنَا الشَّيْءُ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ، وَكُنْ فَيَكُونُ ﴿٤٠﴾

Sūra 16: Nahl, Ayat 40. For to anything which We have willed, We but say the word, “Be”, and it is.

Before there was Christianity or Judaism, there existed already a religion worshipping the Creator, Allah SWT. Abraham was a prophet from that time.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

Sūra 3: Āl-i-’Imrān, Ayat 67. Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah’s (Which is Islam), and he joined not gods with Allah.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
 إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
 بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
 وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Sūra 2: Baqara, Ayat 255. God. 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).

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ءَ وَالْمُؤْمِنُونَ كُلُّ
 ءَامَنَ بِاللَّهِ وَمَلَكِهِ ءَ وَكُتُبِهِ ءَ وَرُسُلِهِ ءَ لَا نَفَرِقُ
 بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ءَ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ءَ غُفْرَانَكَ رَبَّنَا
 وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

Sūra 2: Baqara, Ayat 285. The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in God, His

angels, His books, and His apostles. “We make no distinction (they say) between one and another of His apostles.” And they say: “We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys.”

Allah SWT reminds that nearness to Him serves both this world and the hereafter. The possessions of this world are transient, nevertheless they are enjoyable and tempting. Holding closely to faith keeps forbidden temptations afar. If one had given in to forbidden temptations, one is urged to repent and mend, lest it's too late.

رَبِّ النَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَبَاقِ ﴿١٤﴾

Sūra 3: Āl-i-'Imrān Ayat 14. 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).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا
دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٥﴾

Sūra 4: Nisāa, Ayat 146. Except for those who repent, mend (their lives) hold fast to God, and purify their religion as in God's sight: if so they will be (numbered) with the believers. And soon will God grant to the believers a reward of immense value.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ



Sūra 8: Anfāl, Ayat 2. For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Sūra 9: Tauba, Ayat 24. Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; then wait until Allah brings about His decision: and Allah guides not the rebellious.

Being faithful means obeying orders and guidance on how to live while on earth, as in the verse below, and upholding the covenant made with Allah SWT. Denouncing faith is a most dreadful sin, as it means unbelief in the creation and the whole organized system as in the Qur'an. Can one give even a single logical argument against any of the verses, what more all the verses in the system?

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ
الرَّكَعُونَ السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ
وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ
وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

Sūra 9: Tauba, Ayat 112. Those that turn to Allah in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah. (These do rejoice). So proclaim the glad tidings to the Believers.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ
لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

Sūra 16: Nahl, Ayat 95. Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ
مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ

صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

Sūra 16: Nahl, Ayat 106. 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.

Each good deed is a devotion to Allah SWT, thus that each move is begun with “Bismillahir Rahmanir Rahim, or In the name of the One God, the gracious, the merciful”. Without belief, a deed is just a deed, and no account of it will be made in the hereafter. The Qur'an says:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾

Sūra 18: Kahf, Ayat 103. Say: “Shall we tell you of those who lose most in respect of their deeds?

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

Sūra 18: Kahf, Ayat 104. “Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?”

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِئَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾

Sūra 18: Kahf, Ayat 105. 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.

ذَٰلِكَ جَزَاءُ هُمُ جَهَنَّمَ بِمَا كَفَرُوا وَتَوَخَّوْا ءَايَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾

Sūra 18: Kahf, Ayat 106. That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

The true God is the one all powerful and originates all creations; to Muslims this is the one and only God. The Qur'an says:

قُلْ إِنَّمَا أَنَا بَشَرٌ مُّثَلُّكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْكَوْكَبُ وَإِلَهُ وَحِيدٌ فَمَنْ كَانَ
يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ
أَحَدًا ﴿١١٠﴾

Sūra 18: Kahf, Ayat 110. Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah. Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي
عَنكَ شَيْئًا ﴿٤٢﴾

Sūra 19: Maryam, Ayat 42. Behold, he (Abraham) said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٥﴾

Sūra 19: Maryam, Ayat 65. "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي
﴿١٦﴾

Sūra 20: Tā Hā, Ayat 14. "Verily, I am Allah. There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا
﴿١٨﴾

Sūra 20: Tā Hā, Ayat 98. But the god of you all is the One Allah. There is no god but He: all things He comprehends in His knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١﴾

Sūra 20: Tā Hā, Ayat 110. He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

We are commanded to worship only the one true God and to remind those nearest to us lest they deviate from the right path. Ignoring this later command and taking the easy

way out by just closing one eye to the wrongdoings around us has led to increase in family break-ups, teen births, drug addiction, and latterly, even worship of the devil. The Qur'an says:

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ ﴿٢١٣﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

الَّذِي يَرِنَاكَ حِينَ تَقُومُ ﴿٢١٨﴾

وَتَقَلَّبَكَ فِي السَّجْدِينَ ﴿٢١٩﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾

Sūra 26: Shu'arāa, Ayat 213. So call not on any other god with Allah, or thou wilt be among those under the Penalty.

Sūra 26: Shu'arāa, Ayat 214. And admonish thy nearest kinsmen,

Sūra 26: Shu'arāa, Ayat 215. And lower thy wing to the Believers who follow thee.

Sūra 26: Shu'arāa, Ayat 216. Then if they disobey thee,

say: "I am free (of responsibility) for what ye do!"

Sūra 26: Shu'arāa, Ayat 217. And put thy trust on the Exalted in Might, the Merciful,

Sūra 26: Shu'arāa, Ayat 218. Who seeth thee standing forth (in prayer),

Sūra 26: Shu'arāa, Ayat 219. And thy movements among those who prostrate themselves,

Sūra 26: Shu'arāa, Ayat 220. For it is He Who heareth and knoweth all things.

فَاعْبُدُوا مَا سِئِمْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانُ الْمُبِينُ



Sūra 39: Zumar, Ayat 15. "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! That is indeed the (real and) evident Loss!

This earth is a temporary place of trials that will crumble to dust when the time comes, as written in the Qur'an. Man is tried with various temptations and in the hereafter will be judged as to his/her conduct and obedience to Allah SWT. So, keep in view the whole big picture and be faithful to teachings that will keep you on the straight path.

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ
ثُمَّ يَهْبِجُ فَتَرْتَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطْلَمًا وَفِي الْآخِرَةِ

عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

Sūra 57: Hadid, Ayat 20. 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?

7.3 Faith heals

Being faithful means obeying the divine orders with regards to our welfare on earth, be it wealth, relationships, conduct and so on. This removes much of the stresses from one's life. Faith brings serenity which soothes the mind. Serenity too is physically constructive: relaxing muscles, lowering blood pressure, reducing gastric acids, etc. However, when lacking in faith, how does one increase it? There are many ways, but one practical way is via the suggestive mechanism similar to how "when one smiles, one feels happier and lighter". Smile is the physical manifestation of inner happiness, so that when one is happy, one smiles; but in this mechanism, one smiles and feels happier. The physical manifestations of faith are prayers, do'as, reading of the Qur'an, good deeds, increasing one's knowledge of the true

path, and so on. Thus by just mechanically doing these physical activities, Allah SWT will slowly but surely, in mysterious ways, increase one's faith, bringing serenity to one's soul. So, just go on, the faith will come:

يَأْتِيهَا النَّاسُ قَدْ جَاءَ تَكُفُّرًا مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا
فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ



Sūra 10: Yūnus, Ayat 57. O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and a Mercy.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا
يَجْمَعُونَ



Sūra 10: Yūnus, Ayat 58. Say: "In the bounty of Allah. And in His Mercy, in that let them rejoice": that is better than the (wealth) they hoard.

وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يُرِدْك
بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ
وَهُوَ الْغَفُورُ الرَّحِيمُ



Sūra 10: Yūnus, Ayat 107. If Allah does touch thee with hurt, there is none can remove it but He: if He does design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ
سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ﴿٥﴾

Sūra 65: Talāq, Ayat 5. That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.

Complete trust in Allah SWT will bring to end a lot of anguish on problems which are difficult or even cannot be humanly solved. This is so true when dealing with sudden deaths, whether of a child, a parent or a spouse, the most anguishing experience one could ever go through. There would be many “What if...”, “If only I had..”, “Was he...”, “Did he...” questions, which can never be answered. The only way forward is to trust Allah SWT to be a witness, a guardian and a decider for all that could have happened.

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا
بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

Sūra 29: ‘Ankabūt, Ayat 52. Say: Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah that will perish (in the end).

* وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

Sūra 31: Luqmān, Ayat 22. Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.

We do not completely know our own selves, our own needs, secrets, strengths and weaknesses, as well as Allah SWT does. He knows that we need Him for our wellbeing.

* يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
الْحَمِيدُ ﴿١٥﴾

Sūra 35: Fātir, Ayat 15. O ye men! It is ye that have need of Allah. But Allah is the One Free of all wants, worthy of all praise.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ
﴿١٢﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۖ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٢﴾

Sūra 67: Mulk, Ayat 12. As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.

Sūra 67: Mulk, Ayat 13. And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.

Allah SWT has given us feelings and understanding, which differentiate man from animals. What are these faculties for? Just as one sees with the eyes and hears with

the ears, so one feels the hearts of others with the faculties of feelings and understanding given by Allah SWT. These faculties are much more underused than those of sight and hearing, leading to aloofness, coldness, and general lack of kinship and friendliness. This situation may be the seed of many problems, for adolescents, in marriages, for aging parents, etc. Not only lack of kinship can lead to problems, in troubled times there would be absence of close friends one can talk and relate to. So teenagers hang out more among peers, and are deprived of mature talk from adults. More use of the faculties towards good ends is a form of appreciation of the gifts from Allah SWT.

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا
تَشْكُرُونَ ﴿٧٨﴾

Sūra 23: Mū-minūn, Ayat 78. It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا
تَعْقِلُونَ ﴿٨٠﴾

Sūra 23: Mū-minūn, Ayat 80. It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand?

7.4 Protection from Evils

A situation of poverty and direness generally sets in slowly, day by day, often unrealized by the victim. There could be carelessness in spending, relationships, decisions, etc, until

a point of desperation is reached, where the whisperings of satan towards evil deeds seem to offer the only opening. Prayers and closeness to Allah SWT prevent the slide into such dire situation, or distances one from the company of those risking such condition. Prayers and do'as keep away evils, arising from greed for material things, lust, etc., for Allah SWT will extend a hand along the way, in mysterious ways:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُ
كُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

Sūra 2: Baqara, Ayat 268. The evil one threatens you with poverty and bids you to conduct unseemly. God promiseth you His forgiveness and bounties. And God careth for all and He knoweth all things.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ
فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ
الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿١١﴾

Sūra 5: Māida, Ayat 91. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: Will ye not then abstain?

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا
إِذَا مَا اتَّقَوْا ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا ءَامَنُوا
ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٢﴾

Sūra 5: Mā'ida, Ayat 93. On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness, (or) again, guard themselves from evil and believe, (or) again, guard themselves from evil and do good. For God loveth those who do good.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مِمَّنْ ضَلَّ إِذَا
أَهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فِئْتِنْتُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٠٥﴾

Sūra 5: Mā'ida, Ayat 105. O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to God: it is He that will show you the truth of all that ye do.

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ
عَلِيمٌ ﴿١٠٦﴾

Sūra 7: A'rāf, Ayat 200. If a suggestion from Satan assails thy (mind), seek refuge with God; for He heareth and knoweth (all things).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

Sūra 7: A'rāf, Ayat 201. Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when lo! they see (aright)!

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٨﴾

Sūra 5: Māida, Ayat 98. Know ye that God is strict in punishment and that God is Oft-forgiving, Most Merciful.

Often one forgets that Allah SWT who created us knows all our secret thoughts and talks; otherwise we would have hesitated from going the forbidden way. Good deeds and prayers chase away bad deeds, thus protect us from evil.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

Sūra 9: Tauba, Ayat 78. Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?

فَأَسْتَقِمْ كَمَا أَمَرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

وَلَا تَرْكُؤُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٢﴾

Sūra 11: Hūd, Ayat 112. Therefore stand firm (in the straight Path) as thou art commanded, thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

Sūra 11: Hūd, Ayat 113. And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفْعًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ
يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٤﴾

Sūra 11: Hūd, Ayat 114. And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord):

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

Sūra 11: Hūd, Ayat 115. And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

One's spiritual strength and wisdom will repel evil suggestions and approaches: spiritual strength to stay on the straight path and wisdom to see the whole and long term view. One has to keep in mind that this world is a temporary place of trials and tests.

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿١١٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿١١٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿١١٨﴾

Sūra 23: Mū-minūn, Ayat 96. Repel evil with that which is best: We are well acquainted with the things they say.

Sūra 23: Mū-minūn, Ayat 97. And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

Sūra 23: Mū-minūn, Ayat 98. "And I seek refuge with Thee O my Lord! lest they should come near me."

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾

Sūra 29: 'Ankabūt, Ayat 7. 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.

إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌّ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ
أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

Sūra 47: Muhammad, Ayat 36. The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.

There is indeed no protector or helper other than the ultimate protector, Allah SWT, for nothing happens that is not granted by Allah SWT.

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾

Sūra 9: Tauba, Ayat 116. Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.

7.5 Signs of Allah

Signs and proof of God the Creator are everywhere, even right in front of our eyes: in the texture of a leaf, the petals of a flower, fruits of various shapes and tastes, colours of the sky at sunrise and sunset, the waves in the wide ocean, babies, man at various ages, to list a few. No man can duplicate these magical proofs.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

Sūra 10: Yūnus, Ayat 6. Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.

وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَنَّتٌ مِّنْ أَعْنَبٍ وَزَرْعٌ
وَنَخِيلٌ صِنَوَانٌ وَغَيْرُ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضِلُ
بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٦﴾

Sūra 13: Ra'd, Ayat 4. And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet

some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

The varieties of plants itself is a sign of God the Creator. Yet some do not see these proofs already right in front of their eyes, and ask for appearances as in a magic show.

وَلَمْ يَرْوُا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٨﴾

Sūra 26: Shu‘arāa, Ayat 7. Do they not look at the earth, how many noble things of all kinds We have produced therein?

Sūra 26: Shu‘arāa, Ayat 8. Verily, in this is a Sign: but most of them do not believe.

7.6 Prayers and Devotion

When in despair, due to any of life’s major trials, such as divorce, death, sickness of a child, lost of job, loss of home, failure in exams, drug addiction, etc, Muslims indeed are blessed with the means of getting through and surviving the ordeals. The survival means are various: prayer, fasting, the Qur’an, mosque activities, charity work, do’a, etc. With these survival means at one’s disposal, one would feel truly blessed for being in the faith. Foremost of these is the Muslim prayer, the physicospiritual prayer or solat. One is urged to pray and seek the help of Allah SWT in whatever difficulties one faces, and that He would listen to every prayer. In Allah SWT one has a close friend to whom one can relate all the

secrets in one's heart. One is never friendless. Allah's help often comes in mysterious, unexpected ways.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يَرْشُدُونَ ﴿١٨٦﴾

Sūra 2: Baqara, Ayat 186. 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.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Sūra 2: Baqara, Ayat 201. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ
الْحِسَابِ ﴿٢٠٢﴾

Sūra 2: Baqara, Ayat 202. To these will be allotted what they have earned; and God is quick in account.

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ
وَلَهُ يُسْجَدُونَ ﴿٢٠٦﴾

Sūra 7: A'rāf, Ayat 206. Those who are near to thy Lord, disdain not to do Him worship: They celebrate

His praises, and bow down before Him.

A constant reminder throughout the Qur'an is to be firm and pray to Allah SWT when facing any trial. Being firm also means to be constant and to carry on. None is more tried in this than one with sudden death of a close child, spouse or kin. Being patient and carrying on using the survival means already mentioned above help one to remain firm.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا الْقِيَمَةُ فَأَنْتُمْ رُفَّةٌ فَانْتَبِهُوا وَأَذْكُرُوا
 اللَّهُ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

Sūra 8: Anfāl, Ayat 45. O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ
 دُعَاءِ ﴿٤٠﴾

Sūra 14: Ibrāhim, Ayat 40. O my Lord! Make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! And accept Thou my Prayer.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
 وَالْعَاقِبَةُ لِلتَّقْوَى ﴿١٣٢﴾

Sūra 20: Tā Hā, Ayat 132. Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

Solat prayer is an integral part of a Muslim's life, one is to pray at different times during the day, dawn, afternoon, evening and night. Thus a true Muslim is cocooned by the prayers; warmly and welcomingly, once one surrenders to it.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ أَنْ تَتَرَيَا ﴿٢٣﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطْعَمْ مِنْهُمْ إِثْمًا أَوْ كَفُورًا ﴿٢٤﴾

وَاذْكُرْ أَسْمَاءَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾

Sūra 76: Dahr, Ayat 23. It is We Who have sent down the Qur'an to thee by stages.

Sūra 76: Dahr, Ayat 24. Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.

Sūra 76: Dahr, Ayat 25. And celebrate the name of thy Lord morning and evening,

Sūra 76: Dahr, Ayat 26. And part of the night, prostrate thyself to Him; and glorify Him a long night through.

In the quiet of the night, one can be with God without any noise or disturbance. Focusing and meditating becomes easier; thus nighttime prayers are the most potent to soothe the soul.

فُالْيَلِ إِلَّا قَلِيلًا ﴿٢٧﴾

نِصْفَهُ، أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ﴿٢﴾

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ أَنْ تَتَيَلَّأَ ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٦﴾

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

Sūra 73: Muzzammil, Ayat 2. Stand (to prayer) by night, but not all night,

Sūra 73: Muzzammil, Ayat 3. Half of it, or a little less,

Sūra 73: Muzzammil, Ayat 4. Or a little more; and recite the Qur'an in slow, measured rhythmic tones.

Sūra 73: Muzzammil, Ayat 5. Soon shall We send down to thee a weighty Message.

Sūra 73: Muzzammil, Ayat 6. Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).

Sūra 73: Muzzammil, Ayat 7. True, there is for thee by day prolonged occupation with ordinary duties:

Sūra 73: Muzzammil, Ayat 8. But keep in remembrance the name of thy Lord and devote thyself to Him whole heartedly.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

Sūra 32: Sajda, Ayat 16. Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

In management, devotion may be termed a preventive measure for the soul. Doing things only for the sake of pleasing Allah SWT, in our daily lives, plants one firmly in a safe area, away from forbidden temptations. Besides, this way gives one serenity and peace, which is ultimately better than any pleasure from any forbidden act.

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾
الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾
وَلَسَوْفَ يَرْضَى ﴿٢١﴾

Sūra 92: Lail, Ayat 17. But those most devoted to Allah shall be removed far from it,

Sūra 92: Lail, Ayat 18. Those who spend their wealth for increase in self-purification,

Sūra 92: Lail, Ayat 19. And have in their minds no favour from anyone for which a reward is expected in return,

Sūra 92: Lail, Ayat 20. But only the desire to seek for the Countenance of their Lord Most High;

Sūra 92: Lail, Ayat 21. And soon will they attain (complete) satisfaction.

وَمَا أَمُرُوا إِلَّا لِیَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّینَ حُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِینُ الْقِیَمَةِ ﴿٥﴾

Sūra 98: Baiyina, Ayat 5. 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 practise regular charity; and that is the Religion Right and Straight.

Only Allah SWT knows everything, the visible and invisible, what is past and what will come, so for everything one should seek Allah's help always. The common practice of starting each step and action with, "Bismillahir Rahmanir Rahim", or "In the name of Allah, most gracious, most merciful" means that one is putting trust in Allah SWT:

وَلِلَّهِ غِیْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا
فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

Sūra 11: Hūd, Ayat 123. To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and

put thy trust in Him: and thy Lord is not unmindful of aught that ye do.

Allah SWT knows one's innermost thoughts. The Qur'an says that one's closest friend is Allah Himself; therefore one is never friendless and alone, and one always has someone to confide in and to seek help from. Indeed this is what one does in do'as. How liberating it is to have someone Who knows you inside out and Who is most loving and most merciful!

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ



Sūra 21: Anbiyāa, Ayat 49. Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.

*إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ



Sūra 22: Hajj, Ayat 38. Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.

8. Mercy, Forgiveness and Generosity

8.1 Preliminary

8.2 Mercy and Forgiveness

8.3 Generosity

8.4 Forgiveness

8.5 Generosity of Allah

8.1 Preliminary

The most common way of referring to God the Creator, Allah SWT, has to be “Allah the gracious and the merciful”, as before any move or any action a Muslim is to say “In the name of Allah the gracious and the merciful”. The utterance becomes a momentary check before any move. Being merciful and forgiving is such a central part of the Muslim psyche that it is quite safe to say that it is almost impossible to find a faithful Muslim that is hard and rigid. However, as stressed in many parts of the Qur’an one is also to be firm in many situations. Thus firmness and adherence to the truth, tempered by mercy, forgiveness and generosity would be a safe description of a Muslim character.

8.2 Mercy and Forgiveness

Allah SWT is ever merciful, forgiving past offences, but will be very firm on repeat offences by those who have received admonition. Repeating an offence or a crime after repentance in front of God means going back on promises made to Allah SWT, or dismissing the admonitions received. The Qur'an says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ
عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

Sūra 2: Baqara, Ayat 275. Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but God 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 God (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever).

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ
ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

Sūra 4: Nisāa, Ayat 17. God accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will God turn in mercy: For God is full of knowledge and wisdom.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

Sūra 4: Nisāa, Ayat 116. God forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with God, Hath strayed far, far away (from the right).

Praying for forgiveness from Allah SWT is a form of devotion, acknowledging that only God the Creator has the ultimate power and worthy to be called upon. It is not merely an appeal. Such devotion benefits the devotee, soothing his soul and transferring his anxieties to Allah SWT, the most powerful being. To a person of complete faith who sincerely believes that only Allah SWT, Who knows the seen and the unseen, can handle his anxieties and Who in mercy will handle it in the best way for him, leaving his problems with Allah SWT would provide a great relief.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

Sūra 14: Ibrāhim, Ayat 41. "O our Lord! Cover (us) with Thy Forgiveness - me, my parents, and (all)

Believers, on the Day that the Reckoning will be established!

وَمِنْ رَّحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ
وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

Sūra 28: Qasas, Ayat 73. It is out of His Mercy that He has made for you Night and Day, that ye may rest therein, and that ye may seek of his Grace; and in order that ye may be grateful.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ
ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١١٩﴾

Sūra 16: Nahl, Ayat 119. But verily thy Lord, to those who do wrong in ignorance, but who thereafter repent and make amends, thy Lord, after all this, is Oft-Forgiving, Most Merciful.

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ
كَرِيمٌ ﴿٥٠﴾

Sūra 22: Hajj, Ayat 50. Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.

Relief comes also from forgiving the faults of those who have wronged oneself, however hard that may be. Some faults are beyond one's comprehension, for only Allah SWT knows the unseen. Despite one's best plans and meticulous care, things can still go wrong; thus the saying: man plans but God decides. In actively engaging in prayers and other

forms of worship, one leaves the incomprehensible with Allah SWT.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ
السَّاعَةَ لَأَتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

Sūra 15: Al-Hijr, Ayat 85. We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.

أَمْ مَنْ هُوَ قَنِيتٌ ۚ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ
وَيَرْجُو رَحْمَةَ رَبِّهِ ۚ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ
لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

Sūra 39: Zumar, Ayat 9. Is one who worships devoutly during the hour 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.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ
وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ
مِّنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

Sūra 42: Shūrā, Ayat 25. He is the One that accepts repentance from His Servants and forgives sins; and He knows all that ye do.

Sūra 42: Shūrā, Ayat 26. And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty; but for the Unbelievers theirs is a terrible Penalty.

Mercy from Allah SWT comes when one least expects it. So one must never give up, even when the situation or disappointment or sadness seems so bad that it feels like one is losing one's mind, for Allah SWT has promised and has written that after every grief comes relief:

أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ ①

وَوَضَعْنَا عَنكَ وِزْرَكَ ②

الَّذِي أَنْقَضَ ظَهْرَكَ ③

وَرَفَعْنَا لَكَ ذِكْرَكَ ④

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ⑤

إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥

فَإِذَا فَرَغْتَ فَانصَبْ ⑦

وَالِإِلَىٰ رَبِّكَ فَأَرْعَبْ ⑧

Sūra 94: Inshirāh, Ayat 1. Have We not expanded thee thy breast?

Sūra 94: Inshirāh, Ayat 2. And removed from thee thy burden

Sūra 94: Inshirāh, Ayat 3. The which did gall thy back?

Sūra 94: Inshirāh, Ayat 4. And raised high the esteem (in which) thou (art held)?

Sūra 94: Inshirāh, Ayat 5. So, verily, with every difficulty, there is relief:

Sūra 94: Inshirāh, Ayat 6. Verily, with every difficulty there is relief.

Sūra 94: Inshirāh, Ayat 7. Therefore, when thou art free (from thine immediate task), still labour hard,

Sūra 94: Inshirāh, Ayat 8. And to thy Lord turn (all) thy attention.

No human is free from error. As one walks on the path of life, one tries to minimize the error and seeks forgiveness for wrongs done. One improves, with each genuine repentance. And so one progresses on, until, as if one had tarried just a short while, one's time on earth is over.

* يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ
خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَمَا زَكَّى مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ
اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١١﴾

Sūra 24: Nūr, Ayat 21. O ye who believe! Follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَغُفِرَ إِنَّهُ كَانَ مِنَ الْمُفْلِحِينَ



Sūra 28: Qasas, Ayat 67. But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.

8.3 Generosity

One's assets are not just material things but innumerable others as well: spiritual, mental and physical strengths, creativity, understanding and compassion, even a soothing voice or a nice smile. What one has, one can share. Being generous spreads out goodwill. Being materially generous to parents and relatives is a priority as the generosity results not just in gifts but in binding relationships closer.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أُنْفِقُ مِنْ خَيْرٍ فَلِلَّذِينَ
وَالِأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ
خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١١٥﴾

Sūra 2: Baqara, Ayat 215. 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, (God) knoweth it well.

Although Allah SWT Himself does not need anything, in His generosity, He always reminds us to do good deeds and not to stray away from the right path. Straying may lead to destruction of oneself, one's family, and even society. Among the foremost in good deeds is spending in Allah's cause:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ
اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

Sūra 2: Baqara, Ayat 195. And spend of your substance in the cause of God, and make not your own hands contribute to (your) destruction; but do good, for God loveth those who do good.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِي
يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ وَالْكَافِرُونَ هُمُ
الْظَالِمُونَ ﴿٢٥٤﴾

Sūra 2: Baqara, Ayat 254. O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

Good deeds benefit the doer and those close or around him, not just spiritually and qualitatively, but quantitatively

as well. Allah SWT likens the return for what one spends to seven hundred times:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ
أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ
يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

Sūra 2: Baqara, Ayat 261. The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. God giveth manifold increase to whom He pleaseth: and God careth for all and He knoweth all things.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ
يَعْلَمُهَا وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٧٠﴾

Sūra 2: Baqara, Ayat 270. And whatever ye spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers.

Reminders of one's generosity cancel the merit from the gift, for is not one just a guardian of the wealth?

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ
مَّا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ﴿٢٦٢﴾

Sūra 2: Baqara, Ayat 262. Those who spend their

substance in the cause of God, and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى
كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

Sūra 2: Baqara, Ayat 264. 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 God nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And God guideth not those who reject faith.

Charity is a form of devotion. Thus one is not to ridicule it by giving something not fit for giving, that you yourself would not have accepted:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا
أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَتِمَّمُوا الْخَبِيثَ مِنْهُ
تُنْفِقُونَ وَلَسْتُمْ بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا

﴿٢٦٧﴾ أَنْ اللَّهَ غَنِيَ حَمِيدٌ

Sūra 2: Baqara, Ayat 267. O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, 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. And know that God is Free of all wants, and worthy of all praise.

To ensure none is left in dire needs and the poor is taken care of, one is to search and seek out those really in need, and give to them in charity. Charity purifies oneself and one's properties. One is just a guardian of one's wealth, thus one has to ensure that it is not squandered but spent wisely as well as in charity. The needy has a right to a portion of it, thus the guardian has to ensure that the portion reaches them, not just any convenient receiver. The Qur'an says:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا
وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ
عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ
﴿٢٦٨﴾

Sūra 2: Baqara, Ayat 271. If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And God is well acquainted with what ye do.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾

Sūra 51: Iāriyāt, Ayat 19. And in their wealth and possessions (was remembered) the right of the (needy) him who asked, and him who (for some reason) was prevented (from asking).

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

Sūra 70: Ma'ārij, Ayat 24. And those in whose wealth is a recognised right.

Sūra 70: Ma'ārij, Ayat 25. For the (needy) who asks and him who is prevented (for some reason from asking);

لِّلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ
أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ
النَّاسَ الْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ
عَلِيمٌ ﴿٢٧٣﴾

Sūra 2: Baqara, Ayat 273. (Charity is) for those in need, who, in God's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not

importunately from all the sundry. And whatever of good ye give, be assured God knoweth it well.

Whatever one gives in one form, one gets back, perhaps in other forms, for material wealth is just one of the assets Allah SWT apportions out. Health, happiness, sharpness, courage, strength, family, friends, to list a few, are also assets. The Quran says:

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ
وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا نَفْسٌ كُمْ وَمَا تُنْفِقُونَ
إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ
وَأَنْتُمْ لَا تُظْلَمُونَ﴾

Sūra 2: Baqara, Ayat 272. It is not required of thee (O Messenger), to set them on the right path, but God sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the “Face” of God. Whatever good ye give, shall be rendered back to you, and ye shall not be dealt with unjustly.

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

Sūra 2: Baqara, Ayat 274. Those who (in charity) spend of their goods by night and by day, in secret and in

public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا حُبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

Sūra 3: Āl-i-'Imrān Ayat 92. By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.

One is reminded not to covet what belongs to others, material or otherwise. What one can see is perhaps only one of the forms of assets that Allah SWT grants out to the living (see above). Allah SWT knows best and grants appropriate asset to whomever He chooses according to His plan.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ
وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

Sūra 15: Al-Hijr, Ayat 88. Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers.

8.4 Forgiveness

Allah SWT forgives again, and again. Who are we then, not to? Forgiving may be looked at as letting go of the hurt caused. Without letting go it may fester as the event(s) that lead to the anger, sadness and despair play again and again

in the mind. The anger makes it hard to let go. One looks for reasons to understand; as only a human being, one cannot see the invisibles, one cannot come to fully understand the causes and the justifications. Life then looks so complicated; when in fact one has been reminded over and over that it is temporary and brief, that life on earth is just a period of trials. What a relief to be able to just let go and forget. Forget the justifications, forget one's own anger, think of other things. Keep occupied and forget, and gradually time takes over, and one will find that it is indeed possible to forgive and forget.

* وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٢٣﴾

Sūra 3: Āl-i-'Imrān 133. 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,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

Sūra 7: A'rāf, Ayat 199. Hold to forgiveness; command what is right; but turn away from the ignorant.

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾

Sūra 8: Anfāl, Ayat 4. Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:

رَبِّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَادِقِينَ فَإِنَّهُ
كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

Sūra 17: Banī Isrā-īl, Ayat 25. 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).

وَلِيَّ لَعْفَارٍ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ
﴿٨٢﴾

Sūra 20: Tā Hā, Ayat 82. “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.”

Each wrongdoer will be responsible for his or her own burden of sins committed. If one is a victim, forgiving the wrongdoer benefits one's own soul here and hereafter. It removes a sore that is festering in one's mind. In the end the wrongdoer has to answer to God Almighty, and no one can help to lessen his or her burden of sins:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا
يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ
رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ
لِنَفْسِهِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

Sūra 35: Fātir, Ayat 18. Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.

8.5 Generosity of Allah

Allah's generosity is so great that even after the most serious sins, as mentioned in the Qur'an (invoking Allah with any other god, slaying another life except for just cause, or committing fornication outside of marriage), He will still accept true repentance. The Qur'an says:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ
يَلْقَ أَثَامًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾
إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾
وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾

خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

Sūra 25: Furqān, Ayat 68. 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;

Sūra 25: Furqān, Ayat 69. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,

Sūra 25: Furqān, Ayat 70. 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.

Sūra 25: Furqān, Ayat 71. And whoever repents and does good has truly turned to Allah with an (acceptable) conversion;

Sūra 25: Furqān, Ayat 72. Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);

Sūra 25: Furqān, Ayat 73. Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;

Sūra 25: Furqān, Ayat 74. And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

Sūra 25: Furqān, Ayat 75. Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,

Sūra 25: Furqān, Ayat 76. Dwelling therein; how beautiful an abode and place of rest!

For those who have done wrong, they may get back onto the right path by repenting and doing good deeds. It is never too late, as long as the final hour has not arrived. Everyone is capable of doing good, according to what he possesses. It may even cost nothing, such as, a helping hand, a willing ear, kind words or a genuine smile.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

Sūra 27: Naml, Ayat 11. "But if any have done wrong

and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.

* مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ ﴿٣١﴾

Sūra 30: Rūm, Ayat 31. Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,

For those committing a sin, respite is often given for chance to repent, showing generosity of Allah SWT, even though the respite may last for years. Is the long life given, a term for respite?

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ
لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا
﴿٥٨﴾

Sūra 18: Kahf, Ayat 58. 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.

9. Truth, Wisdom and Justice

9.1 Preliminary

9.2 Truth

9.3 Truth and the Creator

9.4 Truths and mercy in the Qur'an

9.5 Justice and Balance

9.1 Preliminary

Truth, wisdom and justice: three common words, but central to Islam. Arranged in that order, they impart that rationalizations based on truth and search for the truth lead to wisdom. With wisdom, justice can be meted out, whether in a court, in everyday dealings with others or in distribution of goods.

9.2 Truth

Upholding the truth is central to Islam, it is the basic prerequisite of the faith. Thus a conscientious man would be regularly checking: Is this the truth? Islam urges Muslims to join together to uphold the truth. There has to be no nagging

doubt as to who is God. Logic convinces that the true supreme God is the Creator. Thus one should not be lax and fall into the trap of branding all religions as the same, for even when there are common urgings to do good, the others do not worship nor practice the same, as Muslims do.

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾

Sūra 103: 'Asr, Ayat 2. Verily Man is in loss,

Sūra 103: 'Asr, Ayat 3. Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ
وَاجْعَلْ لِّىْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا ﴿٨٠﴾

Sūra 17: Banī Isrā-īl, Ayat 80. Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

Nature shows Allah's creations. Look around and think and one will see Allah's creations in all things. That is the proof of the existence of God the Creator. This wisdom to see in awe the proofs in nature is with those who are willing to see without prejudice.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ
 أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

Sūra 2: Baqara, Ayat 269. He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ
 مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ
 بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

Sūra 7: A'rāf, Ayat 185. Do they see nothing in the government of the heavens and the earth and all that God hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?

Out of the nature He created, Allah SWT showed how the plants and other things in it can be useful as food, cures, goods, etc, and add to the comfort of mankind.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ
 الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ
 وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَاوَمِتْعًا إِلَى حِينٍ
 ﴿٨٠﴾

Sūra 16: Nahl, Ayat 80. It is Allah Who made your habitations homes of rest and quiet for you; and made

for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَائِلَ تَقِيكُمْ الْحَرَّ وَسَرَائِلَ تَقِيكُمْ بِأَسْكُمُ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾

Sūra 16: Nahl, Ayat 81. It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).

Allah SWT created favours for the comfort of mankind in this world. In this is also a trial of one's gratitude, a human character. Gratitude brings harmony and peace. When feeling down one is often urged to "Count your blessings!"

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤١﴾

Sūra 24: Nūr, Ayat 41. Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

Sūra 24: Nūr, Ayat 42. Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

The Qur'an explains the creation, and proof of God the Creator. According to the verse below, revealed about 1,400 years ago, the earth was part of a larger body before it was cleaved and that all living things were made from water. Can these be explained in modern science?

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

Sūra 21: Anbiyāa, Ayat 30. Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

Sūra 24: Nūr, Ayat 45. And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٢٣﴾

Sūra 21: Anbiyāa, Ayat 33. It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.

خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ
لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

Sūra 29: 'Ankabūt, Ayat 44. Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe.

And Allah SWT created humans; the Qur'an explains this development in the womb, from a clot of blood to a body with bones, a long, long, time before modern science could explain it in such details.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾
ثُمَّ جَعَلْنَاهُ نَفْثَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا
ءَاخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾

Sūra 23: Mū-minūn, Ayat 12. Man We did create from a quintessence (of clay);

Sūra 23: Mū-minūn, Ayat 13. Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;

Sūra 23: Mū-minūn, Ayat 14. Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!

Sūra 23: Mū-minūn, Ayat 15. After that, at length ye will die.

Nothing on earth happens without Allah's will; even marriages and lineage are established by Him too:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ
رَبُّكَ قَدِيرًا ﴿٥٤﴾

Sūra 25: Furqān, Ayat 54. It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٦﴾

Sūra 24: Nūr, Ayat 46. We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ
إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

Sūra 28: Qasas, Ayat 88. And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own face. To Him belongs the command, and to Him will ye (all) be brought back.

9.3 Truth and the Creator

From inception in the womb, to birth, to growth until adulthood, one has received innumerable blessings along the way. For all the blessings one has received, one should thank the Creator. Can men or statues or spirits that many worship ever create anything? The One that has created flowers in all shapes and colours, animals large and microscopic, mountains, plains and rivers, and whatever that are still invisible to men, that is the truly powerful God. Thus when one gives appreciation, it has to be to the true God, the Creator. Only then are we true to ourselves, and peace and honour would then reside within us.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدُوَ الْخَلْقَ ثُمَّ يُعِيدُهُ، قُلِ اللَّهُ يَبْدُوَ
الْخَلْقَ ثُمَّ يُعِيدُهُ، فَأَنَّى تُؤْفَكُونَ ﴿٣٤﴾

Sūra 10: Yūnus, Ayat 34. Say: “Of your ‘partners’, can any originate creation and repeat it?” Say: “It is Allah Who originates creation and repeats it: then how are ye deluded away (from the truth)?”

Truths from Allah SWT are revealed in the Qur’an, the source of rules and guidance for Muslims, which has remained unchanged since it was revealed about 1,400 years ago. The messages are in fact older than that, as those given in the Qur’an confirm the revelations given to other prophets before, including Abraham, Moses and Jesus. There have been, are and will be many disbelievers, one is advised to talk to and discuss with them with wisdom and in gracious ways. Thus it becomes incumbent on Muslims to acquire comprehensive knowledge of the teachings in the Qur’an and from the Prophet SAW, and to inculcate gracious ways to enable interactive and constructive discourses, when and where necessary.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

Sūra 10: Yūnus, Ayat 37. This Qur’an is not such as can be produced by other than Allah. On the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ
وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾

Sūra 10: Yūnus, Ayat 41. If they charge thee with falsehood, say: "My work to me, and yours to you! Ye are free from responsibility for what I do, and I for what ye do!"

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَدِلْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Sūra 16: Nahl, Ayat 125. Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His path, and who receive guidance.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ
يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾
إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَاحِدٌ ۖ فَهَلْ
أَنْتُمْ مُّسْلِمُونَ ﴿١٠٨﴾

Sūra 21: Anbiyāa, Ayat 105. Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.”

Sūra 21: Anbiyāa, Ayat 106. Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.

Sūra 21: Anbiyāa, Ayat 107. We sent thee not, but as a Mercy for all creatures.

Sūra 21: Anbiyāa, Ayat 108. Say: “What has come to me by inspiration is that your Allah is One Allah. Will ye therefore bow to His Will (in Islam)?”

إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَلِتَعْلَمَنَّ نَبَأَهُ، بَعْدَ حِينٍ ﴿٨٨﴾

Sūra 38: Sād, Ayat 87. “This is no less than a Message to (all) the Worlds.

Sūra 38: Sād, Ayat 88. “And ye shall certainly know the truth of it (all) after a while.”

Once the truths are known, clear and understood, to a man honest to himself, there is no choice left but to acknowledge and accept that there is only one God, the Creator.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

Sūra 12: Yūsuf, Ayat 108. Say thou: “This is my way: I do invite unto Allah, on evidence clear as the seeing

with one's eyes, I and whoever follows me. Glory to Allah! and never will I join gods with Allah."

هَذَا بَلَدٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌ
وَاحِدٌ وَلِيَذْكُرُوا لِلْآلِبِ ﴿٥٢﴾

Sūra 14: Ibrāhim, Ayat 52. Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah, let men of understanding take heed.

9.4 Truths and Mercy in the Qur'an

The Qur'an contains blessings from Allah SWT for all types of cures, most of all cures for the restless soul. Even just listening to it with attention provides peace for a troubled soul. It is such a balm that can be so easily received by the mind because of the truths in it, and so welcomed by the heart because of the mercy in it.

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ
تُرْحَمُونَ ﴿٢٠٤﴾

Sūra 7: A'rāf, Ayat 204. When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا
يُزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

Sūra 17: Banī Isrā-īl, Ayat 82. We send down (stage by stage) in the Qur'an that which is a healing and a mercy

to those who believe: to the unjust it causes nothing but loss after loss.

The words of the Qur'an soothe and comfort the soul. Under normal circumstances passages of the Qur'an should be read at regular intervals, just as one would do physical exercises. Just as physical movements are repeated in exercises, comforting words and guidance are distributed throughout the Qur'an, according to a scheme known only to Allah SWT. Often, magically, one finds a verse that exactly fits the problem one is facing, on randomly opening the Book!

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

Sūra 17: Banī Isrā-īl, Ayat 105. We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٦﴾

Sūra 17: Banī Isrā-īl, Ayat 106. (It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.

وَأَنزَلُ مَا أَوْحَىٰ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَلَنُيَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿١٢٧﴾

Sūra 18: Kahf, Ayat 27. And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can

change His Words, and none wilt thou find as a refuge other than Him.

*وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ
حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ وَعَلَى
حَكِيمٌ ﴿٥١﴾

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ
وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا
وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾

Sūra 42: Shūrā, Ayat 51. It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.

Sūra 42: Shūrā, Ayat 52. And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way.

9.5 Justice and Balance

Allah SWT provides criteria for judging what is right and what is wrong, and commands us to uphold justice. One is to use the given physical and mental faculties and guidance,

as in the Qur'an and teachings of the Prophet SAW, to be clear as to what is right or wrong. Whichever way we choose, Allah SWT will judge our actions, accounting for everything:

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ
الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ

﴿١٠٠﴾

Sūra 5: Mā'ida, Ayat 100. 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 God, O ye that understand; that (so) ye may prosper."

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ
وَهُمْ مُّهْتَدُونَ ﴿٨٢﴾

Sūra 6: An'ām, Ayat 82. "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."

وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ
سَيَجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾

Sūra 6: An'ām, Ayat 120. Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."

With knowledge of what is right and what is wrong, one is to be fair in all dealings. In daily prayers, through the Sura Fatiha, one asks Allah SWT to show the right way. One should relate this right way that one prays for, at least

seventeen times per day, with one's dealings in between the five prayer times. Whatever one has misappropriated, material or otherwise, is recorded and one has to restore this on the day of judgment.

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ
ثُمَّ تُوفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

Sūra 3: Āl-i-'Imrān Ayat 161. No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, whatever it earned, and none shall be dealt with unjustly.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا
وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١٩﴾

Sūra 8: Anfāl, Ayat 29. O ye who believe! If ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

Sūra 9: Tauba, Ayat 71. The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

Not only are we to uphold justice, but we are also urged to keep a distance from those who lie, whether in what they say or what they do. The least benefit of this would be to our peace of mind, for lies will eventually throw order to havoc.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

﴿١١٩﴾

Sūra 9: Tauba, Ayat 119. O ye who believe! Fear Allah and be with those who are true (in word and deed).

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ
لَا يُظْلَمُونَ

﴿٥٤﴾

Sūra 10: Yūnus, Ayat 54. Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ﴾

Sūra 16: Nahl, Ayat 90. Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.

In greed one might deceive oneself to cut corners and shortchange, whether in small daily or large dealings, but Allah SWT states that in the long run, to be honest is the most advantageous:

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا﴾

Sūra 17: Banī Isrā-īl, Ayat 35. Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

﴿وَأَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُحْسِرِينَ﴾
﴿وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ﴾
﴿وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ﴾
﴿وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ﴾

Sūra 26: Shu'ara, Ayat 181. "Give just measure, and cause no loss (to others by fraud).

Sūra 26: Shu'ara, Ayat 182. "And weigh with scales true and upright.

Sūra 26: Shu'ara, Ayat 183. "And withhold not things justly due to men, nor do evil in the land, working mischief.

Sūra 26: Shu'ara, Ayat 184. "And fear Him Who created you and (who created) the generations before (you)"

If both parties are true in faith, Allah SWT the all knower is sufficient as a witness for all dealings. Whatever it may be, there is clear record kept for all one's dealings.

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا ﴿١٦﴾

Sūra 17: Banī Isrā-īl, Ayat 96. Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ
أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٦﴾

Sūra 39: Zumar, Ayat 46. Say: "O Allah. Creator of the heavens and the earth! Knower of all that is hidden and open! It is Thou that wilt judge between Thy servants in those matters about which they have differed."

Allah SWT has set up the balance of justice or criteria, so that we may know what is right and what is wrong. The balance of Allah SWT is the perfect balance as He knows everything and understands each being's nature completely, including what is felt and not spoken.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾

وَأَقِيمُوا الزُّنْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

Sūra 55: Rahmān, Ayat 7. And the Firmament has He raised high, and He has set up the Balance (of Justice),

Sūra 55: Rahmān, Ayat 8. In order that ye may not transgress (due) balance.

Sūra 55: Rahmān, Ayat 9. So establish weight with justice and fall not short in the balance

Allah SWT has created everything in due balance and proportions known only to Him. We are not able to see the whole for our view is limited, usually to only a few things within our immediate surroundings, and our understanding not all encompassing. The what, how or why of something is part of the balance that only Allah SWT knows and Allah SWT determines. As said in the Qur'an, nothing happens but it is decreed beforehand. Allah SWT helps in mysterious ways, from sources we could not have imagined.

وَبَرَزُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ

حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ
قَدْرًا ﴿٣﴾

Sūra 65: Talāq, Ayat 3. And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.

10. Joys Here and After

The sojourn on earth is a gift from Allah SWT, holding in promise many pleasures. Foremost of these are amazing pleasures from nature, even if only in the different flowers and leaves. Not to be outdone are the pleasures from one's own family and kids, a more involved and heart tugging one. There are also the pleasures of loving, togetherness, giving, achieving, sharing, growing, harvesting, competing, to name a few. They are indeed endless. Foremost of these is the love and joys shared in a young family,

*هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ
فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَبْلًا لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

Sūra 7: A'rāf, Ayat 189. It is He Who created you from a single person, and made his mate of like nature, in order that he might dwelt with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to God their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

The love between husband and wife and their kids, tempered by love for Allah SWT, is indeed the supreme joy of life on earth, if only one stops to realize and appreciate it, before it passes one by:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ
الْقُلُوبُ ﴿٢٨﴾

Sūra 13: Ra'd, Ayat 28. "Those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction.

Life on Earth is but temporary, a testing ground, hereafter is forever. The living dies, only the good deeds he left remain. Yet, how so seriously one does regard this sojourn on earth.

وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَأَخْتَلَقْنَا بِهِ نَبَاتَ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ
اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرُ أَمَلٍ ﴿٤٦﴾

Sūra 18: Kahf, Ayat 45. Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.

Sūra 18: Kahf, Ayat 46. 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.

After this temporary sojourn, Allah SWT will take us back. So do not grieve for too long, increase your good deeds so you may return to the comforting folds of Allah SWT.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي
أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

Sūra 28: Qasas, Ayat 85. Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ
الْحَيَاةُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

Sūra 29: 'Ankabūt, Ayat 64. What is the life of this world but amusement and play? But verily the Home in the Hereafter, that is life indeed, if they but knew.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ
لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

Sūra 42: Shūrā, Ayat 36. Whatever ye are given (here) is (but) a convenience of this life: but that which is with

Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord:

Allah SWT created this world and knows in every nook and corner of it: what is, what for or why.

* وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ
مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا
حَبَّةٌ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٍ إِلَّا فِي
كِتَابٍ مُبِينٍ ﴿٥٩﴾

Sūra 6: An'am, Ayat 59. 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).

May we each honour the life given by Allah SWT, go through the tests placed on our paths, persevere and increase our good deeds in the hope of returning back to Allah SWT without fear. Seamlessly, insyaAllah.

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CARING VERSES

Our time on earth is temporary and full of challenges. The Qur'an has verses in various forms to help a person pass through his or her particular personal hardship. This humble book lists some of these caring verses. The main aim is to enable a troubled person to access the verse that he or she feels can help his or her situation or trouble, and to get relief from it. Such is human nature that sadness and the lows often come in stabs, and it should be able to easily access a caring verse at that point. Man's time on earth, the earth's time in the universe, and so on, are all part of the divine plan of the Creator, that only He knows. We humans are indeed just a small part of the whole creation, just servants bowing to the flow of events and time. The divine verses in the Qur'an indeed heal, comfort, motivate and guide all aspects of life, and are freely available to all. CARING VERSES just provides quicker access to them.

Every human being has at some time in his or her life gone through a period of sadness or despair. When we face such moments, there is no better comfort than the verses of the Holy Quran or the Hadith of our beloved Prophet p.b.u.h. This book so appropriately entitled "CARING VERSES" is an invaluable source of reference for young and old, as we continue to face our daily challenges. It points back to the most important source of guidance in our life, our Holy books, and helps us to appreciate the beauty and wisdom of the verses.

Tan Sri Dr. Jemilah Mahmood

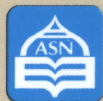
Founder, MERCY Malaysia

The beauty of life: the dichotomy between pain and joy, faith and despair. How meaningful our life is, can be measured by the way we reconcile, connect and harmonize this dichotomy. Dr Rakmi's CARING VERSES offers this connection and harmonization. In an increasingly faceless world distracted by the mindless pursuit of the material, such harmonization has never been so crucial. CARING VERSES provides solace, healing, guidance and hope to readers weighed down by life's challenges and – perhaps – by their inability to connect and harmonize. That these verses have a universal appeal, comes as no surprise at all, for life's trials and tribulations themselves are colour-blind, and prevail themselves on all humans, regardless of their colour, position, faith and creed. CARING VERSES is a humble but important message to help people get in touch with themselves. Our world is in need of caring verses.

Saharudin Kassim

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