

وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

**REMINDERS FOR
THE PEOPLE OF
UNDERSTANDING**

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CONTENTS

INTRODUCTION	3
1- YOUR EYES AND EARS	6
2- MARVELOUS CREATION	11
3- REMEMBRANCE OF ALLAH (SWT)	16
4- OPENING AND CLOSING CHAPTERS OF QURAN	21
5- PROPHET DAWUD (AS)	26
6- VISITATION ETIQUETTES	31
7- RESPECT OF PARENTS	37
8- INTEREST	45
9- PROPHETS AND THE PEOPLE	50
10- PROPHET SULAIMAN (AS)	55
11- QUEEN SABA	60
12- KHIDR	66
13- SCENES OF THE DAY OF JUDGMENT	70
14- SIMILARITY BETWEEN THE TEACHINGS OF QURAN AND ORIGINAL TORAH	76
15- RESPECT FOR MASAJID	83
16- GUIDANCE FOR CHARITY	89
17- PRESCRIPTION FOR A SUCCESSFUL LIFE	92

18- IMPORTANCE OF ISLAMIC EDUCATION	98
19- Home Work	106

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

Why are there reminders for the people of understanding? Who are these people of understanding? The Quran answers these questions very beautifully and precisely. Allah I says in Surah Sad # 29.

كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾

This is a Book (the Quran) which We have sent down to you, full of blessings, that they may ponder over its verses, and that people of understanding may remember.

The characteristics of the people of understanding are described in Az-Zumar # 18.

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ

Those who listen to the Word (good advice) and follow the best thereof, those are the ones whom Allah has guided and those are the people of understanding.

Why the reminders are necessary? Even a sincere person can forget things very easily. That is why Allah I said to Prophet Mohammed. Adh-Dhariyat # 55

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And remind (by preaching the Quran), for verily, the reminding profits the believers.

Also in Az-Zumar # 9.

أَمَّنْ هُوَ قَنِيتٌ ءَأَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْأَخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي

الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of night, fearing the Hereafter and

hoping for the Mercy of his Lord (like one who disbelieves)? Say: “Are those who know equal to those who know not?” It is only people of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses).

It is mentioned again and again in Quran that only the people of understanding who will lessons from Allah’s Signs and Verses.

Here is an example of Allah’s reminder. Az-Zumar # 21

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا
الْوَلْوَنُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ

See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water springs and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a reminder for men of understanding.

Is there a criterion to find out who are the people of understanding? Yes, there has always been a criterion for it. The people of true understanding are those who see things in light of the guidance provided by the Creator. Guidance of Allah I is the criterion of right and wrong. That is why Allah I calls Quran “Al-Furqan” (الفرقان) which makes the absolute distinction between the right and wrong. Al-Baqarah # 185.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

The month of Ramadhan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). Also in Al-Furqan # 1..

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿١٠١﴾

Blessed is He Who sent down the criterion (of right and wrong, i.e. this Quran) to His slave Mohammad ε that he may be a Warner to the ‘Alamin (mankind and jinns).

Note that Furqan is so important that Allah I named this chapter of the Quran 'Al-Furqan'.

Guidance given to all the Prophets is Furqan because the same one God revealed it and there is unity and consistency in the message of AllahI. For example, what was revealed to Musa ؑ and Haroon ؑ is mentioned in Al-Anbiya # 48, 49.

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

And indeed We granted to Musa (Moses) and Harun (Aaron) the criterion (of right and wrong), and shining light i.e. the Taurat and a Reminder for Al-Muttaqun (the pious and righteous persons). Those who fear their Lord without seeing Him, while they are afraid of the Hour.

What were the motivators for me to compile this book?

It was very pleasing for me to receive a positive response to my first book, Speeches for an Inquiring Mind.

Perhaps nurses and doctors working in the Saudi hospitals benefited the most.. By the Grace of Allah SWT many of these nurses accepted Islam and others were considering it seriously. For example, nursing coordinator in King Fahd Hospital, Madina, is Edna. Even as a non-Muslim she distributed about one thousand books to the nursing staff because she personally benefited from it immensely.

It was very thrilling for me when Edna called me after Ramadhan of 2000, informing me that she and many of her friends had also embraced Islam.

. After great reluctance, I have compiled this book since it serves as a great reminder to me personally. May Allah SWT accept this effort and enable me to practice it sincerely and bring me and the readers into more and more light from all forms of darkness. Al-Hadid # 9.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ

لِرءُوفٌ رَّحِيمٌ ﴿٢١﴾

It is He who sends down clear-cut verses and signs to His slave (Mohammade) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.

IMTIAZ AHMAD, MADINA MUNAWWARAH

YOUR EYES AND EARS

Like many other Signs of Allah I, we rarely try to reflect upon the importance of our eyes and ears. Al-Mulk # 23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give.

How were these delicate faculties created? What would it be like if we are deprived of these? How we use our eyes and ears? Will there be accountability for their use or misuse? Many other simple but important questions come to mind.

First of all, Allah I created human being through seven stages as described in Quran centuries ago. Al-Muminun # 12-14

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾

And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (semen) in a safe lodging (womb of the woman). Then We made the Nutfah into a Clot (a piece of thick coagulated blood), then We made the Clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and

then We brought it forth as another creation. So Blessed is Allah, the Best of creators.

The modern scientists have discovered these stages very recently. This development of human embryo takes place in the womb of the mother covered by three veils of darkness. Az-Zummar # 6

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ 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﴾

He created you (all) from a single person (Adam); then made from him his wife. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turned away?

These covers of darkness are namely the belly of the mother, the womb and the membrane which covers the developing child. Who chooses which of the tiny cells in the growth process of the embryo should develop into a hearing faculty? Which cells should selectively become an eye of a person? Who makes these decisions and who develops these cells as eyes and ears? How submissive these eyes and ears are to their Creator? In other words, Eyes can not be used for hearing and ears for seeing. Should we not be totally submissive to our Creator who has given us these faculties and freedom and guidance to use these faculties? Al-Insan # 2-3

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so

We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.

Those who listen to this guidance sincerely say the following to Allah I. Aal- Imran # 193-194

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْآبِرَارِ ﴿١٩٣﴾ رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٤﴾

Our Lord! Verily, we have heard the call of one (Muhammadﷺ) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with the pious believers. Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.

Some believers are careless in listening to the guidance. There is no chance for them to benefit from the sublime guidance of Allah I.

Al-Anfal # 20-21

يٰۤأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾ وَلَا تَكُونُوا
كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammadﷺ) while you are hearing. And be not like those who say: "We have heard," but they hear not.

There are, in fact, four levels of hearing and seeing a thing. We must bear in mind that the impressions of seeing and hearing are transmitted to the brain through a delicate and intricate system. Consider a classroom full of students. One student may be hearing the talk of his teacher and also looking at the written instructions with his eyes wide open. His mind is, however, somewhere else. He will not understand anything. Second student may be hearing and seeing but not comprehending the instructions. Third student may be hearing, seeing and comprehending the instructions but not following these

instructions of the teacher. Fourth may be hearing, seeing comprehending and following the instructions of his teacher. Hence different levels of hearing and seeing put the students of the same classroom in different categories.

That's why Allah I says, "Don't act like those who say, 'We have heard it,' but they hear not". Hence in order to benefit from Allah's guidance we must hear His guidance very attentively and with a full presence of mind. Qaf # 37

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

Closing eyes and ears to the guidance of Allah I and not even trying to give you a chance to benefit from it. It will be very disappointing. Al-Baqarah # 171

الَّذِينَ كَفَرُوا كَمَثَلِ الْآذِيِّ يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بِكُمْ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

And in Al-Araf # 179 and 182

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعُقَلُوبُونَ ﴿١٧٩﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray. They are the heedless ones.

Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

A person deviates from the straight path when his vain desires overpower him. He is so much carried away by his lust that his eyes and ears fail to distinguish between the truth and falsehood. Al-Jathiya # 23

أَفَرَأَيْتَ مَنْ اتَّخَذَ اللَّهُ هَوْنَهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشًّا فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you seen him who takes his own lust (vain desires) as his ilah (god)? And Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?

Even for a believer proper use of eyes and ears is very crucial. Any deviation from the guidance of Allah I will be punished. Al-Isra # 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).

In fact these various faculties are like security guards of Allah I and they will act as witnesses on the Day of Judgment. Fussilat # 20-23

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لِمَ جُلُودِهِمْ لَمْ شَهِدَتْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to

do. And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak - He causes all things to speak: and He created you the first time, and to Him you are made to return." And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!

Hence we should use our eyes and ears for nothing but good deeds. We should use these to appreciate the creator who granted these remarkable faculties to us through His Benevolence. That is the least we can do for these free gifts.

MARVELOUS CREATION

One day I came across verse # 57 of Ghafir.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾

The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.

I knew that Allah I has created mankind in a fantastic way and various systems of a human body are working in great harmony with each other. In fact, human body is a mini-universe and its complete comprehension is beyond our reach.

The above verse of the Quran, however, announced to me that the creation of heavens and the earth was even greater than the creation of mankind. I, at once, started focusing my attention more and more on the various manifestations of Allah I in this universe. I

would like to mention some of those in this discourse. These manifestations are signs or miracles of Allah I taking place in front of our eyes every day and every night. We, however, look at these casually and carelessly although there is a great deal of guidance and inspiration for us in these manifestations. For example in Qaf # 6-11

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾ وَالْأَرْضِ مَدَدْنَاهَا
وَأَلْقَيْنَا فِيهَا رُوسًا وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبَصَّرَةٌ وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُثِيبٍ ﴿٨﴾
وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبْرَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ
﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾

Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it? And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants). An insight and a reminder for every slave who turns to Allah in repentance. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped. And tall date-palms, with ranged clusters. A provision for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

Also in Yasin # 33-40

وَأَيُّةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ
نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
يَشْكُرُونَ ﴿٣٥﴾ سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ
﴿٣٦﴾ وَأَيُّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ
يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein. So that they may eat of the fruit

thereof -and their hands made it not. Will they not, then, give thanks? Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. And a sign for them is the night. We withdraw there from the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

Who else can create systems like the systems of AllahI, Luqman # 10 – 11

خَلَقَ السَّمَوَاتِ بِعَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein. This is the creation of Allah. So show Me that which those (whom you worship) besides Him have created. Nay, the Zalimun (polytheists, wrong-doers and those who do not believe in the Oneness of Allah) are in plain error .

The creation of Allah I is indeed, faultless. Al-Mulk # 3-4

الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: “Can you see any rifts?” Then look again and yet again: your sight will return to you in a state of humiliation and worn out.

There are many clear cut signs for us in this vast universe.
Al-Baqarah # 164

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخْتِلَافِ الْاَيِّمِ وَاللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْاَرْضِ لَآيٰتٍ لِّقَوْمٍ يَعْقِلُوْنَ ﴿١٦٤﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (signs) for the wise people.

This creation of day and night and also the alternation of day and night is witnessed by everybody but it is viewed as just a daily routine. Allah alarms us in Al-Qasas # 71-73

قُلْ اَرَأَيْتُمْ اِنْ جَعَلَ اللهُ عَلَيْكُمُ الْاَيِّمَ سَرْمَدًا اِلَى يَوْمِ الْقِيٰمَةِ مَنْ اِلَهٌ غَيْرُ اللهِ يَأْتِيكُمْ بِضِيَاءٍ اَفَلَا تَسْمَعُوْنَ ﴿٧١﴾ قُلْ اَرَأَيْتُمْ اِنْ جَعَلَ اللهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلَى يَوْمِ الْقِيٰمَةِ مَنْ اِلَهٌ غَيْرُ اللهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ اَفَلَا تُبْصِرُوْنَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ اَيِّمًا وَالنَّهَارَ لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُوْنَ ﴿٧٣﴾

Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which ilah (god) besides Allah could bring you light? Will you not then hear?" Say (O Mohammad): "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which ilah (god) besides Allah could bring you night wherein you rest? Will you not then see?" It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) - and in order that you may be grateful.

Even more specifically in Al-An'am # 96 - 97

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ الشُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١٧﴾

(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our signs for people who know.

Then about vegetations and fruits in Al-An'am # 95 and 99

﴿٩٥﴾ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكَمُ اللَّهُ فَأَنَّى تُؤْفَكُونَ ﴿٩٦﴾

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرَجُ مِنْهُ حَبًّا مَثْرًا كَبًّا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٩٧﴾

Verily! It is Allah Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?

It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spate come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

Yes, indeed, the creation of heavens and earth is more involved and is even more fascinating than the creation of human being. Allah I mentioned this fact that the creation of heavens and earth is more

involved than the creation of human being to bring home to us that He who can create so involved a universe can definitely recreate human being from rotten bones and fragmented flesh. Al-Isra # 49-51

وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفِينًا ؕ ءَأِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾ * قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَىٰ أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" Say: "Be you stones or iron, or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

Finally in Al- Ahqaf # 33

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَعْىٰ بِخَلْقِهِنَّ بِقَدْرِ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things.

Hence we admire the creation of heavens and earth and firmly believe in the resurrection of human being and our accountability for our deeds on the day of Judgment. I think the best way to finish this article is by quoting Al-Jathiya # 36-37

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

So all the praises and thanks be to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, jinn and all that exists). And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

REMEMBRANCE OF ALLAH I

There are five pillars of Islam namely: Shahadah, Salah, Fasting, Zakat and Hajj.

There are fixed times and certain limitations or specific circumstances for performing these different forms of worship of Allah I. Allah I fixed the length of obligatory prayers. Obligatory fasting is only in the month of Ramadhan. Zakat is payable once a year. Hajj is once in a lifetime if a person qualifies for it. Quran does not require us to be excessive in these forms of worship. However for the remembrance of Allah I there is neither time, nor any place and no restriction placed upon it. It can be done sitting, standing or lying down. It can be done with or without ablution. It can be done at home or during a journey. It can be done when we are ill or healthy. It can be done during the day or the night. It should be done extensively. Allah I says in Quran Al-Ahzab # 41

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

O you who believe! Remember Allah with much remembrance.

One of the characteristics of a believer is that he engages himself extensively in the remembrance of AllahI. Al-Ahzab # 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ فَرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

Verily, the Muslims men and women, the believers men and women, men and women who are obedient (to Allah), men and women who are truthful (in their speech and deeds), men and women who are patient, men and women who are humble, men and women who give Sadaqat (i.e. Zakat, and alms), men and women who observe fast, men and women who guard their chastity and men and women who

remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward (i.e. Paradise)

Allah I says that even in the battlefield when you are facing the enemies engage yourself in extensive remembrance of Allah I in order to be successful. Al-Anfal # 45

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْۤا اِذَا لَقِيْتُمْ فِرْعٰنَهُ فَاثْبِتُوْۤا وَاذْكُرُوْۤا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿٤٥﴾

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.

One villager said to Prophet Mohammedؐ, “There are many obligatory as well as voluntary things to do in Islam. Please advise me about something which is simple and easy to do so that I can adhere to it.” Mohammad (SAS) said, “Keep your tongue wet with the remembrance of Allah I.” (Musnad Ahmad)

Abu Sayeed Khudri τ narrated that Mohammad ε said, “Engage yourself in remembrance of Allah I so much so that you appear to be crazy about it.” (Musnad Ahmad)

Recitation of Quran is an excellent form of remembrance of AllahI. Az-Zumar # 23

اللّٰهُ نَزَلَ اَحْسَنَ الْحَدِيْثِ كَتٰبًا مُّتَشٰبِهًا مِّثْلٰنِيْ تَقْسَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِيْنَ جُلُوْدَهُمْ وَقُلُوْبُهُمْ اِلَى ذِكْرِ اللّٰهِ ذٰلِكَ هُدٰى اللّٰهُ يَهْدِيْ يَمَّ مِّنْ يَّشَآءُ وَمَنْ يُّضَلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هٰدٍ ﴿٢٣﴾

Allah has sent down the Best Statement, a Book (this Quran), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He wills; and whomever Allah leaves to go astray, for him there is no guide.

Those who turn themselves away from remembrance of Allah I will be big losers.

Al-Zukhruf # 36-38

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e. this Quran and worship of Allah), We appoint for him Satan to be a companion to him. And verily, they (Satans / devils) hinder them from the Path (of Allah), but they think that they are guided aright! Till, when (such a one) comes to Us, he says to Satan, “Would that between me and you were the distance of the two easts (or the east and west)” a worst (type of) companion (indeed)!

Similarly in Al-Maidah # 91

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?

And in Al-Munafiqun # 9

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.

None of the worldly attractions can divert the true believers from the remembrance of Allah. Hence it is like a self test to know

whether I am a true believer or not.

An-Nur # 37

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat, nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

Narrated by Abu Al-Darda τ, Prophet Mohammad ε said to his companions, “Should I tell you something which is superior to all your deeds, which is readily accepted by Allah I, and raises your status with Allah I?” He (SAS) added, “It is better than your giving away all your gold and silver in the path of Allah I, and it is also better than your fighting against the enemies of Allah I, when you kill them and they try to kill you.” The companions said, “Kindly advise us about it.” Mohammad ε said, “Remembrance of AllahI.”

(Ahmad, Tirmizy, Ibn Majah)

There is a Hadith-e-Qudsi where Allah I says, “Whosoever remembers Me in his heart, I remember him in My heart. Whosoever remembers Me in a group, I remember him in a group (i.e. angels) which is far superior to his group.”

(Bukhari, Muslim)

If we engage ourselves in the remembrance of Allah I consistently, the results are very fascinating. For example, Ali τ narrated that Fatima (RUA) had very visible marks on the palms of her hands by grinding the food grain for daily use. That was the time when some prisoners of wars were brought to Prophet MohammadI. Fatima (RUA) went to her father Hazrat Mohammad ε to request him for one of these prisoners as her servant. She did not find her father at

home so she left a message about it with Aisha (RUA). Aisha (RUA) conveyed the request of Fatima (RUA) to Prophet Mohammad ﷺ on return to his home. On hearing this, Mohammad ﷺ came to our home the same night. We both were lying down and I tried to get up on his arrival. Mohammad ﷺ said, “Stay as you are”. He sat between Fatima and me. I could feel the coolness of his feet on my body. Mohammad ﷺ said, “Let me tell you something better than asking for a servant. When you lie down on your bed, recite the following: **سُبْحَانَ اللَّهِ** thirty three times, **الْحَمْدُ لِلَّهِ** thirty three times, **اللَّهُ أَكْبَرُ** thirty four times. This is indeed better for you than a servant.”

(Bukhari)

Imam Ibnu Taimiya said that whosoever would recite these words at his bedtime will never feel lazy or tired.

This Hadith teaches us to be patient in facing the hardships of life just like Mohammad ﷺ advised his own daughter.

There is another similar hadith narrated by Abu Hurairah τ . A poor Muslim came to Prophet Mohammad ﷺ and said, “We pray and similarly our rich brothers pray. We fast and they fast too. They perform Hajj and Umrah and give a lot in charity which the poor can’t do. Hence they are always ahead of us in doing good deeds.” This was a serious concern of poor Muslims since they wished to compete with their rich brothers in submission to Allah I. Prophet Mohammad ﷺ said to them, “Do you want to know something which will make you equal to your rich brothers and nobody will be able to excel you. You can achieve this by reciting (**سُبْحَانَ اللَّهِ**) thirty three times, (**الْحَمْدُ لِلَّهِ**) thirty three times and (**اللَّهُ أَكْبَرُ**) thirty four times after offering each salat.

Only the remembrance of Allah I soothes and satisfies the hearts. Ar-Rad # 28

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

Those who believe (in the Oneness of Allah), and whose hearts find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest.

We pray to Allah I to enable us remember Him in the best possible way. Prophet Mohammad ﷺ said to Maaz bin Jabbal τ to make the following supplication after every Salat.

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

“O Allah I enable me to remember You, thank You and worship You in the best possible way.”

Which is that best-possible-way of remembrance of Allah I? Allah I specifies it in Quran, Al-Araf # 205

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ
الْعَافِينَ ۝

And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

May Allah I keep our tongues wet with His remembrance. (Ameen).

OPENING AND CLOSING CHAPTERS OF QURAN

In the opening chapter of the Quran, first of all, we praise AllahI. In fact, everything must start with the praise of AllahI. In the opening chapter we ask Allah I for two things. We ask for His help and also to show us the straight path. Both these things are crucial for the success of a person in this world and in the life to come. When a person tries to achieve these two things, Satan does his best to interfere. Satan interferes in two ways. Firstly, by making evil plots

against the obedient servants of Allah I and secondly, by whispering evil in the hearts of the people. Yusuf # 5

إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ ﴿٥﴾

Shaitan (Satan) is to man an open enemy!

And in Sad # 82-83

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

(Satan) said: "By Your Might, then I will surely mislead them all, except Your chosen slaves amongst them ."

Allah I has given us very powerful tools to fight against Satan and his followers in the form of the last two surahs of the Quran.

Hafiz Ibn-e-Qayyim الحافظ ابن القيم said that there are great benefits and blessings for the people in these two surahs. These surahs dispel magic and all other physical and spiritual calamities. In fact, person needs treatment and relief from these calamities more than his breathing, eating and clothing. Without relief from this hardship the life of a person will be miserable in spite of all the amenities of life available to him. Even the Prophets may be affected by magic.

Aisha (RAU) narrated that one hypocrite did magic to Prophet Mohammad ﷺ. As a result of it Mohammad ﷺ fell ill. The nature of this illness was such that some time he thought that he had finished a certain task, although it was not yet done. Hence it caused a kind of forgetfulness. One day, Prophet Mohammad ﷺ said to Aisha (RAU), "Allah I has informed me the cause of illness." He added, "Two persons came to me in my dream. One sat down near my head and the other near my feet. The person near my head asked the other person, 'What kind of illness Mohammad ﷺ has?' He replied, 'Mohammad ﷺ is under the influence of some magic.' First person asked, 'Who did the magic on him?' He replied, 'Labeed bin Asam who is hypocrite and a friend of Jews.' First person asked, 'How he did the magic?' He replied, 'Using a comb and the teeth of the comb.' The first person

asked, ‘Where is this comb?’ He replied, ‘This comb is wrapped in a cover and is buried under a stone in a well. This well is called Zarwaan (ذروان)’”

Prophet Mohammad ﷺ went to that well and took the comb out. Mohammad ﷺ became healthy. (Bukhari & Muslim)

Ibn-e-Kathir has described from Imam Thalbi الإمام الثعلبي that there was a thread with eleven knots along with that comb. Allah I revealed the last two surahs of Quran with eleven verses in them. Prophet Mohammad ﷺ undid each knot of the thread after reciting one verse from these two surahs. When all knots were undone, he suddenly felt a great relief.

Imam Malik said in his book Al Muwatta (الموطأ), “Aisha (RAH) narrated that whenever Prophet Mohammad ﷺ got ill, he used to recite the last two surahs of Quran and after breathing on his hand, he used to touch his body with his hands. When he was extremely ill near his death, she used to recite these two surahs and then breathe on his hand. After that he would touch most of his body with his hands.”

In fact nothing can harm or benefit a person without the will of Allah I. Hence, in order to save ourselves from all forms of evils, we must try to come under the complete protection of Allah I. We should not only seek His protection but also should make ourselves a good candidate for His protection through our good deeds and actions. Surah Al-Falaq teaches us how to come under the protection of Allah I against the worldly evils. Similarly surah An-Nas teaches us how to come under the protection of Allah I against evil which ruins our spiritual lives.

In Surah Al-Falaq we see protection of Allah I specifically against three things.

- (i) From the night when its darkness has spread. It is because during the night Jinn, Satan, harmful animals,

insects, thieves and enemies come into action. Magic is also more effective at night. Breaking of dawn reduces their harmful influence.

- (ii) From the evil of the witchcraft when they blow in the knots. It is very destructive since a person under the influence of the magic is usually not aware of the magic done to him. He keeps finding other cures for his ailment.
- (iii) From the evil of a jealous person. Some people are jealous of the success of another person. For example Satan became jealous of Adam and Eve.

Recitation of Surah Al-Falaq protects us against above evils in this world.

Uqba-bin-Amar τ narrated that prophet Mohammad ε said “Tonight such verses are revealed to me who have no match at all. Al-Falaq and An-Nas.” (Muslim)

In another Hadith ,Uqba-bin-Amar τ (عقبة بن عامر) narrated that Mohammad ε said to me during a journey, “Would you like to learn two fantastic Surah.” I said, “Please teach me.” He taught me Surah al-Falaq and Surah An-Nas. He recited the same surah in Salat-ul-Maghreb that day. He then said to me, “You should recite these surah when you go to sleep and when you wake up.”

(Tirmidhi, Abu-Dawud, Nasai')

Ibn-e-Kathir has mentioned that Satan is with each person and that Satan tries to make sins attractive to the person. If Satan fails in this, he tries to bring show-off and arrogance in various forms of worship performed by a person. Satan also tries to put doubts in the knowledge of scholars. Hence Satan tries his best to ruin a person spiritually. Only Allah can save us from evils of Satan. Recitation of Surah An-Nas will provide this protection of Allah I.

Anas τ narrated that Prophet Mohammad ε said, “One night I was walking in a street with my wife Saffiya(RAA) (صفية). Two of my companions came across me in the street. I stopped them and informed them that my wife Saffiya was with me. They said to me, ‘O dear Prophet, we did not have any wrong ideas in our minds.’ The Prophet (SAS) said to them, ‘Satan may induce doubts about me in your minds.’”

(Bukhari)

Hence we must always make things clear to other persons so that doubts are not created among us. This will defeat the Satan.

The last two Surahs are our shield against Satan and will protect us against all physical and spiritual evils. The opening as well as the closing of the Quran is indeed fantastic.

URGENT REMINDERS

Frequent mistakes in making wudhu with water.

- 1- Elbows remain dry.
- 2- Ankles remain dry.

Note that without proper wudhu salat is not valid.

Avoiding mistakes in performing salat.

- 1- Between two sojoods sit up properly.
- 2- Do not raise feet during the sojood even momentarily. Similarly nose should be touching the ground during the sojood.
- 3- Keep elbows raised above the ground during the sojood. (Muslim)
- 4- Do not make any movement before the Imam does it.
- 5- Stand up straight as much as you can after ruku.
- 6- Do not run to join a congregational salat.
- 7- Be stationary and attain calmness in each stage (bowing, standing, prostration and sitting).

PROPHET DAWUD (AS)

Prophet Dawud ؑ was descendent of Prophet Ibrahimؑ. Allah I gave him Zaboor for the guidance of Israelites. Zaboor had same basic guidance as provided in Torah.

Hence Prophet Dawud ؑ revived the guidance of Allah I brought by Musa ؑ. Zaboor was in the form of songs. Allah I not only bestowed upon Dawud ؑ Prophethood but also a very vast dynasty spreading over Syria, Iraq, Palestine, and Eastern Jordan and beyond. He was a very eloquent speaker and his speech was very enjoyable, effective and easy to understand. He was always led to correct decision making even in the most complicated matters. Allah I says: Sad # 20

وَسَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ ﴿٢٠﴾

We made his kingdom strong and gave him Al-Hikmah (Prophethood) and sound judgment in speech and decision.

Allah I gave many miracles to Prophet Dawud ؑ. He used to engage himself extensively in remembrance and praise of Allah I. He had such a melodious voice that the people, birds, animals, Jinns and even mountains used to sway and sing with him. This is mentioned in three different chapters of Quran. Sad # 18,19

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ ﴿١٩﴾

Verily, We made the mountains to glorify Our Praises with him (Dawud) in the 'Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day). And the birds assembled: all obedient to him (Dawud) [i.e. they came and glorified Allah's Praises along with him].

And in Saba # 10

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَنْجِيَالُ أَوْبَىٰ مَعَهُ وَالطَّيْرَ وَالنَّارَ لَهُ الْحَدِيدَ ﴿١٠﴾

indeed We bestowed grace on Dawud from Us (saying): “O you mountains, Glorify (Allah) with him! And you birds (also)!” And We made the iron soft for him.

Also in Al-Anbiya # 79

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ
وَكُنَّا قَالِعِينَ ﴿٧٩﴾

And We made Sulaiman (Solomon) to understand (the case); and to each of them We gave Hukm (right Judgment of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawud (David). And it was We Who were the doer (of all these things).

You may be surprised to read that the mountains sang with Prophet Dawud ﷺ. Don't forget that Allah I has created all the universes and every particle of the universes is obedient to Allah I and praises and glorifies its Creator in a language which we may not understand. Allah I says in Al-Isra # 44

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

Hence it was a miracle of Prophet Dawud ﷺ that animals, birds, Jinns and even mountains used to join him in glorifying Allah I. It is also well known that the pebbles used to make Islamic pledge in the presence of Prophet Mohammad ﷺ and these pebbles glorified Allah I. Similarly animals used to talk to Prophet Mohammad ﷺ. Furthermore, Prophet Mohammad ﷺ used to lean against a trunk of an old tree when addressing his companions. Later a pulpit was built for Prophet Mohammad ﷺ to use it for an address. The companions of Prophet

Mohammad ﷺ heard the trunk of the old tree crying for being abandoned by the esteemed Prophet. Prophet Mohammad ﷺ touched it by his hand to console it. The tree stopped crying. There is a column built in place of this tree even now in masjid Nabavi Shareef in Madinah Munawarah. It is called Ustawana Mukhalka.

Sheikh Jalalud Din Sayuti الشيخ جلال الدين السيوطي said in Al Khasaes Al-Kubra الخصائص الكبرى that although pebbles glorify Allah I all the time but it was a miracle of Prophet Mohammad ﷺ that the glorification of Allah I by pebbles was heard by the companions when these pebbles were in the palm of Prophet Mohammad ﷺ.

Abdullah bin Masoud τ narrated that, “We used to eat meals with Prophet Mohammad ﷺ and we used to hear by our ears the glorification of Allah I by the meal served there.” (Bukhari)

Jabar bin Samra τ جابر بن سمرة narrated that Prophet Mohammad ﷺ said, “I recognize that stone in Makkah which used to say salam to me even before I became a Prophet. I even recognize it now.”

(Muslim)

Abu Saeed Khudhri τ أبو سعيد الخدري narrated that Prophet Mohammad ﷺ said, “People, Jinn, trees and stones listen to Aazan and they shall witness the belief of Muezzin on the day of Judgment.”

(Ibn Majah)

Hence every thing including mountains glorify Allah I. The actual miracle of Dawud υ was that the glorification of Allah I by the mountains could be heard by human ears.

Although Prophet Dawud υ was a great emperor but he did not wish to take a single penny from the government funds for his personal and family needs. He used to do various jobs with his own hands to earn his living like an ordinary person. He used to pray to Allah I to make such labor easy for him so that at no time in life he would need to depend on government funds.

Prophet Mohammad ﷺ said, “Any earning made by a person by his own hand is the best earning. Indeed, Prophet Dawud ؑ used to earn his living by his own hands.” (Bukhari)

Hafiz Ibn Hajr said, “Although it is permissible for a Caliph of Islam to take reasonable amount from the government treasury to meet the basic needs of his family, it is, however, better that he finds alternative, honest means to earn his living”. For example Caliph Abu Bakar τ repaid all the funds to the government treasury before his death which he had borrowed in the form of a stipend during his Caliphate.

Allah I granted the prayer of Prophet Dawud ؑ for making his daily living easier for him since he had also to fulfill the responsibilities of running the affairs of a very vast kingdom. Allah I made the iron soft for him. Saba # 10

وَأَلَّنَّا لَهُ الْحَدِيدَ ﴿١٠﴾

And we made the iron soft for him.

Also in Al-Anbiya # 80

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحِصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾

And We taught him the making of metal coats (for battles), to protect you in your fighting. Are you then grateful?

This was another miracle of Prophet Dawud ؑ.

Syed Mahmood Alosi سيد محمد الأوسي has narrated from Qurtabi in Ruhul Maani روح المعاني that Allah I taught Prophet Dawud ؑ to make metal coats for battles which were not heavy for the soldiers. Soldiers' movements were not hindered in the battlefield by using these light iron coats. Nobody else was able to make such light iron coats before this time.

It is important to point out that we should not look down upon people who work with their own hands or work in factories. Ignorant people indulge in name calling to iron smiths and other handymen.

We should be proud of these workers since they are following the footprints and sunnah of Dawud ﷺ.

Allah I bestowed many unique favors upon Prophet Dawud ﷺ and Prophet Sulaiman ﷺ. With these bounties of Allah I they became more and more thankful to Him. Allah I reminds them about this mandatory thankfulness in Saba # 13

أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

Work you, O family of Dawud (David), with thanks! But few of My slaves are grateful.

Ibn-e-Kathir has mentioned that in the house of Prophet Dawud ﷺ and Prophet Sulaiman ﷺ the whole family had agreed upon such a schedule that at least one of them was always engaged in the remembrance of Allah I during the entire day and night.

Prophet Mohammad ﷺ said that Allah I loved the prayer of Dawud ﷺ the most. Prophet Dawud ﷺ used to sleep first half of the night, then used to pray for one third of the night and then used to sleep for the remaining one sixth of the night. Similarly Allah loved the fasting of Dawud ﷺ the most. Dawud ﷺ used to fast on alternate days which are the hardest. (Bukhari, and Muslim)

Tirmidhi and Imam Abu Bakr Al Jassas أبو بكر الجصاص have narrated from Atta-bin-Yasar عطاء بن يسار, that when verse # 13 of Saba was revealed to Prophet Mohammad ﷺ, he mounted his pulpit and after reciting this verse said, “If someone does three things, his reward will be similar to Prophet Dawud ﷺ”. His companions inquired humbly, “What are those, O Prophet of Allah ?” Prophet Mohammad ﷺ said, “To do justice when one is angry or at peace; to follow the middle path in adversity as well as in affluence; and to fear Allah both openly and secretly”.(Qurtabi, Ahkam-ul-Quran)

When more and more favors of Allah I were bestowed upon Prophet Dawud ؑ, Allah I reminded his family to engage themselves more and more in thankfulness of Allah I.

It is narrated by Fadheel bin Ayyad that when this reminder of thankfulness was revealed to Prophet Dawud ؑ, he said, “O Allah, how can I fulfil this instruction of Yours since offering of thankfulness is also one of Your bounties which itself requires thankfulness to You.” Allah said, “O Dawud, now you have thanked Me fully since you have understood and recognized your limits”.

May Allah I grant us this humbleness of Prophet Dawud ؑ. (Ameen)

VISITATION ETIQUETTES

The etiquettes of visitation are an important aspect of the Islamic way of life. It demonstrates how Islam emphasizes human rights and social justice in daily life. Any carelessness or departure from these etiquettes invades others’ privacy and somewhat terrifies them. Islam means ‘peace’ in all phases and forms of life. It is, therefore, very important to understand the guidance of Allah I in order to promote peace in a society. Allah I says in An-Nur # 27-29.

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا
ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ
لَكُمْ وَإِن قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَن تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember. And if you find no one therein, still, enter not until permission has been given. And if you are

asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do. There is no sin on you that you enter (without taking permission) houses not used for living, (when) you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.

Hence we are not allowed to enter a house without the permission of the owner. It is also prohibited to peep inside the house when the door is opened for you. This instruction is described in detail in the above verses. Houses are divided into four categories. Islamic manners and prohibitions are then described for each category.

In the first category is your own house in which you live alone. Obviously there is no need to get anybody's permission to enter it. Hence it is not mentioned specifically in the above verses.

In the second category are the houses in which other people live. You are not allowed to enter these houses without saying 'Salaam' to the residents and then seeking their permission to enter it. There is a great deal of wisdom in it, which will be described in later part of this article. You should enter the house only if permission is granted by the resident.

In the third category are the houses, which are vacant, or nobody seems to be present in the house at that time. You are again not allowed to enter such houses. Nobody is allowed to transgress others' property without their permission even if it is vacant. Islam advocates such high standards and, indeed, high respect for others and their properties.

The fourth category of the houses is those which are made for the use and benefit of the general public. Examples of these are railway stations, schools, restaurants and rest houses. You are permitted to enter these houses without formal permission.

The wisdom in these regulations is very fascinating. Allah says in the Quran: An-Nahl # 80

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا

And Allah has made for you in your homes an abode.

Allah I has made your house for your total peace and tranquility.

This peace can only be enjoyed if a person can operate in his house with complete privacy and freedom. Any form of intrusion from outside would destroy this peace. It is not allowed in Islam to interfere in other's freedom. It would amount to intentionally harming the other, which is 'haram' or not permissible in Islam.

Besides, if we visit a person with his permission, we are well received. He will not only respect us but also will try to help us as much as he can. On the contrary, if we impose ourselves on him, we will be actually terrifying him with this uncalled for intrusion. Obviously he will try to get rid of us as fast as he can without rendering any help in any form.

When we say 'salaam' to a person even before seeking his permission to enter the house, we are cultivating a love bond between us. 'Salaam' means that you are totally safe from my hand and tongue. 'Salaam' is a supplication for him expressing that he may be saved from all grief. 'Salaam' is also a declaration and promise of mutual respect, honor and dignity. How wonderful would it be to start an interaction in this manner? On the contrary, if a person does not say 'Salaam' and then seek permission for entry into another's house, he is definitely harassing and terrifying the other. Islam intends to cut roots of such terrorism by advocating social manners and etiquettes.

These regulations are also to prevent moral corruption. For example, if a person enters other's house without permission, he may come across the wife or daughters of the resident. Satan may put

wrong ideas in the visitor's mind. Many such moral corruptions can be prevented if Allah's I guidance is followed.

Last but not least, it is to preserve the privacy of the residents. For example, a resident may be engaged in some private activity in his home which he does not want others to know. In Islam, it is not allowed to look for others' secrets. Allah I says in Al-Hujurat # 12

Do not spy on others وَلَا تَجَسَّسُوا

It is narrated by Qurtubi , Prophet Mohammad ε said, "Do not backbite. Don't look for others' secrets, since anybody who looks for the secrets of Muslims, Allah I will reveal his secrets. Furthermore, if Allah I chooses to look for a person's secrets, that person is disgraced even in his own home."

Hence these regulations of visitation are a fair and balanced solution of many social evils. These regulations are not on paper only. Prophet Muhammad ε and his companions practiced them and created a very enviable Muslim society. Some of those situations are mentioned here by way of illustration.

Imam Malik has mentioned in his book Muwatta الموطأ, as narrated by Atta bin Yasar عطاء بن يسار that one person came to Prophet Mohammad ε and asked, "Should I ask permission to enter my mother's house?" Prophet Mohammad ε said, "Yes". The person said, "Dear Prophet, I live with my mother in that house". He was again told not to enter the house without permission. The person added, "Dear Prophet, I am mostly there with my mother to serve her." Prophet Mohammad ε said, "You must seek permission first. Would you like to see your mother improperly dressed?" He said, "No." The prophet said, "That is why permission is necessary to avoid any mishap like that."

Ibn-e-Kathir has mentioned that it is not mandatory to get permission for entry if your wife is living in a house all alone. It is,

however, appropriate to do so. For example, wife of Abdulla bin Masood τ said, “My husband used to knock on the door before entering the house so that he did not see me in a condition which he did not like.”

The correct ways of getting permission is to first offer ‘Salaam’, then knock the door, or ring the bell. If a resident inquires about your identity, you should promptly give your full name. It is wrong to remain quiet or to say “I”. This will create anxiety, apprehension or terror in the mind of the resident.

If there is no answer from inside the house after you say ‘Salaam’ followed by knocking on the door, please repeat this drill another two times. If there is still no answer, you should not enter the house.

There are many other similar situations, which need to be mentioned here for clarity. If a resident of a house requests you to visit him another time, you must fulfill his wish. You should not mind his request since he may have a genuine excuse. You are in any case not allowed to impose yourself on others.

Islam is very fair and a balanced religion. It also recognizes the rights of visitors. Prophet Muhammad ε said,

إِنَّ لِرُؤُوسِكُمْ عَلَيْكُمْ حَقًّا

Your visitors have right to visit you.

Hence it is the duty of the resident to come out and greet his visitor. He should not turn away his visitor without a genuine reason.

It will be helpful to add here that the buildings for public use may have their local conditions for entry. These conditions must also be obeyed. For example, you cannot enter on the platform of a railway station without buying a ticket for it. Similarly there may be a residence for the manager of this property. We are not allowed to enter such houses without permission.

Islamic scholars have drawn many inferences from the above discussions. A few examples are given below:

1. It is not proper to call a person on phone at the time of his sleep except in the case of extreme emergency. Similarly it is not allowed to call him at the time of his obligatory prayer. It is intrusion on the freedom and privacy of a person and harms him just like we harm him by entering his house without permission.
2. If you have to call a person on phone quite often, please ask for an appropriate time for calling him. Make sure that you follow his guidelines.
3. If you have to make a long conversation on phone, it is advisable to ask the other person if he has time to engage in longer conversation.
4. If some one calls you on phone, you should pick the phone since caller has the right to talk to you.
5. If you visit someone, don't stand in front of the door. You may invade the privacy of a resident on his opening the door. Do not peep inside the house. It is narrated by Sahl bin Saad سعد بن سهل that whenever Prophet Mohammad ﷺ visited a house, he never stood in front of the door. He always stationed himself on the right or left side of the door and then used to ask for permission after 'Salaam'.
(Bukhari and Muslim)
6. In case of emergencies like fire or accident, it is allowed to enter others' houses without their permission. One should rather hurry to help others.
7. Prophet Mohammad ﷺ said, "If you send for a person with your messenger, the visitor may enter the house with the messenger without seeking formal permission. Company of the messenger is

equivalent to permission for entry in the house.
(Abu Dawud)

In fact the modern terrorism is due to the disobedience of these social regulations which the Creator has provided us centuries ago.
Al-Mulk # 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

Should not He Who has created know? And He is the Most Kind and Courteous, All-Aware (of everything).

Many people are living a miserable life in spite of all the modern amenities and facilities available to them. This fear and apprehension is because of ignoring the laws of the Creator.

Islam emphasizes to follow these social regulations when visiting Muslims as well as non-Muslims. These regulations are not for the poor and ordinary people only. Islam emphasizes that these regulations should also be observed by the rich and those holding high offices. Islam treats everyone equally. It is another proof that Islam is a true and natural religion.

There are also visiting etiquettes for the members of a household living under the same roof. These are described in great detail in An-Nur # 58-59

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَازٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ ؕ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salat, and while you put off your clothes for the

noonday (rest), and after the 'Isha' Salat. (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.

Hence the parents must train their children to learn these manners. Furthermore, those who follow these etiquettes in the household would observe these when visiting other homes.

By following these manners, the life becomes very organized, dignified and respectable at home as well as outside. Such society definitely enjoys peace, tranquility, honor and dignity.

I hope that if we follow these social regulations we can cut down the roots of modern barbarism and terrorism and lead a life of mutual respect, dignity and honor and be proud of each other.

RESPECT FOR THE PARENTS

Every religion and culture agrees about treating the parents respectfully. However the approach of Quran is unique. Whenever Allah I reminds the people about His obedience and worship, it is usually followed by the guidance about the obedience and respect for the parents. For example, it is mentioned very briefly but very emphatically in Surah Luqman # 14

أَنْ أَشْكُرَ لِيْ وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾

Give thanks to Me and to your parents. Unto Me is the final destination.

We should not forget that just as the rights of Allah I are obligatory, the rights of people are also important. But among the people, the rights of parents are the foremost. Al-Ahqaf # 15-18

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبِّتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾ وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلْتُ الْقُرُونِ مِنْ قَبْلِي وَهُمَا يَسْتَعِيبَانِ اللَّهَ وَبِلَكَ ءَامِنِ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise - a promise of truth, which they have been promised. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allah for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allah is true." But he says: "This is nothing but the tales of the ancient." They are those against whom the Word (of torment) is justified among the previous

generations of jinn and mankind that have passed away. Verily, they are ever the losers.

Allah I has ordered and has insisted upon the people to treat the parents with dignity and respect. Among the parents, the mother has more rights than the father for the reason mentioned in above verses.

Prophet Mohammad ﷺ said:

صِلْ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَكَ فَأَدْنَكَ

“Serve your mother, then your mother, then your mother, then your father, then nearer relatives then those who came after them as relatives.”

Allah I has indeed given this status of high dignity and respect to every mother for several reasons.

1. She experiences extreme hardship in bearing and in giving birth to the child.
2. She provides pre birth and post birth nourishment to the child.
3. Mostly the woman brings her child up and serves the need of the child day and night.
4. She teaches and trains the child. The psychologists say that the education and training during the first few years of a child’s life is the determining factor in making his future personality. True all great men have great mothers.

Above all, this respect for a mother is mandatory because Allah I has ordered us so. Unfortunately many mothers misuse this privilege and honor accorded to her by Allah I. Many mothers take partial or total control of the children and they prefer to follow the dictates of their mother. It makes the father somewhat ineffective. So much so that such mothers pitch the children against the father in various family matters and the family structure is somewhat weakened and at times it collapses. These mothers forget the other instructions of Allah I in the same Quran. An-Nisa # 34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَأَلْمَزْنَ اللَّحْنَ قَلْبَتُنَّ حَفِظْتُنَّ لِغَيْبِ بِي مَا حَفِظَ اللَّهُ

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property).

Allah I has given more instructions in the Quran about the family life than any other matter since the stability of the family life is the most important thing in the eyes of Allah I. This unislamic behavior of some mothers and their harassment towards their husband is very destructive. It decreases the reward of such mothers with Allah I for the various services they have rendered to the family. Some mothers realize their mistake in the later part of their lives when they are caught up in the problems originated by them. It is too late to mend the damage since the destruction is done. The children whom they love are the biggest losers.

In fact any mischievous plot or a practice against the teachings of Quran and Hadith fires back on the maker of such plot. Fatir # 43

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

But the evil plot encompasses only him who makes it.

I am sure many would agree with the above analysis but it requires great courage and consciousness of Allah I to avoid this self created destruction of family life and the Muslim society.

Very detailed instructions are given for our duty to our parents in Al-Isra # 23-25

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا أُمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٤٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا ﴿٤٥﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

In these verses Allah I has also instructed us to worship Him Alone and be good to our parents. Hence respect for the parents is incumbent upon a person. There are several traditions to further educate us about it.

One time a person asked Prophet Mohammad ﷺ, "What action, on part of a person, Allah I loves the most?" Prophet said, "To pray at its appointed time," The person asked, "What action Allah I loves next in this order?" Prophet ﷺ said, "To treat your parents nicely."

(Bukhari)

Abdullah bin Omer τ narrated that one person requested Prophet Mohammad ﷺ to allow him to join the jihad. Mohammad ﷺ asked him, "Are your parents alive?" He said, "Yes, indeed." Mohammad ﷺ said, "Serving your parents is the jihad for you."

(Bukhari)

Quran is instructing and insisting on showing the maximum possible respect for the parents. It also means that we should show respect to those who are related to our parents and those who are close friends of our parents.

Abdullah bin Omer τ narrated that Prophet Mohammad ε said, “If you show respect to the friends of your father, you have, in a way, displayed respect for your father.” (Bukhari)

In the above verses of Al-Isra, Allah I has reminded us about our helplessness and total dependence on our parents during our childhood. Our parents fulfilled our wishes cheerfully and lovingly. It is mandatory for the children to treat their parents accordingly.

Although, parents must be respected all the time, extreme care, consideration and love must be accorded to the parents if they happen to be old.

Very specific and important instructions are given by Allah I :

1. Don't say even a word of disrespect to them.
2. Don't shout at them.
3. Talk to parents very humbly and kindly.
4. Act very submissively and gently to them. This humility should display mercy for them. The humility should be from your heart and not as a show business.
5. It is not possible for a person to give all kinds of comfort to his parents, since you can only serve them to the best of your ability. Hence, it is necessary to make the following supplication.

“O Allah I, please show mercy to my parents as they used to show mercy to me in my childhood.”

We should continue making this supplication even after their death. We should not forget that Allah I taught this beautiful Dua to us for our beloved parents.

In the above quoted verse # 25 of Al-Isra, Allah I is consoling us that if something comes out of our mouths about our parents because of our carelessness or extreme hardship, Allah I will not punish us for it as long as we repent. Allah I knows what is deep in our hearts.

Old age is a very difficult stage of life. Ya-sin # 68

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٥٧﴾

And he whom We grant long life - We reverse him in creation (weakness after strength). Will they not then understand?

Qurtubi has mentioned a very interesting event, narrated by Jabber bin Abdullah τ.

One person came to Prophet Mohammad ε and complained that his father has taken over all his wealth. Prophet Mohammad ε said to him, “Go and bring your father with you.” In the meanwhile Jibreel υ came to Prophet Mohammad ε and said to him, “When his father comes here, ask him about the words he uttered to himself which even his own ears didn’t listen”. When the young man brought his father, Prophet Mohammad ε asked him, “How come your son is complaining that you have taken all his wealth?”

The father requested the Prophet ε “Please ask my son where do I spent this money apart from spending it for his aunt and for my personal need?”

The Prophet ε said, “That’s it. Everything is clear to me now.”

The Prophet ε asked the father, “What words did you utter to yourself whom even your own ears did not hear?”

This person was amazed at this remark and said, “It is indeed a miracle that you know about it. The fact is that I did utter some pieces of poetry in my heart quietly which even my own ears did not hear.” The Prophet ε asked him to recite this poetry for them. This person recited a beautiful poetry in Arabic. The translation of the poem is as follows:

I gave you food in your childhood and supported you even after you had attained youth. All your expenses were on my shoulders.

I used to be awake all night and used to be very perturbed when you fell ill at night. It was as if your illness was my illness and wept for it all night.

The fear of your death was always haunting my mind although I knew that death will occur only at its appointed time which can't be altered at all.

When you reached this mature age, which I always longed for, you usually reacted to me harshly and always gave me bad talk. You behaved to me as if you were doing some sort of personal favor to me.

Alas! If you did not wish to fulfill my rights as your father, you could have treated me like an acceptable neighbor.

I wish that you should have at least fulfilled my rights as your neighbor and not acted as a miser in spending my own money on me.

On listening to this thrilling poem, the Prophet Mohammad ε grabbed the neck of this young man and said to him,

أَنْتَ وَمَالُكَ لِأَبِيكَ

“Go, you and your wealth all are for your father.”

In another Hadith, Abu Hurairah τ narrated that Prophet Mohammad ε rose to the first step of his pulpit for an address and said: (رَغِمَ أَنْفُهُ) “He ruined himself totally.”

Then he rose to the second step and repeated these words. Finally he rose to the third step and repeated these words the third time. His companions asked, “ O Prophet of Allah , who ruined himself?” Mohammad ε said, “A person who witnesses the month of Ramadhan and does not get his sins forgiven from Allah υ,a person who doesn't send salam to me when he hears my name, a person who sees his old parents and could not enter Paradise.”

(Muslim)

In other words all these three things would definitely lead a person to paradise if he followed Allah's guidance.

May Allah I create sincere respect in our hearts for our parents and grant us paradise through them. (Ameen)

INTEREST OR USURY

Dealing in interest or usury is totally forbidden or haram for Jews, Christians and Muslims as they received guidance from one and the same God. Allah I knows that interest is extremely destructive for any group of people at any place and time. Jews and Christians have openly violated this law of Allah I. They have also imposed it on the people of other faiths so much so that these people of other faiths are deeply buried in it and do not find a way out of this hardship. An-Nisa# 160-161

فَيُظْلَمُونَ مِنْ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا

For the wrong-doing of the Jews, We made unlawful for them certain good foods which had been lawful for them - and for their hindering many from Allah's Way; And their taking of Riba (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

Many of the Muslims are also caught up in this wave of destruction. They try to find ways to go around the law of Allah I. Some times they give lame excuses to justify their involvement in interest bearing activities. It is, therefore, essential to review the guidance provided by Quran and Hadith pertaining to interest.

Very detailed guidance is given in Surah Al-Baqarah # 275 -276 & 278-280

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 فَمِمن جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ
فَأَنْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾
يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾

Those who eat usury will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan leading him to insanity. That is because they say: "Trading is only like usury," whereas Allah has permitted trading and forbidden usury. So whosoever receives an admonition from his Lord and stops eating usury shall not be punished for the past; his case is for Allah (to judge); but whoever returns to usury, such are the dwellers of the Fire - they will abide therein. Allah will destroy usury and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.

There is a warning from Allah for those who do not give up usury and play games with the guidance of Allah SWT. Surah Al Baqarah #278-280

يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ
تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا
تُظْلَمُونَ ﴿٢٧٩﴾

O you who believe! Be afraid of Allah and give up what remains (due to you) from usury (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly, and you shall not be dealt with unjustly. And if the debtor is in a hard time (has no money), then grant him time till

it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

According to the view of many scholars a person involved in interest will be raised in his grave as if Satan has over powered him and he will be acting crazy as mentioned in Al Baqarah Verse #276 given above. He will, therefore, be easily identified. This is because he made fun of the law of Allah I by saying that interest is identical to trade since both involve some amount of profit. On the other hand, Allah I ,Who created everything knows the best, and HE by His Grand Wisdom made interest haram and the trading halal. Al-Mulk # 14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

Note that by giving charity, a person gives his wealth to others and it somewhat reduces his capital. By charging interest a person receives money from others on top of his capital. Quran explains this contradiction. A person who gives charity does so for the sake of Allah I and for the reward from Allah I on the Day of Judgment. This reward is immense. Hence his capital and benefits have actually grown. The person who charges interest will have no blessing in his wealth and trade and he will be definitely a loser on the Day of Judgment.

One day Prophet Mohammad ﷺ slaughtered a lamb. Prophet Mohammad ﷺ went out of his house for some engagements. His wife Aisha رضي الله عنها gave away most of the lamb in charity. On his return Prophet Mohammad ﷺ asked his wife, “How much lamb is left?” She said, “All is gone except this one piece.” Prophet Mohammad ﷺ said, “What is gone is left and what is left is lost.”

Hence anything given in charity is preserved and grows in the sight of Allah I.

Moreover a rich person involved in interest can go bankrupt anytime but the rewards of charity are permanent and everlasting. Similarly a person involved in interest may buy all the amenities of the life but it does not guarantee his restful sleep and peace of mind. On the other hand a person who gives charity will not only have peace of mind but his reward on the Day of Judgment will be tremendous..

Prophet Mohammad ﷺ said. “However large interest may be, its end result is always shortage.”

(Musnad Ahmad & Ibn-Majah)

Allah I says in Al-Baqarah # 279, that if you repent your previous involvement in interest, you will be entitled to your original capital. If you don't repent, you will lose your original capital as well.

Finally, Islam guides towards fellow feeling and an exemplary behavior towards the poor as opposed to exploitation of the poor by the usury system. Allah I says that if you find a debtor in hardship and he is unable to return your original capital right away, you should extend his payment time till he is able to do so. If, however, you totally forgive him and remit it, it would be an act of great generosity on your part.

This clearly shows that the usury system is there to exploit the poor and needy. Allah's I charity system is to help the poor and needy so that they can survive and perpetuate in the life without much distress.

Prophet Mohammad ﷺ said, “If somebody extends the payment period of poor, his reward will be as if he donated this amount in charity everyday of the extension period. This will apply when the period of payment has not expired and the extension was granted. If, however, you give extension after the period of payment has expired,

then the reward will be twice of that stated above.

(Musnad Ahmad)

Allah I also says in Aal-Imran # 130

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ



O you who believe! Eat not Riba, usury, doubled and multiplied, but fear Allah that you may be successful.

The verses of Surah Al-Baqarah were, revealed in the eighth year of Hijra and in view of the seriousness of this subject the companions of Prophet Mohammad ﷺ were very particular about it. Prophet Mohammad ﷺ announced that this Islamic law about usury was equally applicable to both Muslims and non-Muslims. Non-Muslims owed a large amount of interest to Abbas τ, the uncle of the Prophet ﷺ. Abbas τ remitted or forgave his debtors a huge amount of the principal and the related interest, submitting himself to the will of Allah I.

Prophet Mohammad ﷺ said to his companions, “Save yourself from seven things, since they are extremely harmful.” Companions asked, “What are they?” He ﷺ said, “To make partners with Allah I, to perform magic, to kill others unjustly, to involve in usury, to devour an orphan’s wealth to run away in a battlefield to blame a pious woman.” (Bukari and Muslim)

Prophet Mohammad ﷺ also said, “Curse is on the one who takes interest and also on the one who gives interest. Curse is also on those who write and witness these documents as long as they know that it involves interest. All are equal in sin.” (Muslim)

When Prophet Mohammad ﷺ reached seventh heaven during Miraaj, he passed by a community of people. He saw that the bellies of the residents of this community were blown up and looked like a residential house. Their bellies were filled with snakes which were

visible from outside. He asked Jibriel, ؑ “Who are these people?”
Jibriel ؑ said, “These people were involved in usury.”

(Musnad Ahmad)

Definitely Muslim scholars and governments of Islamic countries have to come up with a workable banking system to rescue the Muslims. The will of scholars, government officials and the will of people have to play an important role.

There are some legal financial institutions in a few countries which do offer interest free investments. For example, there is North American Islamic Trust in America which is legally established and runs its affairs very close to Islamic laws. It has an enviable track record of about twenty years. It has a sister institution in Canada which follows Canadian financial laws as well as Islamic laws. There could be other such institutions in European and Asian countries. Unfortunately, when Muslims are introduced to these institutions, they show their reservations and disinterest simply because they are run by their Muslim brothers. This is not a healthy approach. Muslims should at least try to get written details of these institutions and then cool mindedly evaluate them. No project can grow without the support of general public. It is definitely sinful to totally close eyes on these Islamic financial institutions with lame excuses and support the interest bearing bodies.

May Allah I give us the courage and co-operation to come out of this mess. Ameen.

(For reader’s interest)

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PROPHETS AND THE PEOPLE

Allah I sent Prophets among all the nations to provide them guidance. An-Nahl # 36

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily, we have sent among every nation a Messenger (proclaiming): "Worship Allah (Alone) and do not worship all false deities."

Similarly in Fatir # 24

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

And there never was a nation but a warner had passed among them.

And in Ar-Raad # 7

وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

And to every people there is a guide.

We know some of these Prophets from Quran and many others are not known to us.

These Prophets guided people to live a pious, peaceful and honorable life. The Prophets did not ask for any kind of reward from the people for this sincere service to the mankind.

For example, Prophet Lout ؑ said: Ash-Shuara # 164

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

No reward do I ask of you for it. My reward is only from the Lord of all universes.

The selfless service and commitment of the Prophets is amazing while the typical response of the people is very stunning. For example, Nuh ؑ lived among his people for nine hundred and fifty years. The scene of his continuous preaching for nine hundred and ten years is described in Nuh # 5-12

قَالَ رَبِّ انِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿١٠٠﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿١٠١﴾ وَإِنِّي كُلَّمَا
 دَعَوْتُهُمْ لَتَعْفِرَ لَهُمْ جَعَلُوا أُصْبِعَهُمْ فِىْٓ اذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿١٠٢﴾
 ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿١٠٣﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿١٠٤﴾ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ
 إِنَّهُ كَانَ غَفَّارًا ﴿١٠٥﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٠٦﴾ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِ وَيَجْعَلْ لَكُمْ جَنَّاتٍ
 وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٠٧﴾

He said: "O my Lord! Verily, I have called to my people night and day. But all my calling added nothing but to (their) flight (from the truth). And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. Then verily, I called to them openly (aloud). Then verily, I proclaimed to them in public, and I have appealed to them in private. I said (to them): "Ask forgiveness from your Lord. Verily, He is Oft-Forgiving; He will send rain to you in abundance. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers."

We notice that Prophet Nuh ﷺ invited his people during day and during night, secretly and openly, sometimes loudly and sometimes quietly. All he was saying to them was to ask forgiveness from Allah I for their sins since He is extremely forgiving and merciful. For example when people ask for forgiveness from Allah I, He sends down rain for them as a token of His mercy for them. Rain brings forth crops and abundance of wealth and prosperity.

People, however, acted very funny to the call of Nuh ﷺ. They thrust their fingers in their ears signaling Nuh ﷺ that they did not want to listen to him whatever he had to say. Some people covered themselves fully with clothes as if they did not wish to have anything to do with Nuh ﷺ. Putting it in a blunt way they were telling their prophet to get lost and not to bother them with whatever he had to say. People were very arrogant and mean to Nuh ﷺ. As described by

Dhihak ,Ibn Abbas τ narrated that people used to beat Prophet Nuh υ till he collapsed. They wrapped him in a blanket and dumped him in a house hoping that he was dead. As Prophet Nuh υ revived, he prayed to Allah I to forgive his people since they did not understand. In this way he preached his people for three generations since he was granted a very long life as a miracle from Allah I. Nuh υ hoped that the new generation would pay more heed to his message. Unfortunately every new generation turned out worse than its predecessor. In nine hundred and fifty years very few people accepted the guidance.

It is also typical that often the poor people accept the guidance more readily. This annoys the rich since they do not want to be in the company of the poor people. Ash-Shuara # 111-115

قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ
إِلَّا عَلَىٰ رَبِّي لَو تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾ إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

They said: "Shall we believe in you, when the meanest (of the people) follow you?" He said: "And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers. I am only a plain warner."

It is interesting to note that when King of Habsha asked Jaffer τ, "What kind of people have accepted guidance of Prophet Mohammad ε?" Jaffer τ said, "Mostly they are poor people". King of Habsha concluded that Prophet Mohammad ε was definitely a truly guided messenger of Allah I since this was the case with all the previous Prophets.

Typical response of rich people to their Prophets is described in Quran. Saba # 34-35

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِء كَافِرُونَ ﴿٣٤﴾ وَقَالُوا
نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٣٥﴾

And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent." And they say: "We are more in wealth and in children, and we are not going to be punished."

Allah I says to these rich people. Saba # 37

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآلَتِي تُقْرَبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْعَرْشَاتِ ءَامِنُونَ ﴿٣٧﴾

And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allah), but only he who believes (in the Islamic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

People consider it a great disrespect to their forefathers if they followed a different way of life than that of their forefathers. This is the biggest obstacle in accepting the guidance of Allah I. Al-Baqarah # 170

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءَابَاءَنَا أُولَٰئِكَ كَانُوا ءَابَآؤَهُمْ لَا يَعْقِلُونَ ﴿١٧٠﴾ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧١﴾

When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that?) Even though their fathers did not understand anything nor were they guided?

Those who are seeking the truth sincerely casting away all forms of prejudices and hang ups, Allah I will surely show them the 'Right Path.' Al-Ankabut # 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths. And verily Allah is with the Muhsinin (good doers)."

May Allah I give us the courage and strength to search for the real truth.

Most of the Prophets were sent to one nation or a territory. However, Prophet Mohammad ε was sent to all the mankind. Saba #28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

And We have not sent you (O Muhammad (ε)) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

Prophet Mohammad ε is not only the prophet for all mankind but also the message of Allah I sent through him, will remain in the original form till ‘The day of Judgment. Al-Hijr # 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Verily, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).

Hence there is no need for another prophet. Prophet Mohammad ε is the last prophet.

As narrated by Jabar, Prophet Muhammed ε said, “Allah has granted me five gifts which were not given to any prophet before me.

1. Allah I helped me in such a manner that the enemy remains afraid of me for a period of time equivalent to a journey of one month.
2. Allah I allowed my followers to pray on any part of clean land and use clean dust for ablution if water is not available.
3. My Ummah is permitted to make use of spoils of war or booty.
4. Allah I will very kindly permit only me to make the major recommendations (الشفاعة الكبرى) for others on the day of Judgment.
5. Other Prophets were sent to a particular nation or territory. I am sent as a messenger to mankind, Jinn and to all the universes.

(Bukhari and Muslim)

How fortunate we are since Allah I has raised us among the followers of Prophet Mohammad ﷺ. Mussab bin Saeed τ said that we must make the following supplication in order to be an integral part of Ummah of Mohammad ﷺ. Al-Hashr # 10

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

"And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of Kindness, Most Merciful."

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PROPHET SULAIMAN υ

Prophet Sulaiman υ (Solomon) was the son of Prophet Dawud υ (David). They were descendents of Prophet Ibrahim υ (Abraham).

Jews and Christians consider Sulaiman(AS) only a king and not a prophet. In Quran it is clearly mentioned that he was a prophet chosen by Allah I. An-Nisa #163

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿١٦٣﴾

Verily, We have sent the revelation to you (O Mohammad ﷺ) as We sent the revelation to Nuh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and Al-Asbat [the offspring of the twelve sons of Ya'qub (Jacob)], 'Isa (Jesus), Ayyub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon); and to Dawud (David) We gave the Zabur (Psalms).

Prophet Sulaiman υ was very witty from the very childhood. Allah I has described it in Al-Anbiya # 78-79

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفِثَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ
 فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهَا حُكْمًا وَعِلْمًا وَسَخَرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ
 وَكُنَّا فَاعِلِينَ ﴿٦٨﴾

And (remember) Dawud and Sulaiman, when they gave Judgment in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their Judgment. And We made Sulaiman to understand (the case); and to each of them We gave Hukm (right Judgment of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dawud. And it was We Who were the doer (of all these things).

Abdullah Ibn Masood τ, and Abdullah Ibn Abbas τ said that two persons came to Prophet Dawud υ with a dispute. The claimant said that the sheep of the other person had completely destroyed his crop. Prophet Dawud υ said that the cost of his crop is equivalent to the flock of sheep. Hence the claimant should take over the flock of sheep as compensation for his crop. Sulaiman υ was only eleven years old and happened to be sitting next to his father at that time. Sulaiman υ said, “Although it is a very fair decision but I humbly suggest that the flock of sheep should be given to the claimant temporarily to use their milk and wool. In the meanwhile the other person should work in the field of the claimant to bring about new crop. When the new crop fully revives, the flock of sheep should be returned to the real owner of the sheep. Prophet Dawud υ loved this witty decision of his son.

Imam Baghvi said that Prophet Dawud υ died when Sulaiman υ was only thirteen years old. Allah I bestowed upon Sulaiman υ vast kingdom and Prophethood of his father. Sulaiman υ ruled for forty years and he started the construction of Bait-ul-Quds during the fourth year of his kingship.

Allah I gave Prophet Sulaiman ﷺ unique distinction in certain areas some of them are mentioned below.

1. Like his father Dawud ﷺ he could understand the language of birds and animals. An-Namal # 15-16

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾
وَوَرَّثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَأَيُّهَا النَّاسُ عِلْمَنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ
الْفَضْلُ الْمُبِينُ ﴿١٦﴾

And indeed We gave knowledge to Dawud and Sulaiman, and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing slaves!" And Sulaiman inherited (the knowledge of) Dawud. He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)."

2. Winds were put under complete control of Prophet Sulaiman ﷺ.

Al-Anbiya # 81

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ

And to Sulaiman (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

and in Sad # 36

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

And also in Saba # 12

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ

And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's journey i.e. in one day he could travel two months' journey).

Here Quran has mentioned three things:

First of all the winds were under his control. Secondly even the severe and strong winds were very smooth and comfortable for Sulaiman ﷺ. Thirdly, in spite of this soft and soothing effect, the winds were so fast that they enabled him to travel one month's journey during one morning only. Similarly he could travel one month's journey in one evening only.

3. Sulaiman ﷺ loved to build magnificent buildings and castles. Allah I facilitated it for him by providing him fountains of molten copper. Saba # 12

وَأَسْلَمْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

And We caused a fountain of (molten) copper to flow for him, and there were jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We caused him to taste of the torment of the blazing Fire.

Ibn-e- Kathir said that these fountains were in Yemen.

4. Another distinct feature of the Sulaiman's ﷺ kingdom was that Allah I put all animals, birds and even Jinns in his control. In fact Sulaiman ﷺ requested Allah I to bestow upon him a kingdom such as shall not belong to any other after him. Sad # 35

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

Allah I granted his prayer. Jinns used to do all kind of jobs for Sulaiman ﷺ. Saba # 12-13

وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾
يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾

And there were jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our Command, We caused him to taste of the torment of the blazing Fire. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work you, O family of Dawud, with thanks!” But few of My slaves are grateful.

One important work assigned to the Jinns was to build Masjid al-Aqsa in a very magnificent and elaborate manner. It must be mentioned here that Sulaiman ؑ only rebuilt this mosque just like Ibrahim ؑ rebuilt Masjid-al-Haram in Makkah. The following hadith will be very pertinent here.

One time Abu Dhur Al-Gaffari τ asked Prophet Mohammad ε “Which masjid was built first in this world?” Prophet Mohammad ε said “Masjid-al-Haram.” Abu Dhur τ asked which was the second one? Prophet Mohammad ε said “Masjid al-Aqsa”. Finally Abu Dhur τ asked, “How much time elapsed between these two events?” Prophet Mohammad ε said, “Forty years.”

(Bukari and Muslim)

5. An interesting conversation of ants is mentioned in Quran, An-Namal # 16 -19

وَوَرَّثَ سُلَيْمَانَ دَاوُدَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ
الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتَّىٰ إِذَا أَتَوْا
عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمُ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا
يَشْعُرُونَ ﴿١٨﴾ فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
وَإِلْدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

And Sulaiman inherited (the knowledge of) Dawud. He said: “O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah).” And there were gathered before Sulaiman his hosts of jinn and men, and birds, and they all were set in battle order (marching

forward). Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman and his hosts should crush you, while they perceive not." So he (Sulaiman) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

In this way Allah I has demonstrated to the reader the miracles bestowed upon Dawud ﷺ and Sulaiman ﷺ. They could even understand the language of such a tiny insect as Ant from even a long distance. This was a Sign of Allah I and a miracle of Sulaiman ﷺ. This strengthens the faith of the reader in the power of Allah I and the favors He can bestow upon his chosen people. This event is so important that this chapter of the Quran is called 'An-Namal' or 'The Ant'.

Finally it should be noted that many shameful stories are fabricated about Sulaiman ﷺ and Dawud ﷺ during the translations of various Bibles available these days. May Allah I guide these storytellers to the uncorrupted guidance of Allah I in the form of Quran and the authentic sayings of the Prophet Mohammad ﷺ. (Ameen).

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QUEEN SABA

Ibn-e-Kathir said that Saba was the title of the kings of Yemen and Queen Saba was one of them. They ruled there about one thousand years before the birth of Prophet Isa ﷺ. Queen Saba surrendered her dynasty to Prophet Sulaiman ﷺ about nine hundred and fifty years before the birth of Isa ﷺ. The Quran neither mentions the real name of Queen Saba nor the part of Yemen she ruled. It

describes only that part of a story, which provides guidance and is beneficial for the mankind. However, in Jewish stories Queen Saba is mentioned as Bilqis.

Allah I had bestowed upon Sulaiman ﷺ a kingdom, which was unique in the history of mankind. He not only ruled over men but also ruled over the birds, animals and Jinns. The story of Queen Saba is another demonstration of how Allah I can bestow His favors on His chosen people. It is described in detail in Surah An Naml #20-44

The summary of the story of Queen Saba goes like this: Troops of men, animals, birds and Jinns were always present around Sulaiman ﷺ and were very eager to serve him. One day Sulaiman ﷺ inspected his troops and found that a bird called 'Hud Hud' (Hoopoe) was absent. He said, "I do not see Hud Hud here. If this bird is absent without genuine reason, I shall punish it or rather kill it". Soon Hud Hud appeared and humbly said to Sulaiman ﷺ, "I have brought an important piece of information for you which is not known to you." Hud Hud added, "There is a Queen in Yemen. She is extremely affluent and her throne is very extraordinary. Satan has led her and her people astray. She and her people worship sun instead of Allah I."

Sulaiman ﷺ said, "I shall test your statement right away. Take this letter of mine to her and see how she responds to it." Queen Saba read the letter as it fell in her lap. Then she said to her advisors: Surah An Naml #30-31

"This letter is from Sulaiman ﷺ stating 'I start with the name of Allah I, the most Beneficent, the most Merciful. You should not show arrogance and superiority to me and come to me as a Muslim.'" She further said to her advisors, "I always consult you in important matters. Tell me what I should do." Advisors said, "We need not be too concerned about this letter since we are very powerful. Final decision is, however, in your hand." Queen Saba said to her advisors,

“Although we are very powerful, we should be careful in dealing with Sulaiman  . I think we should first try to get an idea of his power. In fact the way this letter has reached me indicates that great caution should be observed in dealing with Sulaiman  . Let me send some messengers to him with a precious gift. In this way the messengers will not only try to estimate his power but also try to understand what is on his mind. It is not advisable to fight with him in case he turns out to be extremely powerful. She added, “The conquerors always destroy the cities they enter and disgrace the residents. Surely we should try to avoid this uncalled for trouble”.

The messengers of Queen Saba delivered the precious gift to Sulaiman  . Sulaiman   said to them, “You and your Queen have totally misunderstood my message. Take this so called precious gift back to her since Allah I has given me far superior things than this.” He added, “Remind your Queen to obey my message immediately. If she fails to do so, I shall be there with my troops. You will not be able to resist my troops. We will drive you out of your city and disgrace you all.”

The messengers conveyed Sulaiman’s   warning to the Queen and informed her about the extraordinary power of Sulaiman   since he ruled over men, birds, animals and Jinns. Queen Saba concluded that fighting with Sulaiman   was like inviting one’s own destruction. She decided to submit to Sulaiman  . When she started her journey to meet Sulaiman  , Allah I informed Sulaiman   about it by revelation to him.

Now Sulaiman   said to his courtiers, “I want that the throne of Queen Saba be brought here before she arrives in my court. Who will do this job.” One very strong, crafty Jinn said, “I shall bring the throne here before you dismiss today’s business.” Another person possessing the knowledge of the book said, “I will bring it here in the twinkling

of an eye.” When Sulaiman   turned his side, he found the throne present in his court. Sulaiman   very humbly thanked Allah I for His favors bestowed upon him, including the transfer of the throne in spur of a moment. Prophets do not take pride in these matters. They rather humble themselves more before Allah I.

Sulaiman   now ordered to somewhat change the look of this throne to test Saba’s intelligence. Queen Saba reached Sulaiman’s   court and he asked her this question, “Is this your throne”? She looked at it and said, “It seems to be mine,” She added, “I already had good idea of your extraordinary power and glory but this incident of my throne further demonstrates your superiority. I humbly submit my loyalty to you.” In this way she thought she had fulfilled the message conveyed in Sulaiman’s   letter.

Sulaiman   was very witty. He came up with another plan to guide her to recognize the supreme power of Allah I. Sulaiman   ordered Jinns to prepare a marvelous palace. The floor of its courtyard was made of transparent glass. A pool of water was located nearby. Because of the extraordinary construction of this palace, it appeared as if the water was flowing in its courtyard. Queen Saba was asked to stay in this palace. As she entered the courtyard of this palace, she tucked up her clothes uncovering her legs. Sulaiman   said to her, “It is not the actual flow of water there. It is only a glass surface.” At this point Saba concluded that these skills have been bestowed upon Sulaiman   by a Superior Power. She declared, “I submit with Sulaiman   to the Creator of all universes.” Hence she became a Muslim. This was exactly what was intended in the letter of Sulaiman   to her. She also put her huge dynasty under the direct control of Sulaiman  . Some scholars say that she married Sulaiman   although the Quran and Hadith are silent about it.

Allah I has described the story of Queen Saba very precisely in Surah An-Naml. Verses 20 – 44

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe penalty, or execute him, unless he brings me a clear reason." But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a magnificent throne. I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way: they have no guidance so they do not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. None has the right to be worshipped but He, the Lord of the Supreme Throne!" (Sulaiman) said: "We shall see whether you speak the truth or you are (one) of the liars. Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

She said: "O chiefs! Verily! Here is delivered to me a noble letter. Verily it is from Sulaiman, and verily, it (reads): 'In the Name of Allah, the Most Gracious, the Most, Merciful: Be you not exalted against me, but come to me as Muslim.' She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)." They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command." She said: "Verily kings, when they enter a town (country), they despoil it and make the most honorable amongst its people the lowest. And thus they do. But verily! I am going to send him a present, and see with what (answer) the messengers return."

So when (the messengers with the present) came to Sulaiman, he said: "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift! Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

He (Sulaiman (ﷺ)) said to his own assembly, "O chiefs! Which of you can bring me her throne before they come to me surrendering them in obedience?" A strong one from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." One with who was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he (Sulaiman) saw it placed before him, he said: "This is by the Grace of my Lord - to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his own self; but if any one is ungrateful, certainly my Lord is Rich (Free of all needs), Bountiful." He said: "Disguise her throne for her that we may see whether she will be guided (to recognize her throne), or she will be one of those not guided." So when she came, it was said (to her): "Is this your throne?" She said: "(It is) as though it were the very same." And [Sulaiman said]: "Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)."

And that which she used to worship besides Allah prevented her (from Islam), for she was of a disbelieving people.

It was said to her: "Enter As-Sarh" (a glass surface with water underneath it in a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaiman) said: "Verily, it is a Sarh (a glass surface with water underneath it)." She said: "My Lord! Verily, I have wronged myself, and I submit [in

Islam], together with Sulaiman to Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)."

All the scholars believe that the letter of Sulaiman   to Saba was unique in the history of mankind. Sulaiman   has very briefly mentioned the Greatness of Allah I, along with his own introduction to her. He warned her not to show off her power to him and finally instructed her to present herself submissively in his court. In fact the last sentence is the most eloquent. It is instructing her to submit herself to Allah I and make herself present in his court as a Muslim. No human being has written such a brief and comprehensive and eloquent letter. This letter was another miracle of Sulaiman  .

Indeed Allah I bestows power, wisdom and humbleness on which He wills.

KHIDR

Meeting of Musa   with Khidr was one of the important events of the life of Musa  . It is described in detail in Surah Kahf. Background of this event is given in a Hadith in Bukhari narrated by Abi-bin-Kaab              .

One day the Children of Israel asked Musa  , "Who is the most learned person on the earth." He said, "I am the most learned person." Allah I did not like this answer. Musa   was expected to say that Allah I knew the best. Hence Allah I intended to provide more training to Musa   as He does to His chosen persons. Allah I informed Musa   that one of His servants was more learned than he was and that this servant was at a place where two seas met. Musa   was very eager to learn more from this person. Musa   requested Allah I to provide him with more detail of this location. Allah I instructed Musa   to put a fish in his basket and travel towards the junction of the two seas. The learned person was at the place where the fish would

disappear. Musa ﷺ started the journey with his boy-servant Yusha bin Noon till they reached near a big rock. They rested there and slept for a while..

The fish got out of the basket and entered the sea. The path of the fish to the sea created a tunnel miraculously. The servant observed this. He, however, forgot to tell Musa ﷺ about the escape of the fish. Hence both continued their journey for another day and night. At this time, Musa ﷺ asked his servant to bring the fish for meal since he was very hungry. Both had experienced a great deal of fatigue during this journey. The servant said to Musa ﷺ, “I forgot to tell you that the fish escaped when we did rest near the rock.” Musa ﷺ said, “It was the location which we were looking for.” Hence they retraced their path back till they reached that rock. They saw Khidr there. Musa ﷺ greeted him. He asked, “Are you Musa ﷺ of the Children of Israel?” Musa ﷺ said, “Yes, and I request you to teach me some of the knowledge you possess.” A long dialogue took place between Musa ﷺ and Khidr. There is much more detail of this dialogue in this long Hadith and also in Al-Kahf # 62-82. Let us follow the wording of Quran .

So when they had passed further on (beyond that fixed place), Musa (Moses) said to his boy-servant: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.” He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!” (Musa) said: “That is what we have been seeking.” So they went back retracing their footsteps. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us. Musa said to him (Khidr): “May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?” He (Khidr) said: “Verily you will not be

able to have patience with me! "And how can you have patience about a thing which you know not?" Musa said: "If Allah wills, you will find me patient, and I will not disobey you in aught." He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself, mention of it to you." So they both proceeded, till, when they embarked the boat, he (Khidr) scuttled. Musa said: "Have you scuttled it in order to drown its people? Verily, you have committed an evil, bad, dreadful thing." He (Khidr) said: "Did I not tell you that you would not be able to have patience with me?" (Musa) said. "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they both proceeded, till they met a boy, and he (Khidr) killed him. He (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed an evil, dreadful thing!" (Khidr) said: "Did I not tell you that you can have no patience with me?" (Musa) said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. (Musa) said: "If you had wished, surely, you could have taken wages for it!" (Khidr) said: "This is the parting between me and you. I will tell you the interpretation of (those) things over which you were unable to hold patience. As for the boat, it belonged to poor people working on the sea. So I wished to make a defect in it, as there was a king behind them who seized every boat by force. And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy. And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their

father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience.”

Let us try to touch upon some of the lessons we learned from this story of Musa ؑ and Khidr.

1. It is not allowed to brag about or any other thing, however justified it may seem.
2. Allah I does not get angry with His chosen people on making any mistake. Allah I provides more training to them to see things in true colors.
3. Musa ؑ was very eager to learn from Khidr even though Allah I had bestowed upon him a great deal of knowledge. Hence acquiring more and more beneficial knowledge is the sunnah of Prophets.
4. Acquisition of knowledge entails a great deal of hard work and patience. Nature of difficulties differs in each case. For example, the servant of Musa ؑ forgot about the fish when it escaped near the rock. They traveled for a day and night and then back again to the rock, experiencing a great deal of hardship and fatigue.
5. A student must show respect to his teacher. Musa ؑ was a prominent Prophet but he addressed his teacher, Khidr, very humbly and respectfully.
6. Allah I gives only limited and specific knowledge to Prophets and His other chosen persons. The knowledge of Allah I is unlimited. Prophet Mohammad ؑ said, “When Musa ؑ and Khidr were in the boat, a sparrow came there. The sparrow rested on the edge of the boat and drank a tiny bit of water

from the sea by its beak. Khidr said to Musa ؑ, ‘The ratio of our combined knowledge with the knowledge of Allah I is somewhat like the ratio of the amount of water in the beak of the sparrow to the water in the sea.’”

7. Prophet Musa ؑ taught us the traveling etiquettes. He explained his servant the direction of their journey and the final destination before they started their journey. We should share such information with our servants. Unfortunately many bosses consider it an insult for them to share traveling information with their servants. Some people even ignore their wives and they like their wives to just follow them with tight lips.
8. Khidr said that he did not happen to do various extraordinary things on his own. Allah I had given him some special knowledge which was not given to Prophet Musa ؑ. Hence all forms of knowledge is a gift from Allah I. He bestows part of His knowledge on which He wills. Allah I knows the unseen and we are very limited in our understanding and comprehension of it.

We thank Allah I for providing this detailed guidance to us for our benefit.

SCENES OF THE DAY OF JUDGMENT

There are many scenes of the Day of Judgment in Quran for our benefit. A few of them are described in this article. Az-Zalzalah # 1-8

اِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلَهُمْ ۝
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. And man will say: “What is the matter with it?” That Day it will declare its information (about all that happened over it of good or evil). Because your Lord will inspire it. That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

The last verse of this Surah is extremely eloquent. According to a Hadith narrated by Abu Hurairah τ, Prophet Mohammad ε called it *الفائدة الجامعة* i.e. single but comprehensive.

(Bukhari & Muslim)

Abdullah bin Masood τ said, “It is the most strong and eloquent verse of Quran.” Perhaps the most stunning scene of the Day of Judgment is in Surah Al-Hajj # 1-2

يَتَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ بَإِذْنِ رَبِّكُمُ السَّاعَةَ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ
مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ
وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a

drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

And in Al-Haqqah # 13-18

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً ﴿١٣﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾
فِيَوْمٍ مَّيْمَدٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

Then when the Trumpet will be blown with one blowing (the first one). And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall. And the sky will be rent asunder, for that Day it (the heaven) will be frail and torn up. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them. That Day shall you be brought to Judgment, not a secret of you will be hidden.

And in Az-Zumar # 68-70

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ ﴿٦٨﴾
فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٩﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِئَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءِ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٧٠﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧١﴾

And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting). And the earth will shine with the light of its Lord (Allah, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged. And each person will be paid in full of what he did; and He is Best Aware of what they do.

Hence when the first Trumpet will be blown all those who are in the heaven and in the earth will faint except a few angels. Later these angels will faint too. Ar-Rahman # 26-27

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٦٨﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٦٩﴾

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever.

Hence those who have already died their spirits will faint too as mentioned in Ibn-e-Kathir.

When second Trumpet will be blown, the spirits will come back to the respective bodies and people will stand up to face their accountability.

Witnesses will be brought and accounts will be settled as in Az-Zumar # 68-70 above and again in Ya-sin # 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

Similarly in Fussilat # 19-23

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لَوْلَا جُلُودُنَا لَمَ شَهِدْتُمْ عَلَيْنَا قَالَ لَوْ أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ أَنْ تُصَبِّحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven [(to the Fire), in group. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do. And they will say to their skins, “Why do you testify against us?” They will say: “Allah has caused us to speak - He causes all things to speak: and He created you the first time, and to Him you are made to return. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has

brought you to destruction; and you have become (this Day) of those utterly lost!”

Hence a person can hide his sins from other persons but he cannot hide them from the parts of his own body. On the Day of Judgment these parts of his body will testify against him. If we truly understand these verses, we will not dare to commit any sin whatsoever.

Abu Hurairah τ narrated that Prophet Mohammad ε said, “Seal will be put on the mouth of a person and his thigh will be asked to describe the various actions of the person. Similarly his flesh and bone will speak out as witness.” (Muslim)

An example of the food for the sinners is given in Ad-Dukhan # 43-50

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْإِثْمِ ﴿٤٤﴾ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلِيِّ الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُوقْ إِنَّكَ ﴿٤٩﴾ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٥٠﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥١﴾

Verily, the tree of Zaqqum Will be the food of the sinners. Like boiling oil, it will boil in the bellies, Like the boiling of scalding water. (It will be said) “Seize him and drag him into the midst of blazing Fire. Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!”

On the other hand true believers will be treated differently. Az-Zukhruf # 68-73

يَعْبَادُ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ﴿٧١﴾ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٤﴾

(It will be said to the true believers): My worshippers! No fear shall be on you this Day, nor shall you grieve, (You) who believed in

Our Ayat, (proofs, verses, lessons, signs, revelation etc.) and were Muslims. Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them; (there will be) therein all that inner-selves could desire, and all that eyes could delight in and you will abide therein forever. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world). Therein for you will be fruits in plenty, of which you will eat (as you desire).

Similarly in Fussilat # 30-32

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ نَزَّلْنَا مِنْ غَمُورٍ رَجِيمٍ ﴿٣٢﴾

Verily, those who say: Our Lord is Allah (Alone), and then they stand firm, on them the angels will descend (at the time of their death) (saying): “Fear not! Nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from (Allah), the Oft-Forgiving, Most Merciful.”

Here the word ‘Nozolan’ or hospitality of Allah I means that many bounties of Allah I will be bestowed upon you even if you ask for these or not. For example, a guest is served many kinds of delicious food even if he asks for it or not. Furthermore, it means that it is only the beginning of the hospitality on your arrival in paradise. What follows this will be even greater.

(Mazhari)

One day Sufyan bin Abdullah Thaqfi τ سفيان بن عبد الله الثقفي requested Prophet Mohammad ε to advise him about something so comprehensive that he did not have to ask about any other thing.

Prophet Mohammad ﷺ said, “Believe in Allah firmly and then stick to that path.” قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَ (Muslim)

Hence angels with good tidings descend on firm believers at the time of death, then in the grave and then on the Day of Judgment as narrated by Zaid bin Aslam in Ad Dur Al Mansur. These angels are the companions of good believers in the worldly life since they put good ideas in the minds of the believers and asked them to be patient in case of a hardship. These angels will also be with the good believers on the day of Judgment to give them good tidings of their entry into paradise.

In Az-Zumar it is described how the disbeliever will be received by the angels. Az-Zumar # 71-72

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَىٰ الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٧٢﴾

And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, “Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?” They will say: “Yes,” but the Word of torment has been justified against the disbelievers! It will be said (to them): “Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!”

It is also described how the angels will greet the good believers. Az-Zumar # 73-74

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein." And they will say: "All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

May Allah I count us among those who will be greeted at the doors of the Paradise.

It is very important to note that the people will be led to the paradise and hell in groups as indicated by the above verses and many other similar verses of the Quran.

The word Zumar (زمر) means group. Allah I has named this chapter of the Quran as Az-Zumar to stress this point.

In fact, whatever good or evil we do is supported by some other people or sources of knowledge. Allah I will put the people of common thinking and actions in a group before dispatching them to their final destination. Hence the company of good people and the beneficial forms of knowledge will, *إن شاء الله*, help us to become a good candidate for entry into paradise. Of course, the actual entry into paradise will only be by the Grand Mercy of Allah I. May Allah I shower His Mercy upon us. Ameen.

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SIMILARITY BETWEEN THE TEACHINGS OF QURAN AND ORIGINAL TORAH

Abdullah Ibn Abbass τ said that the teaching of original Torah has been summed up in verses 22-38 of Surah Al-Isra.

(Mazhari)

Since the teachings in these verses are now a part of the Quran, Muslims must follow them just like the followers of Prophet Musa   were supposed to do. The same, one God sent instructions through different Prophets. Hence there is uniformity and consistency in the underlying message of revelations received through all the Prophets.

Good deeds of the people are acceptable to Allah I only if people have proper belief and their deeds are in accordance with the guidance provided by their respective Prophets. The above verses describe those deeds which are acceptable to Allah I and, of course there is a generous reward for them. Any form of disobedience will be punished by Allah I.

First and the foremost is the firm belief in the Oneness of Allah. It is immediately followed by the respect for parents. Al-Isra # 22-25

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخَذُولًا ﴿٢٢﴾ * وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وِبِالْوَالِدَيْنِ إِحْسَانًا أَمَا يُبْلَغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرُهُمَا
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلَّةِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا
رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأَوَّابِينَ غَفُورًا
﴿٢٥﴾

Set not up with Allah any other ilah (god), (O man)!, or you will sit down reprov'd, forsaken (in the Hell-fire). And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.

Hence among the rights of people, the most important right is that of the parents. (More details about the respect for parents are given in a separate article in this book).

Next we are asked to fulfill the rights of relatives, the poor and the wayfarer.

Al-Isra # 26-27

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ تَبْدِيرًا ۖ إِنَّ الْمُبْذِرِينَ كَانُوا
إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٦﴾

And give to the kinsman his due and to the poor and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil-Satan) is ever ungrateful to his Lord.

We are not allowed to be extravagant. You should definitely not spend money of an orphan wastefully who does not have the ability even to claim his own rights. Hence wasting orphan's money is worse than wasting your own money.

Explanation of the verse # 26 is given in At-Taubah # 60

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

As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the needy) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e. for Mujahidun - those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

Note, by helping the relatives, the poor and the wayfarer we are not doing any favor to them. We are only fulfilling our duty to them.

So far the various instructions regarding the rights of people are:

1. Rights of parents.

2. Rights of relatives.
3. Rights of general public.

The following verse cultivates a high standard of human relations. Al-Isra # 28

وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

And if you (O Mohammad (SAS)) turn away from them (kindred, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allah will give me and I shall give you).

4. If you do not have something to give to the people, you should not be rude to them. Rather talk to them kindly with sincerity. Obviously, if you show this behavior, great love bonds can be built among all the people.

The next two verses teach us to follow the middle path in spending. Al-Isra # 29, 30

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ

رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. Truly, your Lord enlarges the provision for which He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

5. Hence do not be a miser and do not spend more than you can handle since it will cause you hardship. You cannot fulfill the needs of all the world around you. Only Allah I can. Hence do what you can without causing hardship and misery to yourself.

Jabber τ narrated that once a boy came to Prophet Mohammad ε and said, “My mother requests you to send her a shirt.” Mohammad ε

said, “Please come another time when I have more to give you.” The boy returned from his home and said, “My mother requests you to give the shirt you have on your body now.” Prophet ﷺ took off his shirt and gave it to the boy. The Prophet was left with no shirt to cover his body. Meanwhile the call for prayer was made and people were waiting for the Prophet ﷺ in the mosque. People got worried when the Prophet ﷺ did not come out of his house. They went to his house and found him sitting without shirt on his body. This verse was revealed to instruct us not to cause extreme hardship to ourselves. Do what is humanly possible for you.

The next verse prohibits the killing of children for the fear of poverty. Al-Isra # 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.

6. It is interesting to note that in this verse Allah I is telling the people that He will provide sustenance for the children and then for them. In other words, parents get their provisions because of their good behavior toward the weak and poor. Furthermore don't forget that Allah I is the provider and not the parents. Hence there is no sense in killing the children for the fear of poverty.

Next verse says not to commit adultery, since it is an evil act. Al-Isra # 32

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

And come not near to unlawful sex. Verily, it is a shameful deed and evil way (that leads one to Hell).

7. Prophet Mohammad ﷺ said, “Modesty is an integral part of belief”
(Abu Dawud & Ibn Majah)

8. Once this modesty is compromised, it results in moral and social degradation.

Verse # 33 instructs us not to kill others wrongfully. Isra # 33
 وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا
 فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully, We have given his heir the authority [to demand Qisas, - Law of Equality in punishment - or to forgive, or to take Diyah (blood-money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the law).

8. Abdullah Ibn Masud τ narrated that Prophet Mohammad ε said, “You are not allowed to kill any Muslim who believes in oneness of Allah I and Mohammad ε as his prophet except in the following three cases.

- (i) A married person found guilty of adultery.
- (ii) A person who has killed someone unjustly. The relatives of the deceased person may seek justice through governmental agencies.
- (iv) When one reverts to ignorance after accepting Islam.

In Verse #34, We are commanded to take proper care of orphan’s property and to fulfill our promises.

9. The biggest promise we make is the declaration of allegiance to Allah I namely,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

“I stand witness that there is no other God worth worshipping except Allah and I stand witness that Mohammad (ε) is his messenger.”

We must live with the full spirit of this allegiance. Furthermore the promises between the people must also be fulfilled since there will be accountability of each promise on the Day of Judgment.

Next verse advises to measure and weigh correctly. Al-Isra # 35

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

10. The last part of this verse reminds us that weighing and measuring correctly is not only good religiously but is also good for worldly reasons. What else should you expect from a gentleman? Furthermore, the end result of correct measuring and weighing is good for two reasons:

- (i) It establishes good public relation and promotes the trade.
- (ii) It will enable the trader to enter paradise with the mercy of Allah I.

A chapter of the Quran is named Al-Mutaffifin (those who give less in measure and weight) to draw attention to this important topic.

Al-Mutaffifin # 1-3

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾

Woe to Al-Mutaffifun (those who give less in measure and weight). Those who, when they have to receive by measure from men, demand full measure, and when they have to give by measure or weight to (other) men, give less than due.

Giving less in measure and weight truly means fraudulently depriving others of their rights. People of Prophet Shoab ؓ did this and this was one of the major reasons for their punishment by Allah I.

Next three verses are about social interactions. Al-Isra # 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).

11. Hence do not believe in or act on something till you are sure of its correctness. If you follow something blindly without due investigation, then your ears, eyes or heart, whichever is involved, will be questioned about it on the day of Judgment. These organs will act as witness, Ya-Sin # 65.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.

The next verse instructs us not to be arrogant. Al-Isra # 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

12. Abdullah Ibn Masud τ narrated that Prophet Mohammad ε said, “A person will not be able to enter paradise if he has even a tiny bit of arrogance.” (Muslim)

Ayyad bin Hammad عياض بن حماد narrated that Prophet Mohammad ε said, “Allah has ordered us to be humble and modest. In no way should you be arrogant or cruel to others.

(Muslim)

Allah I hates the violations of above instructions. Al-Isra # 38

كُلُّ ذَالِك كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

All the bad aspects of these (the above mentioned things) are hateful to your Lord.

May Allah enable us and the Jews to follow this guidance.
Ameen

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RESPECT FOR THE MASAJID

Prophet Muhammad ﷺ said, “Everyone is born on fitra or with correct belief. It is the parents and the surroundings of a child which diverts him from the correct belief and make the child a Jew or Christian or of some other religion”. Hence Islamic teachings are exactly opposite to the prevalent Christian faith that every person is born with sin and Jesus was put to the cross to wash off the sins of the Christians.

It is because of the presence of this very correct belief in Allah, I embedded in the conscience of the people that they accept the guidance sent to them through prophets. Allah I guides towards this light whosoever He wishes. Where do you find such people? These people are generally found in the houses of Allah I or Masajid, establishing Salat and engaging themselves in the remembrance of Allah I.

We must, therefore, show a great deal of respect to masjid.

An-Nur # 36-38

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رَجَالٌ
لَّا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾ لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِعَرٍ
حِسَابٍ ﴿٣٨﴾

In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is remembered [i.e. Adhan, Iqamah, Salat (prayers), invocations, recitation of the Quran etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat, nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection). That Allah may reward them according to the best of their deeds, and add even more

for them out of His Grace. And Allah provides without measure to whom He wills.

Narrated by Anas, τ Prophet Mohammad ε said, “Whosoever wishes to love Allah I, should love me. Whosoever loves me should love my companions. Whosoever loves my companions, should love the Quran. Whosoever loves the Quran, should love masjid. Masjid are houses of Allah I. Allah I has ordered us to respect them. Allah I has blessed these places and those who are in them for legitimate use. Allah I protects these masjid and their occupants. These occupants establish salat in these masjid. Allah I fulfills their needs and wishes. Allah I protects their belongings while they are in the masjid.”

(Qurtubi)

There are many characteristics of masjid which elevate their position over other places. Abu Omama τ (أبو أمامة) narrated that Prophet Mohammad ε said, “Whoever starts off from his home for a masjid with ablution will have a great deal of reward. His reward is equivalent to the reward of a person who departs from his home with Ihram for Hajj. Whoever departs from his home for a masjid with ablution for Salat is rewarded equivalent to the reward of an Umra. If this person stays in the masjid after Salat and waits for the next Salat, his name will be written in Illuyeen. عليين.”

(Muslim)

Buraida τ narrated that Prophet ε said, “Whoever goes to the masjid in pitch darkness, convey him good tidings of ‘total light’ on the day of Judgment.”

(Muslim)

Abu Hurairah τ narrated that Prophet Muhammad ε said, “Praying in a masjid is better than praying at home or elsewhere.” In fact, when a person starts off from his home towards a masjid with ablution and with the sole intention to pray there, then his level is raised with Allah I higher and higher with his each step till he reaches

the masjid. When he is waiting in the masjid for the congregational prayer, he receives reward from Allah I as if he is offering his Salat. Angels will keep praying for him during this waiting period as long as he maintains his ablution and does not harm anybody. Angels request Allah, ‘O Allah, I please shower your blessing on this person and forgive his sins’” (Muslim)

Abu Al-Darda τ advised his son to consider masjid as his house since he heard Prophet Muhammad ε saying, “Whoever will consider a masjid as his house, Allah I guarantees peace of mind for him and will make the crossing of the ‘Bridge Sirat’ easy for him on the Day of Judgment.” (Qurtubi)

Prophet ε said, “In later ages some people will sit in various groups in the masjid and will be engaged only in worldly talk indicating love for the worldly life. Don’t sit with them, since Allah I does not need such people in the masjid.” (Qurtubi)

Saeed bin Al-Mussayib said, “Whoever is sitting in the house of Allah I he is sitting in the company of Allah. He should only engage himself in beneficial and good talk.” (Qurtubi)

Scholars have described at least fifteen items regarding the respect for the masjid.

1. On arriving in the masjid greet the occupants with Salam if they are not involved in Salat or recitation of Quran or remembrance of Allah. If nobody is there, you should pronounce, “Salam be on us and on the God-fearing people” Of course, angel will answer your salam, if no person seems to be there.
2. Offer two rakat Salat for respect of this place (called Tahayyat-ul-Masjid, as long as it is not one of the three prohibited times for salat. Those three times are at the rising and setting of the sun and when it (sun) is exactly above your head at noon time.
3. Don’t engage in business dealings inside the masjid.

4. Don't take out sword (weapons) there.
5. Don't make announcement for lost items.
6. Don't raise your voice in the masjid.
7. Don't engage in worldly talk.
8. Don't quarrel with others.
9. Don't squeeze yourself between two persons in a row if there is not enough space for you.
10. Don't walk in front of a person who is offering his salat.
11. Try not to spit or clean your nose inside the masjid.
12. Don't crack your knuckles.
13. Don't play with any part of your body. (Especially when listening to Friday's Khutba).
14. Observe cleanliness and don't try to take very small children or a mad person with you to the masjid.
15. Engage yourself there in remembrance of Allah I excessively.
(Qurtubi)

In verse # 37 of An-Nur the characteristic of those men who always inhabit these masajid are given. The word 'men' in this verse points out that masajid are actually for the use of men. The salat of a woman is better in her home than a masjid.

Umm Salma رضي الله عنها narrated that Prophet Muhammad ﷺ said, "The best masjid for a woman is the interior part of her house".
(Musnad Ahmad and Bahiqi)

It means that it is better for a woman to pray at home for more reward. She may, however, pray in masjid if there is a suitable separate area for the women to pray. Women should, be encouraged to go to a masjid if there is some educational activity going on in the masjid. Education is very important and unfortunately women have very limited opportunities to receive it. There has to be, of course, suitable and separate seating arrangement for women.

In the above verse # 37 of An-Nur the characteristics of men who mostly occupy these masjid are described very precisely.

- a) Trade and shopping does not divert their attention away from the remembrance of Allah I.
- b) They establish salat.
- c) They pay Zakat.
- d) Their hearts tremble with the thought of the Day of Judgment when hearts and eyes will be overturned due to the horror of the Day of Judgment. Hence these occupants of masjid do not brag about their various forms of worship of Allah I. They rather humble themselves more in seeking the bounties of Allah I.

At this time, following will be a good question to ask, who should run the affairs of a masjid? Answer to this question is given in At-Taubah #18

أِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَجْشَ
إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿٣٨﴾

The mosques of Allah shall be maintained only by those who believe in Allah and the last Day, perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are on true guidance.

Hence characteristics of those persons who should run the affairs of a masjid are as follows:

- (a). They believe in Allah I.
- (b) They believe in the Day of Judgment.
- (c) They establish salat.
- (d) They pay Zakat.
- (e) They do not fear anybody except Allah I.

Abu Saeed Al-Khudri τ narrated that Prophet Mohammad ε said, “You should be witness to the faith of a person if he comes to the masjid regularly. (Ahmad, Tirmidhi, Ibn Majah)

Salman Farsi τ narrated that Prophet Mohammad ε said, “Whoever comes to the masjid he is like a guest who intends to visit Allah, I and Allah I honors his guest.” (Mazari)

The word “yaamoro” in verse # 18 of At-Taubah means:

(a) To build masajid. (b) To maintain masajid. (c) To run the affairs of masajid. (d) To make use of masajid for remembrance, salat and education.

In doing so, it is wrongful to forbid other people to make use of a masjid for remembrance of Allah I and salat. Al-Baqarah # 114

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

And who are more unjust than those who forbid that Allah's Name be glorified and mentioned much in Allah's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

Hence discouraging people for the use of a masjid is very sinful. According to a Hadith, one of the signs of closeness of the Day of Judgment will be that the masajid will be very decorative and elaborate but attendance of people in each masjid will be very low.

Ali τ said that there are six important things to show a respectable and humanistic behavior. Three of them are to be observed when we are in our homes and the other three when we are on a journey. Three things to be done in our homes are:

1. To recite the Quran.
2. To visit masajid regularly.
3. To organize a group of people who help in the path of Allah I.

Three things to be done during the journey are:

4. To share our meal with the poor.
5. To display good manners.
6. To treat travelers cheerfully while keeping ourselves within limits of Allah I.

May Allah accept our salat and other forms of worship performed in a masjid, and make us a regular visitor of His house (masjid). Ameen

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GUIDANCE FOR CHARITY

Allah I not only guides and motivates us for spending in the way of Allah Ibut also teaches us the etiquettes of spending. For any spending to be acceptable three conditions must be fulfilled. It should be of Halal earnings, it should be spent with sincere intention and it should only be spent on those who truly deserve it.

The correct way of spending is not to remind people of a favor done to them and injure their feelings in any way. Allah I describes this in Al-Baqarah # 262

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مِمَّا أَنْفَقُوا مَتًّا وَلَا أذى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

Those who spend their wealth in the Cause of Allah, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

If you don't have any thing to give in charity, treat the needy person kindly and graciously. Al Baqarah # 263

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذى وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٣﴾

Kind words and forgiving of faults are better than Sadaqah

(charity) followed by injury. And Allah is Rich (Free of all needs) and He is Most-Forbearing.

Note that Allah I is warning here that He can punish you for the mistreatment of the needy. Allah is, however, extremely patient and benevolent.

Allah I is cautioning that by reminding others and injuring their feelings you will nullify your charity. A person who displays such behavior is actually spending for show and does not have a belief in Allah I and the Day of Judgment. His charity will not earn him any reward. Allah I illustrates it by a beautiful example. Consider a rock with some soil on it. Even if rain falls nothing will grow on it. The rain will leave the rock bare. Similarly the spending of this person will not benefit him in any way. Al-Baqarah # 264

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانَ عَلَيْهِ تُرَابٌ فِإِصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

On the contrary a person who spends his wealth seeking Allah's pleasure will have generous reward from Him. Even a tiny bit of his spending will have a big reward. Al-Baqarah # 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيحًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَفَاتَتْ أَكْلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their own selves are sure and certain that Allah

will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do.

The characteristics of such people are given in Al-Insan # 8-9

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

And they give food, in spite of their love for it (or for the love of Him), to the poor, the orphan, and the captive (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.

Look at the contrast between a person who injures others' feelings and the one who does not look for any form of thankfulness from the needy people.

Materials given in charity should be of fine quality. Sometimes people try to give in charity the unwanted materials. If such items were given to them they would have accepted it very reluctantly or merely out of formality. Obviously such charity is not acceptable to Allah I.

Al-Baqarah # 267-268

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise. Shaitan (Satan) threatens you with poverty and orders you to commit evil deeds, whereas Allah promises you Forgiveness

from Himself and Bounty, and Allah is All- Sufficient for His creatures' needs, All - Knower.

In order to attain piety, it is necessary to give in charity what you love the most. Aal-Imran # 92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.

When Abu Talha heard this verse, he gave his best garden and a well in charity immediately. (Bukhari, Muslim)

Similarly Zaid-bin Harith gave a horse in charity since he loved it the most. (Ibn Jareer At Tabari)

It is better to give charity secretly although it is not a sin to give it openly. If the intention of the donor is to motivate other people for active participation in charitable activities, it would be better to give openly. Allah knows what is in our hearts. Al-Baqarah # 271

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهِيَ خَيْرٌ لَكُمْ وَيَكْفِرُ عَنْكُمْ
مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

If you disclose your Sadaqat (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allah) will expiate you some of your sins. And Allah is Well-Acquainted with what you do.

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PRESCRIPTION FOR A SUCCESSFUL LIFE

In order to live a successful life, we need proper guidance and guidelines. Without such guidance a person will be lost in the

darkness of ignorance. Allah I bestows this guidance and wisdom upon whoever He wishes. Al-Baqarah # 269

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

Who are these men of understanding? Al-Zumar # 18

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ وَأُولَئِكَ هُمُ الْأُولُوا الْأَلْبَابِ ﴿١٨﴾

Those who listen to the Word and follow the best thereof (i.e. worship Allah Alone), those are (the ones) whom Allah has guided and those are men of understanding.

One of such men of understanding was Luqman. Luqman # 12

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

And indeed We bestowed upon Luqman Al-Hikmah (wisdom and religious understanding) saying: "Give thanks to Allah." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allah is All-Rich (Free of all needs), Worthy of all praise.

Note that when Allah I bestowed wisdom upon Luqman, he is advised to be thankful to Allah I for this favour. In other words, thanking Allah I is itself the highest form of wisdom. Allah I, however, does not gain anything from your expression of thankfulness to Him. Thanking Allah is for our own benefit. Whosoever is unthankful to Allah then verily Allah is free of all wants. Allah I is rather worthy of all praise.

Luqman invited his son and gave him the six pieces of advice which serve as a complete prescription for a successful life. Luqman # 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

And (remember) when Luqman said to his son when he was advising him: “O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (wrong) indeed.”

1. The most important thing in Islam is ‘Tawheed’ or worshiping one God without making any partners with Him in any form. Those who indulge in making partners with Allah I are called ‘Mushrik’. Allah does not forgive Mushrik. Allah does forgive other sins except shirk. An-Nisa # 116

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾

Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.

That’s why Luqman warns his son about this sin before giving him any other advice.

2. In Luqman # 14,15 Allah I tells us about the respect for our parents. Children must obey their parents except when the parents happen to be involved in any form of shirk. Luqman # 14,15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهَا فِي عَمَامٍ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهِدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَأَتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship, and his

weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

3. Allah knows everything in the universes however subtle or insignificant that thing may be. Luqman # 16

يٰۤاِبْنٰى اِنَّهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰۤاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٦﴾

O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place)."

Hence don't forget about the accountability on the day of judgment of various things you do. This is further emphasized in Saba # 3

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَأْتِيْنَا السَّاعَةُ قُلْ بَلٰى وَرَبِّى لَتَأْتِيَنَّكُمْ عَلِيْمٌ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ وَلَا اَصْغَرُ مِنْ ذٰلِكَ وَلَا اَكْبَرُ اِلَّا فِي كِتٰبٍ مُّبِيْنٍ ﴿٣﴾

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book."

4. Luqman reminds his son about some of the important and mandatory commandments of Allah I. Fulfilling these commandments will be a matter of supreme achievement. Luqman # 17

يٰۤاِبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿١٧﴾

“O my son! Perform As-Salat, enjoin (on people) all that is good, and forbid (people) from all that is evil and bad, and bear with patience whatever befalls you. Verily, these are some of the important commandments.”

First of all, we must fulfill our duty to Allah I. We must also strive hard to improve the general public. Of course it requires lot of patience and steadfastness.

5. Luqman teaches his son how to treat other people. Luqman # 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.”

Prophet Mohammad ﷺ said, “I am sent to perfect the good manners.” (Muwattah Imam Malik)

Abdullah bin Omar τ narrated that I asked Prophet Mohammad ﷺ, “Who is the most respected muslim in the eyes of Allah I?” Prophet Mohammad ﷺ said, “The one who has the best manners.”

(Bahiqi)

Anas τ narrated that Prophet Muhammad ﷺ said, “A person can achieve high levels of paradise with his good manners even if he is not very strong in ‘Ibadat’ or worshipping Allah. I On the contrary, a regular worshipper of Allah I would be thrown in hellfire because of his poor behavior with other people.”

معجم الطبراني

Buraida τ narrated that Prophet Muhammad ﷺ said, “Allah will not look towards a person with His mercy who drags his clothes on the ground due to arrogance.” (Muslim)

6. Finally Luqman informs his son how to conduct himself on the land. Luqman # 19

وَأَقْبِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿٣٧﴾

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.

Allah I describes this in Al-Isra # 37 in a very fascinating way.
Al-Isra. # 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

On the contrary, the obedient servants of Allah I walk in the land with great modesty humility and humbleness. Al-Furqan # 63

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

And the (faithful) slaves of the Most Gracious (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

Among other manners, Luqman teaches his son not to be harsh to the people in talking and in his communications with them.

Hence the following four things are very important in conducting ourselves on this land.

- (i) Not to be arrogant.
- (ii) Not to walk on land with chips on our shoulders.
- (iii) To walk with a medium pace.
- (iv) Not to speak harshly to others.

Hussain τ said that I asked my father Ali τ, “How did Prophet Muhammad ε use to conduct himself when he was with the people?” Ali τ said, “Prophet Muhammad ε always appeared cheerful. He was gentle in his manners and made others feel at home. Neither his talk

nor his disposition was harsh. He never talked very loudly. He also never mentioned unbecoming things. He was not a miser and never used to blame others. He would show indifference to what he disliked and simply kept himself quiet in that case. He never indulged in the following three things.

1. To quarrel with others.
2. To be arrogant.
3. To indulge in some useless activity.” (Tirmidhi)

Allah I said in Al-Baqarah # 83

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and the poor, and speak good to people and perform As-Salat and give Zakat. Then you slid back, except a few of you, while you are backsliders.

Hence talk to people nicely.

When Allah I sent Musa ؑ and Haroon ؑ to Firaun, they were instructed: Ta-Ha # 44

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

And speak to him mildly, perhaps he may accept admonition or fear (Allah).

Note that no present speaker can be better than Musa ؑ and Haroon ؑ and no audience can be worse than Firaun. Hence every speaker must speak nicely to his audience.

By following these pieces of advice of Luqman to his son, one can definitely lead a successful life. In order to draw our attention to

these important pieces of advice of Luqman, Allah I has named this chapter of Quran as Luqman.

I hope that every father reminds his children about these words of wisdom.

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IMPORTANCE OF ISLAMIC EDUCATION

The importance of Islamic education may be best understood if we reflect upon the first revelation that came to the Prophet Mohammad ﷺ. The first word of the revelation was Iqra which meant read. Iqra is a very comprehensive word. It instructed Prophet Mohammad ﷺ and his followers to read, write, understand, share and propagate by all possible means. Iqra is repeated in the very first brief revelation to stress its importance. It is amazing that even the means for the teaching and learning process is specified as a ‘qalam’ or pen. In fact the pen is a great gift from Allah I to mankind. Only the human beings have the privilege, honor and ability to write or record their ideas and reflections. In this way the mankind may benefit from the previous works or leave behind the works achieved by them for the coming generations. Obviously, audio, and video taping and computer are modern alternatives of recording by a pen.

How and where should the teaching/learning process start? Note that the first instruction to Prophet Mohammad ﷺ for propagation of education was: Ash-Shuara # 214

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

And warn your tribe (O Mohammad(ﷺ)) of near kindred.

Hence, education process must begin from our own family. In fact this was the instruction for all the Prophets.

Allah I also says to the believer in the Quran At-Tahrim # 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who believe! Ward off yourselves and your families against a Fire.

The companions of Mohammad ﷺ asked him, “How do we save our families from the hellfire?” The messenger ﷺ said, “By giving them Islamic education.”

Similarly Allah I instructs us to offer salat very regularly and make our families do so. Taha # 132

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا

And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)].

Hence education and its application must start from our own families. Such education will have strong roots since family members recognize our sincerity and noble efforts more readily. Outsiders may label us phony or a madman.

What was the most important goal of our forefathers in their lives? In order to seek an answer to this question, consider the historic event when the Prophet Ibrahim ؑ and Prophet Ismail ؑ built the house of Allah I in Makkah. Upon completion of this task, they humbled themselves even more and made this important supplication. Al-Baqarah#128

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and ‘Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

Hence the goal of our forefathers was to acquire education as well as to impart education to their children so that they may be truly submissive to the will of Allah I. In order to achieve these goals, they made the following historical dua, Al-Baqarah # 129

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
 إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٦٤﴾

“Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your Verses and instruct them in the Book (this Quran) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise.”

Allah I granted this prayer of our forefathers, and sent Prophet Mohammad ε to accomplish these goals. Note that among all of the favors of Allah I to mankind, the most important favor is providing of the guidance to his servants. Allah I reminds us of His favors in surah Aal-Imran #164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
 وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٤﴾

Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Mohammad(ε)) from among themselves, reciting unto them His Verses (the Quran), and purifying them (from sins by their following him), and instructing them (in) the Book (the Quran) and Al-Hikmah (the wisdom and the Sunnah of the Prophet(ε)), while before that they had been in manifest error.

Let us examine how Prophet Mohammad ε accomplished these goals and objectives. Prophet Mohammad ε built Masjid Nabawi in Madinah soon after his migration from Makkah to Madina. This masjid had no roof for a long time because of lack of financial resource. The companions of Prophet Mohammad ε prayed in this masjid in intense heat for a long time. We note that even at that time an area was exclusively reserved in the masjid for teaching/learning process. Many of his companions used to stay in this platform day and night. They not only conducted teaching/learning activities there but also ate there and slept there. A renowned scholar, doctor

Hameedullah, calls it a residential university. Let us see how this university operated at that time. We note that once Saad bin Ubada τ invited eighty students of this university for a dinner. This indicated that the number of the students was very large and that the rich people helped this institution in whatever way they could. We also find that Muadh bin Jabal τ spent too much in charity and went into debt. Therefore he had to sell his home to get himself out of this debt. Now he had no place to live. Due to these circumstances he had to live in this residential university. However, he did not want to be an unnecessary burden on the university. He was therefore assigned the task of watching the unripe fruit and dates donated for the residents of the university. Hence, everyone must help the teaching institution whatever way one can. We may add here that when Muadh bin Jabal was appointed governor of Yemen, he was instructed by Prophet ε to go from state to state and town to town to initiate teaching institutions and make sure that they worked productively.

These students used to live in this university only for the sake of their love for learning. For example, Abdullah bin Umar τ considered it wastage of time traveling between Quba and Madinah. He preferred to leave home and parents and lived among these residents. Finally we note that one student of this university happened to die. They discovered two dinars in his pocket while his funeral was being prepared. The Prophet ε showed a sign of displeasure and said: “Anyone with two dinars does not deserve a free lunch in this university.” This teaches us that no one is allowed to take undue advantage of the various facilities of teaching institutions. This gives us some insights in the functioning of the residential university at the time of the Prophet ε. All these details are given from Dr. Hameedullah’s lectures in Bahawalpur University, Pakistan.

One day the Prophet ﷺ came out of his home into the mosque and found two groups of his companions in the mosque. One group was engaged in the remembrance of Allah I, while the other group was engaged in teaching/learning process among themselves. Both groups were obviously doing beneficial activities. However, Prophet Mohammad ﷺ preferred to join the one engaged in the teaching/learning process. This shows the love and importance of Islamic Education in his mind. He used to say: “I wish that no day dawns on me when I have not learned something new.”

The participants of this residential university of Madinah were called As’hab-us-Suffah أصحاب الصفة .

We further note that at the time of the battle of Badr some prisoners of war could not pay ransom. The Prophet ﷺ asked each of them to teach at least ten Muslims as their ransom. He did not hesitate to make use of non-Muslim teachers when enough Muslim teachers were not available.

Once a nine year old boy was riding behind Prophet Mohammah ﷺ. The Prophet ﷺ said to him: “Oh young man, let me teach you some words of wisdom. If everything and everybody gathers together to benefit you in some way, they can’t benefit you except what Allah I has ordained for you. Similarly if everything and everyone got together to harm you in some way, they can’t harm you except what Allah SWT has written for you.”

We wonder why Prophet Mohammad (SAS) chose to teach this young lad such high words of wisdom. Obviously, the Prophet Mohammad ﷺ understood the true potential of young men. The name of this young man was Abdullah bin Abbas (RA) As a result of this education, Abdullah was a member of the Central Advisory Council of Omar (RA) when the Islamic state had spread far and wide to many continents. This young man was running the daily affairs of this huge

Islamic state. The other members of this advisory council were very elderly companions of Prophet Muhammad (SAS). They felt awkward having this young lad with them. UmarRA noticed this concern of the elderly members of the council. He asked elderly members a question. “What do you think were the circumstances in which surah An-Nasr was revealed?”

The elderly members replied that it was pointing towards the conquest of Makkah when a large number of people entered Islam. Omar τ asked the same questions to Abdullah bin Abbas (RA) in the presence of these elderly members. Abdullah bin Abbas (RA) said: “I think it points out that the mission of the Prophet Mohammad (SAS) was nearly fulfilled and he was about to leave us.” Omar (RA) replied: “I felt the same way.”

We further notice that this surah was the last complete surah revealed to Prophet Mohammad ε and after this revelation he changed his dhikr from Subha Nallah Wa Bi Hamdehi Subha Nallahul-Azeem (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ) to Subha Nallah Wa Bi Hamdehi Astagh Ferullah Wa Attobo Elyk. (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ - أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْكَ) Aisha رضي الله عنها asked, “What made you change your dhikr?” The Prophet Mohammad ε said, “I have been ordered so.” And then he recited surah An-Nasr. This clearly tells that potential of the young is tremendous and if it is utilized properly, it can work miracles.

Prophet Mohammad ε also paid special attention to the Islamic education of women. We note an interesting observation in the oldest book on Seerah called Al-Maghazy of Ibn Ishaq. According to some pages of this book published recently in Morocco, Prophet Mohammad SAS used to first recite the revelation to a group of men as soon as he received it. He would then recite it to a group of women as well, indicating the significance of Islamic education of women.

There are several sayings of Mohammad ﷺ that refer to this. One of the hadith states, “Whoever had three daughters and was patient in raising them. It would become a protection for him from the hellfire.”

(Bukhari)

A second hadith states, “Whoever has three daughters whom he provides dwelling, supports them, and has mercy on them, paradise is guaranteed reward for him.”

(Bukhari)

Islamic education had always been a top priority in the minds of distinguished Muslims, even in very adverse circumstances. Imam Shafi became orphan when he was a child. His mother left him with her brother since she could not support her son financially and she went back to her parents. Imam Shafi memorized the entire holy Quran when he was only seven years old. He received other Islamic education as well. He moved to Makkah with his uncle and received additional Islamic education from the top scholars of the time. Now he wished to become a student of Imam Malik in Madinah Munawwarah. He had no money for travel and personal needs. He obtained a letter of recommendation from his teacher in Makkah for a scholarship and arranged some funds for travel. Imam Shafi’ presented this letter to Imam Malik who read the letter and said to him angrily, “Do you think Islamic education can only be achieved through the letters of recommendations only.” Imam Malik noticed a great talent in this young man. He not only took him as his student but also provided for his needs from his own pocket. Imam Shafi’ became one of the distinguished students of Imam Malik.

Similarly, we find an interesting situation of Imam As-Sarakhsy (الإمام السرخسي) who lived in the 5th century after the Hijra. He was an expert on Islamic jurisprudence and was very honest and bold. The rulers of his time imposed additional unjust taxes on the public. In fact the rulers were squandering money and wanted to put more financial

burden on the public. Imam As-Sarakhsy gave a verdict and instructed people not to pay the taxes. The ruler could not kill him, but he imprisoned the Imam in a dead well. The Imam remained in that well for fourteen years. He received permission from his guard to allow his students to come and sit around the edge of the well. Imam dictated to his students the explanation of the book As-Sayr Al-Kabeer (السير الكبير) written by a famous student of Imam Abu Hanifa. This explanation was produced in four volumes. Similarly, Imam As-Sarakhsy dictated verbally and produced Kitab Al-Mabsoot (كتاب الميسوط) in thirty volumes. Dozens of other books were produced from this dead well by Imam As-Sarakhsy as well.

We know that Prophet Yusuf ﷺ used to impart education to his prison mates while he was in prison. Hence teaching/learning process must go on all the time.

Obviously, a question comes to mind: “What do we gain by acquiring and imparting Islamic education?” Allah I says in the Quran At-Tur # 21

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

And those who believe and whose offspring follow them in Faith: to them shall we join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

In other words, if children happen to be at a lower level of Heaven than their parents, then parents will wish that the whole family will be united in Paradise. Allah SWT is promising here to unite them, provided that the children have good faith as their parents do and that they follow in their parents footstep in practice.

Abu Hurairah (RA) narrated that Prophet Mohammad (SAS) said, “Some people will find themselves in very high levels of

paradise. They will wonder how they achieved these very high levels, since their deeds were not so supreme. Allah I will say to them: ‘You left behind your children who were always praying for you, with each of their prayers your level in paradise was raised higher and higher.’” (Musnad Ahmad)

HOME WORK

I highly recommend to memorize the following verses of Quran and recite them every night before sleeping. Learn their meanings too.

Al-Baqarah # 285-286.

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يَكْلِفُ اللَّهُ نَفْسًا
الًّا وَسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Al-Baqarah # 255.

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 مِنْ عِلْمِهِ إِلَّا
بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Notes: 1- If you recite Al-Baqarah #285-286, Allah swt will protect you all night. (Bukhari)

2- If you recite Al-Baqarah #255, Allah swt will appoint a guard who will protect you all night and Satan will not be able to come near you till dawn. (Bukhari)