

# **Al-Wasiyyat (The Admonition) Second Edition**

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This text is divided into two parts: the first discusses the Qur'an and shows it is the authentic book of Allah. The second part contains the admonition, Wasiyat, intended for all that can benefit from this text. The book concludes with two exercises intended to have the readers ponder upon.

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# Foreword

مِن نَهْجِ الْبَلَاغَةِ خُطْبَةٌ ٢٨

إِنَّ الْيَوْمَ الْمِضْمَارَ وَغَدَاً السِّبَاقَ، وَالسَّبْقَةَ الْجَنَّةُ، وَالْغَايَةَ النَّارُ؛ أَفَلَا تَأْتِبُ مِنْ خَطِيئَتِهِ قَبْلَ مَنِيئِهِ أَلَا عَامِلٌ لِنَفْسِهِ قَبْلَ  
يَوْمِ بُؤْسِهِ

## From Nahju al-Balagha, Khutba 28

Today is the day of preparation while tomorrow is the day of race. The place to proceed to is Paradise while the place of doom is Hell. Is there no one to offer repentance over his faults before his death? Or is there no one to perform virtuous acts before the day of trial?

من مزموور الحياة

الحياة حقيقية الحياة جادة

والقبر ليس هدفها

تراب أنت إلى تراب عائد

لم يتكلم الروح

الوصية

From “The Psalm of Life”

Life is real, Life is  
Earnest And the grave  
is not its goal

Dust Thou art to dust  
returnest Was Not  
spoken of the Soul.  
– Longfellow

**Let us begin with Surah al-Fatiha**

سُوْرَةُ الْفَاتِحَةِ

**Surah Al-Fatiha**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah, the Beneficent, the Merciful (1:1)***

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

***Praise be to Allah, the Cherisher and Sustainer of the Worlds (1:2)***

الرَّحْمَنِ الرَّحِيمِ

***Most Gracious, Most Merciful (1:3)***

مَالِكِ يَوْمِ الدِّينِ

**Master of the Day of Judgment. (1:4)**

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

**You (Alone) do we worship, and Your (Alone) aid we seek. (1:5)**

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

**Show us the straight way. (6)**

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

**The way of those on whom Thou hast bestowed Thy Grace, Those whose (portion) is not wrath and who go not astray. (7)**

\*\*\*\*\*

**To all my family members: and all who will take direction from this... young and old**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْأَلْبَابِ لَكَانَ خَيْرًا لَّهُمْ مِمَّا مَنَعَهُمْ أَلَمْؤُا مِّنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

**Ye are the best of peoples, evolved for mankind, telling to do what is right, refusing to do what is wrong, and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith, but most of them are perverted transgressors. (3: 110)**

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

**All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): ah! How a beautiful fellowship! (4:69)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah, the Beneficent, the Merciful***

وَالَّذِينَ عَصَوْا

***By the (passing away of) time (103:1)***

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

***verily man is in loss (103:2)***

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

***But not those who believe and work Righteous Deeds<sup>1</sup> and enjoin upon each other the Truth and enjoin upon each other Patience (Steadfastness). (103:3)***

<sup>1</sup>. See the two exercises at the end to study who is considered the Righteous and what are the righteous deeds.

## **Why Do I Call This Booklet “Al-Wasiyyat”?**

**Why Do I Call This Booklet “Al-Wasiyyat’ (The Admonition, The Injunction)?**

The answer to the above question, “Why do I call this Booklet “The Wasiyyat’ is simply because all of us have a duty to admonish and guide each other towards the Truth of why we are here on the earth and whether there is any purpose for us to be here in our earthly lives.

I was meaning to write a small, not too complicated and easy to read and understand booklet, something like this, for quite some time now. My only concern was that what I write should not be based on just the theories but based on the whole truth so that it never could be challenged and or proven to be untrue by anyone. Any such write-up that is the Sure Truth could then be used as the fundamental and the sure Belief to guide us to success in our earthly lives. And as a result, achieve Success in the Hereafter.

Theories can change in time, not the Truth because the Truth is eternal. And for mankind the true Guidance and the whole Truth as we will discover in this Booklet is the Qur’an. This booklet will show you some scholars and thinkers who challenged the Truths in the Qur’an and were astonished when they found out that the Qur’an not only reveals the clear Truths but also contains historical accounts, it contains the present truths and gives us clear accounts of the future events that will occur. When some

non-Muslim scholars took up the study of the Qur'an with the intention to prove that the Qur'an was wrong, they were totally astonished to find that not only they could not show anything in the Qur'an wrong but they felt themselves guided by the Qur'an.

They decided to publicize their experiences and to declare their conversion to Islam. They decided to publish their experiences so they could guide others. I have captured their experiences later in this Booklet.

What is wonderful about these scholars is that they are not scholars of religious studies. Some of these individuals are thinkers. They are biologists, scientists, physicists and mathematicians. You will see some of their names in this Booklet; and if you do little research yourself you will be amazed to come across in your research people in all walks of life and in all traditions who have discovered the Truth from the Qur'an and have converted to Islam.

This Challenge in the Qur'an is open today in the 21st century as it was opened in the previous centuries, to be precise, this challenge exists from the 7th Century, CE.

It is because readers can find out for themselves what I have stated above that I have included in Part One of this Booklet my Resource Paper, Qur'an: The Authentic Book of Allah. This will be the First Part of this Booklet.

In Part Two, I have included my message to all my family members and all who will take direction from this Booklet to build for themselves and their families a successful earthly life and in the process earn with Allah's Blessings a successful life of the Hereafter. This should be the goal of our life, to use our earthly existence as the farmland given to us in order to till and sow the seeds of eternal success in the Hereafter. Rasul Allah (S) is reported to have said:

الدنيا مزرعة الآخرة

The Duniya is the farmland for the Hereafter.

How do we do this? By shunning the world? No, not at all! That will be a total waste of life and would mean absolutely nothing. It is like a farmer who has the most beautiful piece of land, fertile and ready to grow all kinds of sustenance and has wonderful climate and yet the farmer does nothing on it except just admires it. As you will see in this Booklet how the A'immah of the Ahl al-Bayt (as) have expanded this beautiful hadith from Rasul Allah (S) to show that Duniya should not be shunned. Our earthly life is the Truest Blessing if it is used to build our Aakhirah.

It is only when we use it and not abuse it that we can leave most amazing footprints for others to follow. And even long after we have passed, others can find the Path of success following our footprints, footprints of those who understood the success is not following the man-made or cultural rituals but through

the truest, unchallenged teachings in the Qur'an and the Sunnah of Rasul Allah (S) as transmitted by the chosen A'imma from the Ahl al-Bayt (as).

May Allah Subhanahu wa Ta'ala give us the Tawfeeq to achieve the Success both in the Duniya and the Akhirah through the clear prescription shown in the Qur'an and the true Sunnah of Rasul Allah (S). Let me end this Preface with the following Du'a:

وَمِنَهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً ۖ وَفِي الْآخِرَةِ حَسَنَةً ۖ وَقِنَا عَذَابَ النَّارِ ۗ أُولَٰئِكَ لَهُمْ ۖ نَصِيبٌ ۖ مِمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ

**And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter and save us from the torment of the fire!" To these will be allotted what they have earned, and Allah is quick in account. (2:201, 2:202)**

## Part 1: Qur'an: The Authentic Book Of Allah

وَتَمَّتْ ۖ كَلِمَتُ رَبِّكَ صِدْقًا ۖ قَدًّا ۖ وَعَدْلًا ۖ لَا يَأْتِيهِ ۖ لَأَمْبَدَلٌ ۖ لِكَلِمَتِهِ ۖ ۖ وَهُوَ السَّمِيعُ ۖ الْعَلِيمُ

**The Word of your Rabb (Sustainer, Lord) does find its fulfillment in Truth and in Justice: none can change His Words: for He is the one who Hears and Knows all. (6: 115)**

### Introduction

Allah Subhanahu wa Ta'ala clearly reveals that the Central Purpose of Qur'an, is guidance for the mankind.

Qur'an shows clearly the criteria for mankind to judge between what is right and what is wrong. Allah Subhanahu wa Ta'ala reveals:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ ۖ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ ۖ مِّنَ الْهُدَىٰ ۖ وَالْقُرْآنُ ۖ قَانَ ۖ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ ۖ فَلْيَصُمْهُ ۖ ۖ وَمَن كَانَ مَرِيضًا ۖ أَوْ عَلَىٰ سَفَرٍ ۖ فَعِدَّةٌ ۖ مِّنْ أَيَّامٍ ۖ أُخَرَ ۖ يُرِيدُ ۖ اللَّهُ بِكُمُ الْيُسْرَ ۖ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمَلُوا ۖ الْعِدَّةَ ۖ وَلِتُكَبِّرُوا ۖ اللَّهَ ۖ عَلَىٰ مَا هَدَاكُم ۖ ۖ وَلَعَلَّكُمْ تَشْكُرُونَ

**Ramadan is the (month) in which was sent down the Qur'an as the guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is**

**present (at his home) during that month should spent it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. (2:185)**

In this regard, then, the Qur'an "guides to that which is most upright:"

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

**Verily this Qur'an doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward; (17:9)**

It is inevitable, therefore, that as the origin of guidance, Qur'an is the source<sup>1</sup> of all knowledge. It means, then, that although not a book of philosophy or science, Qur'an contains a complete chart of life for a human being. It shows a path to attain success both in this life and the life Hereafter. It does so, not as a mere theory, but by presenting practical models of human beings who lived the life of success envisaged by the Qur'an. Allah Subhanahu wa Ta'ala puts them with the group of those He describes upon whom Allah showers His Blessings:

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسُنَ أُولَٰئِكَ رَفِيقًا

**All who obey Allah and the Messenger are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): ah! How a beautiful fellowship! (4:69).**

To be included in this group is the prayer of every Muslim when reciting Surah al-Fatiha these revealed words:

... اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

**Show us the Straight Path. The Path of those on whom you have bestowed Your Grace... (1:6, 1:7)**

## **The Objectives**

The objective of this Booklet in Part One is to describe and explain clearly the authenticity and finality of the Qur'an. Then in Part Two to discuss our duties we have towards the Eternal Message in the Qur'an. In doing so, this Booklet will demonstrate that the Qur'an clearly charts and shows our life on the earth

has a definite purpose and that the Qur'an is truly the Book of Allah and a true guide that never fails to put man on the guidance that is most upright.

## Authenticity Of The Qur'an

The authenticity of the Qur'an will show clearly that it only contains hard facts, not theories. Theories can change in time but what the Qur'an proclaims has not only truly withstood the test of time but has also withstood unique challenges. One example is the Ayat challenging that the Qur'an contains no crookedness whatsoever. Each statement of the Qur'an is the whole Truth.

أَلَمْ حَمَدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝

***Praise be to Allah Who has sent to His Servant the Book, and has allowed no Crookedness.***

**(18:1)**<sup>2</sup>

The evidence of the above claim, as will be seen, is contained within the Qur'an itself.

## The Finality Of Qur'an

The Qur'an claims to be the final guidance for all mankind. It is the final Book of guidance because there will be no more revelations from Allah Subhanahu wa Ta'ala for mankind. It is not difficult to understand that the final Book of Guidance for mankind should be revealed to the final Rasul (Messenger) of Allah, sent for the guidance of all mankind. The clarity of the Qur'an being the final Book is seen in the following aayat (verse)<sup>3</sup>

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ۚ وَأَتَمَمْتُهُ عَلَيْكُمْ ۚ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۚ

***This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion.*** **(5:3)**

The claim of the Qur'an that it is the Book of Allah and the Book of universal guidance, for all mankind, in all ages is something that must be substantiated by historical evidence.

In Part One of this Booklet, we will clearly see that there is, in the Qur'an, ample evidence for this claim. We propose to demonstrate the validity of the claims the Qur'an is making under two main topics that will follow:

1. The Truths manifested in the Qur'an; and
2. The Prophecies contained in the Qur'an.

## The Truths Manifested In The Qur'an

As for the Truths Manifested in the Qur'an, we will see Internal Evidence for Truths the Qur'an contains, and External Corroboration for the Prophecies it contains.

Allah Subhanahu wa Ta'ala creates all things and forms them well, and decrees for every creature its sustenance and its final destiny. When we look around us, we see in Allah's handiwork complete symmetrical creation. Little reflection shows us how wonderfully every creation is instinctively guided to receive all necessities of its life, whether it pertains to living things, mammals and plants, or whether it pertains to the universe or natural phenomena.

Allah creates everything and gives it a structure that makes the creation both internally and externally equipped to attain its goal. Thus, a tree, say an orange tree, as it sprouts from the earth, it grows from the interior of the orange seed and is guided and directed upwards as it grows into a full-blown orange tree. It is equipped to extract all its nourishment from the soil and from the environment in definite proportions as it needs. It grows until it reaches its goal to produce oranges that contain many seeds. If it is a corn or a wheat plant, it is directed towards its own goal, until it grows into a full-blown plant producing what it is destined to produce.

Human beings, too, are not an exception to this rule, except that while animals and other creatures are guided by instincts given them by Allah Subhanahu wa Ta'ala, human beings use not only their sensual perceptions but also their rational perception to be guided. Man is a gregarious, social animal. As a social animal, the whole of the human society needs guidance. Otherwise there is chaos and anarchy.

Primitive societies organized themselves along tribal lines. Most modern societies of human beings govern by constitution along democratic principles. Allah Subhanahu wa Ta'ala wants

mankind to be guided by revelation He sent to His anbiya in the model of lives they led. The final chapter of this guidance and perfection is the Qur'an and the perfect model of lifestyle led by Rasul Allah (S).

Look how Allah Himself describes this.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَآءَ ۖ مَا أَلَّأَخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

***You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (33:21).***

Fundamentally, therefore, the only True Guidance that Allah Subhanahu wa Ta'ala will accept is the Din<sup>4</sup> of Islam.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا أَخَذْنَا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنَ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۖ

بَيِّنَهُمْ ۝ وَمَنْ يَكْفُرْ ۝ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعٌ الْحِسَابِ

***The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account. (3:19)***

Any other ideology in which mankind does not totally surrender to the Will of Allah in Islam is not acceptable to Allah, as He reveals:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ

***If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost. (all spiritual good). (3:85)***

The clear reason for this is that our Creator has guaranteed, in the Din of Islam, the guidance that directs man towards the falah<sup>5</sup>, or the final prosperity in this life and in the life Hereafter. He is the Creator and He has chosen Islam as the only Path to salvation; any other path leads to misguidance and crookedness.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۖ وَهُمْ بِالْآخِرَةِ كَافِرُونَ

***Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter.” (7:45)***

Qur’an, therefore, gives us not only the firmest guidance, but also declares it to be the only guidance given by the Creator Himself in His Book and through His own prophets. It leads to the unfailing goal.

It is very interesting to note that in His Attribute of al- Rahman (the All Merciful, Most Gracious, the Compassionate) Allah Subhanahu wa Ta’ala reveals the highest manifestation of this great Attribute: the fact that He taught mankind the Qur’an:

الرَّحْمَنُ

***(Allah) Most Gracious!(55: 1)***

عَلَّمَ الْقُرْآنَ

**It is He Who has taught the Qur'an. (55:2)**

خَلَقَ الْإِنْسَانَ

**He has created man (55:3)**

عَلَّمَهُ الْبَيَانَ

**: He has taught him speech (and Intelligence) (55:4)**

Mankind, when reflecting on the Qur'an, finds in the very first Aayaat (verses) revealed by Allah an injunction to learn by reading and writing:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

**Proclaim! (or Read!) in the name of thy Lord and Cherisher, who created. (96:1)**

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

**Created man, out of a (mere) clot (of congealed blood): (96:2)**

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

**Proclaim! And thy Lord is Most Bountiful. (96:3)**

الَّذِي عَلَّمَ بِالْقَلَمِ

**He Who taught (the use of) the Pen. (96:4)**

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

**Taught man that which he knew not. (96:5)**

These five aayaat command Rasul Allah (S) to recite (read) in the name of Allah whose Power and Magnanimity here are related to the gift of revelation to man. It invites mankind to think and to ponder and arrive at the conclusions that will show him the guidance<sup>6</sup>.

The guidance received from the Qur'an will not be just theories. Rather, they will be containing only the Truth designed to annihilate the Falsehood. The Qur'an declares:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ آلَاءُ وَيْلٌ مِمَّا تَصِفُونَ

***Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us). (21:18)***

## Authenticity Of The Qur'an

The confidence with which the Qur'an declares this is because the Qur'an is from no other than Allah Himself. It further carries a challenge that, if anything found in the Qur'an is not authentic or if it is not relevant to any age and any time, it is up to the disbelievers to prove it wrong. Consider, for example, the following<sup>7</sup>:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ بَلْ هُمْ كَاذِبُونَ ۚ وَلَوْ كَانُوا مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

***Do they not ponder on the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy. (4:82)***

This is a unique attitude in the Qur'an. Allah Subhanahu wa Ta'ala throws a clear challenge and then invites the reader to find a mistake. Commenting upon this attitude in the Qur'an, we are told: "The seriousness and difficulty of the challenge aside, the actual presentation of such a challenge in the first place is not even in human nature and is inconsistent with man's personality. One does not take an exam in school (and) after finishing the exams writes a note to the instructor at the end saying, "this exam (my answers) are perfect. There are no mistakes...find (even) one if you can'. One just does not do that. The teacher would not sleep until he found a mistake. And yet this is the way the Qur'an approaches people"<sup>8</sup>.

## Internal Evidence – (Truths)

### 1. About Living Things: Mammals And Plants

The Qur'an also asks, as stated earlier, to read and write—that is, to research. Muslims took up this advice, together with prophetic *Ahadith*, on seeking knowledge. Each time Muslims followed this guidance from the Qur'an, they never failed in their research. In 1980's, Some Muslims in the Hijaz asked a non-Muslim, a world-renowned expert on embryology, Dr. Keith Moore of the University of Toronto in Canada, to research and come up with his conclusions on the subject of embryology based on what the Qur'an has revealed on the subject. Dr. Keith Moore, together with his team of experts in

embryology, researched and was absolutely stunned at the complete accuracy of the Qur'an in the subject of their research. Dr. Moore himself finding the Qur'an so accurate had to include the material he found in the Qur'an in the second edition of his textbook, *Before We Were Born*.

When Dr. Keith Moore was interviewed for a television presentation, he remarked that some of the things mentioned in the Qur'an had just come to light only thirty or so years ago. The thing that he found new was also the Qur'an's description of a "leech like clot" ('alaqah, as the Qur'an calls it). Dr. Moore found this to be so accurate when he compared it with the picture of a leech that he included it in his textbooks. When his findings became public and the newspapers printed the story in their headlines, one reporter asked Dr. Moore this question: "Don't you think that, may be, the Arabs might have known about these things – the description of embryo, its appearance and how it changes and grows?"

Dr. Keith Moore quickly pointed out to the reporter that he (the reporter) had missed a very important point. Nobody could see this without the aid of a microscope. Dr. Moore also taunted the reporter by telling him this:

"...May be fourteen centuries ago someone secretly had a microscope and did Research, making no mistakes anywhere. Then, he somehow taught Muhammad and convinced him to put it in his book. Then he destroyed his equipment and kept it a secret forever. Do you believe that? You really should not unless you Bring some proof because this is such a ridiculous theory"<sup>9</sup>.

When Dr. Moore was asked, "how do you explain this information in the Qur'an?" his reply was "It could only have been Divinely revealed."

Experiences of these kinds have been borne out by other scholars as well. A French Scientist, Dr. Maurice Beaucaille, writes:

"A crucial fact is that the Qur'an, while inviting us to cultivate science, itself contains many observations on natural phenomena and includes explanatory details which are seen to be in total agreement with modern scientific data. There is no equal to this in Judeo-Christian (Old Testament and New Testament) Revelation. These scientific considerations, which are very specific to the Qur'an greatly surprised me at first. Up until then, I had not thought it possible for me to find so many statements in a text compiled more than thirteen centuries ago referring to so extremely diverse subjects and all of them totally in keeping with modern scientific knowledge. The hypothesis advanced by those who see Muhammad as the author of the Qur'an is quite untenable. How could a man, from being illiterate [sic], become the most important author, in terms of literary merit, in the whole of the Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in the pronouncement of the subject? ...They lead to conclusion that it is inconceivable for a human being living in the seventh century A.D. to have made statements in the Qur'an on a great variety of subjects that do not belong to his period and for them to be in keeping with what was known only centuries later."<sup>10</sup>

Dr. Maurice Bucaille’s comment that explanations given in the Qur’an are seen to be in total agreement with modern scientific data is very interesting. The Qur’an contains only the Truth. No theories. If it did contain theories, it would have never withstood the test of time because theories, no matter how good, are liable to change as fresh discoveries are made. The Book of Allah reveals only the ultimate and final Truth. This challenge is, then, very unique in the face of all modern, scientific discoveries.

One of the astounding things also is the Qur’an’s description of the factors that give rise to the production of milk in animals. The accuracy of the Qur’an in describing this stunned Dr. Maurice Beaucaille. The Qur’an reads.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسَخِّفُكُمْ مِمَّا فِي بُطُونِهِ ۚ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَاءَ لِمَنِ  
الَّذِينَ يَشْرَبُونَ

***And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it. (16:66).***

Dr. Beaucaille explaining this says: “It (how the cattle produce milk was totally unknown at the time of Prophet Muhammad and has been understood only in recent times. The discovery of the circulation of blood was made by Harvey roughly ten centuries after the Qur’anic revelation.”<sup>11</sup>

## **2. Internal Evidence: Plants**

Researchers have only recently become aware that every living thing comes into being as a result of merging of a male and a female cell. This is true also for fertilization in plants. Several theories existed before this discovery. The modern discovery, using most up to date scientific equipment, has led to the conclusion that reproduction is impossible without fertilization except in certain plants where division is by way of the division of cells. The Book of Allah, on the other hand, already described this phenomenon so clearly:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ضَمًّا مَهْدًا ۚ وَسَلَكَ لَكُمْ فِيهَا سُبُلًا ۚ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً ۚ فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِمَّا  
مِنْ نَبَاتٍ شَتَّىٰ

***He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky.” With it have We produced divers’ pairs of plants each separate from the others. (20:53).***

Or as Allah Subhanahu wa Ta’ala reveals in Sura Yasin:

سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاقَ كُلَّهَا مِمَّا تُنۡبِتُ الْاَرْضُ وَمِنۡ اَنْفُسِهِمْ ۗ وَمِمَّا لَا يَعۡلَمُوۡنَ

**Pure and Transcendent is Allah who created in pairs all things that the earth produces as well as their own kind and (also other) things of which they have no knowledge (36:36).**

It is interesting to note that the Qur'an expands this phenomenon to include not only the human male and female and the animal and vegetable world, but in fact all parts of existence.

وَمِنۡ كُلِّ شَيْءٍ خَلَقْنَا زَوْجًا ۗ لَعَلَّكُمْ تَذَكَّرُوۡنَ

**And of everything We have created pairs: that ye may receive instruction. (51:49)**

### **3. Internal Evidence: Natural Phenomena**

A few years ago, in 1984, when I was in Iran travelling from Tehran to Mashhad, I came across a journal during the flight. It was interesting to read that Jacques Cousteau, a famous marine biologist, had said that he always wondered why the salty body of water (oceans) on the earth did not become sweet and palatable when they met bodies of sweet waters, fed by rain (rivers, lakes and underground springs), flowing into the sea. Jacques Cousteau always wanted to find the answer to this question and, while no one had, and he was wonderstruck to find the Qur'an solved it for him:

مَرَجَ الْبَحْرَيْنِ يَلۡتَقِيٰنِ بَيْنَهُمَا بَرۡزَخٌ ۗ لَا يَبۡدِيۡنِ غِيَابٍۭ ؕ اِلَّاۤءَ رَبِّكُمَا تُكۡذِبٰنِ

**He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress: Then which of the favors of your Lord will ye deny? (55: 19–20)**

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هٰذَا عَذۡبٌ فُرَاتٌ وَهٰذَا مِلْحٌ اُجَاۡجٌ وَجَعَلَ بَيْنَهُمَا بَرۡزَخًا وَّحِجْرًا مَّحۡجُوۡرًا

**“It is He Who has let free the two bodies of flowing water: one palatable and sweet and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed. (25:53) 12**

A very similar incident occurred in the life of a non-Muslim merchant marine that made his living in the sea. A Muslim friend had given him a copy of the Qur'an<sup>13</sup>. After coming across a particular passage in the Qur'an, where Allah describes the status of a disbeliever and compares it with the stormy sea, he asked his Muslim friend if Rasul Allah (S) had ever been a sailor. When the Muslim replied that Rasul Allah (S) lived all his life in the barren valley of Makka – waadi ghayra dhi zar'in, as the Qur'an describes it – he was so impressed with the Qur'an's exact description of the storm on the sea that he accepted

Islam. He totally believed that the Qur'an had to be from no other source except Allah Himself. The aayat in Surah an-Nur reads:

أَوْ كَظُلُمَاتٍ ۖ فِي بَدَائِعِ لُجِيِّ ۖ يَغْشَاهُ مَوْجٌ ۖ مِّنْ فَوْقِهِ مَوْجٌ ۖ مِّنْ فَوْقِهِ سَحَابٌ ۖ ظُلُمَاتٌ بَعْدَ ظُلُمَاتٍ ۖ بِعَاقِبَتِهَا فَوْقَ بَعَاقِبِ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدِ بِرَأْيِهَا ۖ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا ۖ فَمَا لَهُ مِنْ نُّورٍ

***Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand, he can hardly see it! For any to whom Allah giveth not light there is no light! (24:40)***

There are several examples where Qur'an has come to the aid of modern science. In doing so, the Book of Allah has disproved false theories. A classic example of this is the Ptolemaic theory of the immobility of the earth. Christian churches had accepted this theory as the solid truth. Further, they believed that the earth was the center of the universe.

It was an Italian physicist and astronomer of the 17th century, Galileo, who refuted this theory and stated correctly that the earth has a motion and it Revolves around the Sun. The Christian churches vehemently opposed this. To them, Galileo had uttered a "blasphemy". For this, Galileo was sentenced to life imprisonment. What is very interesting is that while Europe was gripped under such wrong theories, and Galileo had discovered the truth only in the 17th century, the Qur'an had already revealed, a thousand years before Galileo, that the earth had a motion. Not only does the Qur'an show that the earth has a motion, it also reveals how mountains act as pegs that balance the planet earth to keep it steady. Consider the following wonderful aayat:

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَالْقَىٰ فِي الْأَرْضِ رَوَاسِيَٰ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

***He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky and produce on the earth every kind of noble creature, in pairs. (31:10)***

In a further elaboration of this challenge of the Qur'an, an interesting article<sup>14</sup> shows several examples where the Qur'an has come to the aid of researchers and scientists to arrive at the final Truth in the face of several unfounded theories by various thinkers. One of these was the theory of the scientist Laplace, whose theory concerning the emergence of the solar system was refuted as modern scientific research was made. Modern science came to agree with the Qur'anic revelation in Surah Al-Anbiya':

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۚ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا يُؤْمِنُونَ

***Do not the Unbelievers see that the heavens and the earth were joined (as one unit of Creation), before We clove them asunder? We made from water every living thing. Will they not then believe? (21:30).***

Modern research has just arrived at the conclusion about our solar system; whereas the Book of Allah had already described it at the time when the knowledge of science, and, indeed, all other knowledge was extremely limited. Similarly, it is only now that scientists are arriving at the conclusion that our universe is continuously expanding. Until the 19th century this was totally unknown. The Qur'an, however, has described this in clear terms:

وَالسَّمَاءَ بَنَيْنَاهُ بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ

***With the power and skill did We construct the Firmament: for it is We Who create the vastness of Space. (51:47)***

The Book of Allah describes the heavenly bodies, each of them keeping to its appointed course.

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ ثُمَّ أَسَّسَ تَوَاتُيَ عَلَى الْأَعْرَاقِ ۚ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

***Allah is He Who raised the heavens without any pillars that ye can see; then He established Himself on the Throne (of authority); He has subjected the sun and the moon (to His law)! Each one runs (its course) for a term appointed. He doth regulate all affairs explaining the Signs in detail, that ye may believe with certainty in the meeting with your Lord. (13:2)***

The Qur'an explained the above scientific truth in a way that is comprehensible to mankind in all ages. Our 8th Imam 'Ali Al-Rida (as) gave a beautiful explanation of this Sign of Allah as he explained to one of his disciples saying, "...there is a pillar, but it cannot be seen".<sup>15</sup>

## **The Prophecies Contained In The Qur'an**

Qur'an is the True Word of Allah Subhanahu wa Ta'ala and has continued to withstand the test of time can also be shown through its prophecies. We can divide the prophecies in the Qur'an in three categories:

- (a) The prophecies that occurred and were totally fulfilled in the life of Rasul Allah (S).
- (b) The prophecies that were totally fulfilled after the passing away of Rasul Allah (S)

(c) The prophecies that are still to be fulfilled.

Now let us look at all the three with some detail:

### **(A) Prophecies – Fulfilled During The Life Of Rasul Allah (S)**

There are several prophecies in the Qur'an that were fulfilled during the earthly life of Rasul Allah (S). In this paper, I shall discuss only two prophecies under this heading. The earliest was when Allah Subhanahu wa Ta'ala prophesied about Abu Lahab. Abu Lahab, whose actual name was 'Abdu al-Uzza (named after an idol Uzza), was the most notorious opponent of the message of Islam and of Rasul Allah (S).

When Allah commanded Rasul Allah (S) to admonish the public for the very first time, Rasul Allah (S) used the same system to announce as was used by the Makkans at the time. This was to stand on Mount Saffa and give a cry "Waa Sabaahaa" three times. Makkans would be able to see a man standing on the hill of Saffa and would realize the importance of his calling them to him. As Makkans gathered, Rasul Allah (S) began a very interesting and comprehensive khutba in which he proclaimed the Oneness of Allah, that Allah had appointed him as the Rasul of Allah and admonished them about the coming of the Day of Judgment. Abu Lahab, who was in the crowd, shouted obscenity at Rasul Allah (S), cursing and wishing for no power in what Rasul Allah (S) was proclaiming in his Message. Allah Subhanahu wa Ta'ala revealed a prophecy against Abu Lahab as follows:

تَبَّتْ يَدَا أَبِي لَهَبٍ ۖ وَتَبَّ ۚ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصُدَّ لِي نَارًا ۖ ذَاتَ لَهَبٍ ۖ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۖ فِي جِيدِهَا حَبْلٌ لُّلٌّ مِّنْ مَّسَدٍ ۖ

***Perish the hands of the Father of Flame! Perish he. No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of blazing Flame! His wife shall carry the (crackling) wood as fuel! A twisted rope of palm-leaf fibre round her (own) neck! (111:1, 111:2, 111:3, 111:4, 111:5).***

This prophecy was fulfilled to the letter. As Islam began to rise and was becoming a reality, the enemies went into battle with them. Their efforts only resulted in their total defeat in the Battle of Badr. Many of their leaders perished. Abu Lahab himself perished a week after Badr, lost in every way, and totally consumed with grief in his own fiery passions. Abu Lahab, who wielded so much power during the Makkan past, now lay fallen to such an extent that no one was willing even to remove his corpse which lay in the hot sun giving out a foul smell. Abu Lahab was destroyed totally. His pride was his wealth, a very beautiful wife named Jamilah, and youthful sons to take pride in the Makkan society that adored sons, despised daughters to the point of burying them alive.

It is very interesting to note that prophecies in the Qur'an reveal not only that Qur'an is the True Word of

Allah, but they also contain miracles of their own. For example, Dr. Gary Miller in his book *The Amazing Quran* tells us that if this prophecy was not the Word of Allah, Abu Lahab could have actually wiped out the message of Islam quite easily. All that he had to do was to falsify the above prophecy. He could have just accepted Islam and claim that, by accepting Islam, all his previous bad deeds were wiped out.

By accepting Islam, he would have thus falsified the prophecy and could have said, “See, I was always telling you that these are not the words of Allah. If these were, I would not have accepted Islam. Now I have accepted Islam and, according to Islam, since anyone who accepts Islam has his or her bad deeds wiped out, all my past deeds ought to be wiped out. If not, then, either Islam is wrong, or the prophecy against me is wrong.” Muslims would have had nothing to say. The confidence with which the prophecy is revealed in the Qur’an and the fact that he did not accept Islam shows, clearly, the Truthfulness of the Qur’an in any statements it makes.

Take another prophecy that was fulfilled during the mission of Rasul Allah (S). At the time of Rasul Allah (S), there were two superpowers in the world: The Roman Empire in the West and the Persian Empire in the East. Each of them had a clear ambition to be the only superpower on earth. There were, therefore, wars between these two superpowers. Sometimes it was the Roman Empire that had the upper hand, and vice versa. In the years 614–615 A.D., however, the Persian Empire managed to defeat the Roman Empire under Heraclius. This was, indeed, a major defeat. The Roman Empire lost control of Jerusalem and other important centers. Constantinople was the only major city not subjugated under the Persian Empire.

The Qurayshites of Makka began to rejoice at this news. They were hoping that the newly emerging Islam, which appeared to be so weak and helpless, would also be wiped out under their persecution and pressure.

Allah Subhanahu wa Ta’ala, under these circumstances, when it was impossible even to imagine that the Roman empire could regain any of their occupied lands, prophesied like this:

الْمَ غُلِبَتِ الرُّومُ فِى أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلِبِهِمْ سِيَوَاتُ الْمُنِيبِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ  
وَمِنْ بَعْدِهِ وَيَوْمَ يُنَادَى بِفَتْرِحِ الْمُؤْمِنِينَ بِاللَّهِ يَنْصُرُوا مِنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ وَعَدَّ اللَّهُ لَا  
يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ يَعْلَمُونَ ظَاهِرًا مِّنَ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ  
هُمْ غَافِلُونَ

***Alif Lam Mim. The Roman Empire has been defeated. In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious. Within a few years. With Allah is the Decision, in the Past and in the Future: on that Day shall the Believers rejoice. With the help of Allah. He helps whom He will, and He is Exalted in Might, Most Merciful. (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not. They know but the outer (things) in the life of this world: but of the End of things they are heedless. (30: 1, 30:2, 30:3, 30:4,***

[30:5](#), [30:6](#), [30:7](#)).

And so, it happened...exactly as Allah promised. Within just seven years of the fall of Jerusalem, the Roman Empire fought a successful battle of Issus in the year of 622. Within the next two years, the Roman Empire successfully penetrated Persia.

Within the same span of time, the persecuted and weak Muslims had already completed the historical hijrah, had settled in Madina, Islam was forming itself into a power to reckon with and, in the year 624, as the Romans were penetrating completely the Persian Empire, Muslims were defeating the Quraysh at the Battle of Badr. The Qur'an's prophecy was fulfilled to the letter.

## **(B) Prophecies – Fulfilled After Rasul Allah (S)**

There are many prophecies that were fulfilled after the passing away of Rasul Allah (S), exactly as prophesied in the Qur'an. The one that has direct bearing upon us is the one in Surah al-Jumu'ah. Allah Subhanahu wa Ta'ala revealed:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۚ وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلِ الْأَرْضَ لِقَاءَ أَهْلِهَا لَأَن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ وَجْهًا مَّجِيدًا ۚ وَجَاءَ الْيَهُودُ وَالنَّصَارَىٰ نَسِيحِينَ يَخِشَوْنَ اللَّهَ الَّذِي هُوَ عَزِيزٌ أَلِيمٌ ۚ وَهُوَ الَّذِي يُعَزِّزُ الْإِسْلَامَ وَيُخْلِفُ فِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

***It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom although they had been, before, in manifest error. As well as (to confer all these benefits upon) others of them, who have not already joined them: and He is Exalted in Might, Wise. Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty. (62:2, 62:3, 62:4)***

What a wonderful prophecy! This was revealed in Madina when Muslims were still a small community. No one could even imagine Islam would gain any foothold beyond the boundaries of Madina, or even Arabia. Muslims were still struggling against all odds and conspiracies of the Makkan Qurayshites, their confederates and Madinian Jewish tribes. In an atmosphere like this, a prophecy was revealed promising Islam to be the reality for all peoples of the world. The Deen of Allah, in which people of all races, the Aakhareen (i.e., non-Arabs) would join<sup>16</sup>.

We are the fulfilment of this prophecy of Allah because we are the people of the Aakhareen referred to in this prophecy. We, the converts from Hindus of the past, and billions of others belonging to other races, cultures and nationalities!

A very similar prophecy was also made in the complete chapter of Surah an-Nasr:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَأَسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا

***When, comes the Help of Allah, and Victory, And you do see the People enter Allah's Religion in crowds, Celebrate the Praises of your Rabb (Lord) and pray for His Forgiveness: for He is Oft Returning (in Grace and Mercy). (110:1, 110:2, 112:3).***

Rasul Allah (S) had migrated from Makka to Madina as a persecuted man. While establishing in Madina the truly compassionate faith and true social justice of Islam, the Deen of Allah, all the efforts of the enemy to extinguish the light of Islam totally failed. Islam began not only to survive, but also to thrive. When Makka was taken bloodless, the compassion and mercy of Rasul Allah truly astounded the Arabs. Islam had become a reality, and Arab tribes all over came in delegation upon delegation to accept Islam. The prophecy was fulfilled as the boundaries of Islam began to expand. While this prophecy was fulfilled in the life of Rasul Allah (S), it also made Islam ready to receive the people of the aakhirah.

One of the most interesting prophecies that we see being fulfilled in our modern times is that of the mummified bodies of the Pharaohs. I will let the Qur'an describe the prophecy in its own words:

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ إِلَى الْبَحْرِ فَأْتَانَا بِعُهُمْ فَرَأَوْهُمُ وَعَدُوا وَأَنَا مِنْ الْمُسْلِمِينَ وَالْقَلْبَ عَصَبَاتٍ قَبْلُ  
وَكُنْتَ مِنَ الْمُفْسِدِينَ فَأَلْقَيْنَا فِي الْيَمِّ مَنَاجِيكَ لِتَكُونَ لِمَنْ خَلَاكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا  
لَغَفْلُونَ

***We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." (It was said to him): "Ah now! –but a little while before, you were in rebellion! And you did mischief (and violence)! "This day shall We save you in your body, that you may be a Sign to those who come after you! But verily, many among mankind are heedless of Our Signs!" (10:90, 10:91, 10:92)***

The commentators of the Qur'an tell us that Allah made this concession to Fir'awn.

He saved Fir'awn's body. The body was saved from the sea and, according to Egyptian customs, mummified and preserved. A Sign forever, and for us, in the twentieth/twenty-first century, it is just amazing to witness the excavations of well-preserved mummified bodies of the Pharaohs fulfilling the prophecy in the Qur'an. The fulfillment of the prophecy is proven to be the body of the Fir'awn himself!

In an interesting Tafsir (explanation) of these verses (10:90–92) in the Qur'an, S.V. Mir Ahmed Ali in his "The Holy Qur'an" [17](#) explains like this:

“Vr. 90 (1034)...While getting drowned Pharaoh realized the existence of God and declared His Unity but it was of no avail to him. It is proved here that however much one might deny the existence of God or His authority during one’s life–time, but when one experiences the agony of death, he helplessly realizes the Truth and spontaneously declares it. Vr. 92. (1035) Today after the passage of thousands of years, the body of Ramses II has been discovered and identified to be the body of the Pharaoh of Moses’ time (Ency, Br. Art Mummy).

This discovery of the fact is another proof positive of the Holy Qur’an being the Revealed Word of God, otherwise the matter could not have been known to Rasul Allah (S). It is reported by the fifth Holy Imam Muhammad ibn Ali al–Baqir (as) that Pharaoh with all his men was drowned and the body of Pharaoh was thrown out of the sea, on the shore, so that the people might know he (Pharaoh) whom they worshipped as God was dead and had been reduced to a dirty corpse, and that the coming generations also might learn a lesson. When the Israelites saw the corpse of Pharaoh, their fight against his return to them once again, subsided”.

### **(C) Prophecies That Are Still To Be Fulfilled**

Any intelligent, rational person will tell you that the Qur’an has proved, beyond any doubt, that it is the True Word of Allah. It guides mankind to the path of the Final Success.

Imam ‘Ali (as) calls it, “the best companion that will never deceive...” and, as we have seen so far in this paper, it always reveals the Truth and does exactly what it says it will do!

Based on this, it would be totally foolish to doubt even an iota about the fulfilment of those prophecies that are still to be fulfilled. These prophecies are in the plan of Allah and they will be fulfilled to the letter, there is no doubt about it! I will deal here with only two prophecies that are still to be fulfilled. I have chosen these two for a purpose.

There are some scholars who have said that we cannot tell how our history will shape itself. In other words, they say that we cannot chart future events in our lives that will inevitably shape our history. For “how can you predict history?” they say. While this is true for all other planning done by us mortals, it does not hold true for the planning of Allah Subhanahu wa Ta’ala.

Muslims believe that Allah has already charted their history. Allah has already promised certain events and He never goes back on His Promise. That our history has been charted for us is seen further in the following amazing prophecy. Three times in the Qur’an has Allah Subhanahu wa Ta’ala revealed this prophecy:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

***It is He who hath sent His Messenger with Guidance and Religion of Truth to proclaim it over all***

**religion, even though the pagans may detest (it). (9:33)**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا

**It is He who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness. (48:28)**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ وَلَوْ أَنَّهُمْ شَرُّوا

**It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it). (61:9)**

No other revealed scripture has a prophecy like this. This is the Final Message from Allah and He has already prophesied this for all universe. Our history has been charted. Another important revelation in this regard is also to be found in Surah an-Nur:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسِّرَنَّ لَهُمْ ۚ وَيُخْرِجُهُم مِّنَ ظُلُمَاتٍ إِلَىٰ نُورٍ مُّبِينٍ ۚ وَأَنَّ لَهُم مِّن دُونِهِ أَجْرًا ۚ وَكَذَلِكَ يُبَيِّنُ اللَّهُ لِكَافِرِينَ شَرَّهُمْ وَأَنَّ كُفْرَهُمْ كَثِيرٌ مِّنْ أَكْثَرِ مَا كَفَرُوا ۚ وَكَذَلِكَ يُبَيِّنُ اللَّهُ لِّلْمُتَّقِينَ أَجْرَهُمْ وَلَيْسَ لَهُمْ سَبِيلٌ إِلَىٰ مَقَامِهِمْ هُمْ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۚ وَلَئِن كَانَ حِسَابُ الْإِنسَانِ لِحِصَابٍ لَّكَانَ يُسْحَرُونَ ۚ وَلَئِن كَانَ حِسَابُ الْإِنسَانِ لِحِصَابٍ لَّكَانَ يُسْحَرُونَ ۚ وَلَئِن كَانَ حِسَابُ الْإِنسَانِ لِحِصَابٍ لَّكَانَ يُسْحَرُونَ ۚ

**Allah has promised, to those among you who believe and work righteous deeds, that He will of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this, they are rebellious and wicked. (24:55). 18**

Further, some *Ahadith* from Rasul Allah (S) confirms this. In one hadith, for example, Rasul Allah (S) is reported in many sources (Shi'i as well as Sunni) to have said:

“Even if there was just the one day left to the life of this world, Allah will extend that day until there appears a man from my Ahl al-Bayt, whose name will be my name and his ancestors same as my ancestors, and he will fill the earth with total Justice where there is oppression and injustice” 19.

The other prophecy, which must come to pass, is the total truth about the life Hereafter. This will follow the Resurrection and the Day of Judgment. Qur'an has several prophecies and warnings about the Day of Judgment, the events at the time of calamity, the wonderful status of those who led the life in total belief in Tawhid, never associating with Allah anyone else. They believed in all the articles of Faith and had an unshakeable belief in the Day of Judgment and the life Hereafter. They lived away this life feeling

compassionate for others, always engaged in good deeds. They established Salaat in their lives, and were always engaged in purifying their own selves and their properties through the institutions of Salaat and Zakaat (2.5% etc. also Khums, Sadaqa and other forms of purifying wealth – see your Fiqh). They believed fully in the prophecy that Allah has created us from the dust and will return us to the earth and then, eventually, Allah will bring us back forth (Resurrection, Judgment and the Hereafter) from the dust.

The authenticity of the Qur'an is wonderfully seen also in one Aayat I want to quote here. It is in Surah Taha, Surah 20, Aayat 55. Allah Subhanahu wa Ta'ala reveals:

مِنْهَا خَلَقْنَاكُمْ ۖ وَفِيهَا نُعِيدُكُمْ ۖ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ

***From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. (20:55).***

How amazingly True! It requires only a little pondering. We have been created from the dust and will be returned to dust and then from the dust Allah Subhanahu wa Ta'ala will raise us. This Aayat is inspiring. When you think about this a little, how much dependent we are on the earth? Our whole survival, our homes, our furniture, our utensils, our food, everything has its origin from the earth, the cattle gets its food from the earth, Cattle gives us milk, its flesh, everything. It is amazing! Now you might say but what about when the body is cremated in other religions and not buried. Does it still return to the earth?

The answer is Yes. The body is cremated but its ashes remain. Eventually the ashes are returned to the earth or put in the river or ocean, eventually it still goes to the earth! What more proof do we need of the authenticity of the Qur'an and the total belief in everything it reveals? The Qur'an shows what the purpose of our earthly life is and it is to show all this that I am writing this and calling it "Al-Wasiyyat". It is a loving guidance in the hope also that Allah Subhanahu wa Ta'ala will InshaAllah accept.

The Qur'an also shows the hopelessness of those who lived away their lives in the status of unbelief and unrighteousness. Because they did not believe in the Day of Accounting or in the Hereafter, their goal was only happiness in this life.

In order to achieve happiness and comfort only for themselves in this life, they lived the life of oppressing others, amassing wealth at the expense of others, consuming in their bellies what was the right of others, with no compassion or mercy for others.

The realities of Shaytan, as the Qur'an shows us, beguiled them. The Qur'an prophesies that it will be the same Shaytan that will abandon them on the Day of Judgment. As a matter of fact, the Qur'an shows us that Allah will give Shaytan the opportunity to address those who followed him, doomed for the fire of Hell:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَّ الْحَقَّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْهِ كُفْرٌ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصَدِّقِكُمْ وَمَا أَنْتُمْ بِمُصَدِّقِي إِنِّي كَفَرْتُ بِمَا أَشْرَكَتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

***And Satan will say when the matter is decided: “It was Allah Who gave you a promise of Truth: I too promised but I failed in my promise to you. I had no authority over you except to call you, but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a grievous Penalty.” (14:22)***

May Allah Subhanahu wa Ta’ala save us from the beguiling Shaytan and his progeny, Amin ya Rabb al-’Aalamin.

After reading this, the readers will agree there is nothing more left to be said – Allah Subhanahu wa Ta’ala’s prophecies have come to pass, for believers and non-believers alike!

## **Conclusion Of Part 1**

Every Muslim must believe the Qur’an to be the Final Word of Allah Subhanahu wa Ta’ala. This belief springs from the fact that, once a Muslim has uttered the Shahaadah, he or she accepts the Usul ad-Din as the fundamental article of being a Muslim. Since Nabuwat is part of our Usul ad-Din and the process of Wahy (revelation) from Allah is part of Nabuwat, belief in the Qur’an as the Word of Allah Subhanahu wa Ta’ala is a fundamental requirement.

Once this is understood and one believes the Qur’an to be the True Word of Allah, the status of one’s faith in the Book of Allah becomes much stronger. Those who understood this during the time of Rasul Allah (S), are mentioned in the Qur’an as the ones who were the forerunners in their belief. They are shown as those who believed with Rasul Allah (S). Rasul Allah (S). What was being revealed to him was forever true. Allah reveals:

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

***The Messenger believeth in what hath been revealed to him from his Rabb (Sustainer, Lord), as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His Messengers “We make no distinction (they say) between one and another of His Messengers.” And they say: “We hear and we obey; (We seek) Your Forgiveness, Our Rabb, (our Sustainer, our Lord), and to You is the end of all journeys.” (2:285)***

The believers quoted in the above Ayat – foremost among them was Imam ‘Ali (as) –he had a very

special attachment to the Qur'an. In the khutubaat of Imam 'Ali (as) in his Nahj al-Balaghah, we see the continuously overflowing love and advise to Muslims to be fully attached to the Qur'an. In one of his khutba, for example, Imam 'Ali (as) is telling us:

“Seek the cure of ailments from the Qur'an and procure its help in your afflictions for, verily, Qur'an is the remedy for the biggest of maladies: faithlessness and hypocrisy, error and misguidance. Ask of Allah His favors through it and turn to Allah by means of endearing it...”<sup>20</sup>

The complete lives of all other Imams (as) who followed Imam Ali (as) show exactly similar love for, and attachment to the Qur'an. Further, all our Imams have also taken great care to make Muslims understand their duties towards the Qur'an.

All this shows that, in order to do its tadabbur (pondering), we must have a real contact with the Qur'an<sup>21</sup>. The real contact with the Qur'an is possible only when we have a total and firm belief that the Qur'an is truly the Word of Allah.

We must be totally convinced that the Qur'an contains the absolute Truth and contains absolutely total, perfect guidance for the success of our life here in this world and in the Hereafter. When such a conviction enters our hearts, our love for, and our contact with the Qur'an will have a radical change!

The starting point to develop understanding of the significance of the Qur'an in our lives is to study the seerah (complete life) of Rasul Allah (S). We find in the seerah of Rasul Allah (S) that the only instrument he used to bring about the complete revolution (I call it an intellectual revolution) and establish a true New World Order was the Qur'an and his Sunnah. With these, he managed to change lives of people, purify their souls and taught them wisdom. Allah declares:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

***It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom, although they had been, before, in manifest error (62:2)***

We find the same in the seerah of all our Imams (as). They lived their total lives by the Qur'an. It would be accurate to say that they breathed by the Qur'an. They guided their followers by the Qur'an and the true Sunnah of Rasul Allah (S). In our belief, our Imams (as) are so perfect in their understanding of the true meaning of the Qur'an that they are also known as the naatiq al- Qur'an (the Speaking Qur'an). In his daily life, Imam 'Ali (as)'s deep understanding of the Qur'an is also seen when he describes, through the Qur'an, all the three major battles he fought during the period of his Khilaafat (656-661A.H.)

The beautiful ad'iyah (Du'as) which the Imams (as) have left us speak of their thorough knowledge of

the Qur'an. In the ad'iyah left by them, we see also the correct methodology of supplicating to Allah Subhanahu wa Ta'ala. The spiritual companionship thus derived will be the initial step towards understanding the Qur'an and then teaching it to others.

1. Knowledge began with the wahy or revelation. The first human being Allah created, Adam, was also a nabi. Wahy began with him with the knowledge as Allah Subhanahu wa Ta'ala taught Adam names. The commentators, the mufassirin, show this as the beginning of the process of all knowledge. This included knowledge of those things that was outside the realm of angels. Nabi Adam 'alayhisalaam was therefore able to understand. Allah made him, and his posterity that were to follow him, His Vicegerent on this earth. The vicegerents, par excellence, from among all mankind are the anbiya, the last of whom was Rasul Allah (S), the seal of all anbiya, and after him the chosen Imams who were endowed with 'ilm al-ladunni and led the life of the vicegerents of Allah on the earth.

2. See [18:1](#) and also [41:41-42](#) in which Allah describes "...And it is a Book of exalted power. No falsehood can approach it from before or behind it. Revealed by One Full of Wisdom, worthy of all Praise" ([41:41-42](#))

3. See [34:28](#) in which is revealed the universal mission of Muhammad, the Rasul of Allah: "We have not sent you but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sinning), but most men understand not" ([34:28](#))

4. The word din means a complete way of life. The word "religion" for Islam cannot be applied in the common sense of the word. It is, in fact, a complete system of life. It encompasses the total ideal of life, not only for an individual, but for the whole society. The din al-Islam is actually the din al-Tawhid, the complete way of life in which the Absolute Sovereign Lord is only Allah, the Rabb al-'Aalameen.

5. It is important to understand the theology behind the word falah. Much the same way as the example given earlier about a seed of any particular fruit being guided towards its finality, the true faith in Islam is found in its usul al-Din. Usul itself means root. Therefore, usul al-Din means the roots of religion. These roots (the true faith) are analogous to the seed of a fruit tree that sprouts from within the soil guided by Allah upwards to its wonderful growth until it reaches its optimum and produces fruit. Falah means exactly that. It means prosperity of the seed of our faith. Islam is the only complete way of life that guides man in his faith to sprout and is guided throughout his life towards final prosperity. This final prosperity is referred to as falah. At this stage one has attained, in the Qur'anic terminology, the fawzu al-'Azim or the "Highest Success". In other words, that is the most optimum of the most successful life that sees oneself in the Jannat Allah Subhanahu wa Ta'ala has promised those who are of the muflihun (Plural of falah).

6. In one of the beautiful traditions from Imam Musa al-Kazim (as) we are asked to: "understand the din of Allah, because understanding is the key to insight, it is the complement of worship, and it is the means for attaining high spiritual heights and eminence in the world and Hereafter. The difference in the merit of one who has mastered the understanding of din over the worship who worships without understanding is like the difference between the Sun and the Star. Allah would not approve the deeds of one who is devoid of the understanding of the faith".

7. See also Surah al-Mulk, [67:3-4](#).

8. Gary Miller, The Amazing Qur'an.

9. Gary Miller, The Amazing Qur'an, pp.9-11.

10. Maurice Bucaille, The Bible, Qur'an and Science, pp.115-116.

11. Larry, p.36.

12. This great Sign of Allah Subhanahu wa Ta'ala, revealed also in Surah al-Rahman [55:19-20](#), states that these two bodies of water, in spite of the fact that they pass through each other, remain distinct, each with its own distinction. Where large rivers, like the Yangtse-Kiang and the Mississippi, carrying huge quantities of water meet the sea, the river water with its silt remains distinct from sea water covering large area, but salty does not become sweet and palatable or vice versa. See also Abdullah Yusufali, The Holy Qur'an: Text, Translation and Commentary, n.3111.

13. This event is related in Dr. Gary Miller's The Amazing Qur'an.

14. See Sayyid Mujtaba Musawi Lari, "The Glorious Qur'an as an Everlasting Miracle", (Translated from the Persian by Dr. Hamid Algar) in 'Al-Tawhid: A Quarterly Journal of Islamic Thought and Culture, Vol. VIII, No.3, Rajab-Ramadan, 1411.

15. See Sayyid Mujtaba Musawi Lari, "The Glorious Qur'an as an Everlasting Miracle", op.cit.

[16.](#) Islam is the Deen for the whole universe and its Rasul, Sallallahu ‘alayhi wa aalihi wa sallam, was sent as a blessing to the universe; sent as the one who would invite mankind, with Allah’s permission, to the Deen of Allah: O Rasul! Undoubtedly, We have sent you as a witness, as the Bearer of Good News and a Warner; and as one who invites to Allah’s (Grace) by His permission, wa siraajan muneera –and (as) a lamp spreading light ([33:45–46](#)).

[17.](#) See S.V. Mir Ahmed Ali’s English Translation and Commentary of The Holy Qur’an, p.728. We are also told that Imam al-Baqir (as) explained that, after Fir’awn drowned, his body was thrown out of the sea and lay on the shore for people to see that he was not the god they worshipped.

[18.](#) See al-Fakhruddin Razi, at-Tafsiru al-Kabiru, p.28. vol. 1, al-Razi quoting this as a Shi’i hadith. See also, Husein Khimjee, The Legacy of the Khilafat Movement in Early Twentieth Century India, Ph.D. thesis, University of Toronto, 1998.

[19.](#) See Qur’an, [20:55](#): From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. ([20:55](#)).

[20.](#) Nahj al-Balaghah. Khutba No. 176. Quoted also in al-Tawhid: A Quarterly Journal of Islamic Thought and Culture, Vol. VII, No.4, Shawwal–Dhu al-Hijjah 1410 (May–July) 1990. Online at:

<https://www.al-islam.org/nahjul-balagha-part-1-sermons/sermon-176-see-b...> [7]

[21.](#) The real contact with the Qur’an is not achieved by just declaring the greatness of the Qur’an and/or presenting it as the everlasting, living Miracle of Allah Subhanahu wa Ta’ala on this earth. As we have already seen earlier, Qur’an has itself been inherently ordained by Allah Himself to be the everlasting miracle. No falsehood or interpolation will ever enter the Qur’an. This is the inherent thing in it ordained. What the Qur’an, therefore, needs from us, is much more than just its fadaail, or its praises.

## Part 2: The Admonitions

### To All My Family Members And All Who Will Take Direction From This, Young And Old

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا قَدًّا وَعَدْلًا لَا يَبْدُلُهَا أَشَيْئًا وَهُوَ السَّمِيعُ الْعَلِيمُ

***The Word of your Rabb (Lord) does find its fulfilment in truth and in justice: none can change His Words: for He is the one who hears and knows all. (6:115)***

In Part Two of “The Wasiyyat” what I am writing in the following pages is straight from my heart and in fulfillment of the fundamental requirement in Islam (in the Qur’an, in the life of Rasul– Allah (S) and lives of all Imams) to speak up because the consequences of not speaking are dire from the teachings in the Qur’an and the Sunnah of Rasul Allah (S)

As a matter of fact, it is a direct injunction from Allah Subhanahu wa Ta’ala and for that Allah calls us the Khayr al-Ummatin (The Best of the creation of mankind). What a beautiful Badge! But this Badge is worth only if we fulfill the reason for this great Honor of the “Best Creation” Allah Subhanahu wa Ta’ala honors us with. It is for those who instruct to do good and prevent from doing evil. Look what Allah

reveals:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

***You are the best of people, evolved for mankind, enjoying what is good and forbidding what is wrong, and believing in Allah...*** (3:110).

And even now, the slogan “if you see something, say something” makes it incumbent upon us to speak.

I am writing this not only specifically for all my family members, or my community, but also for all who will take direction from this.

I hope you will not only read it knowing it comes from your own brother and your own family member, or a brother-in-faith, but you will make a serious commitment to ponder over it. And please feel free to ask. There is nothing that will make me happier than knowing that you read this and pondered about it and want to have more explanation on any issue mentioned in this small booklet.

\*\*\*\*\*

One particular Aayat in the Qur’an is referred to as Aayat al-Birr (The Verse that reveals complete Righteousness). I am starting the Part Two of my al-Wasiyyat with this Aayat. I will show this again at the end of this book with more explanation and you will understand the importance of this.

لَيْسَ الْبِرُّ أَنْ تُولُؤْا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ  
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ  
وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ

***“(True) Righteousness is not that you (just) turn your faces towards the East and the West, but the righteous is he who believes in Allah, the Last Day, the angels, the Book, and the Messengers, and for the love of Him gives (of) his wealth, (although he likes it), to the kindred, the orphans, the needy, the travelers, beggars and for the (emancipation of) slaves, and keeps up the prayer, and pays the poor-rates (zakat); and those who fulfill their promise whenever they make a promise, and are patient in distress, adversity, and in the time of war, these are they who are the truthful (in Faith verbally and actually) and these are the pious ones.”*** (2:177)

Many of the things I will show in this part of the book and also the Commandments from the Qur’an (I will quote from Surah Bani Israel) at the end of this booklet will InshaAllah make it very clear the true purpose of earthly life to attain Success in the Hereafter.

I am therefore asking you never to neglect the Qur'an. Make a habit to read at least some verses with the help of translations and you will see InshaAllah great understanding you will develop. I am asking you to use this book as a part of valuable guidance in conjunction with your focusing and pondering over the Qur'an and the Sunnah of Rasul Allah (S) as correctly taught to us by the Ma'sumin A'immah (as), and all other sources that have always been available to you. I ask Allah Subhanahu wa Ta'ala for His Forgiveness any unknown error. It is written with utmost sincerity as a Wasiyyat. The uniqueness of this book is that the first part proves without any doubt the Authenticity of the Qur'an. This is a Resource Paper I wrote to facilitate implementation of a course in Qur'anic Studies. It was accepted, verified by other scholars and published by the Islamic Education Board (IEB) of NASIMCO.

The Part Two is the Wasiyyat (admonition) from me not only to my family, but also to my community members, friends and all who will take direction from this. I pray to Allah Subhanahu wa Ta'ala to accept this from me and give all of us the continuous Tawfiq to always remain on the Straight Path. We ask Allah Subhanahu wa Ta'ala for this every day in our Salaat when we recite Surah al-Fatiha,

Let me repeat what I have stated in the last paragraph of the previous page as follows:

"I hope you will not only read it knowing it comes from your own brother and your own family member, or a brother-in-faith, but you will also make a commitment to seriously ponder over it. And please feel free to ask. There is nothing that will make me happier than knowing that you read this and pondered about it and want to have more explanation on any issue mentioned in this small booklet".

Let us therefore begin with the Niyat to learn and to understand everything what I have stated in this book.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The first thing to understand is that our life on this earth is not without any purpose. In order to fulfill the purpose, we have been endowed with not only just the Five sensual perceptions, but also rational perceptions. The sensual perceptions we are endowed with are:

1. Eyes to see;
2. Ears to hear;
3. Nose to smell;
4. Hands to touch and feel the object; and
5. Tongue to taste;

But human beings are the only creatures who have also been endowed with much more. They have also

been gifted with rational perceptions. These are the ‘Aql (Brain), a mind of their own to reason over everything they experience with their sensual perceptions. Also endowed with freewill to chart the path of their life themselves.

And even more important of all, it is unique that mankind carries very special qualities and has reflections of Godly characteristics Allah Subhanahu wa Ta’ala Himself bestowed. Look what the Qur’an reveals:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأَكَّةِ إِنِّي خَلِّقُ بَشَرًا مِّن صَلَاةٍ صَلَّيْتُ مِنْ حَمَإٍ مَّسْنُونٍ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ

***Behold! Thy Lord said to the angels: “I am about to create man, from sounding clay from mud molded into shape; when I have fashioned him (in due proportion) and breathed into him of My Spirit, fall ye down in obeisance unto him.” (15:28, 15: 29)***

These endowments are given so that human beings can become truly successful in their earthly lives and leave their footprints so that others who are lost in the wilderness and confusion in life should find guidance through those footprints of success. These endowments (the sensual and rational perceptions and the Spirit) are given only to human beings and it is these that make a human being the best of the creation. Mankind is the only creature who is the true vicegerent of Allah on the earth. Allah has created everything else, in the heavens and the earth subservient to human beings. Let us think about this together for a minute.

Think about all the progress mankind has made using the sensual and rational perceptions human beings are endowed with. It is the human beings who have charted the paths of progress on the earth by exploiting the natural resources placed for them on the earth to exploit them and to progress. It is the mankind who charted the paths in the space so that planes and rockets can fly. Mankind has reached and stepped on the moon and studied the space and has exploited the treasures hidden in the earth and in the space.

Qur’an reveals the Honor and Favors Allah has bestowed upon human beings. Ponder on the following Verse.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَا فِيهِمُ فِي الْوَابِغِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

***We have honored the sons of Adam (human beings); provided them with transport on land and sea; and given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our Creation. (17:70)***

Yet come to think about it, in many senses, human beings are inferior to other creatures. For example, human beings do not have the strength of an elephant, or the speed of a tiger, or capacity to fly like birds, yet human beings are the only specie that can tame the wildest animal. Human beings are the only specie that shape the landscape and use raw materials on the earth and deep into the earth, in the ocean and in the space to exploit in order to build magnificent infrastructure and means of all kinds of transportation and lifestyle.

I have already quoted several verses from the Qur'an. But how do I know that the Qur'an is truly the Word of Allah and that it contains nothing but the whole Truth and contains no theories. Theories can change, Truth does not. Truth is eternal. It is for this reason, I have included for you in the beginning of this book in Part One, my article, Qur'an: The Authentic Book of Allah. It has already been authenticated and approved.

I would urge you to read in this article the findings of non-Muslim scholars who took up the challenge in order to prove that the Qur'an was wrong in its claim.

They were so surprised at the authenticity of the Qur'an and found purpose of their life and converted to Islam. Almost all of them then wrote their experiences about the Qur'an that led them to answer questions they had about their earthly life. From among the several names are: Dr. Jafferey Lang, Dr. Gary Miller, Dr. Maurice Bucaille and many others<sup>1</sup>.

What do I mean when I say in the above paragraphs the underlined words "earthly lives"? I simply mean that our life on this earth is never permanent. We were born to live only for a temporary period. We grow and pass through different phases only to end our earthly lives.

It is Interesting when you think about the fact that all I have mentioned about our earthly life above is through none of our choice. We had no choice of our birth; we have no choice that we will grow old and we have absolutely no choice about our death. It must come and it will come. Can this ever be debated? Is this fact debatable? The answer is of course "NO" because it is an undeniable fact.

At this point here now, I want you to really (I mean really) think the following and answer the following simple but challenging questions with "Yes' or "No'. The challenge is that none of your replies will provide "yes" as your answer.

Think: Did you come into this world, – whether you are male or female–, of your own choice?

Write your answer here: \_\_\_\_\_

If we had no choice, and have no choice in our birth, no choice in our getting old and going through all the phases of life and we have no choice but to eventually die, then our rational reasoning should tell us that there has to be some Great Power who created us and has a total Control over us. The Freewill that He has granted us, is very small. Therefore, I want you to think.

Think: Can you choose for your life not to grow old? Can you create such a choice for you or for anyone who you love?

Write your answer here \_\_\_\_\_

Think: Is there not then the Most Intelligent, the Supreme Power who will bring about our death one day. Do we have any choice in this?

Write your answer here \_\_\_\_\_

Think: Can you or I create anything out of nothing. That is to say can you create anything exnihilo (without anything, without any other product. For example, you need wood to create a table)

Write your answer here answer here \_\_\_\_\_

Now, let us ponder a little more about this the Most Intelligent, the Supreme Power. He is known by several names in all traditions. The vast majority in this world know Him simply as Allah. He is also known in the Hebrew Bible as Ilah, Elohim etc., He is also known as Allah, Khuda, Ilahi, Mwenyezi Mungu, and has several Attributes.[2](#)

Allah is our Creator and He is fully Praiseworthy. We praise Him with Glorification words we call Tasbih of Allah Subhanahu wa Ta'ala. For example, what do we say in our third and the fourth Raka'a in our Salaat?

## What Is Tasbih Of Allah Subhanahu Wa Ta'la?

Let us consider briefly here what we say in our Tasbih[3](#). But first, see also my previous footnote below: We say:

**SubhanaAllah 33 times** = Allah is Absolutely Perfect, has no defect at all and has created everything in the heavens and earth perfect and has no fault of any kind. There is nothing negative in Allah or any of His creation.

Think about the planets and galaxies, the change of day and night and the signs around us and in us. Think how Allah created us, all His Blessings upon us, gave us parents who looked after us. Your conscious will force you to praise Allah Subhanahu wa Ta'ala.

**Alhamdulillah 33 times** = Alhamdulillah negates any fault in Allah and we Praise Him for all the Good. All the good He has is not acquired after any training or any academic work learned in any university or college or anywhere else. All the good is just inherent in Him.

**Allahu Akbar 34 times** = Allah is the Greatest. All Glory and all Praise belong only to Him. This Praise we do in Tasbih (Subhanallah, Alhamdulillah, and Allahu Akbar) or the Tasbihat al-Arba' we recite in our

salaat (Subhanallahi wa al- Hamdulillahi wa laailaaha illaAllah wallahu Akbar) totally belongs only to Allah Subhanahu wa Ta'ala and no one else.

It is important to realize also that “Authority corrupts, and absolute authority corrupts absolutely”. Interestingly there is a saying that “Authority corrupts, and absolute authority corrupts absolutely” But not for Allah. He is the Highest Authority, but He is not corrupt. He is Absolutely and totally Merciful. He is al-’Azizu, (The Mighty), yes but He is also al-Hakimu (The Wise). Allah is He who created us and it is He who put Mercy and Compassion in the hearts of parents for their children and yet it is He who loves us more than a mother loves her child.

If we want to recognize for ourselves the Truth of everything I have said above, look and ponder over the following Verse from the Qur’an.

سُنُرِيهِمْ ؕ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ ؕ حَتَّىٰ يُتَبَيَّنَ لَهُمْ ؕ أَنَّهُ ءَلْحَقُّ ؕ أُولَٰئِكَ بِرَبِّكَ أَنَّهُ ؕ عَلَىٰ كُلِّ شَيْءٍ ؕ شَهِيدٌ

***Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that your Lord doth witness all things? (41:53)***

## **What Are The Successful Footprints We Can Leave Behind?**

First, we must understand that each of us should have an Ideology to successfully attain our goals in life.

There are only two main ideologies in our world majority of people follow: – The Linear ideology and The Circular ideology.

The Linear ideology is simply that our life on this earth is only once. We have earthly life only once. It is Linear.

The Circular ideology is that life is circular. At death, one is incarnated and returns to go through life again. The form of the future life may change depending on the Karma (deeds) in the previous life. This is the Circular ideology.

There is also a third ideology; but it is nonsensical. It says that we are all the product of evolution as a result of an accident in history; or that we are the product of our environment and already programmed and chained and so nothing we can do about it.

It is funny when you argue with them about this. It becomes a comedy show. Ask them which came first, the chicken or the egg? The eventual answer I heard was “it was an accident in history”. Well okay, “who created that accident?” It is laughable but the answer you will perhaps hear is “the accident”

The true successful ideology that I want to explain is the result of all my life's pursuit and I am speaking to you because you are my own family, my community members and my friends. So, I urge you to read and understand that there is a guaranteed success in what is stated here, not as a theory, but a fact fully supported by evidences that you will find in the following summary.

I say it is a summary because I want to make it very short and very simple; at the same time leave for you material in my footnotes or endnotes for further reading and pondering.

The challenge of Islam is that in the matter of faith, you should NOT accept your faith blindly. You should be totally convinced yourself that everything stated is the Truth and nothing but the Truth. I have therefore included for you my complete Resource Paper titled Qur'an: The Authentic Book of Allah. Needless to say, it is important to read it and study it and I am confident that you will InshaAllah find it very useful in your daily lives.

The pondering of the above and with the Blessings of Allah Subhanahu wa Ta'ala will InshaAllah convince you that the True Ideology is the Linear ideology. The True Ideology is the ideology of true Monotheism that is seen in Islam. It is a Linear ideology.

It is unique (very unique indeed!) that Islam has a complete manual in writing and practical living models who followed the manual to the letter and showed guaranteed success. These models have left clear and practical examples to achieve the life of success. They have left clear footprints and clear guidance how to follow those footprints for a guaranteed success.

The reason for me to ask you to read and study the Resource Paper at the beginning (Part One) of this booklet is simply because I do not want to you to accept anything blindly

You will find in Part One through the Authenticity of the Qur'an explained; and also everything stated here in the Part Two of this booklet is the whole Truth to chart a successful life.

Monotheism is the only True ideology, the only True Path. Let me repeat the Verse I have quoted above, Verse 53 in Surah 41 of the Qur'an, Surah Fussilat.

سُنُرِبِهِمۡ ؕ ءَايٰتِنَا فِىۤ الْاٰنْفَاقِ وَفِىۤ اَنْفُسِهِمۡ ؕ حَتّٰى يَتَبَيَّنَ لَهُمۡ ؕ اَنَّهُۥٓ اَلْحَقُّ ؕ اَوَّلَمۡ ؕ يَكْفُرۡ بِرَبِّكَ اَنَّهُۥ ؕ عَلٰى كُلِّ شَىْءٍ ؕ شَهِيدٌ

***Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that your Lord doth witness all things? (41:53)***

This ideology requires for us to understand that we have a Supreme Creator who has created us. We certainly did not have any choice on the matter.

Similarly, this Creator has created all other creatures and everything else in the heavens and the earth. We, as human beings, are the highly endowed of Allah Subhanahu wa Ta'ala. All other of His creation, in the heavens and on the earth is subservient to us, the human beings.

Now, ask yourself this question:

Should I (I mean me, you and all of us) not give Thanks to the Creator who created me (and you) and endowed in me (and you) all the faculties described above?

If someone did good to you, would you not be obliged to give Thanks? Surely, your answer is emphatic "Yes". The more empathy you have, the more you will feel to return the favor. But supposing someone who is devoid of this feeling and does not even care to return "Thanks" either by gestures or words, surely you would not feel good about such a person, would you?

This feeling to return favor with at least a gesture of "Thanks" is found even in animals. For example, feed a cat and you will see her giving you gestures of Thanks by rubbing herself with your feet, you will see gesture of Thanks from her eyes when she looks up from the feeding dish. Similar gestures are seen even in the wildest animals in a zoo when they are fed by the zookeeper.

Similar gestures are seen even in birds, big and small. I know a family member who looked after a budgie in her home and regularly fed her. The small bird would sit on the shoulder of this family member and touch her beak as a gesture of "Thanks" on the cheeks of this family member. I have witnessed this myself.

And so, when you think of all the favors that Allah has bestowed upon you, and has endowed you with all the faculties I have described above, would you not want to give Thanks to Him? Can any one count His Favors? What does the Qur'an say to this question?

قُلْ لَوْ كَانَ الْاَلْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْاَلْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ اَجْمَعْنَ اِيْمَانًا بِمِثْلِهِ مَدَدًا ۗ

**Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid." (18: 109)**

In his very first Khutba in Nahj al-Balagha, Imam 'Ali (as) is recorded to have said this:

الْحَمْدُ لِلَّهِ الَّذِي لَا يَبْلُغُ مَدْحَتَهُ الْقَائِلُونَ، وَلَا يُحْصِي نِعْمَاءَهُ الْعَادُونَ، وَلَا يُؤَدِّي حَقَّهُ الْمُجْتَهِدُونَ، الَّذِي لَا يُدْرِكُهُ بَعْدُ الْهَمَمُ، وَلَا يَنَالُهُ غَوْصُ الْفِطْنِ، الَّذِي لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ، وَلَا نَعْتٌ مَوْجُودٌ، وَلَا وَقْتُ مَعْدُودٌ، وَلَا أَجَلٌ مَمْدُودٌ. فَطَرَ الْخَلَائِقَ بِقُدْرَتِهِ، وَنَشَرَ الرِّيحَ بِرَحْمَتِهِ، وَوَتَدَّ بِالصُّخُورِ مِيدَانَ أَرْضِهِ.

“Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so, whom the height of intellectual courage cannot appreciate, and the diving of understanding cannot reach; He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed. He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks”.[4](#)

Surely, then we need to give Thanks to Him. But how? The fundamental way to give Thanks to Allah Subhanahu wa Ta’ala is through the Salaat (five daily prayers). This is complete Thanksgiving to Allah. It not only relieves us from prostrating to thousand other objects, but you will feel satisfied that you have Thanked The Sustainer of the Universe (The Lord) who has been so compassionate in every single way that we can think about!

Imagine if not Him then how many other things you would have to give thanks to! The rain? The Sunshine? The food that we eat?

We have a superior example in the Qur’an when Nabi Ibrahim (as) guided his people who were worshipping the celestial bodies, the stars and the moon and the sun. The Qur’an reveals in Surah al-An’am:

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ﴿٦٧٦﴾ قَالَ هَذَا رَبِّي ﴿٦٧٦﴾ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ

***When the night covered him over, he saw a star: he said: "This is my Lord." But when it set, he said: "I love not those that set." (6:76)***

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ﴿٦٧٧﴾ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ

***When he saw the moon rising in splendor, He said: "This is my Lord." but when the moon set he said: "Unless my Lord guide me I shall surely be among those who go astray." (6:77)***

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ﴿٦٧٨﴾ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

***When he saw the sun rising in (splendor) he said: "This is my Lord; this is the greatest (of all)." But when the sun set he said: "O my people! I am free from your (guilt) of giving partners to Allah. (6:78)***

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ﴿٦٧٩﴾ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**"For me, I have set my face, firmly and truly, toward Him Who created the heavens and the earth, and never shall I give partners to Allah." (6:79)**

The successful therefore are those who keep away from anything that would lead them to the unforgivable sin of shirk and bow down in Salat worshipping only Him.

In another place in the Qur'an in Surah ar-Rum Allah Subhanahu wa Ta'ala reveals:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

**Turn ye back in repentance to Him, and fear Him: establish regular prayers and be not ye among those who join gods with Allah... (30:31).**

Read what Muhammad Iqbal, the great recognized thinker of the Twentieth century, recognized in the West as well as the East, has said in the following two lines in Urdu and then translated in English and Gujarati below:

یہ ایک سجدہ جسے تو گراں سمجھتا

ہے ہزار سجدے سے دیتا ہے آدمی کو نجات

Ye Aik Sajda Jise Tu Garan Samajhta Hai

Hazar Sajde Se Deta Hai Admi Ko Nijat!

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*This one prostration to Allah that you think is so difficult to do, provides a release for you from otherwise thousand prostrations you would do to other objects you will begin to adore of or fear of and will worship.*

This does not mean of course that we do not or should not thank others who do or have done favor to us. Of course, we must. But the realization should always be that the channel was created by Allah Subhanahu wa Ta'ala in the first place. He is the First Cause. It is He who caused us to be born to our parents and the first Thank Allah Subhanahu wa Ta'ala tells us to Thank are our parents and then others.

We must always, always say Thank you to all but this is with the understanding that the favors we have received would never have been possible had it not been for the Favors of Allah Subhanahu wa Ta'ala

in the first place. We must Thank Allah Subhanahu wa Ta'ala for all these favors.

The other major advantage the Salaat gives us is that it protects us from falling into major errors and sinning against Allah Subhanahu wa Ta'ala but also against our own selves. Think about this! For how we can sin when we are aware that within only a few hours it will be time for another Salaat and we will have to stand in front of Allah. This protection from errors in our lives is the shield and is guaranteed. Think of it as the guaranteed “Firewall” or “anti-virus” We read in the Qur'an:

أَتَقُولُ مَا أُوْحِيَ إِلَيَّكَ مِنَ الْكِتَابِ وَأَقِمُ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْذِرُكَ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

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

Allah Subhanahu wa Ta'ala, as we have seen, loves us and wants us to be successful not only in our earthly life but most importantly in the life Hereafter.

The Success in the Hereafter is the real success. It is everlasting and guarantees Total Happiness where Allah Himself will Greet and Welcome with Words of Peace. Read what Surah Yasin says:

فَالْيَوْمَ لَا تَظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

***Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds. (36:54)***

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ

***Verily the Companions of the Garden shall that Day have joy in all that they do; (36:55)***

هُمُ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِينُونَ

***They and their associates will be in pleasant shade, reclining on thrones (of dignity); (36:56)***

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ

***(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for; (36:57)***

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ

**“Salaam! (Peace!) ☞ a Word (of salutation) from a Lord Most Merciful! (36:58)**

This then is the Total Success where Allah Himself welcomes with the Salutation of Peace. There is no success greater than this!

To attain this Success, the Path is charted for us. This is our Usul al-Din (The Roots of Faith). It is more or less the elaborated explanation of The Five Pillars the majority of Muslims follow, this is expanded for us in the Usul al-Din in the Five fundamental beliefs as follows.

## **1. Tawhid, Belief In The Oneness Of Allah**

There is no Allah except Allah. This is not something that can be taught. We have seen in the previous paragraphs that the Signs of Allah is within us and in the horizon. Remember the Verse already mentioned in previous pages: it will help you to memorize the following verse I have already quoted this Verse in above paragraphs. Here it is again:

سُنُرِيهِمْ ؕ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ ؕ حَتَّىٰ يَتَّبِعِنَ لَهُمْ ؕ أَنَّهُ أَلَّا حَقُّهُ ؕ أُولَٰئِكَ يَكْفُرُ بِرَبِّكَ أَنَّهُ ؕ عَلَىٰ كُلِّ شَيْءٍ ؕ شَهِيدٌ

***Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that your Lord doth witness all things? (41:53)***

The uniqueness of Islam is also that it rejects following blindly. Allah Subhanahu wa Ta’ala shows disapproval for blind following. We are required to find out for ourselves using the faculty of sensual and rational perceptions to arrive at the Truth ourselves. As Muslims, we cannot follow anyone blindly. The Qur’an tells us:

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ؕ ءَابَاءُنَا ؕ أُولَٰئِكَ كَانُوا ءَابَاءَهُمْ ؕ لَا يَعْقِلُونَ شَيْءًا ؕ وَلَا يَهْتَدُونَ

***When it is said to them: “Follow what Allah has revealed” they say: “Nay! we shall follow the ways of our fathers.” What! even though their fathers were void of wisdom and guidance? (2: 170)***

What we learn therefore is that in Islam following any ideology blindly is totally discouraged. The miracle of Islam is the utterly total confidence it displays. It asks the believers to ponder for themselves to arrive to the Truth.

Islam shows that the Truth is found within our own selves and the Signs are everywhere outside our own selves. The Signs are in everything that surrounds us in the nature and in the horizons, in the heavens and the earth, and that each and everything has surrendered itself to the will of Allah. How foolish therefore to think that we too have not surrendered to the Will of Allah. We do not have control over our getting old, we have no control that we will not feel hungry, we have no control over our sleep.

The only Free will we have is very limited. When I am hungry, I have a Freewill to choose what I will eat, but do I or you have a Freewill to say that I do not want to be hungry? Do I have a Freewill to control my getting old? Do I have a Freewill to control the time of my death?

Who controls all this?

With just a little pondering we come to the understanding about Allah Subhanahu wa Ta'ala. He created everything ex-nihilo (from nothing). Can anyone create anything from nothing? Allah is the Creator of this wonder world, the heavens and the earth.

The other way to understand is that every effect must have a cause. Everything that we see in the heavens and the earth is an effect. Since every effect must have a cause, the cause of the creation of the heavens and earth is Allah. He caused it to come into existence, ex-nihilo. Ask yourself this question again: Can anyone create anything ex-nihilo?

The Qur'an also rejects to follow our own conjectures and whims: Allah dislikes this. Following our own conjectures can lead us astray as we have already seen in previous paragraphs. Allah Subhanahu wa Ta'ala considers conjectures and unfounded opinions and unproven ideas that are based only on conjectures is nothing but a lie. Conjectures are dangerous because they totally mislead.

Qur'an tells us

وَإِنْ تُطِيعُوا أَكْثَرَهُمْ مَنْ فِي الْأَرْضِ ضَلُّوا عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

***Were you to follow the common run of those on earth, they will lead you away from the Way of Allah. They follow nothing but conjecture: they do nothing but lie. (2: 116)***

## **2. Adalat, Justice**

Allah Subhanhu wa Ta'ala as we have already discussed is Totally Merciful. He is the Just Allah and will administer fullest Justice to all. This is a Great Gift from Allah.

## **3. Nubuwwat**

Allah Sunhanahu wa Ta'ala has never forsaken mankind. Allah continuously sent prophets and messengers to guide us and put us on the path of the fullest success both in this world and in the

Hereafter. The wrongdoers who create mischief on the earth and spread injustice will not be left with their ill-deeds. There will be the fullest accounting. The right path is not just in theory. Allah gave rise to Prophets and Messengers as practical models and asks believers to follow them. The last of all the Messengers is Muhammad (S). Through him then Allah has left complete model for all to follow.

#### **4. Imamat**

While there will be no more prophets, we are not forsaken. The guidance of the Qur'an and the Sunnah of Rasul Allah (S) will continue through the Ma'sumin Imams from the Ahl-al-Bayt (as) as ordained. The guidance will continue until the advent of the living Imam who will return with Nabi Isa ibn Maryam (as) to finally produce the Kingdom of Allah on the earth and fullest social justice. The advent of Imam Mahdi through the progeny of Rasul Allah (S), specifically in the line of Imam 'Ali (as) and Bibi Fatimah az-Zahra (sa) is a universal Sunni-Shia belief. (you may want to watch my Ted Talk on "Messianism" in which I am showing the universal belief in the advent of a Messiah<sup>5</sup>.)

Nabi 'Isa ibn Maryam (as) will return and together with Imam Mahdi (as) will bring about the Kingdom of Allah on this earth. Qur'an confirms the return of Nabi 'Isa ibn Maryam (as). There is a reference of this in the Qur'an. See following Aayat:

وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمُنُّنَ بِهَا وَاتَّبِعُونِ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ

***And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore, have no doubt about the (Hour), but follow ye Me: this is a Straight Way. (43:61)***

وَلَا يَصُدُّكُمْ الشَّيْطَانُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

***Let not the Evil One hinder you: for he is to you an enemy avowed. (43:62)***

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ ۚ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

***When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me. (43:63)***

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ

***For Allah; He is my Lord and your Lord: so worship ye Him: this is a Straight Way. (43:64)***

## 5. Qiyamat, The Eternal And Everlasting Life Of The Hereafter.

This must come. It will come. It is ordained and no one can change it just as we cannot change our birth and our death. All these three, birth, death and the Day of Judgment are the greatest Signs of Allah for us. Believing in these and spending our life according to the Qur’anic Verse I have quoted on page 1 is an assured success, guaranteed because it is the Promise of Allah.

Finally, let us understand that in creating us female or male, there is a great Wisdom and Mercy of Allah Subhanahu wa Ta’ala. Allah demands from us to follow His instructions and the Sunnah of Rasul Allah (S) and the guidance from the Imams, the progeny of Rasul Allah (S) who taught us the

exact teachings in the Qur’an and the Sunnah of Rasul Allah (S). Following them is the sure success for us because Qur’an and the correct Sunnah is the only right path to success.

One of the fundamental teachings in Islam is that Allah demands modesty from both male and female. For females, the greatest blessing upon them is the Modesty. In a recently researched report, the amazing conclusion derived was that the greatest defense for a woman is her modesty. When she loses her modesty, she can become crueler than men. When she is modest, no outsider can molest her.

Qur’an reveals:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكُمْ أَذْنَىٰ أَنْ يُعْلَفْنَ فَلَا يُؤْذِينَ وَلَا يَكُنَّ غُفُورًا رَحِيمًا

***O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested: and Allah is Oft-Forgiving, Most Merciful. (33:59)***

This then becomes incumbent as Mufassirin and commentators tell us that this applies to all women, not only of the Prophet’s household but as the Verse clearly states:

***“...and the believing women that they should cast their outer garments over their persons...”(33:59)***

Qur’an has absolutely clear instructions in other verses asking for modesty for both men and women. In [24:30](#) Allah Subhanahu wa Ta’ala reveals clear injunction for men.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكُمْ أَزْكَىٰ لَهُمْ إِنْ أَلَّ اللَّهُ خَبِيرًا بِمَا يَصْنَعُونَ

***Say to the believing men that they should lower their gaze and guard their modesty: that will***

**make for greater purity for them: and Allah is well acquainted with all that they do. (24:30)**

And also in [24:31](#):

وَقُلْ لِلَّهِ الْمُؤْمِنَاتُ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ  
وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ  
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ  
أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ غَيْرُ أُولَىٰ إِلَٰهِيَّاتٍ مِنَ الرِّجَالِ أَوْ الْوَالِدِ الَّذِي لِلَّذِينَ لَهُمْ يَظَاهَرُونَ عَلَىٰ عَوَارِثِ النِّسَاءِ ۚ وَلَا  
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۚ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

**And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess or order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards Allah that ye may attain Bliss. (24:31)**

The two verses shown above are very clear and very important to follow; especially when we are still young and have not reached an elderly age and also when there is no more desire for many physical needs. Qur'an has revelation about this as well. Check your Fiqh for complete detail on the above important verses. Allah is All Compassionate, Merciful. It is therefore incumbent upon us to guard our chastity and show modesty in our clothing and in our behavior.

There should be clear understanding that Allah Subhanahu wa Ta'ala in His Wisdom has assigned special roles and duties for both men and women. Both are not the same in their physical strictures, in their endowments, in their emotional behavior, in their voices and in their responsibilities.

The surest equality between men and women is in the rewards each will have. Allah Subhanahu wa Ta'ala shows equality in rewards for male and female. The following Verse in the Qur'an is quite interesting for me when I teach in the university "The status of women in Islam". It is in the Qur'an, [33:35](#):

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِينَ وَالصَّامَاتِ  
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا

**For Muslim men and women for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who**

***humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward.***  
***(33:35)***

So, does all the above mean that Islam wants us to shun this world, to withdraw from it and lead a life in seclusion? The emphatic answer is “**No, not at all**”. There is no monasticism in Islam. We are required to engage ourselves in this world and in our life. We are required to exploit and make use of everything that Allah Subhanahu wa Ta'ala has created for us because everything (both in the heavens and the earth, what is between them and in them) is subservient to us. This is fundamental understanding to our success. Read the following beautiful and most meaningful saying from Imam 'Ali (as) and Imam Ja'far as-Sadiq (as):

“Accordingly, that which is mentioned in the Qur'an and tradition regarding the disapproval of 'the world' does not actually apply to the world itself but is meant to refer to absorption in it and love and attachment for it. This shows that man has two 'worlds' one of them is condemned, while the other is extolled and praised”.

The world which is approved is that which one acquires in this earthly abode, this school, and this marketplace, where higher stations and lasting spiritual merits are exchanged for transitory goods and where arrangements are made for the abiding abode. These cannot be possibly acquired without entering this world, as has been stated by the Mawla of the Muwahhidun, Amir al-Mu'minin Imam 'Ali (as), in one of his sermons delivered when he heard a person abusing the Dunya.

“Indeed this world is the abode of truth for him who appreciates its truthfulness, a place of safety for him who understands it, a mine of treasures for him who collects provisions from it [for the next world], and a house of instructions for him who draws Lessons from it. It is the shrine of worship for those who love Allah, the house of prayer for His angels, the place where the revelations of Allah descend, and the marketplace for those devoted to Him. Herein they earn His mercy and herein they acquire the Jannat by way of profit”.

Allah Almighty's words, (What a good abode is the house of the pious) relate to the world, according to the interpretation of al-'Imam al-Baqir (as) reported in a tradition by al-Ayyashi.

Therefore, this world, being as it is the manifestation of and witness to His Beauty and Majesty, is not at all condemnable in this sense. That which is condemnable is the world of man himself in the sense of his absorption in the world of carnal nature and his attachment and love for it. That world is the source of all vices and all inward and outward sins, as reported in al-Kafi from al-Imam al-Sadiq (as):

Al-Imam al Sadiq (as) said: “The love of the world is the source of all transgressions. “

“The harm done by two ferocious wolves, one attacking from the front and the other from the rear, to a

herd without a shepherd, is less rapid than the one done by the love of the world to the faith of the faithful.”

We thank Allah Subhanahu wa Ta’ala for making us Muslims and ask Allah Subhanahu wa Ta’ala to give us the understanding of the Blessings upon us and upon the mankind for the Qur’an and for making us from the Ummat of Muhammad (S) and the follower of the correct Sunnah through his Ahl al-Bayt (as).

Allah Subhanahu wa Ta’ala’s clear Favor upon us is found in the following Ayat from the Qur’an.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ۗ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَآءَ ۖ مِمَّا آخَرَ وَذَكَرَ اللَّهَ كَثِيرًا ۗ

***You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah. (33:21)***

May Allah Subhanahu wa Ta’ala accept this from us and give us the Tawfiq to acquire the ‘ilm (Knowledge) that could be pleasing to Him and the Tawfiq to propagate it with required compassion and love towards all.

May Allah Subhanahu wa Ta’ala shower His Maghferat upon both our parents and other family members who are no longer with us.

May Allah Subhanahu wa Ta’ala give us the Tawfiq to be among those who I am showing in the two assignments at the end of this book. My hope that you will study them with your immediate family, your relatives, your friends and community members. My hope is that you will InshaAllah propagate them.

**And finally, let us send Salawaat (Salutations) to Rasul-Allah (S) and his Progeny, the Ahl al-Bayt (as) in the following words:**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ أَنْتَ حَمِيدٌ مَجِيدٌ

1. These are just the handful of names I have shown in this small Booklet,
2. See my book The Attributes of God in the Monotheistic Faiths of Judeo-Christian and Islamic Traditions. (Available also in Amazon, Barnes and Noble etc.).
3. The Tasbih we do after each salaah is commonly referred to as the Tasbih of Bibi Fatimah Zahra (sa) but it is still the Tasbih praising Allah Subhanahu wa Ta’ala. In this Tasbih the words are reversed. First is Allahu Akbar, then Alhamdulillah and then Subhanallah. This method after the Salaah was instructed by the A’immah(as).
4. Imam Ali (as), Khutba n. 1 of Nahj al-Balagha, online at: <https://www.al-islam.org/nahjul-balagha-part-1-sermons/sermon-1-praise-d...> [8]
5. The Ted Talk can be watched here: <https://www.youtube.com/watch?v=DclujwPqMLw> [9]

# Exercise 1: Study Of Aayat Al-Birr (Aayat Of Righteousness)

Study the following Aayat (verse) in the Qur'an. It is Aayat 177 in Surah al-Baqarah and is one of the longest Aayat. This Aayat is also known as Aayat al-Birr (The Aayat of Righteousness)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَيْسَ الْبِرُّ أَنْ تُولُوْا وُجُوْهُكُمْ ۚ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِآءِ ۖ وَالْأَنْبِيَاءِ ۚ وَآَتَى الْمَالَ عَلَىٰ حُبِّهِ ؕ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِيْنَ وَابْنَ السَّبِيْلِ وَالسَّآئِلِيْنَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآَتَى الزَّكَاةَ وَالْمُؤَفَّقُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّٰبِرِيْنَ فِي الْبَأْسَاءِ وَالضَّرَّآءِ وَحِيْنَ الْبَأْسِ ؕ أُولَٰئِكَ ۖ أُولَئِكَ هُمُ الْمُتَّقُونَ

***It is not righteousness that you turn your faces towards the East and the West, but righteousness is the one who believes in Allah and the last day and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keeps up prayer and pays the zakat, and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict – these are they who are true and these are they who are the pious (2: 177).***

## Commentary

See *Tafsir al-Mizan of Allamah Tabatabai*<sup>1</sup>. See my footnote at the end of the commentary of this Aayat.

It is said that when the qiblah was changed from Baytu '1-Maqdis (Jerusalem) to the Ka'bah, controversy arose in the public. It was then that the above Aayat [2: 177](#) in Surah al-Baqarah was revealed.

In a Hadith Rasul Allah (S) has said, “Whosoever acted in accordance with this Aayat, he surely perfected (his) faith.”

## So Who Can Be Truly Considered Righteous?

Qur'an: As this Aayat clearly shows, a Truly Righteous person is the one who Truly believes in Allah (i.e. Truly believes in the Oneness of Allah in **Tawhid**). In *Tafsir al-Mizan*, Allamah Tabatabai describes commenting on this verse says that such people are as “the people in the light of their attributes. In this

way, it points to the fact that abstract ideals and abstruse ideas have no value in Islam unless they appear in concrete shape in the character of a man”.

Allamah Tabatabai continues to say that the Qur’an “explains and defines a condition and a rank by introducing the people having that rank and condition; it is never satisfied with mere theoretical explanations of good and bad, virtue and vice”.

Tabatabai continues to explain that the words:

“the one who believes in Allah and the last day...,” define those who are “the righteous ones, and explain their real state. The verse introduces them with all three aspects... belief, deeds and morals, in three stages:

- The first stage begins with the words, “the one who believes in Allah;”
- The second is the sentence, “these are they who are true;” and
- The third is, “and these are they who are the pious.”

Allah begins the first stage (belief), saying: “the one who believes in Allah and the last day and the angels and the Book and the prophets”. It is a comprehensive description of all the true gnosis (true spiritual meanings) which Allah wants His servants to believe in.

The belief referred to in this verse is the perfect belief which can never fail to produce its effect.

When a believer attains to this stage of faith, his heart is never assailed by any doubt or confusion; he does not take a dim view of whatever befalls him, nor is he offended if afflicted with a misfortune.

Likewise, his morals and actions are safe from adverse influences. This interpretation is further supported by the phrase, “these are they who are true”. Truth, in this verse, is general and unconditional; it is not restricted to any condition of man’s heart or any activity of his limbs. It means, they are real believers, true in their belief; Thus, their condition fits the fourth stage of the belief, described under the verse:

As Allah says:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ

***When his Lord said to him, Submit (yourself), he said “I submit myself to the Sustainer (Lord) of the worlds” (2: 131).***

After description of belief, Allah Subhanahu wa Ta’ala mentions some of their deeds:

***“and gives away wealth out of love for Him to the near of kin and the orphans and the needy and***

***the wayfarer and the beggars and for (the emancipation of) the captives, and keeps up prayer and pays the zakat”.*** (2: 177)

Here their Salat is mentioned, and it concerns the Divine Worship. Allah says:

وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ

***.. And establish Salat, surely prayer keeps (one) away from indecency and evil and remembrance of Allah is the greatest (thing in life) without doubt....*** (29:45);

also, He says:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

***“... and keep up prayer for My remembrance*** (20: 14).

It is followed by mention of zakat; and it is a financial obligation promulgated for economic good of the society. And before it all, the verse refers to their giving away wealth to various groups; this habit of theirs spreads the good and enlarges the circle of non-obligatory munificence, in order that the need of the poor may be fulfilled and their condition improved.

Lastly, the verse cites some of their excellent moral characteristics: “and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict”. *العهدُ* (al-’Ahd) = to promise; to commit oneself to something). The verse mentions “their promise” unconditionally.

Yet, it does not cover the belief and the resulting obligation of following the laws of the shari’ah (as some people have said). Why? Because on going further we find the proviso, “when they make a promise”; and clearly acceptance of true faith and sub-mission to its concomitants is an unconditional obligation; and is obligatory on all the people at all the times.

It does not depend on one’s commitment. However, the “promise”, by its generality, covers every commitment made by man. For example, when he says: I’ll surely do it; or, I’ll never do it. It includes every deal made in business transactions, every word spoken in social and family circles.

Patience is steadfastness in face of hardship, be it a series of numbing misfortunes or a fight against formidable adversaries.

These two excellent virtues – fulfilment of promise and patience – do not cover all the necessary virtues; but when they are found somewhere, the other virtues invariably always follow suit. One of these two virtues (patience in hardships) has a passive quality, while the other (fulfilling the promise) has an active role.

By mentioning them, Allah in effect says that when they say something, they surely proceed to do it, and do not withdraw from it even if they have to face difficulties.

The second stage of introduction is contained in the phrase, “these are they who are true”. Truth is a comprehensive virtue, encompassing all attributes of knowledge and action. Truth is an inseparable concomitant of all basic virtues – continence, bravery, wisdom and justice – and of their branches., Man’s life is made up of his belief, words and actions.

When he is true, all the three aspects conform with each other. He does not do except what he says and does not say except. that which he believes.

Man, by instinct accepts the right and truth; and even if he pretends otherwise, he submits to it in his heart. When he believes in the right truthfully, his word conforms with his belief, and his action with his word. It is then that he reaches the perfection in all three aspects of belief, morality and deeds. His faith becomes pure, his character virtuous and his deeds good.

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

***O You who believe! fear Allah and be with the true ones (9: 119).***

The restrictive style, “these are they who are true”, puts emphasis on the description of the righteous. It means – and Allah knows better – that if you want to find the true ones, then these are the righteous.

The third and final stage of their introduction is the phrase, “and these are they who are the pious”: This restrictive style looks at the level of perfection. Piety cannot be complete and perfect, unless righteousness and truth have attained their completion and perfection.

The attributes ascribed here to the righteous are the same which Allah has described in other places.

Allah says:

إِنَّ أَوْلَىٰ أَبًا بِرَأْسِهِ يَشْرِبُ مِمَّنْ كَأَسَاسٍ ۚ كَانَ مِزَاجُهَا كَأَفُورًا

***As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur (76:5)***

عِيَانًا ۚ يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

***A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. (76:6)***

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا مَّأْمُومًا ۖ كَانَتْ شَرُّهُ مُسَوِّمًا ۖ تَطِيرُ ۖ

**They perform (their) vows, and they fear a Day whose evil flies far and wide. (76:7)**

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ ۖ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

**And they feed, for the love of Allah, the indigent, the orphan and the captive (76:8)**

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

**(Saying) “We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. (76:9)**

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۖ

**“We only fear a Day of distressful Wrath from the side of our Lord.” (76:10)**

فَوْقَهُمْ أَلَّهُ شَرَّ نَازِلِكِ الْيَوْمِ ۖ وَلَقَدْ أَهَمُّهُمْ نَضْرَةً ۖ وَسُرُورًا

**But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and a (blissful) Joy. (76:11)**

وَجَزَاءً لَهُمْ بِمَا صَبَرُوا جَنَّةً ۖ وَحَرِيرًا ۖ

**And because they were patient and constant, He will reward them with a Garden and (garments of) silk. (76:12)**

These verses, about some righteous personalities, describe their attributes of belief in Allah and the last day, their spending for the sake of Allah, their fulfilling the vows and their patience.

Again, Allah says:

كَذَٰلِكَ إِنَّ كِتَابَ اللَّهِ لَآتٍ رَازٍ لِّفِي عِلِّيِّينَ

**Nay! Most surely the record of the righteous shall be in the ‘Illiyin. (83:18)**

وَمَا أَدْرَاكَ مَا عَلِيُونَ

**And what will make you know what the 'Illiyyin is? . (83:19)**

كِتَابٌ مَّرْقُومٌ

**It is a written book; . (83:20)**

يَشَاهِدُهُ الْمُقَرَّبُونَ

**Those see it who are near (to Allah). (83:21)**

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

**Truly the Righteous will be in Bliss: (83:22)**

عَلَى الْأَرْآءِكِ يَنْظُرُونَ

**On Thrones (of Dignity) will they command a sight (of all things): (83:23)**

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ

**You will recognize in their Faces the beaming brightness of Bliss. Most surely the righteous shall be in bliss, (83:24)**

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ

**Their thirst will be slaked with Pure Wine sealed: (83:25)**

خِتْمُهُ مِسْكٌ وَفِي ذَٰلِكَ فَلَا يَتَنَفَّسُ الْإِنْسَانُ

**The seal thereof will be musk: and for this let those aspire, who have aspirations: (83:26)**

وَمِرَاجُهُ مِنْ تَسْنِيمٍ

**With it will be (given) a mixture of Tasnim: (83:27)**

عِيَّانًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

**A spring, from (the waters) whereof drink those Nearest to Allah. (83:28)**

If you meditate on these verses in conjunction with those quoted above, you will see the reality of their attributes and their final destination.

These verses praise the righteous that they are servants of Allah, and are drawn near to Him.

Now, Allah describes His servants in these words:

إِنَّ عِبَادِي لَيْدِي لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنْ اَتَّبَعَكَ مِنَ اللّٰغٰوِيْنَ

**Surely as regards My servants, thou hast no authority over them except such as put themselves in the wrong and follow thee.” (15:42);**

and He says about those drawn near to Him:

وَالسَّابِقُونَ السَّابِقُونَ

**And the foremost are the fore-most; (56: 10)**

اُولٰٓئِكَ اَلْمُقَرَّبُونَ

**These are they who are drawn near - to Allah, (56: 11)**

فِي جَنَّةِ النَّعِيمِ

**in the gardens of bliss (56: 10-12).**

It is now clear that the righteous are the foremost in this world in reaching nearer to Allah, as they are foremost in the next world in attaining to the bounties of the garden.

If you continue looking at the condition of the righteous in the light of these verses you will unearth many hidden nuggets of spiritual reality.

The above discourse shows that the righteous are in the highest, that is, the fourth, stage of belief, as

we have explained earlier. Allah says:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْاٰمَنَاتُ ۖ وَهُمْ مُهْتَدُونَ

***Those who believe and do not mix their faith with iniquity, those are they who have the security and they are those who go aright (6:82).***

Qur'an: and the patient in distress: The word "patient" in the Arabic text is in accusative case while the other attributes are in indicative. This change has been effected to point out its excellence, to show its importance.

Also, it has been said that when a speech becomes a bit lengthy, several adjectives following each other, then the Arabs break the monotony by interposing negatives between the positives, or by exchanging accusative and indicative cases

The author says: Its reason is clear from the explanation written above. az-Zajaj and al-Farra' are reported to have said: "This verse is reserved for the sinless prophets, because nobody, except the prophets, can perform these things as they should be."

But this comment shows that they had not pondered on it properly. They seem confused regarding spiritual ranks. The verses of the Chapter of the Man (76:5-12) quoted above, were revealed about the family members of the Messenger of Allah (S); Allah in those verses has named them "the righteous", although they were not prophets.

Of course, the rank of the righteous is very high, and their position is of very great importance. Allah praises the men of understanding saying that they remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth as the Qur'an reveals below in Surah [3:190-193](#).

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاٰخِرَتِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولٰٓئِ السَّٰلِِٔيْنَ

***Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding. (3:190)***

الَّذِينَ يَذْكُرُونَ اللّٰهَ قِيَمًا وَقُعُوْدًا ۙ وَعَلٰى جُنُوْبِهِمْ ۙ وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَٰٔى مَا خَلَقَتْ هٰذَا بَطْلًا ۙ سُبْحٰنَكَ فَفَنَّا عَذَابَ النَّارِ

***Men who celebrate the praises of Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our***

**Lord! Not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire. (3: 191)**

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَفَقْدَهُ أَخْذُ زَيْتُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

**“Our Lord! Any whom thou dost admit to the Fire Truly thou coverest with shame, and never will wrong-doers find any helpers!. (3: 192)**

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ ؕ فَآمَنَّا ؕ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

**“Our Lord! We have heard the call of one calling (us) to faith, ‘Believe ye in the Lord’, and we have believed. Our Lord! Forgive us our sins blot out from us our iniquities, and take to Thyself our souls in the company of the righteous. (3: 193)**

Al-Hakim at-Tirmidhi narrates from Abu ‘Amir ash-Sha’bi that he said: “I said: ‘O Messenger of Allah! What is the completion of righteousness?’ He said: ‘That you should do in private what you do in public.’” (ad-Durru ‘l-manthur) Abu Ja’far and Abu ‘Abdillah (a.s.) said: “The near of kin are the relatives of the Prophet.” (Majma ‘u ‘l-bayan)

It is an application of this verse, keeping in view the verses of near relatives

...قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْوَدَّ فِي الْأَقْرَبِينَ

**Say: “No reward do I ask of you for this except the love of those near of kin.”... (42:23).**

Imam as-Sadiq (a.s.) said: “al-Faqir (poor) is he who does not ask from the people; and al-miskin is of more straitened circumstances than the “poor”; and al-ba’s (أَلْبَائِسُ) is the most wretched of all.” (al-kafi)

Abu Ja’far (a.s.) said: “The wayfarer is the one stranded in the way.” (Majma ‘u ‘l-bayan)

Imam as-Sadiq (a.s.) was asked about an al-mukatib (المُكَاتِبُ) who, after making a partial payment was unable to pay (the balance of the stipulated money of) his al-mukatabah (المُكَاتَبَةُ). He (a.s.) said:

“It will be paid on his behalf from the money of as-sadaqah (الْصَّدَقَةُ) = charity money; also zakat), because Allah, the Mighty, the Great, says: and for (the emancipation of) the captives.” (at-Tahdhib)

The same Imam said about the words of Allah, and the patient in distress and affliction: “In hunger, and thirst and fear.” And he (a.s.) said about the word, and in time of conflict: “In the fighting.” (at-Tafsir, al-

## [Another Interesting Commentary On Aayat Al-Birr 2:177](#)

Another very interesting commentary of this Aayat al-Birr ([2:177](#)) is given in some sources. It is interesting that the Ulema have shown the importance of this Aayat in clear reference also to Surah 103 in the Qur'an, Surah al-Asr. I have shown Surah al-Asr in the beginning of this book and am showing it here again. Please ponder over this commentary to further understand the great importance as to why this Aayat177 in Surah al-Baqarah is referred to in all sources (Shi'a and Sunni) as Aayat al-Birr.

Because I want to keep the explanation short, I will be brief. But for more you may visit: ([www.amda.us/index.php/tafseer-transcripts/177-verse-177-of-Surah-al-baqa...](http://www.amda.us/index.php/tafseer-transcripts/177-verse-177-of-Surah-al-baqa...) [10]). It is interesting and inspiring like the previous description given by Allamah Tabatabai. This compares it very interestingly with Surah al-Asr. In the Qur'an commentary we have from S V Mir Ahmed Ali with notes from Ayatullah Pooya Yazdi, we have also have reference about this Surah al-'Asr's connection with Aayat al- Birr, (see p.1092 re: Vr.3, note 3152).

May Allah Subhanahu wa Ta'ala give us the Tawfiq to truly ponder over this and make us among those who remain on the path of the righteous in the lessons we have from the Qur'an and the purified Ahl al-Bayt (as).

Let us begin:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah, the Beneficent, the Merciful***

وَالْعَصْرِ

***By the (passing away of) time ([103:1](#))***

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

***verily man is in loss ([103:2](#))***

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

***But not those who believe and work Righteous Deeds and enjoin upon each other the Truth and***

***enjoin upon each other Patience (Steadfastness).*** ([103:3](#))

## **Four Important Points To Understand About Aayat Al-Birr In Relation To Surah Al-Asr**

Four important points to understand about Aayat al-Birr [2:177](#) in relation to surah al-Asr, Surah 103 in the Qur'an:

1. Aayat al-Birr is one of the longest Aayat in the Qur'an. It is not the longest. The longest aayat is also in Surah al-Baqarah. It is aayat number 282 that deals with in doing transactions.
2. The relation between Surah al-Asr and Aayat al-Birr is uniquely similar in the theme both reveal. Sources show the similarities can be compared to, for example, between Aayat al-Kursi and Surah Ikhlās. Surah Ikhlās comprehensively discusses about Tawhid and Aayat al-Birr comprehensively discusses about the righteousness.

Let us quickly look at the similarities:

For example, to be successful in the Hereafter Surah al-Asr discusses the following four conditions:

1. Faith – Imaan;
2. Necessity of doing virtuous deeds – Amal al-Saleh
3. Advising each other about the Truth – Tawasi bi al-Haqq
4. Advising each other about necessity of Patience – Tawasi bi-Sabr

Ayat al-Birr is an comprehensive explanation of three of these four conditions.

About Surah al-Asr, some scholars in the past have also said that if nothing was revealed in the Qur'an except Surah al-Asr, it would be a sufficient guide for salvation.

While Surah al-'Asr mentions faith or imaan as the first condition for salvation, Ayat al-Birr discusses this imaan in detail to include imaan in Allah, imaan in the Hereafter, imaan in the Angels, imaan in the Books, and imaan in the Prophets.

These five articles of imaan are potentially present in Surah al-'Asr, but only in the form of a "bud with five enclosed petals that takes shape of a flower in full bloom in Ayat al-Birr".

Surah al-'Asr mentions good deeds or al-'Amal al-Salih as the second condition for success:

Ayat al-Birr explains that these good deeds fall under three main categories:

(1) fulfilling the rights of fellow human beings (Huqooq al-'Ibad) by having mercy and sympathy toward them, and by actually spending on them for the sake of Allah (SWT);

(2) fulfilling the rights of Allah (Huqooq Allah) through prayers (salah) and obligatory charity (zakah), and

(3) fulfilling and honoring human relations including all types of business and social contracts. These three categories are like the three branches of a tree, the trunk of which is ‘good deeds’ or al-’Amal al-Salih.

The third condition for success in Surah al-’Asr is exhorting one another to truth (Tawasi bil-Haq). Exhorting each other towards the Truth (see my explanation above on pp.69ff).

(4) The fourth condition for success mentioned in Surah al-’Asr has to do with exhorting one another to patience (Tawasi bil-Sabr):

Ayat al-Birr mentions the three occasions in which patience, fortitude, and forbearance are required—misfortune, adversity, and times of danger. These situations are faced in times of fear, hunger, loss of life, loss of wealth, situations of conflicts and so on.

It is in such times when one’s strength of character is tested. Such were the state of affairs with Rasul Allah (S) and his faithful companions, in all trying and difficult times in Makka before the Hijrah and throughout after the Hijrah in Madina.

The subject discussed very profoundly, yet very succinctly in Surah al-’Asr is elucidated in detail in Ayat al-Birr.

1. Online at: <https://www.al-islam.org/al-mizan-exegesis-quran-volume-2-sayyid-muhamma...> [11]

2. In Islam a slave was allowed to enter into an agreement with his master. This agreement, called al-mukatabah, entitled him to gain his freedom on payment of stipulated amount. Such a slave was called al-mukatib. (tr.)

3. Most of what I have discussed above is taken from the commentary by Allamah Tabatabai in his Tafsir al-Mizan as shown in [www.al-islam.org](http://www.al-islam.org) [12] I have added some of my words to make a simple reading. This Ayat is so important to understand what is true Righteousness that I thought it should be included

## **Exercise 2: Ponder Over Some Of The Important Commandments In The Qur’an Surah 17:23–40.**

Although there are other verses in the Qur’an revealing clear commandments, our sources also tell us that in the following verses 23–40 from Surah 17 deal with instructions of theoretical, practical, and logical doctrine covering ethical, domestic, social and economic aspects of human life. Ayat 39 is revealed as a source of wisdom repeating the principle of Faith in Tawhid.

Although I will give you about this passage some hints, I would like you to take this passage as a

homework for you to sit individually or with your family. You will be happily surprised and will feel good at the wisdom these verses will inspire. These verses are a source of great wisdom revealed to Rasul Allah (S) for mankind.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبِيْغُنَّ لُغْنًا عِنْدَكَ ۖ أَكْبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفًّا ۚ وَلَا تَنْهَرَهُمَا ۚ هُمَا قَوْلٌ كَرِيمٌ ۗ

***Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. (17:23)***

وَأَحْسِنْ لَهُمَا ۚ جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمَهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۗ

***And, out of kindness, lower to them the wing of humility, and say: “My Lord! bestow on them Thy Mercy even as they cherished me in childhood.” (17:24)***

رَبُّكُمْ ۖ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلأُولئِكَ غَفُورًا ۗ

***Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). (17:25)***

Our sources tell us that verses 23,24 and 25 to note the highest rank Islam gives to obedience to parents, which is next only to Allah. This is particular to Islam. See “The Holy Qur’an” by S.V. Mir Ahmed Ali. See pages 894.

With the following verses, please continue to read from our above source pages 894–900.

وَأَاتِ ذَا الْأَقْرَبِ حَقَّهُ ۖ وَالْيَتَامَىٰ مِسْكِينًا ۖ وَأَبْنَىٰ السَّبِيلِ ۖ وَلَا تَبْذُرْ أَمْوَالَكُم مِّنْ بَيْنِ يَدَيْكُمْ ۚ تَبْذُورًا

***And render to the kindred their due rights, as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. (17:26)***

إِنَّ الْأَمْبِرَ كَأَنَّهُ دُخَانٌ مُّسْكِينٌ ۚ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۗ

**Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful. (17:27)**

وَأَمَّا تُعِيبُوا مَالَكُمْ بِإِغْتَابٍ رَحْمَةً مِنْ رَبِّكُمْ تَتَوَقَّعُونَ مِنْ رَبِّكُمْ جُودًا فَمَا تَتَذَكَّرُونَ

**And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect yet speak to them a word of easy kindness. (17:28)**

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَدْحُورًا

**Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (17:29)**

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

**Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure: for He doth know and regard all His servants. (17:30)**

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

**Kill not your children for fear of want: We shall provide, sustenance for them as well as for you: verily the killing of them is a great sin. (17:31)**

وَلَا تَقْرُبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

**Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). (17:32)**

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْأَقْتَالِ إِنَّهُ كَانَ مَنْصُورًا

**Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). (17:33)**

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۚ

**Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). (17:34)**

وَأَوْفُوا بِالْكَيْلِ ۚ إِذَا كَلَّمْتُمُوهَا بِأَلْقَاسِ طَاسٍ بِالْقِيسِ ۚ وَأَحْسِنُوا ۚ وَإِلَيْكُمْ تُرْجَعُونَ ۚ

**Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. (17:35)**

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

**And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) will be enquired into (on the Day of Reckoning). (17:36)**

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَنَ تَبْلُغَ الْأَجْبَالَ طُولًا ۚ

**Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. (17:37)**

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ۚ

**Of all such things the evil is hateful in the sight of thy Lord. (17:38)**

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَىٰكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مُلُومًا ۖ مَدْحُورًا ۚ

**These are among the (precepts of) wisdom which thy Lord has revealed to thee. Take not with Allah another object of worship, lest thou should be thrown into Hell, blameworthy and rejected. (17:39)**

أَفَأَصْفَاكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ۚ

**Has then your Lord (O Pagans!) preferred for you sons and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying! (17:40).**

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**Source URL:** <https://www.al-islam.org/al-wasiyyat-admonition-second-edition-husein-khimjee>

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[9] <https://www.youtube.com/watch?v=DclujwPqMLw>

[10]

<http://www.amda.us/index.php/tafseer-transcripts/177-verse-177-of-Surah-al-baqarah-ayat-al-birr>

[11]

<https://www.al-islam.org/al-mizan-exegesis-quran-volume-2-sayyid-muhammad-husayn-tabatabai/suratul-baqarah-verse-177>

[12] <http://www.al-islam.org>