



**INTRODUCTION
TO ISLAM**

UNIT ONE

**AN INTRODUCTION
TO
ISLAM**

**Da'wah Academy
International Islamic University
Post Box No.1485, ISLAMABAD (PAKISTAN)
Phone No.853195, 858640-3, 850751
Fax No.92-51-853360**

ISLAMIC CORRESPONDENCE COURSE

(English)

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For correspondence
Head, Islamic Correspondence Courses (English)
Da'wah Academy, International Islamic University
Post Box No.1485, ISLAMABAD (PAKISTAN)
Phone No.853195, 858640-3, 850751
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FOREWORD

Muslim communities all over the world are faced with a variety of challenges in their Dawah activities. One major challenge relates with the area of education. It is not easy to develop, in every community, an educational institution which may provide professional assistance and back up to members of community in acquiring Islamic knowledge and information. In some Muslim communities full time educational institutions have been established. In others, educational needs of the community are met through weekend programmes, seminars, symposia and other such activities.

Some Muslim communities have given serious thought to programmes of distance teaching, however, such programmes have not been materialized with proper know-how and professional assistance.

The Dawah Academy, at a humble level, is in the process of developing a series of correspondence courses in English and other languages. In order to develop a suitable introductory course on Islam as the way of life, we are introducing, at this point, material selected from existing Islamic literature.

Our next step will be to produce our own material in view of the needs of Muslim communities in various parts of the world. This will have two levels: first general level and second a post-graduate course on Islam. The present selection from Islamic literature deals with first level. This covers a variety of topics dealing with Islam as a complete way of life. We hope this course will provide initial information on important aspects of Islam.

We will greatly appreciate critical comments and observations of participants on this course. This will help us in development of our own material for both levels of study. Please do not hesitate to write to us if you have some suggestions to improve the material or methodology. Address all your observations at the following:

Prof. Dr. Anis Ahmad,
Director General,
Dawah Academy,
International Islamic University,
P. O. Box No.1485,
Islamabad.
Phone No.853195, 858640-3, 850751
Fax No.92-51-853360

INTRODUCTION TO ISLAM

CONCEPT AND MEANING

Basic Concepts of Islam

In Arabic Islam literally means submission, but when the term is used in a religious context it means submission to Allāh alone. Accordingly, a Muslim is one who submits to the Divine injunctions and does not deviate from them.

Inherent Islam

We all know that there are two types of Divine injunctions: one is inherent and the other is voluntary.

Inherent injunctions are those which are unavoidable. It is impossible for anyone to defy them. All creatures are so made that they are bound to submit to these injunctions and they are by birth deprived of any discretion of choosing between submission or defiance of inherent injunctions. For instance, the sun has been ordered to rise and set at an appointed time. It has to stay away at a fixed distance from the earth and provide light and warmth to it. The sun has to follow these injunctions and it is not in its power to defy them. Similar is the case with air which sustains things which are alive. Likewise, water is ordered to slake thirst, fire is ordered to burn, man is ordered to speak with his tongue, hear with his ears and smell with his nose and all of them are bound to obey these injunctions meticulously. These are inherent injunctions and are usually known as physical laws or laws of nature.

All such injunctions of Allāh which we are not bound to obey because of any inherent compulsion are optional injunctions. We have a choice to obey or disobey these injunctions. For instance, man is enjoined to worship one God but he is not bound to do so because this injunction

is not irresistible in its nature. Instead, he has been given the discretion to worship either one God or add a thousand others with Him or be an atheist altogether. Such injunctions are also called injunctions of Shari'ah or the laws of Shari'ah.

Both these types of injunctions are Divine in equal degree. Since the submission to Allāh is Islam, adherence to each of these laws will amount to Islam. It is something quite obvious.

As there is nothing in the universe, right from lifeless objects to men and angels, which does not submit to its Creator or is not subject to the inherent or optional injunctions, the question of Islam or being a Muslim is not restricted to man alone but covers the entire universe. Thus Islam does not remain the religion of any special category of creatures and becomes the religion of all without any exception. It means that Islam is the religion of such things also which have been denied the qualities of will and discretion and are subject to physical laws. As these objects meticulously adhere to the laws enjoined upon them they are not only Muslims, but perfectly so. The sun is a Muslim as it faithfully follows the rules it has been subjected to. It revolves, generates heat and light, rises and sets under a regular system. The moon and the stars are Muslims because they never violate the laws framed for them. The air is Muslim because it blows, tends the clouds, nourishes the plants and provides life to the living beings in the manner prescribed for it. The water is Muslim as it provides fertility to the land, helps plants to grow, satiates thirst and evaporates when heated, as this is the duty assigned to it by its Creator.

The fact that the religion of all such objects, which do not possess the qualities of will and discretion, is Islam and they are all Muslims, is not based on mere reason or presumption but is founded on these explicit verses of the Holy Qur'ān. It says,

“Seek they other than the religion of Allāh when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly.” (3:83)

These words prove that all things be they in the heavens or on earth, except those men and the jinns who defy the true religion, submit to Allāh and their religion is Islam.

Here is another verse of the Qur'ān which refers to the same fact in different words:

“The seven heavens and the earth and all that is therein praise Him and there is not a thing but hymneth His praise; but ye understand not their praise” (17:44).

In another verses of the Qur'ān it is said:

“Hast thou not seen that unto Allāh payeth adoration whosoever is in the heavens and whosoever is in the earth and the sun and the moon and the stars, and the hills, and the trees, and the beasts, and many of mankind” (22:18).

These verses make it obvious that it is not one or two particular categories of creatures who praise and glorify Allāh but everything, the sky, the earth, the moon, the sun, the stars, the planets, the air and the water, the trees and the plants, the birds and the beasts, men and the jinns, in short every creature from atom to the sun, big or small, animate or inanimate, wise or unwise praises Allāh and submits to Him. The least possible meaning of this submission is that all these things adhere to and comply with the Divine injunctions enjoined upon them and bear witness to His being and attributes.

These verses make it abundantly clear that the religion of all such creatures, who are devoid of the faculties of will and power, is also Islam. But since the injunctions enjoined upon them are of the nature of physical laws their Islam is inherent or inborn rather than optional in character. As such they will be called born Muslims.

Voluntary Or Terminological Islam

Let us consider the case of creatures who are endowed with freedom of will and choice. They are so constituted that in certain matters they are helpless, like the former category of creatures, while in others they are not. In such cases, they enjoy a birth-right of following a course of their own choice. For instance, there are the Divine injunctions enjoining man to see with his eyes, hear with his ears, speak with his tongue. Then there are other Divine injunctions enjoining him to see, hear and say certain things and refrain from others. Man is bound to comply with the former as he has no choice but to obey them. He is compelled to act in accordance with the Divine injunctions. But in the case of the latter, he has no such compulsion. Obedience of these injunctions is a matter of his own choice and liking. He is free to obey or deviate from them. Since within the framework of physical laws, the submission of every individual is characterised as inherent Islam, in other spheres, where man is free to exercise his discretion, his submission to the Divine injunctions will be regarded voluntary Islam. But in the context of religion this term is used without the qualifying words "inherent" or "voluntary." Instead, the terms used for this purpose are "Divine injunctions" and "Islam." The reason for the adoption of these terms is obvious. For such creatures as are subject to both the types of Divine injunctions, physical laws remain of little importance for submission and what really matter are the voluntary injunctions. This is why in day to day conversation the terms "Divine injunctions" and "Islam" are used in place of voluntary injunctions.

This fact also necessitated that the term "Muslim" should not be used for those who do not submit to the Divine injunctions. Although, even in that position, they will still be submitting to the physical laws and to that extent they will be Muslims. As in the absence of voluntary Islam inherent Islam becomes meaningless, it carries no weight. In terms of religion a person is called Muslim only when he proceeds farther than the

inherent injunctions and submits himself voluntarily to the optional injunctions.

Islam and Man

As mentioned earlier, man is also one of such creatures as are endowed with the faculty of will and choice. He is not only one of them but even distinguished among them. That is why he has also been given Divine injunctions (*Tashri'i* injunctions). The Holy Qur'ān says that when the first man was sent to live on this earth, Allāh decreed:

“But verily there cometh unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny our revelations, such are rightful owners of the Fire.” (2:38-39)

In this decree the sending of the Guidance, that is, Divine injunctions, is conditioned with the word “If.” In fact it is not a condition but majesty of style and what it really means here is that My injunctions will come to you and you shall have to follow them.

What really happened is elucidated in the following verse of the Holy Qur'ān:

“And there is not a nation but a warner hath passed among them.” (35:24)

Both these verses explicitly state that the life of man on this earth and the coming of the Divine injunctions began simultaneously and this world has never been without a religion and a Divine law (Shari'ah) and there has not been a nation who was kept uninformed and deprived of the Divine guidance. Man, being a creature of will and choice necessitated it.

The Religion of Every Nation was Islam

As all the codes of Divine injunctions, which have come to Man from the day of the creation to this day, were sent by Allāh, submission to each of them was submission to Allāh. Therefore, each of these religions was nothing but Islam and their followers were infact Muslims. It is a conclusion on which the verdict of reason and the evidence of the Holy Qur'ān are in full agreement. About the Prophet Abraham (peace be upon him) the Qur'ān says:

“Abraham was not a Jew, nor yet a Christian, but he was an upright man who had surrendered (to Allāh).” (3:67)

Elsewhere it says about Abraham and His Children Ismail, Ishaq, Ya'qub, Yusuf (may peace be upon them):

“When his Lord said unto him: surrender; he said, I have surrendered to the Lord of the worlds. The same did Abraham enjoin upon his sons and also Ya'qub, (saying): O my sons! Lo! Allāh hath chosen for you the (true) religion therefore did not save as men who have surrendered (unto Him). They said: we shall worship thy God.....and unto Him we have surrendered.” (2:131-133)

Such elucidations have also been made in the Qur'ān about Lut, Musa, Sulaiman, Jesus and other Prophets (peace be upon them) and it is explicitly stated that they and their followers, all of them, were Muslims and their religion was Islam.

Islam is the Name of the Ultimate Religion Only

In view of the fact mentioned above, apparently, there should not be any kind of discrimination concerning name and interpretation among

the Divine religions. Every Divine religion - whether it is guided (Shari'ah) by the Qur'ān or by the Torah, the religion of Adam or Noah, the guidance bestowed on Abraham or Jesus-its' name should be Islam and its followers should be Muslims, because by virtue of their origin and reality all these Divine Codes (Shari'ah) were Islam and their followers were Muslims. But the actual position is otherwise. It is quite the contrary. In the special terminology of the Qur'ān, Islam is the name of that religion which it presents itself and which was revealed to the last of the Prophet Muhammad (peace be upon him). Similarly, the name of the "Muslim" is also reserved for the followers of this last religion. Thus, when the Qur'ān uses the word al-Islam, it does not do it in its ordinary sense but refers specifically to this one religion and its code of injunctions. For example;

"This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam" (5:3).

"Lo! religion with Allāh (is) Islam (the surrender to His will and guidance)." (3:19)

In these verses the word al-Islam explicitly denotes the one religion which was revealed by the Qur'ān and the Prophet Muhammad (peace be upon him).

As far as the name "Muslim" is concerned its case is even more clear. The Qur'ān says:

"He hath named you Muslims of old time and in this (Scripture)." (22:78)

These words are quite clear in their meanings. They say in very decisive tone that all such people who accepted the faith of any prophet

were Muslims. However, this honour is reserved only for the believers of the ultimate religion that besides being a Muslim in spirit, they also bear the name of Muslims. Excepting the believers of the last of the Prophets Muhammad (peace be upon him), no other community of believers was named Muslim. If any community had ever been named Muslim, the saying "He hath named you Muslim," would be altogether unnecessary. Because if all the believers were Muslims by name, there was no need to specify any particular community as Muslim. Thus, whenever the Qur'an calls any other community of believers as Muslims (as it does quite frequently) what is meant is the spirit behind the word. We better say, Islam was their attribute and not their name or title.

Reason for Distinction

It can be asked why this distinction has been made after all? When the religions brought by the other prophets were sent by Allāh in the same way as the one brought by the Holy Prophet Muhammad (peace be upon him) and their followers were as much obedient to Allāh as the followers of this ultimate religion, why the name of this religion alone is Islam and why its followers only are called Muslims? If actually all the religions were similar to Islam and the followers of all other religions were Muslims, why were all of them not named Islam and Muslims respectively? It was not done without reason. This allotment of name conforms to the universally accepted and vital principle in vogue for denomination which enjoins that if a particular quality is found in many persons, then he alone deserves to be called after the name and title of that quality who possesses it in the highest degree. If a quality becomes the name of someone, it is a proof of the fact that in him that quality has attained a level of perfection, although it may also be found in others in a lesser degree. In this respect he would be like the sun before whom the stars pale into insignificance. For example, truthfulness is a quality bestowed upon a multitude of men but the word "Truthful" is a title reserved for Abū Bakr (may Allāh be happy with him). It does not mean

at all that it was he alone who attained the state of "truthfulness" and all other companions of the Holy Prophet (peace be upon him) lacked this quality. Indeed, there were some among them about whom the Holy Prophet (peace be upon him) said that if the prophethood had not come to a close they would have been prophets. In short, it can be said with confidence that in this pious group of his companions, there were not one or two but innumerable truthful persons. This being the position, the unique honour of the title of the "Truthful" was conferred upon Abū Bakr (may Allāh be happy with him), evidently for the sole reason that in degree of truthfulness he excelled all others. The pages of history, biographies of the Holy Prophet (peace be upon him) and the traditions bear abundant witness to this effect.

The case of the religion revealed by the Holy Prophet Muhammad (peace be upon him) and other prophets (peace be upon them) may be considered on the above-mentioned criterion. It will be agreed that even though, in spirit, all religions were similar to Islam, the religion which came in the form of the Qur'ān and was brought by the last of the prophets alone deserves the title of Islam because in Islamic attributes it excels all other religions. In comparison to others it decidedly occupies a much elevated position. Every religion, other than Islam, was such that its code of injunctions was brief and limited, was addressed to a small group of people and the duration of its enforcement was also short. But the case of Islam is quite different. Its code of injunctions is comprehensive and universal, is addressed to the entire humanity and the period of its enforcement is unending. It is meant for the whole world. Its inherent character is consonant with the natural conditions and instincts of humanity. Its teachings constitute an accomplished and perfect way of life. In this religion is perfected the Divine gift and guidance which began from the times of Adam (peace be upon him). It was, therefore, eminently fair that Islam should have been the name of the last, the most universal and highly accomplished religion.

For similar reasons, the followers of the Prophet Muhammad (peace be upon him) were given the name and title of "Muslim." In their Muslim character they were far more accomplished than the others. They were the flag-bearers of a religion which had no parallel in comprehensiveness, vastness and nobility of objectives. They were assigned the responsibility of carrying on, till the Day of Resurrection, the message of Allāh to each and every nation. They were commissioned to bear witness to Islam throughout the world. They are enjoined not to take a moment's rest until this righteous religion is spread in every nook and corner of the world.

These details make it clear that although inherently the whole universe is Muslim and all such people who followed a Divine religion were Muslims and every religion sent by Allāh was Islam, still when the words Islam and Muslims are used, "Islam" denotes the religion brought by the Prophet Muhammad (peace be upon him) and "Muslim" stands for him who professes this religion and follows it.*

*Above material has been adapted from Sadrud Din Islahi, *Islam at a Glance*, Islamic Publications Ltd. Lahore, 1981, P.1-9.

WHAT ISLAM STANDS FOR?

I. Let me begin by clarifying that for us Islam is not the name of some unique faith presented for the first time by Muhammad (peace be upon him) who should, on that account be called the founder of Islam. The Qur'ān makes it abundantly clear that Islam-the complete submission of man before God- is the one and only faith consistently revealed by God to mankind from the very beginning. Noah, Abraham, Moses and Christ-prophets who appeared at different times and places-all propagated the same faith. They were not founder of faiths to be named after them. They were each reiterating the faith of his predecessor.¹

II. What distinguishes Muhammad from the other Prophets?

- (i) He was the last Prophet of God.
- (ii) God revived through him the same genuine faith which had been conveyed by all the prophets.
- (iii) This original message was corrupted and split into various religions by people of different ages, who indulged in interpolations and admixture. These alien elements were eliminated by God and Islam, in its pure and original form, was transmitted to mankind through Muhammad.
- (iv) Since there was to be no messenger after Muhammad (peace be upon him), the Book revealed to him was preserved word for word² so that it should be a source of guidance for all times.³
- (v) The life of Muhammad (peace be upon him) and the manner in which he conducted himself, was also recorded in a unique manner by his companions and by later compilers of the Tradition. A more complete and authentic account of the life, sayings and actions, of any other prophet or historical personage, has never been compiled.⁴

- (vi) In this way, the Qur'ān and the authentic Sunnah of the Prophet together became a reliable source of knowing what is Islam, what it stands for, what guidance it provides and what obligations it places upon us.

III. As Muslims, we believe in all the prophets who preceded Muhammad (peace be upon him)-not only those who are mentioned in the Qur'ān, but also those who are not so mentioned⁵-and this is such an integral part of our faith that if we were to abandon it we should cease to be Muslims.⁶ But for instruction we turn to Prophet Muhammad (peace be upon him) alone, not on account of any prejudice, but because

- (a) as the last of God's prophets, he brought us the latest divine dispensation.
- (b) the Word of God which reached us through Muhammad (peace be upon him) is pure divine language, free of human admixtures and preserved in its original form. Its language is a living language, spoken, written and understood by millions of people and whose grammar, vocabulary, idiom, pronunciation and script have remained unchanged from the time of revelation till today.
- (c) as I have said earlier, we have a complete historical record of the life, character, conduct, sayings and actions of the Prophet Muhammad (peace be upon him), preserved with meticulous care, accuracy and detail.
Since this cannot be said of other prophets, we can believe in them, but we cannot emulate them.

IV. It is our belief that Muhammad (peace be upon him)'s mission was for the world as a whole and for all times; for,

- (i) its universality has been clearly confirmed by the Qur'ān;⁷
- (ii) it is logical consequence of the finality of his prophethood. A prophet, after whom there was to be no other, had to be a guide and leader for all men and for all ages;

- (iii) God has provided through him a complete code which man needs to follow the right path⁸ and this in itself, supports the concept of finality, because without completeness the need for other prophets would remain;
- (iv) it is a fact that during the last 1400 years no man has arisen whose life and work bears even the slightest resemblance to that of the Prophet. Nor has anyone presented a book which could be remotely considered as divine communication. Still less has there been a man to claim legitimate authority as a law-giver for mankind.

V. It must, at this point, be understood why the need arose for God to communicate with man through His prophets. This has to be examined in the context of the sources of human knowledge. At the preliminary stage we gain knowledge through empirical observation. At higher levels comes deductive reasoning accompanied by scientific investigation. Man is sufficiently well equipped in these fields not to require direct divine assistance. Though, no doubt, there is an ever present divine will helping man in his research and innovative endeavours and revealing to him progressively the mysteries of His creation. Some gifted individuals achieve, in moments of rare inspiration, new insights or discover new laws of nature. But there is another type of knowledge which is beyond the reach of our senses or scientific study. This sphere of knowledge does not submit to any instrument of scientific examination. Philosophy and science can only speculate about it. Human theories about ultimate realities, based on reason, never achieve the level of certainty and their authors, conscious of their limitations, do not present them as conclusively proved. In respect of these realities man is dependent on whatever knowledge is communicated to him by God. How is this knowledge conveyed? Not through the operations of some publishing house, where books are printed and handed over to each man, with instructions to read them and to discover the truth about himself, about the universe and about the manner in which he should organise his life. To

convey this knowledge to mankind, God chooses prophets as His messengers. He reveals the truth to them and they communicate it to the people.

VI. The work of a prophet is not limited to communication of the knowledge alone. He has to explain, according to what is revealed to him, the relationship between God and man and man and man as it factually is and, as it actually should be. He has to prescribe a moral code, enunciate the principles of culture and civilisation, lay down the mode of worship, establish a frame-work of belief and define the moral imperatives, which must govern our life. The Prophet determines the rules which should form the basis of social and cultural relationship, economic, judicial and political dealings, matters of war and peace and international affairs. The Prophet does not transmit merely a code of rituals commonly regarded as 'religion'. He brings with him a whole system of thought and action which is called Al-Deen (a complete way of life) in Islamic terminology.

VII. The mission of a prophet does not end with the announcement of this way of life to the world at large, he has to guide the people who follow him, explaining to them the implications of the Islamic creed, the moral code, the divine injunctions and commandments and the form of worship that sustains the whole system. He has to demonstrate, by practice, the faith he preaches and his life should be a model which people may be able to follow to organise their own lives. He must give training to the individuals and the Muslim society as a whole to prepare them for practical participation in the evolution of Islamic culture and civilisation. The believers must grow under his guidance into an organised community engaged in establishing the Islamic system of life so that God's word should prevail upon all other words.

Not all the prophets completely succeeded in this mission. There were many who failed not because of any personal fault or inadequacy.

They did not succeed because of the prejudice and intolerance of the people or because the circumstances were not favourable. But every prophet had the same mission and it is a fact of history that Muhammad (peace be upon him) succeeded in establishing the Kingdom of God on earth, as it is in the heavens.

VIII. The audience of the Qur'ān and Prophet Muhammad (peace be upon him) was the whole of mankind from the very outset and those who accepted the Word acquired the status of believers without any distinction. At no time was the invitation of the Qur'ān addressed to the people of any particular area, race, tribe, colour or language. The Qur'ān always calls upon the "progeny of Adam" or "the mankind" to accept Islam. The specific instructions and injunctions are meant for those who have come to believe in Islam and they are always addressed as "those who believe." That the message of Islam was universal in character is proved by the fact that those who accepted the message acquired equal rights and status as believers, regardless of all differences of origin. The Qur'ān says, "the believers are all like brothers."⁹ The Prophet said, "those who subscribe to our beliefs, and adopt the Islamic way of life, have the same rights and the same obligations¹⁰ as we have." The Prophet announced, "Listen! you have one God as you have one father (Adam). There is no distinction between an Arab and non-Arab. There is no preference for the black over the fair, or the fair over the black. There is distinction only in submission to God. The most virtuous among you is the most honourable in the eyes of God."¹¹

IX. Among the fundamentals of Islam, the most important is belief in one God-not just the conviction that He exists or that He is one-but that He alone is the Creator, Master, Ruler, and Administrator of all that exists.¹² The universe exists because God wills it to exist, it functions because God wills it to function and God provides the sustenance and the energy which everything of the universe requires for its existence and growth.¹³ All the attributes of Sovereignty reside in God alone and no one

else has a share in them in the slightest¹⁴ degree. He alone possesses all the attributes of Divinity and no one other than God possesses any of those attributes.¹⁵ He views the whole universe, and all that it contains, in a single instantaneous glance. He has direct knowledge of the universe and all that is there in the universe. He knows not only its present, but its past and its future as well. This omnipresence and omniscience is an attribute of God alone and of no others.¹⁶ There was no 'before' him and there is no 'after' him. He has been there always and will be there-eternal and abiding. All else is transient. He alone is eternally living and present.¹⁷ He is no one's progeny and He has no progeny. Whatever exists, besides His self, is His own creation and no other can identify himself in any manner with the Lord of the universe, or claim to be his son or daughter.¹⁸ He is man's single Deity. To associate anyone in His worship is as great a sin as is an act of infidelity. He responds to man's prayers and He alone has the power to accept or reject them. Not to ask of Him is senseless arrogance and to turn to others is sheer ignorance. To seek of Him, and also of others, is to associate equals with Him.¹⁹

X. The sovereignty of God in Islam is not just a supernatural phenomenon. It covers all aspects of political and legal sovereignty also and in these too no one other than God has any share. In God alone vests the rightful authority to exercise power on this earth and over those whom God has created in it. No monarch, no royal family, no elite class, no leader of any religious group, no democracy established on the basis of the sovereignty of the people can participate in God's sovereignty. Whoever claims such a position is a rebel, as are those who leave God and turn to other people in obedience. Similarly, any institution or individual attempting to assume political and legal sovereignty restricting the jurisdiction of God to spheres of personal law or religious duties, is really a usurper and a rebel. The truth is that no one can claim to be a law-giver on God's earth and no one can challenge the supreme authority of God Almighty in any sphere.²⁰

XI. Certain natural consequences flow from this Islamic concept of God.

- (a) God alone is the real Deity and no one other than God has any right to be worshipped by man.
- (b) God alone has authority over the forces of the universe and he alone can fulfil or frustrate man's hopes. Man should turn to Him alone in prayer. He should never imagine that prayers can be addressed to anyone but God.
- (c) God is the Master of man's destiny and no one else can interfere with the fate of others or with his own fate. Man's hopes and fears must, therefore, be directed to God. No one else should be an object of fear or source of favour.
- (d) God is the Creator of the world and He alone has complete and direct knowledge of the reality of man and of the world. Only He can guide man through the complicated course of life and instruct him regarding good and evil. Since God alone is the Creator and the Master he has exclusive authority over the universe and man. It is an act of blasphemy for man to become independent or claim authority over other men. For man to become his own law-giver or to accept the authority of any other individual or institution as such is equally blasphemous. The ultimate Law-giver and Master of His creation on this earth is no other than God and His law has the status of the supreme law. Man can legislate subject to His Supreme law. Beyond that he has no legislative authority.

XII. We now come to our second most important belief-belief in Muhammad (peace be upon him)'s prophethood. God conveyed His message to man through Muhammad (peace be upon him). This took two forms:

- (a) God revealed the Qur'ān to the Prophet in His own language.
- (b) The Sunnah of the Prophet which is an unerring guide to man in respect of all that is permissible and all that is prohibited in the eyes of God. Without this belief in the Prophet, belief in God would become a mere theoretical proposition. It is the example of practical leadership and the ideological guidance provided by the Prophet, which transforms belief in God into a culture and a civilisation and enables man to evolve a way of life. We get through the Prophet not only rules of guidance, but a complete scheme of values and a practical code of conduct. No one can be a practising Muslim unless he believes in the Prophet as he believes in God.²¹

XIII. The position of the Prophet has been so clearly defined in Islam that we can know what he was and what he was not. The Prophet is no more than a servant of God. He was to make people servants of God and not servants of himself.²² At least seventeen times a day Muslims recite in their prayers: "I bear witness that Muhammad (peace be upon him) is a servant of God and is His Prophet." The Qur'ān leaves no doubt that the Prophet is but a human being and has no share whatever in Divinity.²⁴ The Prophet is neither super-human nor is he free of human weaknesses. He owns no treasure of God, nor does he possess knowledge of the unknown that he should become all-knowing²⁵ like God Almighty. Leave alone being able to benefit others or cause them harm, the Prophet cannot do so even in respect of himself.²⁶ The precise task of the Prophet is to communicate the message of God. He has no powers to make people righteous and faithful. Nor can he call to account those who refuse to believe and he certainly has no power to punish them for their disbelief.²⁷ Should the Prophet himself choose to defy God or fabricate things on behalf of God or make any change in the message revealed to him, he will incur divine displeasure and punishment.²⁸ Muhammad (peace be upon

him) is one of the Prophets of God and above that he has no status.²⁹ He cannot by himself prohibit or permit anything. Without a mandate from God he cannot legislate³⁰ for the people. He has to strictly conform to Divine commandments.³¹ Islam ensured that the believers should not turn the Prophet into a demi-god. Some of the earlier prophets suffered this fate at the hands of their followers. They attributed all kinds of supernatural powers to their leaders and make them into God's equals or progeny or incarnation. By discouraging such exaggeration Islam has established the true position of the Prophet as follows:

No one can claim to be a believer without believing in the Prophet.³² He who obeys the Prophet, in fact, obeys God. God has not designated any Prophet except to be obeyed according to His³³ will. The path of the Prophet is the path of Divine guidance.³⁴ Whatever the Prophet ordains must be accepted and whatever he instructs to avoid, must be avoided.³⁵ The Prophet clarified this when he said: "I am a mortal like you. In matters revealed to me by God, you must obey my instructions. But you know more about your own worldly affairs than I do. So my advice in these matters is not binding."³⁶ The Sunnah of Muhammad (peace be upon him) is, in fact, an exposition of the purpose of the Qur'ān and this exposition too was conveyed to the Prophet by God Himself, as the author of the Qur'ān.³⁷ The Prophet's explanation of the Qur'ān enjoys divine sanction and no one else can interpret Qur'ān which may be in conflict with or repugnant to the explanation given by the Prophet. God declared the life of Muhammad (peace be upon him) as a model life.³⁸ No one can be a true believer unless he accepts the decision of the Prophet.³⁹ Muslims have not an independent position in a matter determined by the Prophet.⁴⁰ Before deciding any matter Muslims must first ascertain whether any analogous matter was decided earlier by God and His Prophet, and if a precedent exists they must follow it.⁴¹

I hope I have clarified that God conveyed, through the Prophet, to mankind not only a supreme law but also a permanent scheme of values.

That which is good, according to the Qur'ān and the Sunnah, is good for all times, and that which is evil, shall remain evil for ever. That which is enjoined as duty, in the Qur'ān and the Sunnah, shall always be a duty. What is declared permissible is permissible for ever and what is prohibited is prohibited for all times. In this law no amendment, deletion, addition, or abrogation is possible unless some person or community decides to renounce Islam. So long as Muslims remain Muslims, it is impossible in their social and legal system that something which was evil yesterday turn into good today and revert to evil tomorrow.

XIV. The third fundamental creed of Islam is belief in the hereafter (Aakhirah). Denial of the hereafter is the denial of Islam even though one may have belief in God, in the Prophet and in the Qur'ān.⁴² In its detailed form, this belief is composed of the following essential elements:

- (i) Man has not been unleashed on the earth as an irresponsible savage. He is accountable to God for his actions. Today's life is only a test and an examination. At the end we will all be called upon to render a complete account of our acts of commission and omission to God.⁴³
- (ii) The time for accountability is fixed by God. The tenure allotted to mankind, on this earth, shall terminate on the doomsday, when the present order will be annihilated and replaced by another. The whole human race will rise once again in the new world.⁴⁴
- (iii) That will be the time when they will appear before God Almighty and every one will face the consequences of his personal acts in his individual capacity.⁴⁵
- (iv) The judgement will rest not on God's own knowledge alone. The requirements of due process of justice will be fully observed. A complete record of the actions of every individual, without the slightest alternation, will be put in the open Court and evidence, of different categories, will

be presented to prove what was done by man in private or in public and the motives which inspired his conduct.⁴⁶

- (v) There will be no undue intercession. Neither bribery, nor advocacy against the truth will be tolerated. No one will be able to shift his burden to another. Even the closest relations, friends, leaders, religious guides, or self-styled deities will not be able to offer any help to anyone. Man will stand by himself-helpless and alone-and render his account and await the pronouncement of the judgement, which shall be in the power of God alone.⁴⁷
- (vi) The judgement will rest on one question: Did man conduct himself, in submission to God, in strict conformity with the truth revealed to the Prophets and with the conviction that he will be held responsible for his conduct in life on the Day of Judgment? If the answer is in the affirmative, the reward will be Paradise and if in the negative, Hell will be the punishment.⁴⁸

XV. Belief in the hereafter divides people into three distinct categories. First, there are those who do not believe in the hereafter and regard life on this earth as the only life. Naturally, they judge good and evil by the results which manifest themselves in this world. If an action produces beneficial results, it is good and if it brings about harmful results, it is evil. Quite often the same action is regarded as good when the results are good and bad when its results are bad. Second, those people who do not deny the hereafter, but who depend on the intercession or atonement of some one to absolve them of their sins. Among them there are some, who regard themselves as God's chosen people, who will receive only nominal punishment however grave their sins. This deprives them of the moral advantage which they could have derived from their belief in the hereafter. As a result they also become very much like the people who deny the hereafter. Third, are those people who believe in the hereafter in the form in which Islam presents it. They do not delude

themselves that they have any special relationship with God, or that anyone can intercede on their behalf.⁴⁹ They know that they alone are responsible for their actions. For them the belief in the hereafter becomes a great moral force. A person, who has the conviction that he is fully accountable for all his actions, finds a permanent guard, stationed within himself, who cautions him and admonishes him whenever he deviates from the right path. There may be no court to summon him, no policemen to apprehend him, no witnesses to accuse him and no public opinion to press him, but the guard within him is ever on the alert, ready to seize him whenever he transgresses. The consciousness of this inner presence makes man fear God even when he is all by himself. He discharges his duties honestly and refrains from doing anything which is prohibited. Should he succumb to temptation and violate the law of God, he is ever ready to offer sincere regrets and to enter into a firm contract with the future that he will not repeat the mistake. There can be no greater instrument of moral reformation nor any better method to help man to develop a sound and stable character. It is the hereafter which helps men, under all circumstances, to conform to God's scheme of permanent values. It is for this reason that Islam attaches great importance to the belief in the hereafter and without it even the belief in God and the Prophet is not sufficient for man's guidance.

XVI. A little earlier, I mentioned that Islam represents a whole civilisation, a complete culture and a comprehensive world order. It provides moral guidance in all walks of life. That is why Islamic values are not for the ascetic who renounce the world, but for him who actively participates in different spheres of life and works within them. The moral values which people look for in convents, monasteries and cloisters, are presented by Islam right in the current life. Heads of governments, governors of states, judges, members of the armed forces and police services, elected representatives of the people in the parliaments, leaders of finance, trade and industry, college and university teachers and students alike receive guidance to organise their lives according to the principles

of Islam. There is no distinction in Islam between private and public conduct. The same moral code which one observes at home, applies to one's conduct in public. Every institution of society and every department of government must conform to the laws of Islam. Politics must be based on truth and justice. Nations should deal with one another on the basis of mutual recognition of rights and due discharge of obligations. Even if there has to be war, those engaged in it should conduct themselves not as barbarians but as civilised human beings. When man decides to submit to the will of God and accepts His law as the supreme law and organises his life in accordance with the revealed moral code, on the principle of accountability of God, the quality and character of his life cannot be limited to the precincts of prayer halls. It must extend itself to every sphere of his work as a man of God.

This briefly is what Islam stands for. This is no dream or utopia. The Prophet of Islam and his companions, developed and established a complete model of Islam on this earth for mankind to follow.

EXPLANATORY NOTES

I. Al-Qur'ān:

"Say I am not an innovation of new tangled doctrine among the Prophets," (46:9)

"The religion in the view of Allāh is Islam (submission to His will): The people of the book did not dissent therefrom except through envy of each other, after knowledge had come to them." (3:19)

"Abraham was not a Jew nor yet a Christian, but he was true in faith, and bowed his will to Allāh's (which is Islam), and he joined not gods with Allāh." (3:67)

"Do they seek for other than the religion of Allāh while all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (adhered to Islam) and to Him shall they all be brought back. Say: "We believe in Allāh, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, And in (the books) given to Moses, Jesus, and the Prophets, from their Lord: We make no distinction between one and another among them, and to Allāh do we bow our will (in Islam)." If anyone desires a religion other than Islam (submission to Allāh), never will it be accepted of him; and in the hereinafter he will be in the ranks of those who have lost (all spiritual good)." (3:83-85)

"(Noah said) "I have been commanded to be of those who submit to Allāh's will (in Islam)." (10:72)

"Moses said: "O my people! If ye do (really) believe in Allāh, then in Him put your trust if ye are Muslims (Submit your will to His)." (10:84)

"(Abraham & Ismail said) "Our Lord! make of us Muslims, bowing to Thy (will), and of our progeny a people Muslim, (bowing to Thy will)." (2:128)

Behold! his Lord said to him (Abraham) "Bow (thy will to Me)" he said: "I bow (my will) to the Lord and Cherisher of the universe." And this was the legacy that Abraham left to his sons, and so did Jacob: "O my sons! Allah hath chosen the faith for you; then die not except in the faith of Islam." Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy Allāh and the Allāh of thy fathers, of Abraham, Ismail, and Issac, to Him we bow (in Islam)." (2:131-133)

"(Joseph prayed) "Creator of the heavens and the earth, thou art my protector in this world and in the hereafter, take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous." (12:101)

"It was We who revealed the law (to Moses); therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) To Allāh's will, by the rabbis and the doctors of law." (5:47)

"And behold! I inspired the disciples (of Jesus) to have faith in Me and Mine Apostle: they said, 'We have faith, and do Thou bear witness that we bow to Allāh as Muslims'." (5:114)

"She (the Queen of Sheba) said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds." (27:44)

2. Al-Qur'ān:

"The same religion has He established for you as that which He enjoined on Noah.....the which We have sent by inspiration to thee.....and that which We enjoined on Abraham, Moses, and Jesus: namely, that ye should remain steadfast in religion, and make no divisions therein." (42:13)

"Those who reject (truth), among the people of the book and among the polytheists were not going to depart (from their ways) until there should come to them clear evidence, and apostle from

Allāh, rehearsing scriptures kept pure and holy: wherein are laws (or decrees) right and straight.” (100:1-3)

“We have, without doubt, sent down the message (Qur’ān) and we will assuredly guard it (from corruption).” (15:9)

“Nay, this is a glorious Qur’ān, (inscribed) in a guarded tablet”. (85: 21-22)

3. It is an established fact that the present text of the Qur’ān is exactly the same as it was presented by Prophet Muhammad (peace be upon him) and has not undergone any change. The Prophet used to get the message transcribed soon after its revelation and this process continued till his death. These transcripts were compiled in a book form and preserved by the First Caliph. The Third Caliph had several copies made of this text and distributed them to different centres of the Islamic world. All copies of the Qur’ān from that time onward, wherever and whenever they may have been written or printed, follow this text. The Prophet enjoined upon the believers to recite the Qur’ān in the prayer from the first day. Scores of companions of the Prophet knew the Qur’ān by heart and everyone of them memorised at least a part of the Qur’ān during the life of the Prophet. Since that time it has become customary to recite the whole of the Qur’ān during the Taraveeh prayers in the month of Ramzan in every Muslim country and hundreds of thousands of people know the Qur’ān by heart. No other religious book has been so preserved, either in memory or in writing that one should not have the slightest doubt about its authenticity.
4. Briefly the Tradition was recorded in the following manner: anyone attributing anything to the Prophet had to cite names of persons through whom he claimed to have received the information. The chain of narrators went back to the person with whom the tradition originated. The original narrator had to be a

person who had reasonable access to the Prophet and should have been a direct observer of an event or recipient of a saying. The lives of the narrators were carefully investigated to test their reliability. The Tradition was thus compiled and the chain of narrators was recorded along with an account of their lives. Even today we can verify every detail of the life of the Prophet and ascertain his exact teachings.

5. Al-Qur'ān:

“We did aforetime send apostles before thee: of them there are some whose story We have related to thee and some whose story We have not related to thee.” (40:78)

6. Al-Qur'ān:

“The apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allāh, His angels, His books, and His apostles. We make no distinction (they say) between one and another of His apostles, and they said: “We hear, and we obey: (we seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys.” (2:285)

“Those who deny Allāh and His apostles, and (those who) wish to separate Allāh from His apostles, saying: “we believe in some but reject other”: and (those who) wish to take a course midway, they are in truth (equally) unbelievers; and We have prepared for unbelievers a humiliating punishment. To those who believe in Allāh and His apostles and make no distinction between any of the apostles, We shall soon give their (due) rewards: for Allāh is Oft-Forgiving.” (4:150-152)

7. Al-Qur'ān:

“Say: “O men! I am sent unto you all, as the apostle of Allāh, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So

believe in Allāh and His Apostle, the unlettered Prophet, who believed in Allāh and His words: follow Him that (so) ye may be guided.” (7:158)

“This Qur’ān hath been revealed to me by inspiration that I may warn you and all whom it reaches.” (6:19)

“We have not sent thee but as a universal (messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.” (34:28)

“Verily this is no less than a Message to (all) the World.” (81:27)

8. Al-Qur’ān:

“This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” (5:4)

“Muhammad (peace be upon him) is not the father of any of your men, but (he is) the Apostle of Allāh, and the last of the Prophets.” (33:40)

9. Al-Qur’ān:

“The believers are but a single Brotherhood.” (49:10)

10. Al-Bokhari, Salah-38, Al-Nasai-Tahrim, 2.

11. Musnad Ahmad, Vol. 5, p. 411; Al-Baihaqi-Kitab Al-Haj; Zad Al-Maad, Ibn Al-Quayyim, Vol 4, page 31; Egypt 1935; similar traditions are available in Al-Bokhari and Muslim.

12. Al-Qur’ān:

“It is He Who created the heavens and the earth in true (proportions); (6:73)

“Say: “Who is the Lord and Sustainer of the heavens and the earth?” Say: “(It is) Allāh.” Say: “Do ye then take (for worship) protectors other than Him, such-as have no power either for good

or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allāh partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allāh is the Creator of all things: He is the One, the Supreme and Irresistible." (13:16)

"(This Qur'ān is) a revelation from Him Who created the earth and the heavens on high. (Allāh) Most Gracious is firmly established on the throne (of authority). To Him belongs what is in the heaven and on earth, and all between them, and all beneath the soil. If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden. Allāh! there is no god but He, To Him belong the Most Beautiful Names." (20: 4-8)

"Your Lord is Allāh, Who created the heavens and the earth. "Beware, His is the creation and His is the rule. The moon and the stars, (all) governed by laws under His command. Blessed be Allāh, the Cherisher and Sustainer of the Worlds!"

"He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning." (32:5)

"Knowest thou not that to Allāh belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper." (2:107)

"He to Whom belongs the dominion of the heavens and the earth; no son has He begotten, nor has He a partner in His dominion, It is He Who created all things, and ordered them in due proportions." (25:2)

13. Al-Qur'ān:

"O men! call to mind the grace of Allāh unto you! Is there a Creator, other than Allāh, to give you sustenance from heaven or

earth? There is no god but He: how then are ye deluded away from the Truth?" (35:3)

"It is Allāh Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none, not one that can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving." (35:41)

"For Allāh is He Who gives (all) Sustenance, Lord of Power, steadfast (for ever)." (51:58)

"Say: "Shall I seek for (my) Cherisher other than Allāh when He is the Cherisher of all things (that exist)?" (6:164)

14. Al-Qur'ān:

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

"Say:

"With Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever. And recite (and teach) what has been revealed to thee of the Book of thy Lord; none can change His Words, and none wilt thou find as a refuge other than Him." (18: 26-27)

"To Him belongs the dominion of the heavens and the earth And all affairs are referred back to Allāh." (57:5)

"Allāh is He, than Whom there is no other god;.....The Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allāh! (High is He) above the partners they attribute to Him." (59:23)

“Blessed be He in Whose hands is Dominion: And He over all things hath Power.” (57:1)

“So glory to Him in Whose hands is the dominion of all things and to Him will ye be all brought back.” (36:83)

“Say: “Who then has any power at all (To intervene) on your behalf with Allāh, if His Will is to give you some loss or to give you some profit?” (48:11)

“If Allāh do touch thee with hurt, there is none can remove it but He: If He do design some benefit for thee, there is none can keep back His Favour: He causeth it to reach whomsoever of His servants he pleaseth. And He is the Oft-Forgiving, Most Merciful.” (10:107)

“Say: “No one can deliver me from Allāh (if I were to disobey Him), Nor should I find refuge except in Him.” (72:22)

“Say “Who is it in Whose hands is the governance of all things? Who protects while against Him there is no protection? (Say) if ye know.” (23:88)

“Does (without let) of all that He intends.” (85:16)

“For Allāh doth command according to His Will and Plan.” (5:1)

“Allāh commands, there is none who can revise His command: and He is Swift in taking account.” (13:41)

“He cannot be questioned for His acts, but they will be questioned (for theirs).” (21:23)

“Is not Allāh the greatest of all Judges.” (95:8)

“Say: “O Allah Lord of Power (and Rule), thou givest Power to whom Thou pleasest, and Thou strippest off Power from whom Thou pleasest, Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all Good. Verily, over all things Thou hast power.” (3:26)

“Do they seek for other than the Religion of Allāh?..... while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (adhered to Islam), and to Him shall they all be brought back.” (3:83)

“They say have we any share in deciding matters? Say the whole powers of decision are with God.” (3:154)

“In fact the earth is Allāh’s. He gives it as a heritage to such of His servants as He pleaseth.” (7:128)

15. Al-Qur’ān:

“And they have taken (for worship) gods other than Allāh, to give them power and glory! Instead, they (their gods) shall reject their worship, and become adversaries against them.” (19:81-82)

“Yet they take (for worship) gods other than Allāh (Hoping) that they might be helped! They have not the power to help them: but they will be brought up (before Our Judgment seat) as a troop (to be condemned).” (36:74-75)

“It was not We that wronged them, they wronged their own souls. The deities, other than Allāh, whom they invoked, profited them no whit when there issued the decree of thy Lord, Nor did they add aught (to their lot) but perdition!” (11:101)

“Is then He Who creates like one that creates not? Will ye not receive admonition?” (16:17)

“Those whom they invoke besides Allāh create nothing and are themselves created.” (16:20)

“Your God is One God. As to those who believe not in the Hereafter, their hearts refuse to know and they are arrogant.” (16:22)

“Allāh had said: “Take not (for worship) two gods: For He is just One Allāh: Then fear Me (and Me alone).” (16:51)

“Why then was no help forthcoming to them from those whom they worshipped as gods, Besides Allāh, as a means of access (to Allāh)? Nay, they left them in the lurch: But that was their falsehood and their invention.” (46:28)

“(The man said) It would not be reasonable in me if I did not serve him Who created me, and to Whom ye shall (all) be brought

back. Shall I take (other) gods besides Him? If (Allāh) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.”(36:22-23)

“They serve besides Allāh, things that hurt them not nor profit them, and they say: “These are out intercessors with Allāh.” Say: “Do ye indeed inform Allah of something He knows not in the heavens or on earth? Glory to Him! and far is He above the partners they ascribe (to Him)!” (10:18)

“It is He Who is God in heaven and God on earth: and He is Full of Wisdom and Knowledge.” (43:84)

“O men! call to mind the grace of Allāh unto you! Is there a Creator, other than Allāh, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?” (35:3)

“Say:” Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who a god other than Allāh could restore them to you?” (6:46)

“And He is Allāh: there is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back.” (28:70)

“Say: “See ye? If Allāh were to make the Day perpetual over you to the Day of Judgment, what god is there other than Allāh, who can give you a Night in which ye can rest? Will ye not then see?” (28:72)

“Say: “Call upon other (gods) whom ye fancy, besides Allāh: they have no power..... not the weight of an atom.....in the heavens or on earth; no (sort of) share have they therein, nor is any of them a helper to Allāh.” (34:22)

“He created the heavens and the earth in true (proportions). He makes the Night overlap the Day, and the Day overlap the Night. He has subjected the sun and the moon (to His law) each one follows a course for a time appointed; Is not He the Exalted in

Power.....He Who forgives again and again?.....Such is Allāh, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He. Then how are ye turned away?" (39:5-6)

"Or, who has created the heaven and the earth, and who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty and delight: It is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allāh? Nay, they are a people who swerve from justice. Or, who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allāh? Nay, most of them know not. Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (Mankind) inheritors of the earth? (Can there be another) god besides Allāh? Little it is that ye heed! Or who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allāh?.....High is Allāh above what they associate with Him! Or, who originates Creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allāh? Say, "Bring forth your argument if ye are telling the truth!" (27: 60-64)

"Yet have they taken, besides Him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; Nor can they control Death nor Life nor Resurrection." (25:3)

"He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!" (16:3)

16. Al-Qur'ān:

"And whether ye speak secretly or loudly (it is the same for Him). He knows even what is in the minds. Should He not know, He

that created? and He is the One that understands the finest mysteries (and) is well acquainted (with them).” (67: 13-14)

“Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allāh) Most Gracious: Truly it is He that watches over all things.” (67:19)

“With Him is (the knowledge of) the secrets of the heavens and the earth, how clearly he sees, how finely He hears (Everything). They have no protector other than Him; nor does He share His command with any one whatsoever.” (18:26)

“It was We Who created man, and We know what suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.” (50:16)

“He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it, and He is with you wheresoever ye may be. And Allah sees well all that ye do.” (57:4)

“Say: None except Allāh knows what is hidden in the heavens or in earth, nor can they perceive when they shall be raised up (for Judgment).” (27:65)

“He knows the unseen. From Him is not hidden the least little atom in the heavens or on earth, nor is there anything less than that or greater. Everything is in a clear Record.” (34:1-3)

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

17. Al-Qur’ān:

“He is the First and the Last, the Evident and the Immanent: And He has full knowledge of all things.” (57:3)

“And call not, besides Allāh, another god. There is no god but He. Everything (That exists) will perish except His own self. To Him belongs the Command, and to Him will ye (all) be brought back.” (28:88)

“All that is on earth will perish, but will abide (for ever) the personality of thy Lord, full of Majesty, Bounty and Honour.” (55:26-27)

18. Al-Qur’ān:

“He begetteth not, nor is He begotten; and there is none like unto Him.” (112:3-4)

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

“To Him is due the primal origin of the heavens and the earth, how can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things. That is Allāh your Lord! there is no god but He, the Creator of all things: then worship ye Him.” (6:101-102)

“No son did Allāh beget, nor is there any god along with Him.” (23:91)

“Further, that He may warn those (also) who say, “Allāh hath begotten a son.” No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood.” (18:4-5)

“It is not befitting to (the majesty of) Allāh that He should beget a son. Glory be to Him: when He determines a matter, He only says to it, “be,” and it is there.” (19:35)

“They say: “(Allāh) Most Gracious has begotten a son!” Indeed ye have put forth a thing most monstrous. At it the skies are ready

to burst, the earth to split as under, and the mountains to fall down in utter ruin, that they should invoke a son for (Allāh) Most Gracious. For it is not consonant with the majesty of (Allāh) Most Gracious that He should beget a son. Not one of the beings in the heavens and the earth but must come to (Allāh) Most Gracious as a servant.” (19:88-93)

19. Al-Qur’ān:

“And call not, besides Allāh, on another god. There is no god but He.” (28:88)

“Beware, it is only Allāh to Whom sincere devotion is due.” (39:3)

“Say (O Prophet) “Is it someone other than Allāh that ye order me to worship, O ye ignorant ones?” (39:64)

“Call upon your Lord with humility and secretly, for Allāh loveth not those who trespass beyond bounds. Do no mischief on the earth, after it hath been set in order but call on Him with fear and longing (in your hearts). For the Mercy of Allāh is (always) near to those who do good.” (7:55-56)

“Behold, Luqman said to his son by way of instruction: ‘O my son! join not in worship (others) with Allāh. To ascribe partners to Him is a tremendous wrong.’ (31:13)

“Say: “Truly am I a Warner: no god is there but the One Allāh, Supreme and Irresistible.” (38:65)

“And your Lord says: “Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell-in humiliation!” (40:60)

“We assuredly sent amongst every people an apostle, (with the Command), “Serve Allāh and shun false gods.” (16:36)

20. Al-Qur’ān:

“Seest thou such a one as taketh for his god His own passion (or impulse)? Couldst thou be guardian over him?” (25:43)

“They take their priests and their anchorites to be their lords in derogation of Allāh, and (they take as their Lord) Christ the son of Mary; while they were commanded to worship but One Allāh: there is no god but He. Praise and glory to Him, (far is He) from having partners they associate (with Him).” (9:31)

“Whatever it be wherein ye differ, the decision thereof is with Allāh; Such is Allāh my Lord; In Him I trust and to Him I turn.” (42:10)

“What! Have they partners (in godhead), who have made a Law of religion for them without the permission of Allāh?” (42:21)

“Exalted be Allāh, the real King, there is no god but He, the Lord of the Mejestic Throne. If anyone invokes, besides Allāh, any other god, he has no authority therefor.” (23:116-117)

“Say: I seek refuge with the Lord of Mankind, the King of Mankind, the God of Mankind.” (114:1-3)

“(Joseph said) Leaving God whoever ye worship are nothing but names which ye have coined-Ye and your fathers-for which Allāh hath sent you no authority; the Command is for none but Allāh; He hath commanded that ye worship none but Him; that is the right religion, but most men understand not.” (12:40)

“Follow (O men!) the revelation given unto you from your Lord, and follow not, as patrons or protectors, other than Him.” (7:3)

“As to the thief, male or female, cut off his or her hands. A punishment by way of example from Allāh for their crime, and Allāh is Exalted in Power.....Knowest thou not that to Allāh (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allāh hath power over all things.” (5:41-43)

“We ordained in the Book for Jews: “Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the

light of) what Allāh hath revealed, they are (no better than) wrong-doers.” (5:48)

“O ye who believe! The law of retaliation is prescribed to you in cases of murder: The free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude; this is a concession and a mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.” (21:178)

“It is proscribed, when death approaches any of you if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing. If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allāh hears and knows all things. But if anyone fears partiality or wrong doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: For Allāh is Oft-Forgiving, Most Merciful.” (2:181-183)

“A divorce is only permissible twice: after that, the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allāh. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allāh, there is no blame either of them if she give something for her freedom. These are the limits ordained by Allāh; so do not transgress them. If any do transgress the limits ordained by Allāh, such persons wrong (themselves as well as others).” (2:229)

“When ye divorce women, and they fulfil the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allāh and the Last Day. That is (the

course making for) most virtue and purity amongst you, and Allāh knows, and ye know not.” (2:232)

“Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions (of inheritance) ordained by Allāh and Allāh is All-Knowing, All-Wise.” (4:11)

“Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgement (In their disputes) to the impostor, though they were ordered to reject him. But Satan’s wish is to lead them astray far away (from the Right).” (4:60)

“Then (after Beni Israel) We put thee on the (right) Way of Religion; so follow thou that (way), and follow not the desires of those who know not.” (45:18)

“Whoever do not judge according to that which has been revealed by God they are unbelievers.....they are wrong doers.....they are rebels.” (5:47, 48, 50)

“Say not for any false thing that your tongues may put forth: “This is lawful, and this forbidden,” so as to ascribe false things to Allāh. For those who ascribe false things to Allāh, will never prosper.” (16:116)

“The woman and the man guilty of adultery or fornication,..... flog each of them with a hundred stripes.” (24:2)

“And those who launch a charge against chaste women and produce not four witnesses, (to support their allegation), flog them with eighty stripes; and reject their evidence ever after for such men are wicked transgressors.” (24:4)

“Say: “O people of the Book come to common terms as between us and you; That we worship none but Allāh; that we associate no partners with Him; that we erect not from among ourselves lords and patrons other than Allāh,” If then they turn back, Say: “Bear witness that we are Muslims (bowing to Allāh’s Will).” (3:64)

21. Al-Qur'ān:

“Only those are Believers who (sincerely) believe in Allāh and His Apostle: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave.” (24:62)

“Only those are Believers who have (sincerely) believed in Allāh and His Apostle, and have never since doubted.” (49:15)

22. Al-Qur'ān:

“It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: “Be ye my servants rather than Allāh’s”. On the contrary (He would say): “Be ye Servants of the Lord only.” (3:79)

23. Transmitted in Bukhari (Bk. 10, Chs. 153-154). It is related in Muslim, Abu Dawud, Nasai, Ibn Majah, and Musnad Ahmad also. It is an agreed-upon tradition.

24. Al-Qur'ān:

“I am but a human being like yourselves, (but) the inspiration has come to me, that your God is one God. Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord admit no one as partner.” (18:110)

“Say thou: “I am but a man like you, It is revealed to me by inspiration that your god is One God, so stand true to Him, and ask for His forgiveness.” (41:6)

“They say: “We shall not believe in thee, until thou cause a spring to gush forth for us from the earth, or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water; or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allāh and the angels before (us) face to face; or thou have a house

adorned with gold, or thou mount a ladder right into the skies and we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I naught but a man who is an apostle?" (17:90-93)

25. Al-Qur'ān:

"I but follow what is revealed to me." (6:50)

"Say: "I have no power over any good or harm to myself except as Allāh willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to those who have faith." (7:188)

26. Al-Qur'ān:

"Say: "I have no power over any harm or profit to myself except as Allāh willeth." (10:49)

27. Al-Qur'ān:

"It is true thou wilt not be able to guide every one whom thou lovest, but Allāh guides those, whom He will and He knows best those who receive guidance." (28:56)

"Verily We have revealed the Book to thee in truth for(instructing) Mankind. He, then, that receives guidance benefits his own soul: But he that strays injures his own soul. Thou are not incharge over them." (39:41)

"Thou art not one overlord upon them." (88:22)

28. Al-Qur'ān:

"Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor helper against Allāh." (2:120)

“If thou, after the knowledge hath reached thee, wert to follow their (vain) desires,....then wert thou indeed (clearly) in the wrong.” (2:145)

“But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, say: “Bring us a Qur’ān other than this, or change this.” Say: “It is not for me, of my own accord, to change it. I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the Penalty of a Great Day (to come).” (10:15)

“And if the apostle were to invent any sayings in Our name, we should certainly seize him by his right hand, and we should certainly then cut off the artery of his heart: nor could any of you withhold him (from Our wrath).” (69:44-47)

29. Al-Qur’ān:

“Muhammad (peace be upon him) is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain, will ye then turn back on your heels?” (3:144)

“By the Qur’ān, full of Wisdom, thou art indeed one of the apostles.” (36:2-3)

“This is a Warner, of the (series of) Warners of old!” (53:56)

30. Al-Qur’ān:

“O Prophet! why holdest thou to be forbidden that which Allāh has made lawful to thee?” (66:1)

31. Al-Qur’ān:

“I but follow what is revealed to me.” (6:59)

“It is not for me, of my own accord, to change it; “I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the Penalty of a great Day (to come).” (10:15)

32. Al-Qur'ān:

“Only those are Believers who (sincerely) believe in Allāh and His Apostle.” (24:62)

33. Al-Qur'ān:

“(Jesus said I have come to you) to attest the law which was before me, and to make lawful to you part of what was (before) forbidden to you: I have come to you with a Sign from your Lord. So fear Allāh, And obey me.” (3:50, See also 43:63)

“We sent not an Apostle, but to be obeyed, in accordance with the Will of Allāh.” (4:64)

“He who obeys the Apostle obeys Allāh, but if any turns away, We have not sent thee to watch over their (evil deeds).” (4:80)

“(Noah said) “So fear Allāh, and obey me.” (26:108, 110. 71:3)

“(All Prophets Said) “Fear Allāh and obey me.” (26:126, 131, 144, 150, 163, 179)

34. Al-Qur'ān:

“Say: “Obey Allāh, and obey the Apostle.” But if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Apostle's duty is only to preach clearly.” (24:54)

35. Al-Qur'ān:

“Take whatever the Prophet gives you, and whatever he forbids you, abstain from it. Fear Allāh; for Allāh is strict in punishment.” (59:7)

36. Muslim, Book 43, traditions 139-141. Musnad Ahmad, Vol.1, p. 162; Vol. III, p. 152.

37. Al-Qur'ān:

“And We have sent down unto thee the Message, so that thou mayest explain clearly to men what is sent for them, and that they may give thought.” (16:44)

“It is for us to collect it (Qur'ān) and recite it to you (afterwards) but when we recite it, follow thou its recital; then it is for us to explain it.” (75:17-19)

38. Al-Qur'ān:

“(O Muslims) Ye have indeed in the Apostle of Allāh a beautiful pattern of (conduct) for anyone whose hope is in Allāh and the Final Day, and who engages much in the praise of Allāh.” (33:21)

39. Al-Qur'ān:

“But no, by the Lord, they can have no (real) faith until they make thee judge in all disputes between them, and find in their souls no resentment against thy decisions, but accept them with the fullest conviction.” (4:65)

40. Al-Qur'ān:

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allāh and His Apostle, to have any option about their decision. If anyone disobeys Allāh and His Apostle he is indeed on a clearly wrong Path.” (33:36)

41. Al-Qur'ān:

“O ye who believe put not yourselves forward before Allāh and His Apostle; and fear Allāh: for Allāh is He Who hears and knows all things.” (49:1)

42. Al-Qur'ān:

If thou couldst but see when they are confronted with their Lord (on the Day of Judgment) He will say; "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: Taste ye then the Penalty, because ye were denying it. Lost indeed are they who treat it as a falsehood....that they must meet Allāh,....until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it." For they bear their burdens on their backs and evil indeed are the burdens that they bear!" (6:30-31)
 "On the day He will gather them together: (they will feel) as if they did not remain (in the world) but an hour of a day having been introduced to each other. Assuredly those will be lost who denied the meeting with Allāh and refused to receive true guidance." (10:45)

"If thou dost marvel (At their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord!" (13:5)
 "Nay, they deny the Hour (of the judgement to come) and We have prepared a Blazing Fire for such as deny that Hour." (25:11)
 "The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?" "Has he invented a falsehood against Allāh, or has a spirit (seized) him?" Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest Error." (34:7-8)

"O David! We did indeed make thee a vicegerent on earth, so judge thou between men in truth (and justice), nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allāh: for those who wander astray from the Path of Allāh, is a Penalty Grievous, for that they forget the Day of Account. Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! but woe to the Unbelievers because of the Fire of Hell." (38: 26-27)

“But They wonder that there has come to them a Warner from among themselves. So the Unbelievers say: “This is a wonderful thing! What! when we die and become dust, (shally we live again?) That is a (sort of) Return far (from our understanding).”

We already know how much of them the earth takes away and with Us is a Record keeping (the full account).” (50:2-4)

“The Unbelievers think that they will not be raised up (for judgement) Say: “Yea, by my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did: and that is easy for Allāh.” (64:7)

43. Al-Qur’ān:

“That which is on earth We have made but as a glittering show for the earth, in order that We may test them as to which of them are best in conduct.” (18:7)

“He Who created Death and Life, that He may try which of you is best in deed.” (67:2)

“Does man think that he will be left uncontrolled, (without being accountable).” (75:36)

“Verily We created man from a drop of mingled sperm, in order to try him so We gave him (the gifts) of Hearing and Sight.” (76:2)

“When the female (infant), buried alive, will be questioned: -“foe what crime she was killed.” (81:8-9)

“Woe to those who cheat. When they have to receive by measure, from men, exact full measure. But when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account on a Mighty Day? A Day when (all) mankind will stand before the Lord of the Worlds.” (83:1-6)

“Then, shall ye be questioned that Day about the joy (ye indulged in).” (102:8)

44. Al-Qur'ān:

“The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allāh (to exempt), then will a second one be sounded, when, behold, they will be standing and looking on!” (39:68)

“Verily, the Day of sorting Out is the time appointed for all of them.” (44:40)

“Say: “Yea, those of old and those of later times, all will certainly be gathered together for the meeting appointed for a Day well known.” (56:49-50)

45. Al-Qur'ān:

“If thou couldst but see How the wicked (do fare) In the flood of confusion at death!.....the angels stretch forth their hands, (saying), “Yield up your souls: This day shall ye receive your award.....a penalty of shame, for that ye used to tell lies against Allāh, and scornfully to reject of His Signs!” “And behold! ye come to Us bare and alone as We created you for the first time.” (6:93-94)

“To us shall return all that he talks of, and he shall appear before Us bare and alone.” (19:81)

“And every one of them will come to Him singly on the Day of Judgment.” (19:96)

46. Al-Qur'ān:

“And they will be marshalled before thy Lord in ranks (with the announcement), “Now have ye come to Us (bare) as We created you first, aye, ye thought We shall not fulfil the appointment made to you to meet (Us)! And the Book (of deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, ah! woe to us! what a book is this! It leaves out nothing small or great, but takes

account thereof! They will find all that they did, placed before them, and not one will thy Lord treat with injustice.” (18:48-49)

“On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.” (24:24)

“Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).” (36:12)

“That Day shall We set a seal on their mouths. But their hands will speak to Us, and their feet bear witness to all that they did.” (36:65)

“And the Earth will shine with the glory of its Lord: The Record (of Deeds) will be placed (open), the prophets and the witnesses will be brought forward: and a just decision pronounced between them; and they will not be wronged (in the least).” (39:69)

“At length, when they reach the (Fire), their hearing, their sight and their skins will bear witness against them as to (all) their deeds. They will say to their skins: “Why bear ye witness against us? They will say: Allāh hath given us speech,..... (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return: “Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allāh knew not many of the things that ye used to do!” (41:20-22)

“Or do they think that We hear not their secrets and their private counsels? Indeed (We do) and Our Messengers.” (43:80)

“And thou wilt see every group bowing the knee, every group will be called to its Record: “This Day shall ye be recompensed for all that ye did! “This Our Record speaks about you with truth: for We were wont to put on record all that ye did.” (45:28-29)

“Behold, two (guardian angels) appointed to take note (of his doings) one sitting on the right and one on the left. Not a word

does he utter but there is a sentinel by him ready (to note it).” (50:17-18)

“All that they do is noted in (their) Books (of Deeds). Every matter, small and great, is on record.” (54:52-53)

“Nay! but ye deny the Judgment, while verily over you (are appointed angels) to watch you, -honest and honourable, writing down (your deeds). They know all that ye do.” (82:9-12)

“The Day that (all) things secret will be tested, (Man) will have no power, and no helper.” (86:9-10)

“And the Earth will throw up her burdens (from within) and man cries (distressed) ‘What is the matter with her? On that Day will she relate her story. For that thy Lord will have given her order (to do that), on that Day will men proceed in companies sorted out to be shown the Deeds that they (had done).’” (99:2-6)

47. Al-Qur’ān:

“Then (on the Day of Judgment) would those who were followed clear themselves of those who did follow (them): They would see the Penalty, and all relations between them would be cut off. And those who followed would say: “If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us.” Thus will Allāh show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the Fire.” (2:166-167)

“O ye who believe! spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship, nor intercession. Those who reject Faith-they are the wrong-doers.” (2:254)

“One Day shall We gather them all together, Then shall We say to those who associated gods (with Us): “To your place ye and those ye made as our partners’.” We shall separate them, and their ‘partners’ shall say (to them): ‘It was not us that ye worshipped’.” (10:28)

“They will all be marshalled before Allāh together: then will the weak say to those who were arrogant, “For us, We but followed you; can ye then avail us at all against the Wrath of Allāh?” They will reply, ‘If we had received the guidance of Allāh, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape.’” (14:21)

“(O Prophet) Tell My servants who have believed, that they should establish regular prayers, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining, nor befriending.” (14:31)

“When those who associated partners to Allāh will see their partners, they will say: “Our Lord! they are our ‘partners, those whom we used to invoke besides Thee.” But they will throw back their word at them (And say): ‘Indeed ye are liars!’” (16:86)

That Day Allāh will call to them and say: “Where are My ‘partners’ whom ye imagined (to be such)? Those against whom the charge will be proved, will say: “Our Lord! these are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence! It was not us they worshipped.” It will be said (to them): ‘Call upon your ‘partners’ (for help)’ they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) ‘If only they had been open to guidance!’ That Day (Allāh) will call to them, and say: “What was the answer ye gave to the apostles?” Then the (whole) story that day will seem obscure to them (Like light to the blind) and they will not be able (Even) to question each other.” (28:62-66).

“Nor can a bearer of burdens bear another’s burden. If one heavily laden should call another to (bear) his load, not the least portion of it can be carried (by the other), Even though he be nearly Related.” (35:18)

“No intercession can avail in His Presence except for those for whom He has granted Permission. (34:23)

“Warn them of the Day this is (ever) drawing nearer, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrongdoers have, who could be listened to.” (40:18)

“And who is more astray then one who invokes, besides Allāh, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their all (to them)? And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!” (46:5-6)

“And no friend will ask after a friend, though they will be put in sight of each other, the sinner’s desire will be would that he could redeem himself from the Penalty of that Day by (sacrificing) his children, his wife and his brother, his kindred who sheltered him, and all, that is on earth, so it could deliver him.” (70:10-14)

“That Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children. Each one of them that Day will have enough concern (of his own) to make him indifferent to the others.” (80:34-37)

“(It will be) the Day when no soul shall have power (to do) anything for another. The command, that Day, will be (wholly) with Allāh,” (82:19)

48. Al-Qur’ān:

“They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight. That is their reward, Hell; because they rejected faith, and took My Signs and My Messengers by way of jest.” (18:105-106)

“That Day (Allāh) will call to them, and say: “What was the answer ye gave to the apostles?” (28:65)

“The Unbelievers will be led to Hell in crowds; until, when they arrive there, its gates will be opened, and its keepers will say, “Did not apostles come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours? The answer will be: “True but the Decree of Punishment has been proved true against the unbelievers!” (39:71) “Every time a Group is cast therein (in the Hell), its Keepers will ask, “Did no Warner come to you?” They will say: “Yes indeed: a Warner did come to us, but we rejected him and said, ‘Allāh never sent down any (Message): Ye are in nothing but an egregious delusion!. They will further say: “Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!” They will then confess their sins: but far will be (Forgiveness) from the companions of the Blazing Fire!” (67:8-11)

“Then, for such as had transgressed all bounds, and had preferred the life of this world, the abode will be Hell-Fire. And for such as had entertained the fear of standing before their Lord’s (tribunal) and had restrained (their) soul from lower desires, their abode will be the Garden.” (79:37-41)

49. Al-Qur’ān:

“And they (the Jews) say: “The Fire shall not touch us but for a few numbered days” Say: “Have ye taken a promise from Allāh, for He never breaks His promise? or is it that ye say of Allāh what ye do not know?” “Nay, those who seek gain in Evil, and are girt round by their sins, -they are Companions of the Fire: Therein shall they abide (for ever).” (2:80-81)

“(O beni Israil) guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her, nor shall intercession profit her, nor shall anyone be helped (from outside).” (2:123)

“Who is there that can intercede in His presence except as He permitteth?” (2:255)

“They may hide (their crimes) from men, but they cannot hide (them) from Allāh: He is in their midst when they plot by night a thing that He cannot approve: and Allāh doth compass round all that they do. Ah! these are the sort of men on whose behalf ye may contend in this world; but who will contend with Allāh on their behalf on the Day of Judgment, or who will carry their affairs through?” (4:108-109)

“The Jews and the Christians Say: “We are sons of Allāh, and His beloved.” Say: Why then doth He punish you for your sins? Nay, ye are but men, of the men He hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allāh belongeth the dominion of the heavens and the earth, and all that is between; and unto Him is the final goal (of all).” (5:20)

“Give the warning to those in whose (hearts) is the fear that they will be brought (to Judgment) before their Lord: Except from Him they will have no protector nor intercessor, that they may guard (against evil).” (6:51)

“No intercessor (can plead with Him) Except after His leave (hath been obtained).” (10:3)

“On that Day shall no intercession avail except for those for whom permission has been granted by (Allāh) Most Gracious, and whose word is acceptable to Him.” (20:109)

“How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allāh has given leave for whom He pleases and that he is acceptable to Him.” (53:26)*

*Above material has been adapted from Abul A'la Maududi, *What Islam Stands For*, Da'wah Academy, Islamabad, 1986.

